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The
First Twenty-Five Years
OF THE
BIBLE CHURCHMEN'S
MISSIONARY SOCIETY
(1922 - 47)

by

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THE
BIBLE CHURCHMEN'S MISSIONARY SOCIETY
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FOREWORD

THIS history has been entrusted to one who did not take part in those inner councils which germinated and eventually directed the life of B.C.M.S., but who watched with sympathetic interest from an independent position the founding of a new Society based upon the wholehearted acceptance of the trustworthiness of the Word of God written and the Word of God Incarnate.

And the object of this history is simply to give Glory to God without Whose enablement and guidance the whole effort would have expired ignominiously. But Divine Grace manifested in the gift of a practical Faith engendered a "don't-careism" concerning the things of Time, so necessary to the launching of a new witness to Truth amidst almost universal opposition.

An illustration of this may be found in the fact that so absorbed were missionary candidates in the desire for commission and in preparation to go, that none asked concerning conditions of service, but first heard them in the farewell interview with the Secretary and even then paid little heed thereto. To get to grips with the devil in the strongholds of paganism by unsheathing therein the sword of the Spirit which is the Word of God was to them the one thing that mattered. Headquarters was permeated with a like spirit. Business hours! Who heeded them? Only when caretakers complained that the offices were never free for cleaning was pressure applied to get the Accountant home before midnight.

Such enthusiasm once implanted by the Holy Spirit presented such an offering of faith and love that needed but guidance to carry it swiftly to accomplishments unprecedented. That God gave that guidance and opened the doors of entrance to a world-wide witness and work, will soon be apparent to readers of the following pages: pages particularly from the pen of him who gave of his best (a dear daughter) triumphantly to pass from the front line of battle below to joyous service above; and partially from

the pen of him who, having climbed from early manhood to maturity in the work of B.C.M.S., brought such intimate knowledge of those trained in the Society's colleges—who "*for the sake of the Name went forth*" or who in their ministry at home gained recruits for the far-flung battlefields—that he was invited by the Committee to take part in the work.

May their combined writings run on the lines of Scriptural history which although infinitely more sacred and chronicled for all time never shrinks from recording realities—discords and doubts, mistakes and moods, separations and strifes—and so never attributes to poor human agents the glory which belongs to God alone; thus teaching readers "*Cease ye from man whose breath is in his nostrils*", and looking up, cry, yea, and repeat the cry, "*Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth*" (Psalm lvii. 5, 11).

D. H. C. BARTLETT

BRISTOL, *January* 1947

AUTHORS' PREFACE

DURING the course of a discussion of the ideal qualities of a historian—with special reference to the outstanding merit of St. Luke as historian of the Acts of the Apostles—the late Professor Sir W. M. Ramsay, in his book, *St. Paul the Traveller and the Roman Citizen* (p. 3), has the following sentence: “Such an author seizes the critical events, concentrates the reader’s attention on them by giving them fuller treatment, touches more lightly and briefly on the less important events, omits entirely a mass of unimportant details, and makes his work an artistic and idealized picture of the progressive tendency of the period”.

It is a high ideal, and, however difficult its attainment, it is a useful guide to any writers who set out on the task of compiling a history. It is inevitable that workers on the various fields of the Bible Churchmen’s Missionary Society, and others with special interests in those fields, will feel that inadequate attention has been given in this book to matters with which they are especially cognizant. We ask their forbearance, especially as they reflect upon the amount of space available for each mission, in a volume of some 250 pages, divided between twelve mission fields, over an extensive period of years, together with accounts of the origin and organization of the Society at home.

Our grateful acknowledgments are due to all who have helped in the preparation of this history by advice and criticism, or in any other way—especially to the Revs. Dr. D. H. C. Bartlett, H. A. H. Lea, and A. T. Houghton, for their careful reading of the typescript and for suggestions made; and, not least, to the Rev. A. G. Pouncy for the same help and for his careful attention to detail in seeing the book through the press; also to Miss E. D. Still, for her skilful care in preparation of the maps, and to friends who lent portraits. The Appendices have been prepared at Headquarters; and it should be mentioned that very great difficulty has been experienced in securing representative illustrations from the various fields of the Society’s operations, owing to the destruction, by enemy action, of all the best plates in its

possession, and to the extreme difficulty of obtaining films in spheres where its missionaries are at present at work. Accordingly more than half the illustrations have had to be reproduced from the printed pages of past Reports. Particular recognition must be made of a valuable collection of papers relating to the years 1917-18 and 1922, lent by Dr. Bartlett (including extracts from *The Record* and *The English Churchman*, without which it would have been impossible to complete the quotations made from important documents of those years), and of Dr. Bartlett's own Report, published in 1944, reviewing the work of the Society from 1923 to that date.

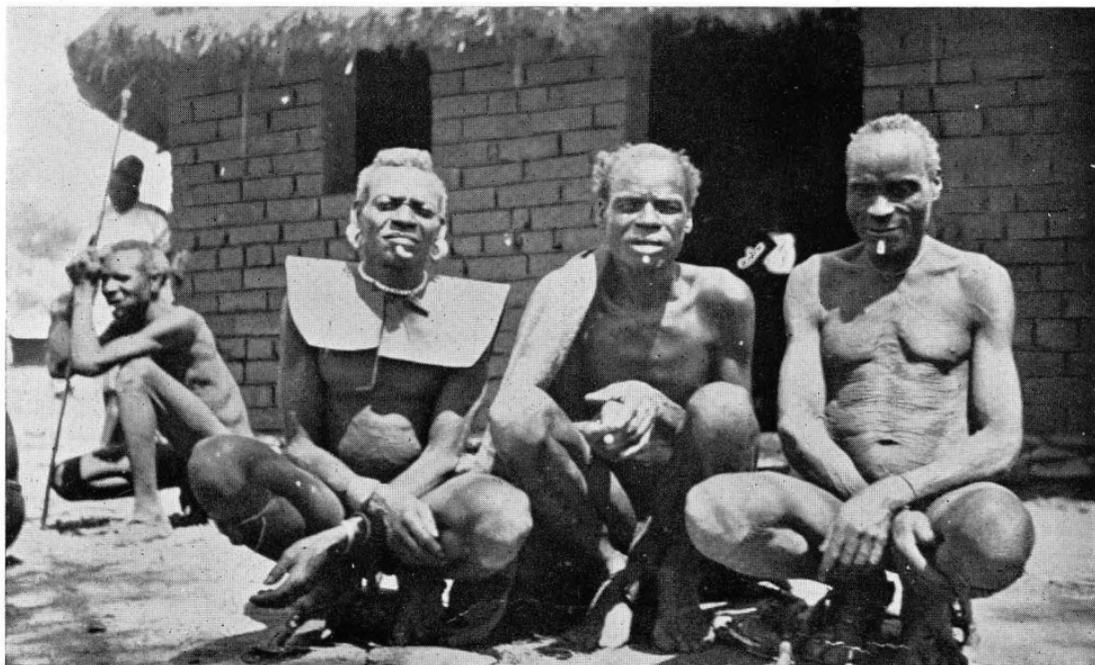
We very greatly regret the absence of a portrait of Dr. Bartlett. It had been planned to give this first place among the illustrations in the volume—a place to which it would have been justly entitled.

Many of our readers will know that their prayers and their service played a vital part in the events that are recorded. May God grant that they and others may be encouraged to deeper prayer and fuller service for the years to come. We commit the book to Him, Whose blessing we seek upon it, that He may take it and use it for the glory of His Name, the honour of His Word, and the triumphant progress of His glorious Kingdom.

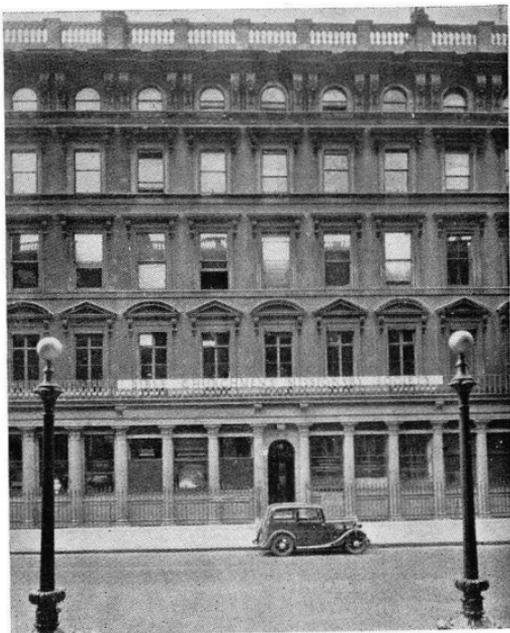
W. S. HOOTON

J. STAFFORD WRIGHT

LONDON, *August* 1947



The Unfinished Task



The first headquarters, destroyed by a bomb
on September 13, 1940
14 Victoria Street (first floor), London, S.W.1



The Bible Churchmen's College, Bristol
Cranmer, Tyndale, Ridley and Latimer Houses

THE FIRST PHASE: LAYING THE FOUNDATIONS (1922-8)

CHAPTER I

A NEW CHURCH SOCIETY

Proclaiming in many fields "the Word of God and the Testimony of Jesus Christ" — The aim of this chapter — A crisis and its background — Growth of "Liberalism" at home and abroad — A Memorial and two Counter-memorials — The "Concordat" of 1918 — Three crucial Committees in 1922 — Dr. Bartlett's resolution — Conference at Coleshill — The resolution again proposed — Two amendments brought forward — An inconclusive result — Foundation of the new Church Society for Foreign Missions — An ineffectual attempt at reconciliation — The final issue of the three Committees — A four-fold overruling of the division.

THE story of the Bible Churchmen's Missionary Society is one of many blessings and much providential guidance, especially to pioneer fields where the message of the Gospel had never been preached. In northernmost posts of missionary endeavour in the Arctic regions, and amid the torrid southern heat of India and Burma, the messengers of the Society have gone forth. In far eastern China, and in north-western Canada (where evangelical spheres of work were in danger of falling under Roman Catholic influence), "the Word of God and the Testimony of Jesus Christ" have been proclaimed.

Ethiopia, though in small measure as yet, owing to her recent sorrows, has been led to stretch out her hands unto God; and other African fields, north and east, Moslem and pagan, have been entered. Even a corner of Persia has felt the impact of God's eternal truth.

It is to tell of the origin of this Society that we turn in our

opening chapter. And it has to be frankly recorded that it arose from a division between Christian workers. But in the mercy of God, divisions can be overruled for good. He who, in His government of all things in sovereign power, makes even the wrath of ungodly men to turn to His praise, can assuredly overrule differences between His own children so as to serve His ultimate purposes for the extension of His Kingdom and the ingathering of His flock. The past history of His universal Church shows that He has continually done this before; and, amidst all the sorrow that was caused by the crisis which forms the topic of this chapter, there has been reason to believe that He is doing so again.

We do not, of course, make the overruling providence of God an excuse for human failure to manifest to the world a convincing unity in the truth. It cannot be pretended that cleavages between Christians are in themselves anything but grievous—in their causes, or in their consequences, or in both. But it is our hope that before the reading of this chapter is completed (and still more before the book itself is finished), it will appear that this merciful overruling has been at work through the years of the history of the B.C.M.S., as so often before.

Moreover, it is possible, by the grace of God, for Christian people to differ from one another even to the point of separation, without any deviation from the requirements of Christian charity and courtesy, or even any consciousness of a breach in the inner unity of all, in Christ. As it has been pointed out in one of the "Silver Jubilee" booklets of our Society, "dividing" is not used in the sense of "unchurching", "as though we declared that those who could not agree with us absolutely, were not Christians at all". Divisions do necessarily imply that there has been, somewhere and somehow, transgression of Christian principles: otherwise they would not have occurred. But there is no need to add bitter variance.

It is in this spirit that we desire to approach the difficult task of recording the origin of a new Church Society for missionary work, in the year 1922. A *History* of the Society cannot pass over, without notice, the circumstances of its origin; but let the account be entirely dispassionate, and as brief as may be. It

cannot be denied that acute feeling was raised, on both sides, in the crisis we have to record. But assuredly on neither side can there rightly be any desire that such feeling should continue: and in so far as any of us on either side have offended, may the goodness of God forgive us all.

It has been a matter of real solicitude, on the part of those responsible for this history, and of the Committee of the Society, to arrive at the right decision as to what should be said or be left unsaid in this chapter. After most careful consideration, it has been decided to include all the most important documentary statements, that neither side may seem to have been unfairly treated by the omission of anything which either might consider to be essential to an understanding of the *facts*. (Histories should deal with facts.) This inevitably affects our desire for brevity; but let it be clearly understood that our aim is not merely to explain the origin of the B.C.M.S., but to avoid the suppression of anything which representatives of the older Society might think should be put on record. A mere summary of the results of the crisis might have been challenged as an *ex parte* statement.

The background of the crisis calls for some notice. The early part of the twentieth century was marked by a growing infiltration of what are known as "liberal" views into the minds and into the teaching of some members of the evangelical school of thought. Here let it be said that we shall use the term "liberal" somewhat under protest, and only because no other word is so widely understood to carry the meaning which we wish to convey. The terms commonly used to describe our variations of theological outlook are singularly unfortunate. If memory rightly serves, a well-known divinity professor, now dead, once remarked to the present writer that he did not know of a single term of the kind which is not either question-begging or insulting. We purposely avoid the word "modernist" because it suggests, in its proper application, a degree of error on certain important doctrines of the Christian Faith which it would not be right to attribute to those we especially have in view. On the other hand, the word "liberal", strictly applied, may seem to many "conservative" ears to sound too favourable in its implications, or even to concede too much. The old term "broad" might be

better, but it seems to have fallen out of use. So we adopt the one which has come to be generally used to describe those known as "Liberal Evangelicals": and as it is the term by which they describe themselves it can at all events give no offence.

"Conservative Evangelicals" (it is a pity that for the sake of clearness we are compelled to use a "hyphenated" label) hold that the views to which we refer lead to a weakened regard for the authority and the trustworthiness of Holy Scripture, and special apprehension has been felt because they raise the question of our Lord's own endorsement of that authority, and the manner in which His words are to be regarded.

At the time of which we write, the prevailing tone of Biblical teaching in the Universities and in most of the Theological Colleges had for many years been in this direction: almost a whole generation of evangelical clergy had been compelled, in the lectures they heard, and in the books selected for study and for examination purposes, to face a continual bombardment of critical theories of this nature. In this way, it came to pass that many bowed to what seemed to them authoritative conclusions, reached by men who were themselves often of attractive personality and of considerable influence; and those who yielded to the pressure believed that they could maintain their hold upon true Gospel teaching while accepting what was known as the liberal outlook. Indeed, the term "Evangelical" itself came to be used in an elastic sense.

Moreover, alarming reports were received from some parts of the Mission Field—especially from China—as to the growth of such views among missionaries of various Societies and the confusion their teaching was tending to produce in the minds of converts, and among non-Christians too. It is not intended to suggest that the most serious examples were among missionaries of the Church Missionary Society. But about the time of the crisis, certain occasions of disquietude had also arisen in connection with C.M.S. affairs, both at home and abroad. The situation, therefore, was this—that men occupying prominent positions as supporters of that Society at home, and consequently finding representation on its Committees, and some of the officials of the Society, either were lenient to the views which caused anxiety, or

themselves maintained them; while it was becoming increasingly apparent that offers for service abroad were being accepted from candidates who held them.

It is necessary now to go back a few years. The matter was brought into the open by the presentation of a memorial to the General Committee of the C.M.S., on November 13, 1917, which was intended to broaden the outlook of the Society in more respects than one. This was signed by seventy-three of the Society's supporters. Dr. Bartlett (to give him by anticipation his familiar title) presented, four weeks later, a counter-memorial, signed—according to the lists of names published in *The Record*—by just over 500 clergy and very nearly the same number of the laity. A third memorial, deprecating the first of the three in other terms, was signed by sixty-three laymen (apparently a very few laymen signed both the last two). A sub-committee was appointed to consider these three memorials, and sat for four days in January 1918, Bishop Chavasse of Liverpool presiding. This conference was marked by every effort to arrive at brotherly concord; the discussion was frank and outspoken, but the Christian spirit manifested on both sides was cordially recognised. The result was a report known as the *Concordat*, which was adopted by the C.M.S. General Committee on February 12.

It is far too long to reproduce in full, but the section on the "Authority of Holy Scripture" is the one which especially concerns us here, and it ran as follows:

A. "We assume the acceptance by members of the C.M.S. of the views with regard to Revelation and Inspiration which are expressed in the formularies of the Church of England. But since these formularies have been variously interpreted, we think it right to state that to all of us these views involve a recognition of Holy Scripture as the Revelation of God mediated by inspired writers, and as holding a unique position as the supreme authority in matters of faith.

B. "At the same time, since it is impossible to define the mode of inspiration, we deprecate any attempt to lay down a formulated definition. It is, however, clear that in Articles vi and xx, inspiration, in whatever way defined, is attributed to Holy Scripture as a whole.

C. "Convinced as we are that no knowledge of Holy Scripture is adequate which does not lead to a personal knowledge of the Lord Jesus Christ, we recognise that our use and treatment of the Bible should be in harmony with His.

D. "It is the duty of the student of Holy Scripture, under the guidance of the Holy Spirit, to employ every faculty in its study, and to take into the fullest consideration every light that scholarship and saintliness can furnish.

E. "The grave responsibilities of the Candidates Committee, as well as their high privileges, have long been recognised by the Society, and we have no reason to believe that the present Committee have failed to maintain the high level of loyalty and devotion to the Society exhibited by their predecessors. Having regard to the special difficulties of students and young people at the present time, we suggest in their case:—

- (1) That every student should be interviewed by some who know and understand the life of students to-day.
- (2) That personal devotion to Christ as Lord and Saviour should be a primary condition for acceptance, and that such doctrinal definitions as are more appropriate to maturer years should not be required.
- (3) It is desirable that among the officers of the Society there should always be one or more attached to the Candidates Committee who possess a personality attractive to students as well as to other candidates, so as to carry on a work in the student world calculated to show that the Society is neither out of date nor impervious to new ideas or new methods of working."

This report was thought by many members of the older school to safeguard its principles, by the statements in clauses A, B, and C; and, although it is evident that there was a feeling among them that care must be taken to watch the working of the *Concordat*, they joined in the efforts that were made to reassure the Society's constituency and to restore confidence. It should be put on record that no one was more active in these efforts than Dr. Bartlett himself, even in the face of a certain amount of criticism of the *Concordat* from some of his own supporters in the memorial. But the report was almost immediately claimed, by some on the other side, as a charter for liberalism; and in the light of all that has since transpired it is not difficult to see that the above-quoted paragraphs constituted a formula which each side could interpret in its own way.

So the *Concordat* brought no peace. Much consultation and prayer, in gatherings of the Fellowship of Evangelical Churchmen during the winter 1921-2, led to the next important event—the discussion, at the meeting of the C.M.S. General Committee

on March 15, 1922, of a resolution dealing with the matters at issue. This meeting was the first of the three crucial Committees during that year. They were all very large gatherings. On this occasion it was estimated that some 500 members were present in the Memorial Hall in Farringdon Street, which had been secured for their accommodation. A considerable number had undertaken long journeys to take part in the critical decisions which were anticipated. In the absence abroad of the President of the Society, Sir Robert Williams, the chair was occupied by the Treasurer, Mr. S. H. Gladstone; and a resolution dealing with the matter at issue was proposed by the Rev. Daniel H. C. Bartlett and seconded by the Rev. H. M. Foyl, in three paragraphs. It will suffice to give these at once in the slightly revised form in which they were moved at the adjourned meeting which decided the matter:

“Whereas the character of Holy Scripture as the Word of God involves the trustworthiness of its historical records and the authority of its teachings;

“And whereas our Lord, Whose utterances are true, endorses that authority and trustworthiness;

“We, the Committee of the C.M.S., believing that the acceptance of this principle is necessary to the fulfilment of the missionary ideal hitherto associated with C.M.S., hereby resolve neither to send out as missionaries, nor to appoint as teachers or responsible officials, any who do not thus believe and teach.”

In the result, the meeting was adjourned for four months, with the understanding that a decision should then be reached. It was urged that the President would be able to attend at that later date, and the hope was expressed by some that a solution might be found at a conference to be held at Coleshill, near Birmingham, in June.

This conference took place in due course, with Bishop Watts-Ditchfield, of Chelmsford, as Chairman. Again there was a display of cordial brotherly feeling on both sides. But again no practical result emerged in the direction of a workable settlement. The agreed statement is of some length, but it may be well to reproduce here the following paragraphs, as given in *The Record* of June 22, 1922:

“We believe that we shall work together more cordially, especially

in discharging the fundamental task of preaching the Gospel both at home and abroad.

"We realise that there are important differences among us, and in accordance with the terms of the invitation issued to us, we have deliberately refrained from attempting to formulate any definition of evangelical principles. We have learnt, however, to understand and respect the convictions of one another, and we believe that time and prayer and patience will bring us yet closer together.

"The Conference has produced a general conviction among us that the co-operation of the various sections of Evangelicals in the work of the Church Missionary Society can be maintained, and we venture to suggest to the Committee of that Society that some method could and should be devised to make the co-operation happier and more effective."

The statement was passed *nem. con.*; but two of those present (one report says three) felt unable to vote for it.

The adjourned General Committee met, as arranged, on July 12. Dr. Bartlett again presented his resolution, with an added paragraph. This was introduced with a desire to respond to the spirit shown at Coleshill. The added paragraph was as follows:

"On this basis we are prepared to appoint a Sub-committee to devise plans for the promotion of unity and brotherly co-operation in the work of the Society."

This time, the resolution was seconded by the Treasurer, Mr. S. H. Gladstone, himself. The attendance at this adjourned meeting was much larger, a vast amount of concern having been aroused on both sides of the discussion. It was believed that approximately 1,000 may have been present. An amendment was moved by the Bishop of Truro. This ran as follows:

"That, inasmuch as the Resolution departs from the tradition of the Society, which has always rested content with the Formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrines, places on record its unwavering acceptance of the Nicene Confession of faith in its historical interpretation down the Christian centuries, and of Article vi, 'Of the Sufficiency of the Holy Scriptures for Salvation': and it assures the supporters of the Society everywhere of its determination to permit only those men and women who can unreservedly subscribe to these historic statements to serve on the staff of the Society, either at home or abroad. Further, the Committee, realising once again with gratitude to Almighty God our sense of fellowship through Him Who is the Spirit of unity, in loyalty

to our Lord Jesus Christ, the Divine Saviour, the Way, the Truth, and the Life, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and in spiritual enterprise at home; and, in view of the fact that there are important differences amongst us, hereby resolves that a sub-committee be appointed to devise means whereby the various views amongst us may be given due weight, both in the administration at home and in service abroad, with a view to happier and more effective co-operation."

No practical result emerged from the discussion which followed, and at a late hour in the proceedings a new amendment was brought forward by Bishops Knox and Chavasse. It will be seen that this was largely based upon the framework of the one already proposed, but was designed to introduce fresh evangelical safeguards.

It was in the following terms:

"That, in accordance with the tradition of the Church Missionary Society which, while faithful to the Protestant and Evangelical principles and teaching of its Founders, has always rested content with the formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrine, places on record its unwavering acceptance of the Nicene Creed and of the teaching of the Thirty-nine Articles, especially in their references to Holy Scripture; and it assures the supporters of the Society everywhere of its determination to appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the Evangelical interpretation of them to serve on the staff of the Society either at home or abroad.

"Further, the Committee, realizing once again with gratitude to Almighty God its sense of fellowship, through Him Who is the Spirit of unity, in loyalty to our Lord Jesus Christ, the divine Saviour, the Way, the Truth and the Life, and in faith in Him as the one and only sufficient Sacrifice for the sins of the whole world, and also in humble reliance upon the supreme authority of Holy Scripture and its trustworthiness in all matters of faith and doctrine as God's Word written, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and spiritual enterprise at home through the agency of converted and spiritually-minded men and women whom God has called to the work.

"And in view of the fact that within the above-named limitations there are certain legitimate differences of opinion amongst us, we hereby resolve that a special Sub-Committee shall be appointed to secure harmonious co-operation by adequate representation of all such differences of opinion both in administration at home and in service abroad."

All too short a time remained for considering this proposal, though doubtless it was desired to fulfil the understanding that a definite result should be arrived at before the day's meeting closed. Admittedly, this amendment was much better than the original one. With the many excellent statements which it contained all could agree. But it omitted the two matters which caused the division; first by declaring the supreme authority and trustworthiness of Scripture, as God's Word written, "in all matters of faith and doctrine" only, and secondly by omitting all reference to the effect of our Lord's use of Scripture. And its final paragraph not only recognised differences of opinion as "legitimate" within certain limitations which did not expressly cover the two disputed points, but even asked for their "adequate representation" both in administration at home and in service abroad to be arranged by a special Sub-Committee.

The Dean of Canterbury, Dr. Wace, pointed out the objection to this final paragraph. Bishop Chavasse intervened with a personal appeal to the Rev. D. H. C. Bartlett (who had worked in his Diocese for eighteen years); but the latter, in his reply, pointed out that the Amendment made no reference to the two points in the Resolution proposed, and said that he must vote against it.

The Amendment was then put, and carried by a considerable majority. The Dean of Canterbury, Prebendary Fox (a former Honorary Secretary of the Society), Bishop Ingham (a former Home Secretary), and Prebendary Webb-Peploe voted with the minority.

Earnest consideration followed, regarding the next step to be taken. What should be done? Should contributions be withheld in hope of a change? Should they be transferred to other Societies? Or should the aim be a new organization, dividing the work with the C.M.S. by friendly arrangement, and taking over missionaries willing to accept the principles maintained?

The decision was in favour of a new Church Society. The ideal set forth in the third alternative just stated was not reached, but it was felt that work abandoned by other Societies could be taken over, and pioneer evangelism initiated in altogether new fields. Thus it came to pass that on October 27, 1922, at the

office of the Christian Alliance of Women and Girls, 24 Bedford Street, London, W.C., a number of clergy and laity met, and (to quote from the new Society's first Report) "with bowed heads, and hearts trusting only in God, launched the Bible Churchmen's Missionary Society, which was immediately consecrated to God in prayer by Prebendary H. E. Fox and Canon M. Washington".

Mr. S. H. Gladstone was appointed Honorary Treasurer, and the Rev. Daniel H. C. Bartlett Honorary Secretary. These, together with thirty-one others whose names are given in the first year's Report as forming, at the above-mentioned gathering, a Provisional Committee, may be regarded as the founders of the Society. The thirty-one other names are as follows: the Rev. A. H. Abigail, Mr. T. H. Bailey, the Revs. J. B. Barraclough and T. H. Bland, Major H. Pelham Burn, Mr. C. E. Caesar, Captain J. A. Campbell, Mr. F. W. Carter, the Rev. J. Case, Colonel Seton Churchill, Messrs. Alfred Coleman and E. A. Denyer, the Rev. G. Denyer, Colonel D. F. Douglas-Jones, the Revs. Prebendary H. E. Fox, Thomas Houghton, A. E. Hughes, J. Harries Jones, F. S. Lawrence, G. H. Lunn, G. W. Neatby, and C. Neill, Messrs. F. Perrott and W. J. Robbins, the Revs. I. Siviter, W. S. Standen, C. E. Steinitz, Percy Stott, C. H. Titterton, Canon M. Washington, and F. A. Watney.

It is a point of interest that from among various names suggested for the new Society the original choice was "The Bible Missionary Society". When the Secretary went to Somerset House to register that name, it was pointed out to him that its initials would create confusion with those of the Baptist Missionary Society. So the final choice was made of the present title. And this has the advantage of indicating that it is a *Church* Society.

It was with sadness of heart that the decision to leave the old Society was arrived at by the leaders of the new one. They were men who had regarded the Church Missionary Society with affectionate or even passionate devotion, as representing the ideal of evangelical principles and evangelistic activity: probably all of them had been life-long supporters of its work. Some who were present at this opening gathering can recall the emotion with which so serious a step was taken, and the deep feelings that were aroused as the new Society was commended to God in prayer.

There ensued, however, one hope that the breach might even yet be healed. The sub-Committee appointed by the C.M.S. in accordance with the resolution of July 12 presented its report early in November, and this came before another large General Committee, estimated as containing some 350 members, on November 22. Its consideration opened the way for a further attempt to introduce the two special points at issue.

The statement recommended by the report was as follows:

"Inasmuch as there has been misunderstanding in regard to the resolution of 12 July, 1922, we whole-heartedly reaffirm that resolution in its entirety, pointing out that the first two paragraphs govern the third; and we undertake to regulate the operations of the Society in accordance with the principles therein laid down, and declare once more our unwavering acceptance of the supreme authority of the Holy Scriptures and our full belief in their trustworthiness in all matters of faith and doctrine.

"And while we realise that it is not within our competence to formulate definitions which our Church has refrained from formulating on so profound a subject as the degree in which the union of the Godhead and Manhood in our Lord Jesus Christ may have led Him to forgo the full exercise of His omniscience in matters which were intended in the Divine Providence to be left to our reason, we fervently acknowledge Him to be our Lord and our God, the Way, the Truth, and the Life, Who spake as never man spake, and Who made upon the Cross (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures.

"We rejoice to believe that in the foregoing statement we have the concurrence of the body of our C.M.S. brethren in the mission field, with whom we are in closest fellowship.

"We earnestly call upon all at home and in the field to unite in the faithful proclamation of this essential and glorious Gospel to the whole world which needs it, that all may share with us in the blessings of that wonderful redemption."

In deference to protests from Bishop Ingham and others, a concession was made by the withdrawal of the opening lines of the second paragraph, as far as the words "left to our reason", and the paragraph thus began with the words, "We fervently

acknowledge the Lord Jesus Christ to be . . .” It was, however, to be recorded in the Minutes that this concession was made in the interests of peace—a point which appeared to many to indicate that views covered by the omitted passage were not intended to be abandoned by those who held them.

The Solicitor-General, Sir Thomas Inskip (now Lord Caldecote) and others endeavoured to secure the omission of the last seven words of the first paragraph. The effect of this would have been to acknowledge, by implication, full belief in the trustworthiness of the Scriptures in their history as well as in matters of faith and doctrine. This motion was defeated by 210 votes to 130.

An attempt was also made to insert a clause definitely declaring the absolute truth of all our Lord's words. Bishops Chavasse, Ingham, and Knox, with Dean Wace and Mr. Gladstone, had withdrawn at this point for consultation. The rest of the Committee engaged in prayer for guidance. The following statement, upon which those just named had agreed, was presented by Bishop Ingham: “We believe in the absolute truth of His teaching and utterances, and that His authority is final.” Leading representatives of the liberal school protested against this declaration, owing to the inclusion of the words “and utterances”, which would rule out modern critical views as to the 110th Psalm and the Book of Jonah—one of them saying that this mode of expression would put him out of the Church Missionary Society; it was also declared that it would split the Society and lead to the resignation of missionaries in Asia; it was even suggested that the statement without the words “and utterances” was a sufficient safeguard; a plea was made for a spirit of conciliation; and Bishop Ingham and his seconder agreed that those words should be withdrawn. The clause, in its altered form, was added to the second paragraph above, which thus ended: “and we believe in the absolute truth of His teaching, and that His authority is final”.

There was much controversy, both at the time and later, as to the effect of all these proceedings. On the one side it was urged, in particular, that “the absolute truth of all our Lord's words and teachings” had not been denied; on the other, that as the Committee had been obviously unprepared to admit a proposal

to safeguard the acknowledgment of the absolute truth of *all* His utterances (owing to the opposition of some who plainly did not view the omitted words as merely redundant), such an attitude was indistinguishable from denial. At all events the essential fact remained (and it is the duty of historians to record essential facts) that, as the final result of these three great meetings of the General Committee that year, efforts to make the two crucial points clear had, for one reason or another, been unavailing, and that the door was left open for those who rejected them to serve within the ranks of the C.M.S., both at home and abroad. And this was the matter of missionary policy which so many felt unable to support.

All hope of reconciliation had now disappeared, and preparations for the organization of The Bible Churchmen's Missionary Society went steadily forward. Provincial Councils were formed in various parts of the country, and offices were found at 14 Victoria Street, Westminster.

Divisions between Christians, as we reminded ourselves at the outset, cannot be other than grievous, in one respect or another. But has this separation between some of the most prominent missionary workers in our twentieth century been overruled for good, as we find was the case in some other divisive crises in past Church History?

In considering this side of the matter, we must place first the opening up of new fields, where the messengers of the Gospel had never carried its saving message. Pioneer work has ever been the Society's main objective.

Secondly, work in danger of being neglected, in Canada and the Arctic regions where Roman Catholic missions would have reaped a harvest from earnest evangelical effort in past years, was saved from being allowed to lapse, by the intervention of the B.C.M.S.

Thirdly, the firm stand taken by the Society, both in the circumstances of its foundation and throughout its history, for the principles upon which it based its origin, has constituted a witness both at home and abroad which has provided a rallying-centre for those who adhere to those principles and has erected a barrier against attacks upon them. Missionary work is certainly

the Society's primary objective; a fact which is expressed in a wise paragraph in its first Report (p. 10): "However, witness to Truth in the homeland was not the main purpose for which Scriptural Evangelicals had united in B.C.M.S. Their essential work was missionary, and even while burdened by initiatory organisation at home, their eyes and hearts were centred on the Mission Field". But the fact remains that there has been this witness to Truth. It was expressed with special emphasis on two occasions of crisis in the Home Church during the past quarter of a century; *viz.*, during the Prayer Book Revision controversy and the discussions on the Report of the Archbishops' Commission on Christian Doctrine.

Fourthly, the Society has placed the Church of England in its debt in a way not always recognized. Had there been no *Church* Society to provide scope for the efforts and prayers of Church people, thousands among them, who have supported the B.C.M.S., would have quietly joined interdenominational Societies; and hundreds of offers of service as well as an incalculable amount of financial aid would ultimately have gone to such Societies instead of to Missions of our own Church. Support and service alike have been saved for Church of England Missions in this way. The value of the Society's work abroad has been recognized and honoured in high quarters in our Church, but perhaps this particular aspect of its services has not been widely enough realized.

This is a matter which has seriously to be taken into account in connection with the decision to found the Society at all. Many people of strong convictions felt that they could not take part in a Society which had officially decided to admit into its ranks, and thus to send into the Churches of the Mission Field, the very doctrines which they believed were having disastrous effects upon the faith and zeal of the Church at home. Many felt also that the old enthusiasm would disappear, even where financial support might be maintained by those devotedly attached to the C.M.S. but regretting the lines upon which its affairs had come to be conducted. The formation of a new *Church* Society provided an outlet for the old enthusiasm to be released upon the Church's own missionary work. The Church of England owes a debt of

gratitude to it for the conservation of the missionary efforts of many of its sons and daughters.

But it was a difficult choice that was forced upon Evangelicals holding these principles, and it must be recorded that one of the regrettable consequences of the controversy was the creation of a division within their own ranks. Some felt that to leave the old Society would only mean handing it over more fully to what they believed to be destructive influences. This is a view of the matter which, it seems probable, would weigh heavily with many missionaries in the field, who were able to continue their own work in their own way, and might feel that, if they left it, no positive guarantee existed that it would be continued on the same lines. Some also clung to the hope that the statement of November 22, in its final form, might be sufficient. And other causes operated to prevent many who held the same principles as the B.C.M.S. from joining the new Society. It is not necessary to pursue this aspect of the matter further, but a history of the events of the period might scarcely be considered complete without any mention of it.

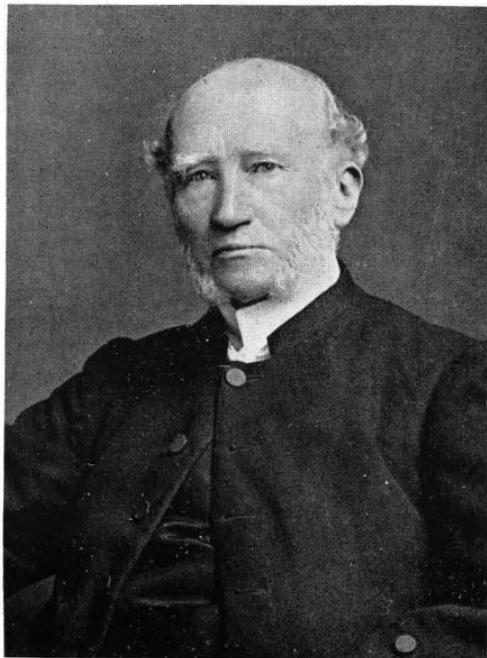
Of the leaders who took the decisive step in founding the new Society two were outstanding—Dr. Bartlett and Mr. Gladstone. It might be invidious to select any other names for special mention at present: they were, as a whole, a body of strong determined men, ready to embark upon any project to which they believed they were divinely led. It is surely nothing to cause surprise if men of this calibre were apt on occasions to display “the defects of their qualities”, and to evoke criticism even from their friends. To Dr. Bartlett due honour must be paid when we draw towards the end of our story. We shall then be in a position to estimate more adequately what it must have meant to hold the reins as Honorary Secretary for almost the whole period under review. Mr. Gladstone lived to see only the first few years of the Society's development; and in due course we shall have an opportunity to put on record our tribute to his services also. But let it be remembered, at the outset, that upon these two men rested the main burden of the initiatory measures for the working of the Society whose history we now proceed to set forth in some detail.



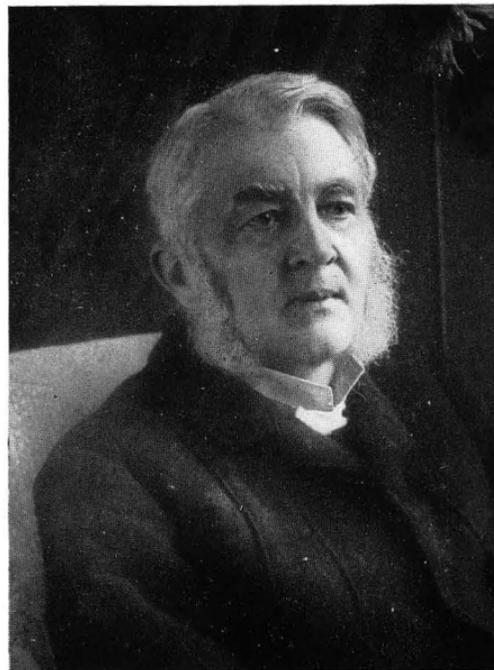
The Chapel of the Bible Churchmen's College



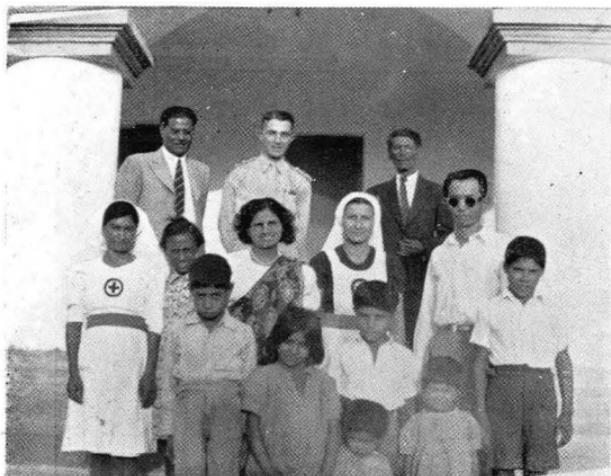
The Bible Churchmen's Missionary Training College for Women,
Dalton House, Bristol



The Very Reverend Dean
HENRY WACE, D.D.
Vice-President, 1923-4



The Reverend Prebendary
H. E. FOX, M.A.
Vice-President, 1923-6



On the steps of the Hospital, Zahidan, Iran,
August, 1946
Dr. Satralker (left, back row), Mrs. Satralker (third
from left, middle row)



Schoolchildren at Boujad, French Morocco

CHAPTER 2

EARLY DAYS AND SMALL BEGINNINGS

The six earliest fields — Three appeals from Canada — An opening in Western China — Dr. and Mrs. Keay in the Central Provinces of India — The Kachins of Upper Burma — A munificent gift in South China — Preparing to enter the United Provinces of India — Light and shade in the earliest years — The value of indigenous workers — Home Organization — Dean Wace of Canterbury.

THE year 1923 opened only a few weeks after the events recorded in the foregoing chapter. Occupied as were the founders of the new Society with the initial organization of the Home Base, their essential task was missionary work, and the year had scarcely begun when a letter was sent to the Church Missionary Society offering to undertake all responsibilities in the district of Aligarh in North India, where the latter Society had been finding it difficult to maintain its existing work. This plan fell through; but other spheres of wide influence soon became available in Canada, China, India, and Burma. Six Missions were initiated in these lands during (or, in one case, shortly after) the two years 1923 and 1924, which we propose to take together in this chapter of early beginnings.

Canada led the way. Early in 1923 Bishop G. E. Lloyd was in this country seeking help for the Missions to North American Indians in his Diocese of Saskatchewan. At one of his meetings Dr. Bartlett spoke in support of his appeal, and incidentally mentioned the formation of the B.C.M.S. At the end of March, having failed in his efforts, the Bishop wrote to Dr. Bartlett just before returning to Canada, saying that his Diocese was faced with having to close some, if not many, of its Missions

to these Indians, in which case they would pass into the hands of French Roman Catholics. He said he sincerely hoped that the B.C.M.S. might be able to see its way to saving this work, and that he saw no other alternative. The matter was carefully considered, and a reply was sent in April indicating every prospect of a readiness to help, "even if it were only for a limited number of years". The Society entered on active operations in this field in July.

Following soon after Bishop Lloyd's request, appeals came from Bishop Dewdney of Keewatin and Bishop Anderson of Moosonee, on behalf of the Indian and Eskimo Missions. Both requests were eventually granted, but the Dioceses of Saskatchewan and Keewatin were the only ones in which work was undertaken in the two years reviewed in the present chapter. The Society's first three missionaries were Archdeacon Mackay, Canon Paul, and the Rev. W. T. Sheasby, all in the first-named Diocese. Five others (two of them Indian clergymen) were taken over in 1923 and 1924. An outstanding name among them was that of Archdeacon Mackay, a man of saintly life and of powerful influence among the Canadian Indians of Saskatchewan. He was at an advanced age when the Society entered that field in its first year, and he died suddenly only five months later.

Meanwhile, and even before the actual receipt of Bishop Lloyd's letter, the Honorary Secretary (the Rev. D. H. C. Bartlett) had written to the late Bishop Cassels of **Western China**, seeking an opening in that field. Before the end of June 1923, this offer of service had been gratefully welcomed, and shortly afterwards the China Inland Mission gladly agreed to transfer one of its districts there, when the B.C.M.S. should be able to take it over. An offer of service for China was received from Dr. Elizabeth Maud Chidson, who was accepted in July, and sailed in October with a view to entering this field. The districts of Kwangan, Lin-shui, and Yochi were designated as the Society's sphere of service. In September 1924 four recruits sailed for this Western China field—Mr. and Mrs. Robert Cordner, Mr. G. R. Woodhams, and Mr. Alfred Fryer.

Next on the list of the Society's early openings comes a district in **the Central Provinces of India**. The Rev. Dr. and Mrs.

Keay had withdrawn from the C.M.S., and having joined the new Society, as the work at Aligarh was not open to them, were directed to strike out into some unevangelized region. They were guided to Saugor, in the northern part of the above-named Provinces, where a Swedish Mission had been at work and had never been able to occupy its full sphere, and they entered on this field as the first missionaries of the B.C.M.S. in its distinctively "foreign" fields. Part of the town of Saugor, and a district containing about 800 villages, were handed over to the B.C.M.S. An attractive feature of this new field was the fact that a block of independent Indian States lay beyond, hitherto entirely unreached. Dr. and Mrs. Keay became missionaries of the Society on July 1, 1923, and the October "Messenger" refers to their work at Saugor as already begun. The Bishop of Nagpur, though frankly expressing his regret at the division which had led to the founding of the Society, gave it his recognition, and promised his help and sympathy.

A remarkable reinforcement of ten missionaries joined this Mission in the autumn of the following year. Two of these, Mr. (now the Rev.) and Mrs. H. Welch, are still in the same field. Another, Miss Molly Butcher, has done equally valiant service for almost the whole period under our review, but mainly in the other Indian Mission of which mention will presently be made. She was transferred to it in 1925, and has only since 1945 been compelled to remain in England for urgent family reasons.

It is no wonder that Dr. Keay wrote, on the arrival of this large party of recruits:

"It seems almost like a dream that the B.C.M.S. has now a staff of twelve missionaries here. We feel upon us all a great responsibility for making right beginnings and laying a sound foundation, but we thank God for the volume of prayer which we know is behind us, and we trust that through God's blessing and the power of His Holy Spirit our Mission may be a real spiritual force here in India."

Three other Missions were initiated, or brought into view, during the second year of the Society's existence. In March of that year, the Rev. A. T. Houghton, the present General Secretary, offered to the Society with the special request that he should be sent to open work among the Kachins of **Upper Burma**—the

Jinghpaws, as they call themselves. While in the army during the war of 1914-18, he had been stationed in Burma and had travelled much, both in that country and in India. (Thus even war can be overruled for a fresh starting-point in the fulfilment of our Master's last commission.) The Bishop of Rangoon was approached, and his cordial approval obtained. The Rev. A. T. and Mrs. Houghton, with Miss E. M. Houghton, a trained nurse, sailed for Burma in the autumn, landing at Rangoon on November 9. Mohnyin, 636 miles north of that city, became the Headquarters of the Mission, after careful reconnoitring to find the best site for the purpose.

In the same year, the prospect of a new field in **South China** was opened by the handsome gift to the Society, from Dr. and Mrs. H. Lechmere Clift, of the Emmanuel Medical Mission at Nanning, the capital of the Province of Kwangsi. A little later Mr. Edwin Carr gave £1,000 for the consolidation and extension of the work.

This Mission had been established for fifteen years, and had sprung out of an effort for the rescue of unwanted girl babies, developing into a Hospital and Children's Home. The whole of it was handed over unconditionally, as a free gift to the B.C.M.S. The buildings were estimated to be worth £4,500. Dr. and Mrs. Clift joined the staff of the Society, but the state of Mrs. Clift's health had already made it plain that she must be moved to Hong-Kong, and Dr. Kate McBurney took temporary charge of the Hospital in Dr. Clift's absence, with Miss Field as dispenser, and Miss Lucas at the Children's Home. The city of Nanning, in which the Mission stood, had a population of 150,000, and was close to an almost untouched field.

The remaining undertaking to be recorded is the large and important field of the Society in the **United Provinces of India**, with its centre at Mirzapur. It is mentioned here because negotiations for its initiation, prolonged for over a year, fell chiefly within our present period, and came to fruition in March 1925, not long after it. Nearly all the work carried on by the London Missionary Society in that large town and in the neighbouring district was transferred by this Society to the B.C.M.S., with the approval of the Bishop of Lucknow, in whose Diocese it was. Our Society paid about £5,200 for the property, including

bungalows, a girls' school and hostel, and a small hospital; nothing was charged for two Churches—one in the Mission Compound and the other in the middle of the town (the latter being in need of repair).

Mirzapur is an important commercial centre, on the river Ganges, and on the main railway line from Calcutta to Delhi: in the adjoining territory were hundreds of villages untouched by missionary effort. The B.C.M.S. Mission here became a separate part of the Society's organization in the year 1927; but till then it remained under the superintendence of the senior missionary in the Central Provinces.

Thus, within two and a half years of its foundation, the Society had entered upon six mission fields of unlimited scope, in Canada, China, India, and Burma. Nanning, Mohynin, Saugor, Mirzapur, Kwangan—what memories of subsequent vicissitudes, trials, and triumphs do the names call up in the minds of those who have laboured in these fields, and of their friends! The Canadian field was, of necessity, less "spectacular" (if the term can be allowed), but the "patient continuance in well-doing" which marked the work in those far northern regions was none the less important.

In the nature of things, it is to them that we are to look for the main reports of missionary work actually in progress during the initial period covered by this chapter. The reinforcements paving the way for advance in the Central Provinces of India and in Western China did not arrive till near the close of 1924, though Dr. and Mrs. Keay, of course, with their missionary experience and with the help of Indian workers, had meanwhile carried on evangelistic work in Saugor, and in neighbouring villages, and in visiting *melas* (festivals), besides attending to the needs of the little band of Christians and arranging for the instruction of the Indian workers. But the only other fields at present in actual working order were those in the Dioceses of Saskatchewan and Keewatin.

Here, indeed, there was abundant scope for immediate activities on the part of the workers taken over by the Society; and the extracts which are given from their letters illustrate the overwhelming needs, owing to the shortage of labourers which had

imperilled the faithful continuance of the Indian Christians, and had opened the door for Roman Catholic influences. The Society's first two Reports contain communications from Archdeacon Faries, of the Diocese of Keewatin, and the Rev. E. Ahenakew, an Indian clergyman of Saskatchewan, which further indicate, amid all else, the perilous conditions to be faced in the long journeys that have to be undertaken in such regions, and the providential protection which is granted to the servants of God who so greatly need it.

Encouragements and disappointments are plainly indicated by the Archdeacon's reports. Writing from York Factory in January 1924, he has these two encouraging paragraphs :

"The good character and Christian bearing of the Indians are often remarked upon by visitors to the Bay. The good work, influence, and care of the missionaries from 1854 to the present time can be seen in the conduct of the natives. They are very devoted to the Church, its ceremonies, its services, and its teaching, making use of their prayer books and reading the Scriptures diligently, faithfully observing the beautiful custom of family prayer in their homes, and helping the minister to maintain the regularity and decorum of the Church services.

"In the absence of the missionary faithful Indians can always be found to carry on the services. At the present time there are four licensed lay readers, who give their services, and who also take an active interest in all the spiritual life of their countrymen."

On the other hand, temptations had arisen through the building of the Hudson Bay Railway. "The proximity of civilisation is always a menace to the Indian." At Port Nelson, an out-station, where large railway works were in progress, "some of our Indians", he wrote, "were attracted by the easy conditions of life to hang around the construction camp, and they soon became a shiftless, demoralised people". Apparently the reference was to professing Christians, for it is added that a few had been induced to return to York Factory, but fourteen families still remained in the vicinity; and, continued the Archdeacon,

"We have a lay reader residing among them, conducting services, and otherwise trying to win the sheep back to the fold. About once a month I visit the Mission, administer Holy Communion, confer with and endeavour to strengthen our lay reader in his hard work. Some backsliders have been reclaimed, and a few erring ones have been brought to the Saviour."

Light and shade are ever thus characteristic of missionary work in every part of the globe, and form the material for the thanksgivings and prayers of home supporters. This work among the Indians in Canada covers a very large field, and special difficulties have been caused by wide distances and shortage of staff. Nor must the Eskimo inhabitants be overlooked. Our next chapters will have much more to say about these, but Archdeacon Faries is again quoted, in the 1924 report, regarding a visit to some of them on the shores of Hudson Bay, where he knew that Roman Catholic missionaries were intending to establish work. After administering Holy Communion to the Hudson Bay Company's interpreter and his wife ("the first celebration of the Lord's Supper at this northern point"), attention was turned to the Eskimos, of whom about two hundred were scattered along the shore.

"They were all pagans. Some were very anxious to learn about the Christian's God and the Saviour of the world, but others maintained an indifferent attitude. At our first gathering in the open air, seventy-six were present. They seemed to be greatly interested as I told them of God's great love for man in sending His Son Jesus Christ to save man from the consequences of sin. How I longed to be able to spend a few months among them!"

During his short stay, the Archdeacon gave individual instruction, going from tent to tent. At an outdoor school, lessons were given in the syllabic system of reading, so that they could avail themselves of the Scriptures translated by that heroic missionary of the past, the Rev. Dr. E. J. Peck. The Lord's Prayer was committed by them to memory, and two hymns were learned—"Safe in the arms of Jesus", and "Knocking, knocking, who is there?"

Such is the simple sowing of the seed which is frequently all that is possible for these devoted workers to undertake. And this particular field illustrates a special problem which has been more than once indicated in connection with the Canadian Missions. After such promising beginnings, the Archdeacon confesses to his bitter disappointment at seeing the Roman Catholic missionaries "landing with their outfits, thoroughly equipped with lumber for a house, supplies for a year, and the priests having a

working knowledge of the Eskimo language". When our own Church had made efforts to reach these people for a period of thirty years, no one in Canada could be found to volunteer to carry on the work, and it seemed as though the field was to be left to those he refers to above. We shall see, later, what measures were adopted in an endeavour to make up the leeway caused by any such deficiency as he deplored.

A point of general interest in connection with all missionary work emerges from the Society's Reports of its operations in these first two years. Supporters of Foreign Missions are apt to think of the work mainly in connection with the number of British missionaries employed. We may too easily leave out of account the great army of faithful workers belonging to the countries that are being evangelized. It is, indeed, becoming widely recognized, in the Field, and by missionary authorities at home, that the conduct of the work should pass into their hands as soon as possible, and that missionaries from our own country should work with them as colleagues rather than leaders—and even as subordinate colleagues under their leadership. But home supporters are slow to recognize these things, and it is well to call attention, at this early stage, to the fact that our narrative of these twenty-five years is not a story of the work of a comparatively small number of British missionaries, but of a much larger band of Indian, Chinese, Burmese, African, and North American workers, ordained and unordained, men and women.

In these two Reports we find early intimation of this fact. Dr. and Mrs. Keay, in their first year of work in the Saugor field before the arrival of the reinforcements we have described, would have been hampered indeed, but for the help of Indian evangelists. Three such are mentioned in the 1923 Report as already sent to occupy three out-stations during that year. It should be added that one of these, Mr. Khillam Benjamin James, is still at work in the Mission, and therefore is likely to be the Society's senior indigenous worker in any of its fields. Again, the all too small staff for the wide fields of northern Canada would have been still more inadequate without men such as the faithful Christians Archdeacon Faries refers to in one of the extracts quoted above. And one of Bishop Cassels' letters in 1923 speaks

of four or five Chinese catechists or preachers as already labouring in the district which was proposed as the B.C.M.S. sphere, inquiring whether the Society would take over their support. The 1924 Report refers to evangelists resident in Yochi and Kwangan, while a Christian in Lin-shui was responsible for voluntary work. This was before any British missionary could be equipped for service by knowledge of the language. What a great army of such Christian workers, paid and unpaid, must there be in all the lands occupied by missionary enterprise! How vastly more difficult would the efforts of missionaries be without them! But what proportionate space do they occupy in the prayers of home supporters?

It remains to call attention to one aspect of the Society's work which, in these two initiatory years, of necessity occupied a large share of its energies: *viz.*, its **Home Organization**.

The original provisional Committee was mentioned in our opening chapter. At the first official Business Meeting, on April 30, 1923 (in reality the first Annual Meeting, though the Society was only a few months old), the position was regularized by the election of an Executive Committee. The Doctrinal Basis and the Constitution of the Society were discussed and adopted at this meeting. They will be found in two appendices at the end of this volume, together with the Constitution as revised at the Business Meeting of September 16, 1946. The attendance at the evening gathering of that first annual "May Meeting" was so large that the Hoare Memorial Hall in the old Church House proved quite inadequate, and the Great Hall had to be requisitioned. It was widely recognized as an occasion of notable enthusiasm and power.

The monthly *Prayer Meetings* were early established as a leading feature in the Society's regular engagements. The two Magazines—*The Missionary Messenger*, edited by the Honorary Secretary, and *Other Sheep*, for children, with the Rev. G. Denyer as its editor, were issued from the beginning of 1923. *The Bible Churchmen's Missionary Union*, for prayer and service, was formed in August of that year, and *The Young Harvesters' Union* in the autumn. A *Loan Department* and a *Wants' Department* were instituted: the memory of the late Mrs. Bartlett will

always be attached to her long-continued and patient administration of the latter. The *Men's Training College* came into view: birthday gifts of £1,905 were received towards it in connection with the Society's anniversary in October 1924.

Provincial Councils were formed; but the Northern is the only one which has functioned during the greater part of the twenty-five years. The first Organizing Secretary was the Rev. H. A. H. Lea. He was afterwards joined by the Rev. J. Milton Thompson in the Midlands area, and the Rev. W. Kitley in the North. Admiral Sir Harry H. Stileman, K.B.E., rendered valuable service as Lay Deputation Secretary. Miss May Le M. Hoare's services as Private Secretary to the Rev. D. H. C. Bartlett were invaluable in these earliest years of the Society, until her marriage to the Rev. J. Milton Thompson in 1926. The B.C.M.S. owes a great debt to her painstaking efficiency and her whole-hearted devotion to her task.

Grateful mention must be made of the second Vice-President, the Very Reverend H. Wace, Dean of Canterbury, who died in the second year now before us. His support was a tower of strength, as we saw in our opening chapter, during the critical discussions of the year 1922. The prominent position which he occupied at the time in Evangelical estimation, largely because of his valiant championship of Scriptural and evangelical principles during the controversies which led up to the proposals for Prayer Book Revision a few years later, rendered the name of one so widely recognized as a leader and scholar invaluable to the Society in the matter of establishing its position as one of the missionary societies of the Church of England.

In the sphere of finance, some notable gifts were forthcoming in 1923, including one of £4,000 and another of £20,000. These were greatly welcome in the period when the financial foundations of an expanding work needed to be firmly laid.

Prayers, gifts, and service—these form the “threefold cord, not quickly broken”; and through their continuance, in humble faith and unflinching obedience, a missionary society can look for the blessing which the Holy Spirit alone can give to its endeavours, setting the seal of His converting and uplifting power upon its work for the souls of men.

CHAPTER 3

CONSOLIDATION AND EXTENSION

The four years 1925-8 — Two fresh mission fields — Beginnings in the Arctic — South-East Persia — Reorganization in India — Medical evangelism at Kachwa — Extension to Bina — Progress amid difficulties — A storm-cloud in China — Evacuation of Nanning — Chinese workers hold the fort — The Children's Home at Lungchow — Dr. Clift back at Nanning — First Baptisms in Burma — Kamaing and Bilumyo — The Hukawng Valley in prospect — Good and evil in the Indian Churches of Canada — Home events and personalities: the Prayer Book Revision controversy: the distinctive contribution of the B.C.M.S. to the result — The Rev. Prebendary H. E. Fox — Summary.

AFTER the exhilaration of embarking on new enterprises comes the steady and sometimes uneventful period of settling down to consolidation and extension. To a very considerable extent, the work of the Society in its early years was pioneer work. In such cases, the preliminary stages of winning confidence, and becoming familiar with manners and customs, had to be passed through. And, except in North-West Canada, all the missionaries during these earliest years were in the stage of acquiring and becoming more proficient in the languages of the peoples among whom they laboured. Equipment, too, was in many cases necessarily of an elementary kind. In preparation for the years that were to follow, and the fruit which was to be gathered in at that later stage, much solid foundation work was done by the earliest

B.C.M.S. missionaries. At the same time, the preliminary years were by no means lacking in fruit.

In the present chapter we are grouping several of these years together for a general survey. The next outstanding landmark in the history of the Society is in the year 1929, when the continent of Africa was entered by its workers for the first time, and two fresh Missions were founded there. From that date onward, its operations were naturally greater than in the more limited scope of its earlier days, and will demand a greater amount of the space available for our history. We take the four years 1925-8 now, as in general a time of consolidation, both in the fields abroad, and at home; seeking to obtain, as it were, a bird's-eye view of a period of importance, if less filled than some others with events of a stirring character.

There was, however, one part of the world where the period was marked by excitement and stir of a very unpleasant kind. And this held up to a considerable degree the possibility of consolidation. The unhappy land of China, the scene of so much distraction during the history of the Society's operations, was torn by civil strife which involved the missionaries in our two fields in the West and the South in a series of hampering vicissitudes and dangers. We will return to these presently.

We shall find in these years some welcome indications of extension and progress, as well as of consolidation. Three examples of a general character may be given at once, before proceeding to a review of the fields. Two fresh Missions were initiated during this period—in **the Arctic** and in **Persia**. They have inevitably been on a smaller scale than those in other fields, but each of them has features of distinctive importance. Another example is found in the remarkable growth of the number of missionaries, from thirty-one at the end of 1924 to eighty-three mentioned in the sixth year's Report: eighteen recruits were sent out in 1927, and twenty-one in 1928. And, in the third place, the income grew from £29,411 in 1924 to £44,267 in 1928.

Let us take the two new Missions first. It will be remembered that one of the earliest requests for help received by the Society, when it was only a few months old, was from the Bishop of Moosonee, on behalf of the Indian and Eskimo Missions in that

Diocese. In 1925 his wish was brought to fruition, so far as the Eskimo were concerned. He asked for a Mission to be established at Port Harrison, and for a missionary to be sent to Blacklead Island and Cumberland Sound, where an Eskimo catechist had been doing his best, but was unable to give the teaching needed for the building up of the Christians, who, the Bishop feared, had been "falling back sadly".

Two missionaries who had been students at Wycliffe College, Toronto, were ordained for this work in 1925 and sailed almost immediately for their remote stations—the Rev. F. H. Gibbs to Port Harrison, and the Rev. C. H. Jenkins to Pangnirtung, on the mainland opposite Blacklead Island. The enterprise nearly opened with tragedy. The ship on which they sailed sprang a leak, and the party were compelled to spend the night on an ice-floe, being rescued by a sister ship on the following day. No lives were lost, and the baggage that was not stored in the hold was saved; but the missionaries saw the ship with the rest of their possessions sink before their eyes. After a brief stay at Lake Harbour they proceeded to the severe isolation of the farthest north: their two stations can only be reached by boat once a year.

Thus did the Society step in to save from decay the work nobly carried on by the Rev. Dr. E. J. Peck and the Rev. E. W. T. Greenshield in earlier years. Vastly different are the conditions of missionary endeavour among these sparsely populated regions of the North from those of the swarming cities and villages of China and India. But the Good Shepherd has members of His flock who must be sought in the icy wilds and permanent darkness of the Arctic winter, and there are none but His own people to go and seek for them.

Unhappily, neither of the Society's first two missionaries found himself able to remain long in the field, but Mr. Gibbs had the longer service of the two. In 1928 the Rev. H. A. Turner was sent to Pangnirtung in Mr. Jenkins' place, and has continued his long service ever since. An encouraging report of Pangnirtung was received from Archdeacon Fleming (who has since become Bishop of the Arctic) in the year 1927. "It would have warmed your heart", he wrote, "to see the spiritual earnestness

of the people. They are certainly a worshipping people and a Bible-loving people. I have never worshipped with more devout or reverent congregations than I did this summer in the North." And again, "The more I see of the Eskimo, the more they appeal to me, and the more do I feel that they are worthy of all the effort and sacrifice involved".

In the following year, Mr. Gibbs' own report told of a remarkable service at Cape Smith, one of the places he visited. There were so many to be baptized that he had to hold the service in relays. And he found that all along the coast one man in each camp held services for the others and did what he could for their spiritual welfare. On that particular journey he baptized forty-eight children and twenty-five adults. And he spoke most highly of the catechist at Port Harrison, who accompanied him.

The other Mission initiated during these years was in a very different quarter of the globe—South-Eastern Persia. Mr. and Mrs. H. Ward had been struggling to establish an independent Christian witness at Seistan, and the effort had proved too great. At the instance of Bishop Linton, the Society took over these two devoted workers in 1925, and by the year 1928 there were eight in this field, including a medical missionary, Dr. Hugh Rice. A centre was found for the Mission at Duzdab, now called Zahidan, where a small hospital was established. It was situated in a strategic position near the borders of Afghanistan and Baluchistan. Members of various tribes were brought into touch with the work. Other places eventually more or less touched were Seistan and Birjand.

In one of the most bigoted Moslem regions of the world, it was only to be expected that opposition would be encountered. Nevertheless there were decided encouragements, chief among them being the baptism of three converts on Whit-Sunday, 1928; and at last Dr. Rice was able to report in that year a more friendly attitude, which was probably due in large measure to benefits conferred upon wounded and sick soldiers in a small military hospital which the Persian army temporarily established owing to military operations against a Baluchi tribe, and which our missionaries were requested to take over.

The two Missions thus opened in the four-year period now

before us have never developed into the large-scale efforts of other fields. That would have been impossible in the case of the Arctic regions, and a matter of extreme improbability (humanly speaking) in the wilds of Southern Persia. But we shall find that both these difficult outposts have been maintained, however great the obstacles.

Several special developments mark the period in the case of the Missions in India. The work in the United Provinces was placed under separate organization from that in the Central Provinces. In the initial stages, Dr. Keay superintended the whole of the Society's work in India. This was an arrangement that could not long continue: Saugor and Mirzapur were some 250 miles distant from one another (even "as the crow flies"), and their groups of out-stations needed to be separately worked from these centres. The two Missions were always geographically distinct, and it will be remembered that in this history they have also been treated separately. With the growth in the number of missionaries, the new arrangement was inevitable, and a notable opportunity was provided by an offer of service from the Rev. Dr. Charles Neill and his wife, herself also a doctor. These were commissioned to Mirzapur in 1926. In the following year the Mission in the United Provinces was placed under Dr. Neill's superintendence, Dr. Keay remaining in charge in the Central Provinces. A vigorous work of medical evangelism was set on foot under Dr. and Mrs. Neill, with the help of several recruits, among whom was Mr. (now the Rev.) S. R. Burgoyne, whose name is so well known in connection with Mirzapur.

Another notable event was the taking over, from the London Missionary Society, of the Hospital at Kachwa, which eventually became the chief centre of B.C.M.S. medical missionary work in India, and has throughout been closely linked with the name of Dr. Nevile Everard. It was in the year 1928, just before the close of the period now before us, that he joined the Mission. Kachwa was taken over in October of that year; and one of the first events in the history of B.C.M.S. work there was the dedication of a new Church, on December 22, by the Bishop of Lucknow. It was a free-will offering from all the B.C.M.S. missionaries and Christians in the United Provinces.

At the same time, work was begun at Gopiganj, which has a small dispensary and other buildings, and is situated in a prominent position on the great trunk road from Benares to Allahabad. This has always been a difficult sphere of work, with little response, but is in the centre of a largely unevangelized area.

The chief development in the Central Provinces was the extension of the work, in 1927, to Bina, which became one of the leading B.C.M.S. stations in that Mission, along with Saugor and Amarmow. Here, an American Mission had been unable to develop a work not long since started. Some buildings had been erected, including a Church, two schools, a dispensary, and two bungalows. The property was purchased at the cost of some £2,250.

Bina is a junction on the main railway line, and has about 8,000 inhabitants, with many villages within accessible distances. The Rev. Stephen and Mrs. Wheeler and Miss Ede occupied this new station. Incidentally, we read of a useful work here among Anglo-Indians, a community of mixed descent whose spiritual needs must never be overlooked in considering the many-sided calls from India.

Meanwhile, Mr. and Mrs. H. Welch—who have become the Society's senior missionaries in the non-Christian world (Canada being thus excepted)—entered in 1926 on a long period of faithful service at Amarmow. Mr. Welch had gone to the field in 1924 as a layman; in 1928 he was ordained by the Bishop of Nagpur. In the same year a Church and a dispensary were opened and dedicated by the Bishop, and a Christian burial ground was consecrated.

At Saugor, by 1927, a former congregation of fifteen had grown to 120, and the Boys' School and Hostel had been enlarged, so that sixty were under Christian training: they had themselves embarked upon evangelistic work, led by their Indian masters.

The general impression left by the reports of these years from India is of the difficulties amid which the work had to be carried on. Early hopes of large ingatherings were not fulfilled. And, indeed, India is one of the most difficult of all mission fields, except in mass movement areas. Here, for example, is an extract from the Rev. S. Wheeler's 1928 report. "The price for becoming a

Christian in India is tremendous." The convert is "despised by Hindus and mocked by Mohammedans". Speaking of one village visited, he writes, "The soil was as hard as centuries of unbelief and superstition could make it". Yet there were encouragements. A special feature of the Central Provinces Mission is its proximity to unreached Indian States; and Dr. and Mrs. Keay wrote of journeyings into these and of the welcome received for themselves and their literature. Several references are made to the annual Saugor Convention, which provided its opportunity for building up the Indian Christians.

Early in 1928, ill-health led to the resignation of Dr. and Mrs. Keay, the Society's earliest missionaries in India. This was a great blow to the work. Dr. Keay's place was taken by the Rev. E. Morris Jones, who had rendered valuable service at Mirzapur. He was, however, compelled by sickness to leave for England only six months later. The Rev. H. J. Gibson, who had joined the Mission in 1926, became the leader at Saugor.

Affairs in China during these years were in such a state of confusion that it is not easy to give an adequate summary of their effect upon the work of the B.C.M.S. "On May 30", writes Dr. Lechmere Clift in 1925, "a storm-cloud burst in Shanghai." The result was an outbreak of anti-foreign feeling which eventually drove our missionaries from the west, and gravely affected the work in the south. Even before this, an internecine struggle between rival Yunnanese factions had made Nanning the centre of a battle, so that the Mission Hospital became full of the wounded, and the compound full of refugees. The children and the lady missionaries were in grave danger, but mercifully they were unharmed.

Then, in July, missionaries in the west were kept in a condition of almost day-to-day suspense as to whether they would have to leave their stations or not. Eventually, they were then able to remain; but at the beginning of 1927 it became urgently necessary to withdraw to Shanghai. Some among them had continued till that time amid conditions of considerable personal danger from bandits. One of them spent some time in the caves of these robbers and lost nothing but his boots. Mr. Albert Fryer related an incident, in the autumn of 1926, of an escape from Linshui,

where during a visit from himself and Mr. Housden the brigands made three attacks on the city in five days. "We made a desperate effort", he says, "to leave the city in order to meet the Bishop and party. Finally the difficulty was solved and we were let out over the city wall by means of ropes and a ladder, and sent on our way rejoicing." Quite like the experience of an apostle long ago!

The Rev. G. Roger Woodhams, writing at the end of 1927, summed up the effects of the storm in that year. In some places the wind had purified the little Chinese Church; in others it had scattered it. But it is a cause for much thankfulness that, after the missionaries were compelled to leave, their Chinese helpers carried on the work of witness and of shepherding the flock. A communication from Mr. Cordner in the 1928 Report shows that he had been able to return to the West after a year's absence. He found that some had gone back, but others remained faithful under the severe time of testing, and were the brighter and stronger for it. "The Church at Kuan In Koh", he adds, "deserves special mention for its fidelity to its Lord and Master. The work there has gone forward—six persons were baptized, and there were also five baptisms at Tai Shi Chang."

Turning once more to the South, we find an important development in the case of the Children's Home at Nanning. We have already seen the peril in which it stood early in 1925. After the development of the wider trouble, later in that year, through anti-British and anti-foreign feeling, it became necessary for Dr. Kate McBurney and Miss Lucas to leave for Hong-Kong, where they joined Dr. and Mrs. Clift (Miss Field had gone on furlough early in the year). Dr. McBurney was able to return for a while to Nanning, where she found that the little band of Chinese, with a few exceptions, had borne the strain well on the whole. A wonderfully suitable house was secured for the Children's Home at Lungchow, 180 miles south of Nanning, with a good road to the frontier of French Indo-China. This was a most providential discovery, as an outbreak of hostile students' demonstrations in the following year, with threats chalked on the mission buildings, made it urgently necessary to remove the children, twenty-six in number. They were all safely transferred

to Lungchow from the immediate danger zone, and eight older girls were taken for still greater safety to Haiphong, a port in French territory, where Miss Field and Miss Loudwell were also established. Dr. Clift superintended the Chinese workers left in charge at Lungchow.

The way in which the overruling power of God brings good out of evil was doubly illustrated in this removal. The change from the crowded compound in Nanning to the country house with its large garden and fresh air "proved extraordinarily beneficial" to the children. "The neighbours look on with astonishment", wrote Mrs. Clift, "at the health and prosperity of the little community." And, in the second place, new spheres of influence were opened up not only at Lungchow, but perhaps more especially at Haiphong, with its populous Chinese quarter. Apart from the evangelistic efforts of the missionaries themselves, Christian work done by the older girls who had been taken there is described in a touching extract from a report by Mrs. Clift:

"My crowning happiness was to see our elder girls each take her place in the Sunday School with her own little class gathered round her. There they were—each in her own characteristic way—telling the story of the redeeming love of Christ to an attentive audience of their own people; Sheng-Sau in bubbling enthusiasm, holding her little hearers spellbound; Peace, with quiet dignity, teaching her class, as we hope in years to come she may be able to teach and preach to many women and girls. In spite of the overwhelming heat, and the noisy, obstreperous crowd at the door, I felt a thrill of joyful thanksgiving as I stood there and watched. These little creatures that I had taken in my arms when they came to us, tiny, unmothered babies, are actually old enough already to be taking an active part in work for their Lord. They have been driven out of their own country only to find a work waiting for them among their own people in the land of their sojourning! We thank God for that."

So, as of old, "they therefore that were scattered abroad went everywhere preaching the Word". But, by one of the kaleidoscopic changes in that extraordinary country, 1928 saw Dr. and Mrs. Clift back in Nanning, with everything favourable, labour unions giving no trouble, a general feeling of extreme friendliness, no opposition from officials, a repaired compound and reconstructed Hospital (the former Children's Home constituting the out-patient block), and a new and much more suitable Church,

with sometimes a hundred present at the Sunday morning service. The faithful Chinese workers had grown spiritually during persecution. Prayer meant more for them now, and a real burden for souls was on their hearts. Not a single Sunday had passed without their gathering for worship. Even when the enemy came one Sunday and "howled outside the gates", they did not attempt to enter, but "only made a row and passed on".

But further trials awaited the intrepid workers, both at Nanning and at Lungchow, as we shall see in due course.

And what shall be said of Upper Burma during our four years' period? It was a time of learning ways of approach, and of gradual building up of the ways and means for reaching the people. A dispensary was soon opened at Mohnyin, and on January 11, 1925, the first service was held in the bungalow, a weekly service for Jinghpaws following from that date. A certain amount of translation work was done in that year. A rest-house on the hills at Hkapra soon provided a centre both for tired missionaries to be refreshed and for itinerating.

In the 1926 Report we find the Rev. A. T. Houghton writing of the initial difficulties of the missionary:

"From the personal point of view, perhaps the most striking thing of the year is the waking up to the fact of one's sublime ignorance of the eastern mind, of the vagaries of the language and of the colossal nature of the task set before us, as well as of one's own insufficiency."

And again:

"During the first year we scratched the surface of things, largely ignorant of what lay underneath: now as one begins to probe the depths, one gradually discovers how deep are the foundations which the Evil One has laid in the hearts of those around us, so attractive and pleasing on the surface."

He goes on to speak of the terrible power of the "nat-worship" which held the people in the grip of deadly fear of these supposed evil spirits.

The year 1927 saw several important indications of advance. It was in that year that the missionaries had "the indescribable joy" of preparing the first two Jinghpaw candidates for Baptism—Ma Yaw, and a girl whom he was to marry, named Ma Kaw.

(It was noted, in the last chapter, that the terms "Kachin" and "Jinghpaw" are synonymous, the Kachin people calling themselves by the latter.) The Baptism took place on June 28 in the presence of a crowd of other Jinghpaws, Shans, and Shan-Burmans, and the marriage on the following day. On August 5 the Bishop of Rangoon held a special service of Confirmation for them in Mandalay. All these services entailed a considerable amount of translation work. Such was the beginning of the Christian Kachin Church at Mohnyin.

In the same year, building operations provided accommodation for the increasing number of missionaries, and a chapel was erected to hold a hundred or more. At Kamaing, Mr. Crittle took the lead. Miss Stileman, who had joined the Mission staff in 1926, felt the call to work among the Shans; and Bilumyo, a few miles from Mohnyin, was designated as the starting-place for this new effort when accommodation could be arranged. By August 1928 Miss Stileman and Miss Parker were settled there.

So the work went forward—not without its set-backs. Some of the missionaries suffered from serious illness, and Miss Houghton was invalided home in 1926—a great disappointment. But things did move. Favourable signs were seen in the attitude of the people. We have already noted the first baptisms. At the end of the period before us we find Mr. Houghton speaking of converts as "probably only thirteen of whom we feel certain": the first two had appeared in the third year of work, and the other eleven in the fourth year. All these were Jinghpaws; but active Shan work was less than a year old, and Burmese work less than two years. These thirteen were firstfruits of a glad harvest later on.

Mr. Houghton drew a remarkable lesson at this point: "Yet we see the manifest wisdom of God in withholding more fruit, for if in the first two years we had had a large influx of converts, it would have been impossible for us with our feeble knowledge of the language to have carried on the important task of shepherding and building them up in the faith."

A final encouragement reported in that year was the granting of Government permission to enter the hitherto closed area of the wild Hukawng Valley, provided that a medical mission should

be undertaken with a qualified doctor in charge. The fulfilment of this hope remains to be recorded later.

Reviewing next the work among Canadian Indians in the Dioceses of Saskatchewan and Keewatin, we find it pursuing the course made familiar by missionary reports from those regions. The impression left is of a strange mixture of extraordinary signs of devotion with indications of spiritual and moral weakness among the Church members, and of the great difficulties and hardships of their pastors and teachers in seeking both to cope with these problems and to cover distances which defy regular visitation.

Reports from Archdeacons Paul and Faries, and from other missionaries during these four years, frequently illustrate the dual manifestation of devotion and weakness just referred to. On the one hand we read of many Indians living righteous lives and manifesting true faith, sometimes much tried by adversity; showing increased sincerity in their devotions, and more mutual consideration and unity of purpose; loving their Church; putting their daily service first in their thoughts during the whole of a missionary's three months' visit; leaving their trapping camps at the cost of financial loss, to come in to the settlement. On the other hand, there is the grave danger of pagan traditions and superstitions becoming mixed up with Christian customs and ceremonies, and the consequent need for wise and faithful pastoral leadership such as is often so difficult to secure; there is the ever-present plague of demoralizing contact with the vices of so-called civilization; and there are the almost inevitable consequences when converts have been accepted to Church membership after very little teaching, and then left mainly to their own resources. "Even those who are real Christians", writes Mrs. Paul, "are just children and need so much teaching." And her husband tells of people at one station as being "a strange mixture, keen on their Church, and travelling miles to come to the services, but many of them with a dark side to their lives, and little or no sense of shame on this account".

Are not such Christians of the Indian settlements in North America very much like many of the Corinthian and Ephesian converts of old? And amid all the handicaps imposed on the devoted workers, the shadow of retrenchment was in the later

years of our period beginning to fall over them, as the time drew near when some of the obligations undertaken by the B.C.M.S. in these two Dioceses were drawing to an end. The duration of those obligations varied from five to ten years; but Archdeacon Paul, in the Diocese of Saskatchewan, and the Rev. Leslie Garrett in that of Keewatin, have been retained as missionaries of the Society right up to the present time.

Several important events remain to be mentioned which affected the work of the B.C.M.S. in general, or with special reference to its home organization. On November 5, 1925, the Men's College was opened. As a separate chapter is devoted to the Colleges of the Society, we merely record the fact at this stage in the history. In 1926 recognition was given to the Society by the Missionary Council of the Church Assembly. An interesting paragraph in *The Missionary Messenger* of August 1925 quotes a resolution passed on May 26 by the Executive Committee, defining the attitude adopted with reference to educational work:

“This Society shall under no circumstances provide secular education above the primary stage for non-Christians; but is willing to offer education to Christian boys and girls as occasion may arise, and in so far as it is able to do so. In all cases the teaching shall be given only by those who have signed the B.C.M.S. basis.”

Referring to this resolution in Silver Jubilee Booklet No. 2 (p. 27), the Rev. A. T. Houghton writes: “In India, where the Society took over some existing work, and especially in East Africa among primitive illiterate peoples in reserved areas where Government made stipulations about residence among the people, schools have been used as evangelistic agencies.”

A very grave crisis at home was reached in the years 1927 and 1928, which, as many among our older readers will vividly recall, were those in which the Prayer Book Revision controversy reached its decisive stages. This was, for a special reason, a matter of particularly vital concern to the prospects of B.C.M.S. witness and work, both abroad and at home. For examination of the contents of the proposed Book showed not merely objectionable sacerdotal tendencies, but the adoption of a changed attitude towards Holy Scripture itself. Apart from the proposed alternative Communion Service, which was naturally the main object

of attack by various Protestant Societies, other parts of the Book were thus found to be open to serious objection: in particular some omissions in the services for Holy Baptism, Holy Matrimony, and the Burial of the Dead, were ominously suggestive of a changed attitude to Scripture. The Society, of course, was equally opposed to the "Anglo-Catholic" tendencies of the Book, just as many other Protestant organizations doubtless shared in objecting to its attitude to Scripture; but it was eminently natural, and unchallengeably right, that the B.C.M.S. should offer a distinctive resistance, from its own special standpoint, to changes which tended to undermine the very truths in defence of which it had come into existence.

The Missionary Messenger for May 1927 declared the position of the Society with reference to any proposals not sanctioned by "most certain warrants of Holy Scripture"; and the Committee, two months later, passed a formal resolution which stated that the Society could not countenance the use of the new Prayer Book in any work for which it was responsible. The Honorary Secretary organized vigorous opposition to the Book through special activities at its Headquarters. On December 10, 1927, just before the matter came before Parliament, 192 personal letters were sent to selected members of both Houses. In the House of Lords, to which the matter was carried first, a powerful speech by Lord Carson against the Book was one of the dramatic features of the whole parliamentary debate; and it stands on record that in his peroration he quoted from the letter he had received from the B.C.M.S. Office, with its protest on general Scriptural grounds.

It is known that some members of the House of Commons who had decided to support the Book changed their minds and voted against it when this aspect of the matter was brought before them. It is also known that members of that House were present in the Upper House when Lord Carson made his moving speech. And the majority against the Book in the Commons was not a large one. No one would depreciate the effect, under God, of the earnest and strenuous efforts of other organizations. But, under all the circumstances, it may well be that in His good providence the specific witness of the B.C.M.S. to the authority

of Holy Scripture was, on that historic occasion, used *just to turn the scale* against the proposed revision.

There was an important sequel. It will be remembered that the English Bishops, without legal authority, ventured to permit the use of some portions of the rejected Book. The Church in India, Burma, and Ceylon (which only later became an independent Church) decided to sanction the Book. A letter was sent to that Church explaining the position of the B.C.M.S. with reference to the Book; and instructions were sent to its missionaries that no sanction of it could be recognized. The result was that the authorities of the Church of India, Burma, and Ceylon undertook that in all B.C.M.S. Missions the 1662 Book alone should be used by its Bishops, especially in Ordinations and Confirmations. Thus the Society was enabled to maintain its witness in the Mission Field at this crisis. When later the Church of India, Burma, and Ceylon became independent, its Constitution kept as the *legal* Prayer Book that which was still the *legal* Book in the English Church, even though the use of the 1928 Book was allowed.

Prominent among those mentioned in connection with the Head Office during these years are the names of Miss Helen Scott, now Mrs. Emmerson, who had joined the staff as early as February 1923, and Miss Jessie Ball, who became private secretary to Dr. Bartlett in June 1926, both of whom have served the interests of the Society so devotedly for most of the period covered by the history in this book. Mrs. Emmerson, in fact, is still at her familiar post in the office (though the Admiralty claimed her for three years during the war); and this is the place to give due recognition also to the invaluable services of her husband, Mr. D. F. B. Emmerson (now Joint Honorary Treasurer), labouring hard in the interests of the Society from 1924 onward and never sparing himself in the arduous task of dealing, in an honorary capacity, with the Society's accounts—even though it sometimes meant working far into the night. As to Miss Ball, no one can estimate what the B.C.M.S. owes to her ability and her loving Christian grace and charm as private secretary to Dr. Bartlett from 1926 until his resignation in 1945. Her services were recognized by a gift from the Executive Committee of one hundred

guineas in 1943, and by her well-merited election as a Vice-President on her retirement.

The death of several prominent leaders at home occurred within this period. The Rev. Prebendary H. E. Fox passed hence on May 12, 1926. He was the Society's first Vice-President, and his earnest support from the very beginning was of the greatest value. The attitude which he adopted during the unhappy controversy of the preceding years carried special weight, from the fact that he had been Honorary Secretary of the C.M.S. for a period of nearly fifteen years. He was (as we saw in our opening chapter) one of the founders of the B.C.M.S., and his moving prayer on that occasion was one of those which dedicated the new Society to the service and glory of God.

The Rev. J. B. Barraclough, another Vice-President, died in 1927; and a prominent layman, Mr. C. E. Caesar, in the same year. He had been Chairman of the Home Organization Committee. Mrs. Barclay Heward, whose sympathy and services had been greatly valued, especially in interviewing women candidates and corresponding with them later in the field, passed away in December 1928.

A feature of the early years was the growth in the circulation of *The Missionary Messenger*, and the profits given to the General Fund by its sale. By 1928 over 9,000 copies a month were issued, and the financial profit had reached a sum of over £1,000.

Such is the story of growth and consolidation both abroad and at home during these four years 1925-8, as the Society settled down to the task to which it had dedicated itself, in the Name of the Lord. Entrance into mission fields had nowhere been forced; yet it had been enabled to open work in nine Dioceses of Asia and America. Vicissitudes there were, especially in China; and disappointed hopes in more than one direction: in recording encouragements we must not close our eyes to unpleasant facts. One such fact seems to call for more detailed attention as we review these opening years; *viz.*, that no larger a proportion of the early missionaries of the Society should remain in the field at its Silver Jubilee. Thank God, there are outstanding names from among them; we have found such in every field so far occupied, except in Persia, where difficulties have

confessedly been exceptional. And many of those who have returned are still linked with the Society, several giving valuable help on Committees. But it does seem regrettable that missionaries who have become familiar with difficult languages and strange customs should withdraw, for one reason or another, just when they should become most useful in the field.

It is quite likely that the B.C.M.S. is only faced in this matter with a difficulty that confronts all missionary societies in greater or less degree. That consideration adds emphasis to the urgency of the problem as a matter of general missionary policy. Ill-health, indeed, cannot be foreseen, or infallibly guarded against. Some other legitimate causes for withdrawal, temporary or even permanent, do occur. But one wonders whether one of the chief problems of missionary organization may not be to make sure that the sense of call is sufficiently deep to be lasting, as the foundation of life-long dedication to an appointed task.

CHAPTER 4

THE COLLEGES

The need for colleges — The founding of the Men's College — The first Principal — Home Ordination policy — The first Ordinations — Emphasis on the Bible — Practical experience — The crisis of 1931 — The new Principal — The College Council — The War — The College requisitioned — Back again — The future — The Women's College — The first three years — The new Principal — The College programme — Scriptural, practical, spiritual — Training for work at home — The War — The College closed — The work restarted.

THE definite principles of the Society made it inevitable that it should possess colleges of its own for the training of its candidates. Whilst there already existed several interdenominational colleges that gave sound Bible training, their interdenominational character made it impossible for them to give instruction in doctrines of the Church of England. There were also evangelical Church of England colleges, but even if the principals of these were in sympathy with the new Society, they obviously could not guarantee to accept all the candidates whom the Society might wish to send for training.

So at the Executive Committee on April 23, 1924, a resolution was passed, "That a Training College for the male candidates of the Society be established as soon as practicable; and that, if and when vacancies occur, those wishing to train for the Home Ministry be admitted on the condition that such pay the full cost of their training".

The second part of this resolution was a piece of wise foresight.

When it was first passed, it must have been something of an act of faith. For it was one thing to establish a college for training missionary candidates up to the Society's own requirements, but quite another to obtain the necessary recognition from the Church of England for a college that would rank as a proper Theological College, from which men might be ordained for the Home Ministry.

The first intention was to find suitable premises for the College in the London area, but nothing suitable could be discovered. Then in July 1925 a house fell vacant in Clifton, Bristol, at the top of Pembroke Road and the Avenue. Bristol was a strong centre of B.C.M.S. interest, and Dr. Bartlett, in consultation with two members of the Committee, Mr. Charles E. Caesar and Mr. E. A. Denyer, decided that this house should be bought for the new College.

None can doubt that in this decision they were led by the Spirit of God. Probably no member of the Committee foresaw at that time how rapidly the College would grow. Certainly none could know that during the next three years the single house on one side, and the two houses on the other side, would come into the market, and that eventually the house beyond the other two would be available. Yet this happened. The first house, "Essendene", renamed Ridley House, had Latimer House to the west added to it in April 1926, and Cranmer and Tyndale Houses to the east in 1928, though Tyndale was not actually used till 1930. In 1936 the remaining house to the south-east was bought as the Principal's House. Thus the College possesses five fine houses in an ideal position on the edge of the Downs. Dame Violet Wills declared the College opened on November 3, 1925, amidst a representative gathering from many parts of the country. She has taken a special interest in the College ever since, and the four additional houses were purchased through her generous gifts. By the end of the year fourteen students were in residence.

The first Principal was the Rev. Dr. C. Sydney Carter, whose books on the Reformation, English Church History, and the Prayer Book have been valuable contributions to the evangelical cause. Dr. Carter has shown great ability as a controversialist, in the best sense of the word, and in addition to his books he has

in articles and letters to the press repeatedly challenged and refuted unsupported assertions by Anglo-Catholic writers.

In the lecture work Dr. Carter was at first assisted by visiting lecturers from the Bristol area, the Rev. T. C. Chapman, the Rev. W. H. Finney, the Rev. H. Hill and the Rev. F. Marriott. Even after the appointment of the Rev. Wilfrid Stott as Resident Tutor in 1927, the link with the outside was still maintained, and up to the present time there has generally been at least one lecturer who has come in from a neighbouring parish once or twice a week.

From the beginning the original plan of training for Home Ordination as well as for the foreign field was kept in view. It was realized that a large part of the effectiveness of the work abroad would depend upon the maintenance of the home bases, as represented by the parishes. Men who had received their training at the Society's College would not only value the definite principles for which the Society stood, but would have a personal interest in their fellow students who had been called to the work abroad.

Experience has shown the soundness of this policy, and at the time of writing there are now many parishes in our country under the charge of past students of the College, keenly supporting the work abroad. Two of the Society's secretaries, the Rev. H. Hacking (Home Secretary) and the Rev. A. G. Pouncy (Editorial and Prayer Secretary) received training at the College, and other former students serve on the Executive Committee.

Recognition as a Theological College of the Church of England was granted towards the end of 1927, and the first ordinations, both for foreign and for home work, took place in 1928. H. A. Turner was ordained in Toronto on July 6 for work amongst the Eskimos, Stephen Wheeler at Saugor on September 23, F. G. Brenchley on October 7, for S.E. Persia, and J. Stafford Wright on the same date for a curacy in Weymouth. The last named was the first man from the College to be ordained for the Home Ministry. He had taken his B.A. at Cambridge before coming to the College as a missionary candidate. But after two years at Weymouth he was asked to come back on to the staff of the College, to succeed the Rev. C. O. Pickard-Cambridge as Vice-Principal, while the Rev. J. S. L. David became Tutor and Bursar.

The aim of the College has always been to give a training that is true to the recognized formularies of the Church of England. This has not meant ignoring the views of those who differ from these formularies in their attitude to Scripture and forms of worship. Since all candidates for Holy Orders must take the General Ordination Examination, no student can pass through the College without some knowledge of the views of the other side. But the lecturers have strenuously resisted the temptation merely to teach for examination purposes without presenting the conservative and the Protestant case. This has meant harder work for the students, but it has meant that they have gone into the Ministry with a more balanced and informed view.

Moreover there has always been a special emphasis on the study of the Bible for purposes other than the General Ordination Examination; and for the past fifteen years, since the Rev. W. Dodgson Sykes became Principal, every student has normally been required to take the College Bible Diploma, which means an examination of some twenty papers, taken at intervals, covering the text of every Book of the Bible. Until recently the Society's College was the only Church of England Theological College with a diploma of this kind. A Prayer Book Diploma was instituted in 1942.

From 1928 it was possible for students of the College to work for a degree. In May of that year the College was associated, like several other Theological Colleges, with Durham University, so that a student, after taking Matriculation, could proceed to an L.Th. (Licentiate in Theology) during his College course, and if he wished, to a B.A. Degree by a further year at Durham. While this is still true at the time of writing, Durham will have ceased its association with Theological Colleges by 1950. Several students are now reading for an Arts degree at Bristol University while residing at the College, and it is expected that an increasing number will follow this course.

In addition to College studies, stress has been laid upon practical work. In the term time there has always been a rota of Sunday duties for Church and Mission Hall Services, Bible classes, Sunday Schools, hospitals, and men's lodging-houses; while before the war a tour of witness was planned for each summer

vacation, the students going with the goodwill of the Bishop of each diocese and the Vicar of each parish that they visited. Practically every area of England from Lancashire southwards has been visited in this way.

The affairs of the College proceeded smoothly until the autumn of 1931, when an event occurred which nearly proved disastrous to its further progress. An irreconcilable difference sprang up between the Principal and the Executive Committee. Letters passed to and fro, feelings were roused, and the "domestic" disagreement boiled over and became public property.

There is no question here of reopening the case. It is enough to indicate that some disagreement of this kind was bound to arise sooner or later, though not necessarily in this acute form. It concerned the respective rights of the Principal and the Executive Committee of the Society to dismiss students for one cause or another, or to receive them back. The question could be, and was, regarded from different angles. From one point of view it was important for the Committee to have some check on the type of men that were being trained. From another point of view the Principal must have real authority in the College. A set of circumstances arose which brought these two points of view into acute conflict. The upshot was that the Principal resigned, and the staff followed him. The resignations took effect at the end of the Lent Term of 1932.

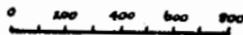
Shortly afterwards the Bishop of Rochester, Dr. Linton Smith, withdrew from his position as Visitor of the College. This meant that the College was no longer recognized by the Bishops, but recognition was transferred to a new College across the Downs, to which Dr. Carter and the staff moved, though the Rev. J. Stafford Wright returned as tutor in the autumn. A number of students went with them.

In this crisis the College was wonderfully helped by those who were willing to risk unpopularity by identifying themselves with a work that, humanly speaking, was in very low water. For the Summer Term a former Principal of the London College of Divinity (St. John's Hall, Highbury), the Rev. A. W. Greenup, D.D., whose reputation was second to none, came with Mrs. Greenup to take temporary charge of the College. The Rev.

INDIA AND IRAN [PERSIA]

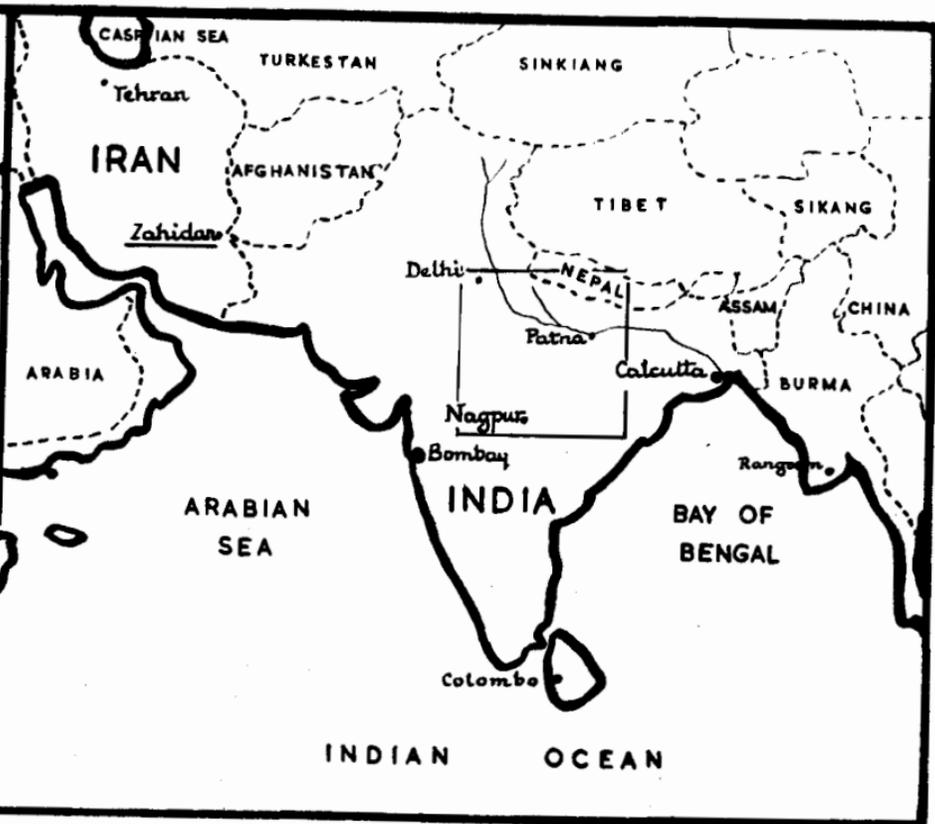
B.C.M.S. Mission Station
in Iran Zahidan
B.C.M.S. Mission Stations in
India are shown elsewhere
on an enlargement of the section
of India enclosed by a square.

Scale in
English
Miles



ITALIAN
SOMALILAND

ON SAME SCALE



INDIA SHOWING UNITED AND CENTRAL PROVINCES



Hewlett J. Peacock, M.A., came as Vice-Principal, and remained until 1936, when the Rev. J. Stafford Wright, M.A., again became Vice-Principal until 1945.

In the autumn the Rev. W. Dodgson Sykes, M.A., took over the Principalship. He came from the Vice-Principalship of the London College of Divinity where he had had twenty years of experience, and it was an act of faith on the part of himself and Mrs. Sykes to leave a well-known and flourishing College in London for an officially unrecognized institution in the West of England. Without the recognition of the Church of England, the College could not train men for the Home Ministry, and even training for ordination abroad was difficult.

But the new Principal went quietly to work, securing excellent results in the General Ordination Examinations, and meanwhile Dr. Bartlett continued his negotiations with the Church authorities; and eventually the vital recognition was won back in the spring of 1934, the new Bishop of Bristol (Dr. Woodward) accepting the position of Visitor.

A necessary condition was the appointment of a College Council, to whom the Bishops and others could refer in matters concerning the College. This Council consisted of Mr. H. B. Barkworth (Chairman), the Rev. D. H. C. Bartlett (Honorary Secretary and Treasurer), the Rev. Canon Marmaduke Washington, the Revs. W. H. Isaacs, C. H. Titterton, H. D. Salmon, T. H. Bland, A. W. Greenup, Sir Charles King-Harman, Sir Harry H. Stileman, Dr. C. St. Aubyn Farrer, Messrs A. Victor Allen, W. J. Robbins, and the Principal of the College.

Under its new Principal the College increased in numbers again until there were some fifty students in residence. This is the approximate number that the College aims at accommodating. With a larger number the personal touch between staff and students tends to be lost.

The staff was also increased to meet the new commitments. In addition to those already mentioned, Dr. A. W. Greenup remained on the visiting staff, and the Rev. D. K. Dean, B.A., came as Matriculation Tutor till 1935, when he was succeeded by the Rev. S. H. P. Ensor, B.A., who left in 1940. After this the Rev. W. J. Sawle, B.D., and, following him, the Rev. Gordon

D. Savage came as tutors. The Rev. Wilfrid Stott, B.D., was Vice-Principal from 1945 to 1947, with the Rev. G. W. Bromiley, M.A., Ph.D. (a former student), and the Rev. H. Wallwork, M.A., as lecturers and tutors.

The contact has also been maintained with visiting lecturers, and amongst those who have served in this capacity, in addition to those mentioned earlier in this chapter, are the Rev. J. S. Bevan, the Rev. A. Rowland, the Rev. A. R. Bland (a former student who has recently passed away), and the Rev. D. Tongue (also a former student).

The steady work of the College was suddenly shattered by the outbreak of war in September 1939. Theological students were not at first affected so severely as other people. It was agreed that those who were *bona fide* Theological students, or intending Theological students before the outbreak of war, should be exempt from conscription. This meant that for a time numbers kept up. But later in the war it was possible to accept only those who had failed to qualify for the Forces on medical grounds, or boys straight from school who had not yet reached calling-up age; so that eventually there were only fourteen men left. All these undertook some form of National Service in the city of Bristol, and many, of course, went through the Bristol "blitzes".

But the College was not allowed to retain possession of its houses. On January 3, 1941, the Military demanded possession of the buildings at a few days' notice. The Principal's house was, however, left. In this emergency arrangements were made for the few women students at Dalton House to move to a smaller house, and for the Men's College to take over Dalton House for the duration of the war. The arrangement was difficult for both Colleges. It was a big sacrifice for Miss McCurry and the seven women students, and, since Dalton House was too small for all the men, Mr. and Mrs. Sykes gave their house for use as the College, with Dalton House as an annexe for junior students, though this meant having the College in two sections separated by approximately a mile. Later, when numbers decreased, Dalton House was used as the main place of residence. The use of the chapel in Ridley House was allowed for Sunday morning services, and these services, which had been started soon after

Mr. Sykes took over the Principalship, were continued throughout the war. Thus, although the men were no longer living in the College, this spiritual link with the centre of the College life was maintained, until in the autumn of 1945 the former College could once more be occupied.

What of the future? There is no reason to fear that the faith of those who founded the College will be disappointed. The College has won a name for itself, and testimonies to its work have come even from unexpected sources. The joint training of men for the foreign and the home field will continue. Thus to the eighty-three men (sixty-five of them ordained) who have passed from the College to the foreign field and the 146 who have been ordained to work at home, many hundreds will be added if the Lord tarries.

For the first few years the Society had no College of its own for training women candidates for the Foreign Field, but sent its accepted candidates to Carfax and Mount Hermon. But in 1930, by the will of Mrs. Richard Dalton, the Society received a large house in Cotham Park, Bristol, to be used as a Training College for men or women destined for the Mission Field. Mrs. Dalton also left an endowment of £23,000.

The provision of this house seemed a clear indication from God to go forward with this second College in Bristol. The Rev. T. H. and Mrs. Bland, in whose parish the house was situated, threw themselves into the work of arranging for the necessary preparations, and on October 15, 1930, the College was formally opened by Dame Violet Wills, and was renamed Dalton House. Miss Marjorie Nevin, B.A., LL.B., was the first Principal, and the term began with eleven students, increasing to eighteen in the second term.

The other resident member of the staff was the Vice-Principal, Miss Marjorie Nash, B.A., but the College was also ably served by visiting lecturers, especially the Rev. T. H. Bland, who has continued his work up to the present time, the Rev. T. C. Chapman, and Miss F. Codrington. In subsequent years Colonel Collingwood and Dr. Orr-Ewing gave medical lectures to the students.

In the first three years of its existence the College sent out some thirty students to the foreign field. On the marriage of Miss Nevin to the Rev. E. F. Yorke, a former student of the Men's College, in July 1933, the Executive Committee paid high tribute to the ability that she had displayed in the initiatory period of the College's life.

Her place was filled by the appointment of Miss H. T. McCurry, B.A., who had formerly been a missionary in China. Miss McCurry continued as Principal until the closing of the College during the war, and under her the work made steady progress.

The curriculum of the College was simpler than that of the Men's College, since there was no necessity to work for anything like the General Ordination Examination. It was thus possible to concentrate upon a more detailed knowledge of the Bible and Christian Doctrine. In 1933 the students also began to work for the Bible Diploma, which had been started in the Men's College. Practical work was not neglected, and help was given in Bristol parishes, with definite results in a number of instances. This work was by no means easy, but such a task as conducting services and visiting in the men's and women's wards in the Eastville Institute gave valuable experience for the future. The students even ventured on open-air work.

A high spiritual tone existed in the College from the first. The aim has been to help each student in the development of a vital Christian experience, by regular Quiet Days and by personal influence.

An example of the hand of God in apparent set-backs occurred in 1936. In this year one of the students was turned down on medical grounds for foreign work. Instead of leaving the College, she was encouraged to work for the Recognition Certificate of the Central Council for Women's Church Work, and she obtained this in the following year, and proceeded to work in a parish.

The possibility of training women for work at home had not been envisaged at the beginning, but it seemed as though the Lord was now leading in this way. On the one hand it would mean that some students would need to devote a considerable

time to the problems of modern criticism, but on the other hand it was vital for the evangelical cause to have a College where women could be trained for these certificates on sound Scriptural lines.

Once it had been decided to go forward in this way, in addition to continuing the simpler training for the foreign field, it was necessary that there should be someone on the staff who had herself covered the ground from this specialized viewpoint. So in the autumn of 1938 Miss F. G. Weeks, a former student of Dalton House, who had been Vice-Principal since September 1935, was granted leave of absence for two years (later extended to three), in order to study for the Lambeth Diploma. But shortly after she had completed the examination, which was passed successfully, the College had to be closed owing to war conditions. Her place, during her absence, was taken by Miss G. James.

The war hit the Women's College harder than the Men's. Since the training for the home work had not been developed, and since it proved impossible to send women out to the foreign field, the supply of students ceased. As has already been recorded, when the Men's College was taken over by the Military, it was found necessary to transfer the men to Dalton House and to move the Women's College to a smaller house in Oakfield Road. This was in January 1941, and here the College continued until it was forced to close in July 1942, when the last student completed her training. But during these years sixty-four students had passed through the College and gone to the foreign field.

After the Men's College had returned to its own premises, Dalton House was reopened in February 1946 for women candidates, under the Principalship of Miss F. G. Weeks, B.A., S.Th. She was assisted temporarily by Mrs. S. Cooke as Resident Missionary, who also acted as Housekeeper until Miss M. Cuthbertson, the Bursar-Housekeeper, was able to come in April. It was decided to invite lady missionaries on furlough to reside for one or more terms in the College to lecture on their particular fields and the religious systems involved. Thus in September Miss D. Benson, from Ethiopia, joined the staff. The College reopened with five students, and eight were in

residence at the beginning of 1947. The work has been taken up where it left off, and there is every prospect of both the foreign and home sides of the training being developed in the years that lie ahead.

From this necessarily brief review of the two Colleges it is clear that they have played an important part, both in the witness of the Society, and in the life of the Christian Church as a whole. They have won a respect for themselves, even amongst those who are by no means in agreement with the beliefs of the Society. In a day when the Church as a whole is turning back from the barrenness of modernism to the teaching of the Bible, the Society's Colleges find it less necessary than ever to apologize for their existence: and those who have rejoiced in the distinctive witness of the Colleges rejoice to see that witness more and more vindicated as the Bible comes into its own.

But more important than academic results have been the spiritual. Only eternity will show the numbers who have been won for Christ through the spiritual witness of those whose faith has been deepened and ripened during their training at the Society's Colleges.

THE SECOND PHASE: COMPLETING A DECADE (1929-33)

CHAPTER 5

ANOTHER CONTINENT ENTERED

A turning-point in the Society's history — Three African fields — Archdeacon Hyde Hills' initiative — Preliminary work in North-West Africa — A lost leader and a noteworthy recruit — Boujad and Demnat — Lake Rudolf and "the Horn of Africa" — A medley of tribes and peoples — Alfred Buxton and his distinctive gifts — Buxton and Wilkes as pioneers — Special methods to reach a nomadic people — Lotome and the Karamojong — Marsabit and the Boran tribe — Kacheliba and the Suk people — Labwor and Kitale — Prospecting for openings among the Turkana and Samburu peoples — Buxton's summary in 1933 — His wider vision of the needs of "the Horn" — First steps in Ethiopia — A new missionary method in a new situation — A Bible and Theological College.

WE have reached a new phase in the operations of the Bible Churchmen's Missionary Society, and a period of more extensive reaching out into the wilds of unoccupied regions. Africa had hitherto not been touched by its missionaries. The year 1929 marks a definite turning-point, in that during its course plans were set on foot for entering two separate fields in that dark continent—in the east, around Lake Rudolf, and in the north-west, in Morocco. Moreover, the third, and in some respects the most remarkable, of the African Missions undertaken by the Society—*viz.*, in Ethiopia—had its origin within the period covered by the second main section of the history which is now coming under our review. These five years, 1929-33, are there-

fore especially marked by a threefold advance into another continent.

So we turn our thoughts first to Africa; and we propose slightly to vary the method of treatment adopted hitherto. Now that the work is developing and expanding, it will serve our purpose better to survey each field separately in successive chapters for the whole period just mentioned. The present chapter therefore has as its subject the three Missions in the African continent during the five years which—roughly speaking—brought the first decade of the Society's work in the foreign field to a close. And in these five years no less a number than thirty-six missionaries went to represent the Society in its African Missions.

Of the two for which plans were set on foot during 1929, the first to begin actual operations was that which found its centre in Lake Rudolf. But the history of this Mission is so closely linked with the Ethiopian enterprise soon afterwards started that it seems best to turn first to **North-West Africa**.

At the Keswick Convention in that year, the late Venerable Cecil Hyde Hills, who had just been appointed Archdeacon of Morocco, told some of his friends of the burden felt by himself and the Bishop of Sierra Leone for the peoples of North Africa, once the land of flourishing Christian Churches and now under the power of Islam. He approached the B.C.M.S. with a view to initiating a Mission there, and the Bishop of Sierra Leone, in whose diocese Morocco then lay, gladly approved the proposal. The Archdeacon and his wife were accepted as missionaries of the Society, and plans were made for preliminary work at *Marrakesh*.

For a considerable time the enterprise had to remain in a preparatory stage; but before long we find the Archdeacon and his wife, with four other ladies, established at Marrakesh, and the recruits preparing for their arduous task, especially by the study of Arabic, with the evangelizing of the great neglected Tadla district in view. But in April 1931 the little band suffered a great loss in the death of their leader, only a few months after he actually entered the new field. He was a man whose earnestness and sincerity were greatly respected and valued. Mrs. Hyde Hills nobly decided to carry on her work, and in the spring of 1932 the Rev. G. F. B. Morris (who has since become second

Bishop of the new Diocese of North Africa) went to Morocco to reinforce the Mission. After undertaking extensive journeys to survey the whole area and discover likely openings, he found that the missionaries would not be permitted to enter any zone regarded by the French authorities as insecure; and they were compelled to confine their attention to central Morocco. An early attempt to settle at Beni Mellal had to be abandoned for the time being on orders from the commanding officer, because of possible danger; but two stations were established in the years 1932 and 1933 respectively.

The first was at *Boujad*, under Mrs. Hyde Hills and Miss W. Millward. Boujad was a fanatical place; but the landlord of the house that was hired, though a Moslem, proved most helpful with his advice in difficult situations; and when he died there was, by his own wish, no wailing at his burial. Had he secretly accepted their message? Who knows?

At *Demnat*, Miss G. Woodhouse and Miss D. Byrnell worked for two years under depressing conditions, living in the Jewish quarter: a much better situation was found eventually for building on ground the Mission acquired just outside the town walls, after many obstacles raised by Moors and by the French had been overcome by prayer.

Here, there was better opportunity for reaching the Berbers who came down from the hills to buy and sell. But in this we are anticipating; and we leave North-West Africa for the present, with the two ladies still in their unpleasant quarters at Demnat.

Dispensary work was carried on with encouragement; there was visiting among the people and classes were held for Moorish women and Jewish women. We read, too, of a Boys' Club at Demnat, and opportunities to reach wandering Bedouins, earlier, during the sojourn at Marrakesh.

But, truly, Missions in Moslem lands call for much faith and patience—and for prayer at home!

Crossing the northern part of Africa, now, to the region west of its "Horn", with Lake Rudolf as centre, we come to the entrancing story of the two great forward moves made by our Society, first in that wide-spreading area, and then in Ethiopia. Entrancing it doubtless is; but it must be confessed that the story

of the Lake Rudolf Missions is extraordinarily complicated! Dr. Bartlett's able survey of the first twenty-two years of the Society's work, in his last Report, by its careful sub-division of tribes and stations prepares us for a wealth of detail as we learn of the varied nature of this work and of the conditions under which it was carried on. Truly, in such a case it is more difficult than ever for a writer to attain to the ideal set before historians by Sir William Ramsay in the passage quoted in our Preface.

But we do not meet with quite all these tribes and stations in the present five years. Something must be said first about the circumstances under which the work was initiated and made such considerable early progress. The central figure in the picture is Alfred Barclay Buxton, one of those remarkable men who are raised up from time to time to stir the Church of Christ to fresh advances. In the dispensation of the Spirit of God, there are diversities of gifts; Alfred Buxton's gift was that of seeing visions and bringing evangelistic dreams to immediate practical effect so far as was humanly possible. We shall find him ever pressing forward with apostolic restlessness, preaching the Gospel where Christ was not already named; we shall mark his quickness to discern strategic positions for carrying out concerted plans of operation. For the next seven years, till his return to England in 1936, he is one of the dominating personalities in the Society's foreign work. His tragic death, through an air raid, in the Church House, Westminster, will be recalled by many.

In 1929, Alfred Buxton was in the heart of Africa, where he unexpectedly met a friend of his boyhood, Hamilton Paget Wilkes. They toured together through the districts bordering on Lake Rudolf, and found a scattered population, estimated at some 200,000, untouched by the Gospel. Whereupon they approached the B.C.M.S., urging the opening of missionary work in this pioneer region. The Society was prepared to consider the project if the responsible authorities should give their welcome. The strong support of both the Bishop of Mombasa and the Bishop of the Upper Nile was quickly indicated, and was followed by Government approval. Alfred Buxton and Paget Wilkes became the Society's first missionaries in the **Lake Rudolf** district, from July 1, 1929.

Here is an extract from an early report sent by these two men, describing the general conditions :

“Different tribes with different languages inhabit the region, but in most respects the problem is one and the conditions throughout are similar.

“Lake Rudolf is surrounded by dry arid country consisting of both plains and hills, and populated by nomadic tribes. Of these only the Karamojong, to some extent the Taposa, and the people on Marsabit Mountain make any villages or plant at all. Even these only plant millet and a little maize, making up the rest of their menu with what is the sole diet of the other tribes—milk, blood, and meat.

“The people keep large herds of cattle and flocks of sheep and goats. Donkeys and camels act as beasts of burden. Due to the scanty rain, and to the sandy soil which quickly absorbs what does fall, there are virtually no flowing streams. We have river beds but not rivers. This scarcity of water dictates the mode of living, and the people are forced to wander everywhere in search of water and pasture for their flocks.

“The problem of their evangelization, therefore, is similar to that which confronts those who attempt to reach the tribes of Arabia. Sand, mirages, thirst, thorns, camels, and wandering tribes—we have them all.”

The two pioneers go on to explain that, under these conditions, ordinary missionary methods have to be modified. A base must be formed in each district, and lengthened *safaris* undertaken, with loads carried by camel or by donkey, in order to get in touch with the people. “The waterhole is the inevitable magnet. To the waterholes, therefore, we must go.” As the people should get to know them, they hoped the children would be allowed to come in for instruction, and that the people themselves would come for medical treatment, at the respective bases.

Here we see an example of the keen eye for strategic situations, and for measures appropriate to changed conditions. The plan was to establish at first four centres—to the west, south, east, and north-west of the Lake respectively. Actual entrance into the last-mentioned region was delayed by disappointing circumstances until after the end of our present period; but work was established in the other three.

The first station to be opened was at *Lotome*, 100 miles west of the lake, among the Karamojong; a place from which the Turkana people, who speak almost the same language, could also

be reached. It stood on high ground, 3,000 feet up. Buildings were put up immediately, in 1929 (the missionaries had begun to establish this station in April, before their acceptance by the Society). Mr. Stanley Metters, the first recruit for the Mission, arrived in 1930. Mr. Buxton came to England on furlough to confer, and to obtain recruits, and soon there were several of these at work, including two ordained men.

Meanwhile, a disaster had occurred: within a few months of occupation the mission house of wattle and thatch was destroyed by fire in ten minutes, and most of the first three missionaries' property was lost. However, a new house of stone and iron was built, and from the boarding school for boys fourteen confessed their faith in Christ, and four were baptized on the first Sunday in 1931 by the Rev. William Owen. A model village on African lines was built, and adults as well as children went to school. Nine schools were opened in the Karamoja district within the year 1930, several at the request of local chiefs. This was made possible by the provision of a number of African Christian teachers from a Friends' Mission. A training school was established for preparing converts for baptism and for further instruction of teachers from time to time; much travelling to out-stations was undertaken and a good deal of translation work was accomplished. Several more workers arrived from England in 1931 and 1932. The prospects at Lotome were on the whole very promising.

The second station to be entered upon was *Marsabit*. Two recruits, the Rev. Eric Webster and Mr. Charles Scudder, went with Mr. Buxton in January 1931 to open up work there: Mr. Metters was shortly transferred from Lotome to join them, and Mr. and Mrs. Haylett arrived later in the year; but the death of Mrs. Haylett cast a cloud over the little band of workers in 1932.

Marsabit has both climatic and strategic advantages. It is a cool, healthy mountain district, with thick forests and green valleys—very different from the arid plains around. It was described as "more like a plateau than a mountain", "a rough circle of fifty miles diameter, rising like a beautiful oasis out of the desert of sand and stone and thorn". "The soil will grow practically anything." It is a point to which the scattered population converges from surrounding tribes; there was also a settled

population of three or four thousand, whereas everywhere else to the east of the Lake the people are completely nomadic. Islam is also represented in the township through Somali traders, and its influence there called for evangelism among the inhabitants as a counteracting measure.

School work and a dispensary proved their usefulness; and deliverance from drought and from locusts in answer to prayer strengthened the faith of many. It was not long before the seed sown began to show fruit. The year 1933 saw the first baptisms, the first marriage, the formation of a native African Church Council, and the translation of St. Luke's Gospel. Writing apparently just after our period, Mr. Webster told of six baptized Christians, and of five others being prepared for baptism. One convert was from Islam. The people around Marsabit are mostly of the Boran tribe (closely allied to the Galla race of southern Abyssinia) and the missionaries were confronted with a special language problem: on their first arrival it had to be learned through the medium of Swahili, direct from the lips of the people themselves. Soon, a Galla grammar which they were able to secure proved of considerable help. These people were especially hard to reach, having no sense of sin and no belief in a future life. But in 1933 Mr. Haylett could report that he thought most of them within ten miles of Marsabit had had an opportunity of hearing the Gospel. "Everywhere the people were friendly, agreeing that the news was 'good, very good', but they showed little inclination to act upon it." Two journeys were undertaken, in 1931 and 1932, in an effort to reach also the Rendile tribe. The second of these journeys involved Mr. Webster and his party in conditions of great hardship and danger.

Kacheliba was the next station to be established. Like Marsabit, it had been in view from the first, but was not entered till the same year, 1931. Buildings were bought from the Government, and Mr. Lawrence Totty took up the work in May. He was joined, in the following year, by Mr. and Mrs. Stanley Housden, who had formerly worked in the Society's Western China Mission. Open-air preaching in Swahili was at once begun, and many Mohamedans listened. But the main objective here was the Suk country, south-east of the Karamojong. The Suk are a wild people, living

partly on the blood of cattle. There are two sections of them—agricultural and pastoral: the former are stationary, but the latter wander continually in search of water and grazing. Naturally, the agriculturalists are easier to reach with the Gospel, being more settled; but Kacheliba is some sixty miles away from them, among the wanderers, and the conditions are such that the journey presented especially difficult problems.

Kacheliba is a place of which, not many years before, a traveller had written, "This is barren soil for missionary or trader; neither are, and it is doubtful if they ever will be, in evidence". Yet the few buildings which had been at that time the only signs of civilization were now occupied by heralds of the Cross; and four boys of the Suk tribe, standing among some fifty in the tiny church (transformed from a prison) confess their faith "in Jesus, as the Christ, the Son of God, who died for them", and promise to follow Him. A dispensary was opened; and encouraging news was received from the boys' school. Of these, Mrs. Housden wrote, "It has rejoiced one's heart to see their faces when listening to the old Bible stories. What to us is so familiar, to them is absolutely new and even thrilling, and ejaculations, nods of approval or otherwise are often forthcoming." In 1933, Mr. Robert Clark and Mr. Totty lived in a tent and alternated between two of the more thickly populated areas of the Suk, endeavouring to make more permanent and personal contact with "a people hitherto utterly regardless of God and steeped in sin". Mr. Buxton records that the confidence of the tribe was thus thoroughly captured, and the number in the schools trebled, up to fifty.

Two new stations were initiated in 1933. Among the hills of *Labwor*, a remarkable movement had been started by a man who, with his heart stirred by the Holy Spirit, went to another province to hear "the Words of God", and was baptized, taking the name Jeremiah. He returned and began to preach the Gospel. With a small band of helpers he set up a church and school at Kiru. The Rev. W. Owen visited this place on two or three occasions up to 1933, and baptized quite a number of people. Labwor was then made a main B.C.M.S. centre among the Karamojong. It is about ninety miles from the main centre at Lotome. Early

in 1934 (*viz.*, just after our present period) a mission house was built there. Mr. and Mrs. William Lane came to occupy this station.

The other new station was *Kitale*, a centre of civilization and the terminus of the railway from Mombasa. Mr. and Mrs. Housden were in touch there with some thousands of Africans, belonging to many different tribes, though nearly all speaking Swahili. Several hundreds of them were already Christians. A most encouraging work developed on the farms where the people of these tribes were employed: the jail and hospital were also visited, and the Gospel was preached to police and troops of the King's African Rifles. But the story of Kitale, as also of Labwor, is mainly for later pages in this history.

The same may be said of work among the Turkana and the Samburu peoples. Mr. Buxton and Mr. Owen made a preaching tour among the former in 1932; and the latter were just touched during 1933 by Messrs. Buxton, Metters, and Scudder, pitching their tents in March of that year on Mount Wamba, south of the Lake. But, after some initial encouragement there, difficulties arose—especially owing to a political dispute—and they were compelled, on Government orders, to postpone this development of the task awaiting the Society. Nor could the northern region of Taposá be entered during our present period.

We now reach the end of our review of these five years in the Lake Rudolf district; special accounts of them, and of the succeeding years, giving other details, will be found in Dr. Bartlett's last Report in 1944, and in a brochure entitled "Light in the Darkness", by the Rev. R. F. Pearce, formerly Assistant Secretary of the Society. The latter covers "twelve years' pioneer work" in East-Central Africa. To both, we are greatly indebted.

It is plain that much solid work had been accomplished already in the Lake Rudolf Missions. Among these generally wild and simple folk the Gospel had proved its power, through the application of its truths by the Holy Spirit, to produce true spiritual apprehension of its message. Here is a touching example. Elijah, one of the first four baptized in Karamoja, is asked whether we have proof that the Holy Spirit has been given, and replies, "I know the Spirit has come because He has rearranged my heart".

And here is another story, illustrating a yearning that doubtless exists in countless unsatisfied heathen breasts. An old woman in the Suk country is sitting on the ground with some fifty or sixty others. The message is over, and she mutters, shaking her head in emphasis, "I want that, I want it very, very much". Mr. Buxton records this as the last and deepest impression left by one of his tours.

His summary of the five years' work, in the 1930 Report of the Society, is most interesting, able, and moving. The Lake Rudolf enterprise meant the opening up of a region the size of Britain. But the tone of his despatches in the last three years of the period shows that his heart is reaching out, more than ever, even beyond the Rudolf area. It is the whole Horn of Africa, with other wide regions bordering on it, that now dominates his thoughts. Even Somaliland came into the picture of his earnest dreams. Here is the concluding paragraph of that summary:

"Thus the first five years of our entrance into the Horn of Africa ends with our missionaries occupying five stations in a semi-circle round Lake Rudolf; four languages have been mastered besides Swahili, and we are now at least in contact with all the tribes around the east, south, and west of the Lake. As a new five years opens our object will naturally be to consolidate the work around Lake Rudolf, including the occupation of Taposa, but our main advance will be (D.V.) into Northern and Eastern Ethiopia and the Somalilands; for this fifty workers is our preliminary need."

Fifty workers! And as yet there were but a score. However, **Ethiopia** had already been entered; and here we come to the third Mission of the present part of our story. In 1931, Mr. Buxton and Mr. Scudder visited Addis Ababa, the Ethiopian capital, from Marsabit, to survey the ground; and the former paid another visit in 1932 on his way home for furlough. We find him setting forth in the most decisive terms what he felt to be the great need of that country—to stimulate and help its ancient Coptic Church (to which the ruling race belonged), so that it might carry out the evangelization of its own land. Other societies—which appear to have had at that time altogether about a hundred missionaries in the country—were going to the heathen, and little was being done to arouse the Ethiopian Christians to a sense of their own responsibility for the pagans and Moslems

EAST AFRICA

BC.M.S Mission Stations

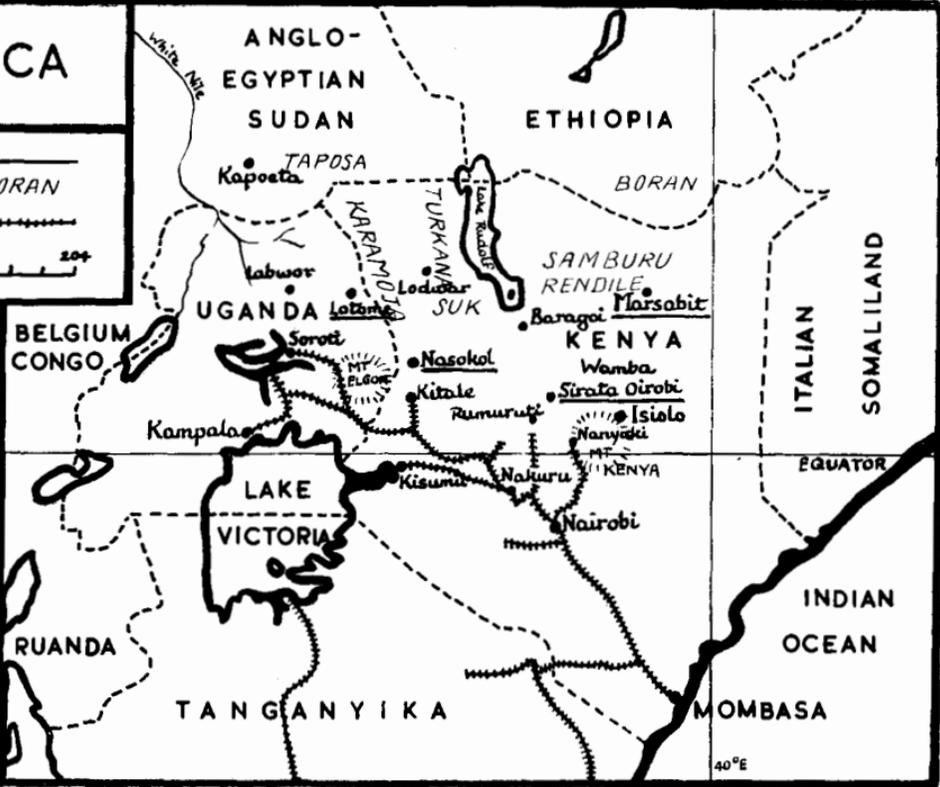
Tribes marked *BORAN*

Railways

Scale in English Miles



ON SAME SCALE



ETHIOPIA

B.C.M.S. Mission _____

Stations - - - - -

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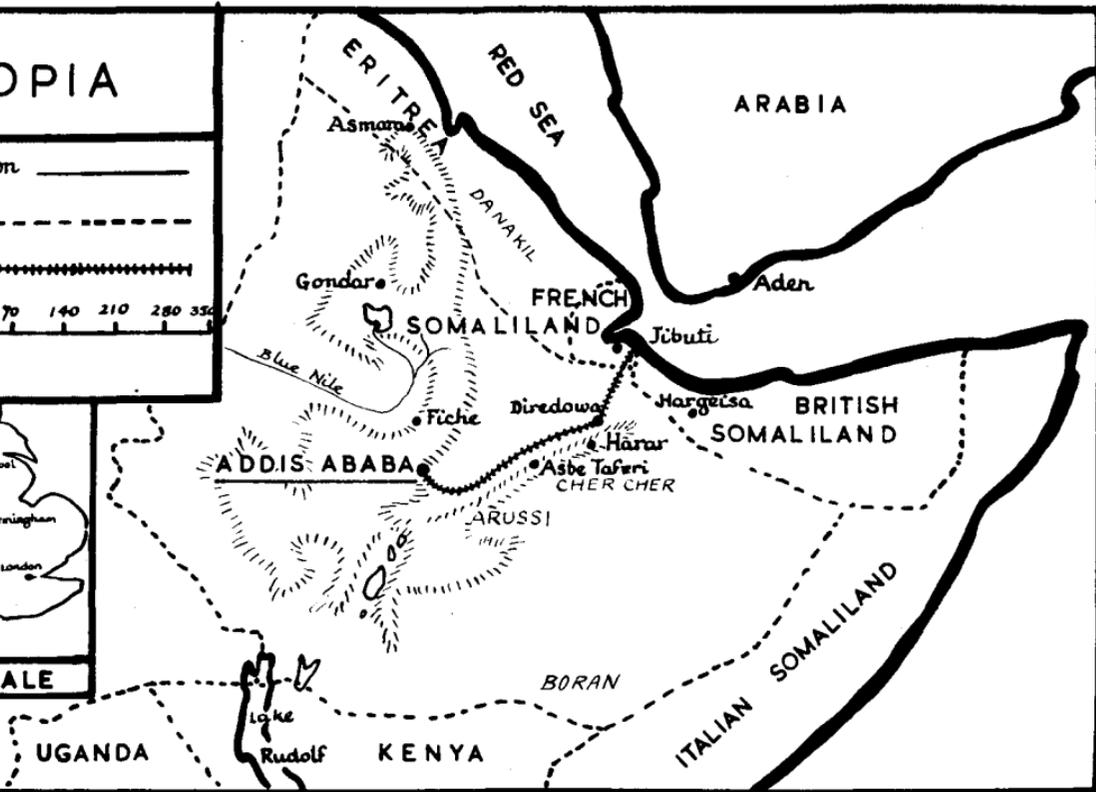
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ON SAME SCALE



who were all around them. Of the twelve millions in the country, it was estimated that six were pagan and three were Moslem, while three millions belonged to the Coptic Church.

The Bible Society had been established for fully a century at Addis Ababa, and had distributed some 50,000 Scripture portions in various vernaculars. But Alfred Buxton was seized with a vision of training Ethiopians in Scripture knowledge with a view to the reformation and revival of their own Church, which was in much the same condition as the Church of England in medieval times. He had especially in mind a Bible and Theological College for this purpose. And he was able to report that the Emperor of the country himself had invited the B.C.M.S. missionaries to undertake work there.

At this point a remarkable occurrence illustrated the way in which the providence of God rendered possible the entrance into Ethiopia. The Finance Committee felt that the condition of the Society's funds at the time did not justify so great an expansion as Mr. Buxton's plan for a Scriptural Reformation in the Ethiopian Church would involve. After this decision Dr. Bartlett returned to the office in a depressed mood. But there he was met by Mrs. Bartlett with a letter that had reached his home since he left that morning. It contained a cheque for £10,000 from Mrs. Rowcroft, who said he was to do just what he liked with it, but to let her know how he used it. So, at the Executive Committee that afternoon, when the Chairman of the Finance Committee explained why they had declined to sanction the Ethiopian venture, the Honorary Secretary rose to reveal that since that decision had been made he had received ten thousand pounds, to do what he liked with it. He earmarked £5,000 for Ethiopia and £5,000 for extension in the Arctic. The decision of the Finance Committee was an honourable one, but the goodness of God showed that He had other means in store, just at the right moment, for fulfilling His purposes.

As a whole chapter is being devoted later in this History to Ethiopia and the opening years of the Mission in that country, we leave the events of 1933 to be recorded there. The days lying ahead were to be filled with more chequered experiences than any could then foresee.

CHAPTER 6

STUBBORN STRONGHOLDS OF ANTICHRIST

Contrasts between conditions in the Indian and East African fields — The special difficulties in India — Medical evangelism in the Society's two Missions — A day's itineration — Results from hospital work — Faithful Indian hospital workers — Other evangelistic efforts: towns, villages, zenanas — Ignorance and opposition, yet encouragements — Many yet unreached — Hostels and Schools: hopeful results — Pastoral and Church work — Field Councils — Secret believers: a missionary problem.

GREAT is the contrast between the conditions of missionary work in the Lake Rudolf area of East Africa, which formed the main topic of our last chapter, and those in the mission fields of the B.C.M.S. in the United and Central Provinces of India. Here, our missionaries are confronted with two ancient and fully-developed religions, Hinduism and Mohammedanism, which have for centuries past dominated the thoughts and enchained the minds of most of India's peoples. This is a very different matter from bringing the light to a number of heterogeneous tribes sunk in primitive paganism—which does indeed hold them in bondage, but a bondage whose chains are at all events of a less formidable character. Even in the remote villages the entrenched customs of Hinduism hold sway to an extent that is hard for us to realize. Anti-British nationalism is another formidable obstacle which our missionaries have often had to face in India, probably for the whole period covered by this History.

The most patient and persistent and devoted evangelism does not produce the same amount of visible results in India as in some other fields, except where a mass movement area catches the

flame which quickly spreads—and that has not yet come to pass in our own special fields. There is, therefore, a much greater temptation to discouragement among the workers, and they need our continued upholding by prayer. Another difficulty in the Indian fields is that a second or third generation of nominal Christians is growing up in many places; and each generation needs conversion, abroad no less than at home. The pastoral side of the work therefore calls for particular attention; but it is more and more recognized that this is the task of the Indian Church itself more than of the English missionary.

Twenty-two fresh names were added to the lists of our missionaries to India in the Reports of these five years. The story of B.C.M.S. work during the period, in the United and Central Provinces, is one of earnest evangelism, through every branch of the Society's operations—evangelism by no means without fruit, but with no such results as are sometimes described as "spectacular". At all events the missionaries and Indian workers are found at the main task to which they were called—to preach the Gospel wherever openings could be found, and to the limit of human strength and endurance.

One of the leading features in the Society's Indian work, especially in the United Provinces, has been its *medical evangelism*. We left India, in our last reference to these Missions, with Dr. Nevile Everard just established at Kachwa, and the first church building erected there. In Dr. Bartlett's review of the years up to 1944, there is a section over Dr. Everard's initials which gives an account of the condition of the Kachwa hospital as he found it, and of the improvements made. When it was taken over, there were no nurses and little equipment. A gift for the enlargement of the hospital was received from Miss Emily Cooke in memory of her parents. A fine two-storey block was added by the Society, for men and for auxiliary premises. On the front is to be seen St. John 3. 16 in Hindi. Accommodation was added for nurses who were being trained, and the hospital is now well known as a school for both female and male nurses; pharmacists are also trained in it.

Mr. F. G. Jarvis, who was afterwards ordained, was at Kachwa in 1929, helping in the general work, and several ladies were on

the Mission staff. The coming of Dr. Fraser-Smith, in 1930, was a most welcome reinforcement to Dr. Everard's efforts. Writing in that year, the latter said that he was now free for out-stations three days a week, and that the whole work of the hospital was done more efficiently.

The medical work at Mirzapur, though begun by the Society at an earlier date, was not so finely equipped. Indeed, the first buildings used for hospital purposes were quite of a makeshift character. Nevertheless, as we have seen, Dr. and Mrs. Charles Neill started it with characteristic vigour, helped by their daughter, Miss Marjorie Neill, and by Miss Butcher, who with Mrs. Neill carried on the midwifery work that was so much needed. The death of Miss Neill after a very short illness in 1929 was a great blow, and the "Marjorie Neill Memorial Wards", built in the following year, were a fitting reminder of her earnest and devoted service. After Dr. Neill resigned in 1931, his Indian Christian assistant, Dr. Daniel Gnanamuthu, continued the work; but, before leaving, he had arranged with the Society for some important improvements in the buildings.

Mention was made in an earlier chapter of the small dispensary at Gopiganj. Faithful service was done here, in this difficult centre, and not altogether without visible result.

Medical evangelism is also a leading feature of the Mission in the other B.C.M.S. field in India, its district in the Central Provinces. Village dispensaries were held in various centres reached from Saugor, where people in other villages round about could come, and find relief, and hear the Gospel. There are frequent references to the dispensary at Amarmow, and in the closing year of our present period over 23,000 patients were helped in connection with it (probably many of these on the itinerating tours undertaken from that place). At Bina, the dispensary effort was enriched, in 1932, by a small new hospital: 25,000 cases in 1933 are recorded from this centre by Miss D. Leader, who carried on a widespread midwifery work in connection with it. At Bamora, too, a station in the Bina district, there was a weekly dispensary.

It is thus clear that in reviewing this work of medical evangelism, we must not think of it merely in connection with the central

hospitals, important as these are. A large proportion of the cases reached in this way are brought into contact with the Gospel through village itineration.

An example of this type of evangelistic work is given at some length in a report from Dr. Neill in 1929. He speaks of a vehicle specially adapted for visiting villages, and gives a detailed account of a day's journey from Mirzapur, touching three distant places, which certainly could not otherwise have been reached so quickly and comprehensively. The first to be visited was Jigna, about seventeen miles away. At another place on the road, thirty or forty people are already waiting for a visit on the return journey. At Jigna, about 150 are found ready; others came to join them. Hymns are sung, and there is preaching for some twenty minutes; then follows the medical treatment. Many are told to go to Kachwa or Mirzapur, and some are taken back with the missionaries. "Last time", writes Dr. Neill, "we brought in a blind woman and her daughter; a week later she went out seeing." At about 1.30 the patients who had been waiting on the outward journey were treated, after preaching: by this time they numbered 100. Three miles further on, another little group is holding out hands and bottles, and twenty-five more patients are treated at the roadside. The total for the day is 455; and they came from 100 different villages. There had been "quiet and orderly preachings to nearly all"; and "the Gospel in action" had been seen.

We must imagine this kind of thing going on as our workers set forth from all the principal centres in our two Missions in India, according to their resources, greater or less; and then we can try to arrive at a mental picture of the earnest and far-reaching evangelism that was continually being carried forward during these five years by those whom we sent forth as our representatives into these two fields.

And the results? The most hopeful signs come from the hospitals themselves, where it is obviously possible to do much more in the way of regular instruction. Thus, in 1931, Dr. Everard can speak of "many instances", in the two hospitals at Kachwa and Mirzapur, of people who had professed faith in Jesus Christ. But he also tells elsewhere of "many disappointments" and dulness of hearing. One of the difficulties is that

patients cannot be followed up sufficiently when they return to their villages. Mrs. Neill writes in 1930, from Mirzapur, "Some of these women have listened with eagerness to the Gospel teaching, and we are sure have gone away with a living faith in their hearts, but as many of them come from distant villages where we cannot follow them up, that Day only will reveal the results of the work". Similarly, the Rev. F. G. Jarvis says, "The in-patient work is splendid and affords great opportunities, but needs to be continued by constant work in the villages, and as we do this we are getting nearer the people than in any other way". But how can it be done sufficiently, when distances are so great and the staff of workers so small? (We shall remember that workers in North-West Canada find the same kind of difficulty, in the case of their people.)

It is believed that many become secret believers as the result of medical evangelism; though here we touch a difficulty to which we shall recur presently. Also, the work does help to break down opposition. Dr. Fraser-Smith tells, in 1932, of a village from which the missionaries had been turned out in the previous year, where a crowd of Moslem men later listened eagerly. Three men were noticed among them who had been in-patients, in the interval, at Kachwa.

It is very satisfactory to find some striking testimonies to the genuineness and spiritual usefulness of Indian hospital workers. Doubtless not everything is always favourable in connection with such workers, many of them in training. But here are some cheering items. Dr. Everard, writing of Kachwa in 1930, speaks of the nurses, both male and female, and says, "These young people take a real interest in their work, and pray with the patients before operations and in other ways show that they are interested in their spiritual as well as their physical welfare". Miss Dean, at the same time and place, speaks of the male nursing staff of four probationers as "all keen for the spiritual welfare of their patients". And Miss Leader, of Bina, in 1933, testifies that the Indian doctor there "is a fine Christian, and his love for the Lord Jesus is seen in his daily life. The people here love him", she adds, "and he never loses an opportunity of pointing them to the Saviour."

Medical evangelism has been made the first topic in this chapter, as an effective means of attacking the ancient and entrenched strongholds of anti-Christian faiths. But readers will take it for granted that what may be described as "ordinary" evangelism (though the two cannot altogether be treated separately) was being carried on all the time, by town and village preaching, by lantern lectures, in visiting zenanas, at "*mélas*", and by the sale of Scripture portions and booklets. Miss Simm, writing in 1931, tells of a "Boys' Evangelistic Brotherhood", evidently connected with the hostel of sixty boys at Saugor, working on Saturday afternoons in neighbouring villages. The Preaching Hall at Mirzapur (used also as a book-room) was a valuable asset to the work.

There is the familiar story of difficulties interspersed with encouragements. "It sometimes seems as though one were up against a stone wall," writes Miss Rich (Amarmow). "The majority, when asked what sin is, stare blankly, and have no idea whatever of the meaning of living a holy life" (Miss Bowerman, Mirzapur). After two or three visits to one place, the question is asked, "Now what do you know about the Lord Jesus Christ?"—and time after time the answer comes, "Nothing! How can we remember? We are only village women. We cannot think, and how can we understand?" (Miss Brown, Kachwa). "Off the beaten track we meet those who really believe that the idols are the gods themselves. One Brahmin most stoutly defended the idea when we said they were no gods, but only stone" (The Rev. H. Welch, Amarmow).

The ever-frustrating bondage of caste, again, asserts itself; or when women are ready to believe, their husbands will not follow them. Girls who refused to worship the gods have been hastily married and sent away to the homes of their fathers-in-law. Miss Smyth-Tyrrell, of Mirzapur, tells of "much light and shade" in zenana work: but more zenanas were open than could be visited satisfactorily. Then there is the pathetic story told by Miss Mecredy, of Bina, about the little girl of twelve who prayed, in school, "When my father and mother compel me to worship the idols, O Lord, forgive me!"

But the encouragements are not lacking. Records appear of

the baptism of converts. Miss Knight, of Gopiganj, tells a striking story of a girl about nineteen years old, called Dhansiya, who had been visited weekly for five or six months. She died of cholera while the missionaries were away, after making a clear confession of her faith to those around her. At the end, she folded her hands together as if in prayer, and said, "Lord Jesus, take me", and passed away. "The men said, 'There! She has died a Christian', and were very angry." And Gopiganj, we shall recall, is one of the most difficult places. Miss Knight was able to tell at the same time of quite a number in the zenanas who say, "Oh yes, I really believe in my heart"; and in two cases husbands had bought a whole copy of God's Word to read for themselves, after seeing the change in their wives. One was a Mohammedan, the other a Hindu.

Miss Knight also testifies to the value of her Biblewoman, "one who is always seeking souls because Christ means so much to her".

As an effort to overcome one of the greatest difficulties, Miss Rich tells of a change of plan at Amarmow in 1930. "To visit a village once a year or less with an hour's preaching, most of which is not grasped, is a waste of time, energy, and money," she says. "One has to remember these people are so very ignorant that it takes time for things to sink in, and if a thing is only partly understood their heathen environment neutralizes it, and they just drift along with the rest of their world." So, that year, the workers settled in a village for some weeks. The result is described as very encouraging.

It is, indeed, difficult for us to realize the extent of the evangelistic task. The headman from a distant village in the Saugor region came to ask for a visit, and said it was *thirty years* since anyone had worked in that place. On one camping tour in a remote area, Mr. and Mrs. Burgoyne, of Mirzapur, found *only three* people in the many villages reached who had ever heard of the Saviour. (Incidentally, these had done so through contact with a medical out-station.) And Miss Dean, of Kachwa, speaks of taking the message of salvation for the first time to a village only about five miles from that place. Notable, in this connection, is the account by the Rev. S. Burgoyne and Mr. Haste of some

aborigines in the extreme south of the Mirzapur district. They were very interested listeners to the story of the Saviour of the world. The majority had never heard His Name. "They listen intently for hours," says Mr. Haste, "and we sold many copies of the Word."

Educational work, it will be remembered, is not undertaken on any large scale by the B.C.M.S. It possesses some institutions for training children who can be brought up as Christians—a work obviously of vital importance. What is known as "Higher Education" has never been embarked on as a means of reaching non-Christians; but in certain special cases schools of a simpler character have been used for the same evangelistic purpose.

The Emmanuel Boys' Hostel and Day School at Saugor, and the Emmanuel Girls' School and Hostel at Mirzapur, with the Baby Fold which is a feature of the work there, have proved among the brightest and most hopeful spots in the two fields. Boys' and Girls' Schools at Bina, and a Girls' School at Bamora, are spoken of in encouraging terms. And, of course, Sunday Schools are a regular feature. We find Mrs. Gibson, in 1929, describing the Sunday School at Saugor as containing ninety-eight per cent of the Christian congregation as well as ten or twelve non-Christians. But perhaps this inclusion of adults was exceptional.

There are frequent references to the hopeful features of such work, in the growth in grace and spirituality that is manifested in teachers or in children, and the marked visible contrast, which strikes all observers, between the happy, bright faces of those under Christian training and the darkness of heathenism that beclouds the rest. Miss Ede, writing from Bina, says of the Sunday School, "At first they were a wild unruly crowd, but now it is a delight to see them kneel in prayer with folded hands and closed eyes, and I have never had the privilege of teaching a more quiet and eagerly attentive set of children". Miss Bowerman, speaking of the children of Emmanuel Girls' School, writes, "Their bright young lives are a joy and inspiration to all who see them, and the joy and purity reflected in their faces is a startling contrast to the children in general of this land". Similarly; Miss Fazackerley, of the Sunday School at Saugor, "If

the people at home saw the comparison between these neglected, soiled of mind, outcaste Hindu girlies, and the bright, happy, bonnie girlies of our Christian workers, brought up to love Jesus and His Word, they would not consider any sacrifice too much to give them Christ". And Miss Knight, of Gopiganj, says that some in the village school who seemed to be learning least and were difficult to control, were after all found to know most, and could recite texts and hymns taught.

An important aspect of the training at the Girls' Hostel at Mirzapur is that the pupils may grow up to take their places either as Christian workers or as wives in Christian homes.

And, all the while, the vitally necessary work of *pastoral supervision and instruction* goes ever forward. In Chapter 3 we recorded the dedication of a church at Amarmow, in the year 1928. Apparently Saugor had no church till a little later, services having been held in a large room in one of the bungalows; for in 1930 the Rev. H. J. Gibson wrote of the first church in the compound as having been opened "a little over a year ago". "It was soon outgrown," he adds, "and we had to have the boys meet separately from the rest of the congregation. But the people decided to enlarge the place. This has been done, and on New Year's Day (*viz.*, in 1930), the Church was reopened." Bina had a church when the work was taken over in 1927. The churches at Mirzapur and Kachwa were mentioned in earlier chapters.

So the work of "edification" (building-up) goes forward. And seeing that the advancement of spiritual aims is by no means unrelated to the methods of missionary organization, it remains to be added that during this period, in the year 1931, Field Councils were instituted in both the Indian fields, replacing direction by a superintendent missionary. Thus there was one Council of missionaries in the Central Provinces (Diocese of Nagpur), and another in the United Provinces (Diocese of Lucknow). The Home Committee has been able to leave much responsibility to these Councils within their respective spheres.

It is peculiarly difficult to estimate the real progress of Christian work in India. Continually one comes up against the problem of secret believers. Admittedly, it is not satisfactory when converts do not go forward to baptism. It has to be recognized, however,

that in some cases it is virtually impossible for them to do so—for example, in the case of children from bigoted Hindu or Mohammedan homes. As a fact, many are convinced, who can never come into the lists of missionary statistics. We can only leave them to Him who knows all hearts and all circumstances. Secret discipleship has no place in our Lord's scheme of things, whatever the cost of confession; but not all such as we refer to have failed to make confession of His Name. It is dangerous to admit any circumstances whatever as an excuse for failure to come out for baptism; and it requires very plain leading to justify even sending a convert away, to witness where he or she is not known. But it must be granted that if mitigating circumstances are to be found anywhere, they may be found in an Indian zenana. And, at least, cases of the kind provide evidence of the power of the Gospel and the far-reaching scope of the work.

CHAPTER 7

THE MOST TROUBLED LAND

China's recurrent troubles — Unrest and evacuation in the West — Faithful Chinese workers there — Confusion in the South — War in Kwangsi — Miss Field attacked by brigands — The Children's Home in peril at Lungchow — A weary march — The children brought to safety — Missionaries attacked on a river-boat — Renewed peril at Nanning and evacuation — Peaceful resumption of work there — Summary of other events and developments in the period.

During the quarter of a century to which this book relates, there has been no more troubled land than unhappy China. Recurrent outbreaks of civil strife and brigandage, in one part of it or another, were followed by invasion from Japan considerably before the outbreak of the second World War with all its horrors. In the third chapter, we saw that a storm of anti-British agitation scattered our Society's work as early as the year 1925, and it has been periodically affected by violent outbursts during the succeeding years.

"Poor, poor China," wrote Miss Baird from Nanning in 1930, "when will she have peace?" And the worst was then to follow—war, famine, fantastically high prices—a tale of unimaginable suffering for this troubled nation. Our missionaries came in for their share of hardship, and in some cases extreme personal danger. The present chapter is largely occupied by accounts of all this.

In the West, from 1930 onward, the work was left entirely in Chinese hands. Let us first review the story of the five years in that Mission.

Mr. and Mrs. Housden were stationed there in 1929. Their Report tells of a continual state of unrest and fighting. They had frequently gone to a military hospital and talked to soldiers outside, giving them tracts. The women's work at Kwangan was

encouraging. Pastor Liao and other Christians held evangelistic meetings, with much blessing. High praise is given to the work at Kwan-yin-koh, the "most flourishing station" (which was also specially mentioned in Chapter 3). Native women with bound feet would walk ten miles or more to hear the Gospel there. Mr. Chao, the evangelist, soon afterwards ordained, is described as "a most spiritually minded man", and his messages as "always brimful of the glad news of free and full salvation". At this place it was a rule that a deputation should visit any Church member absent for two Sundays, and that if absent a third Sunday he should be suspended.

Two other stations are mentioned. Linshui, among the hills, had brigands on every side; in the surrounding country the majority had not heard the Name of the Lord Jesus Christ. Yochi had difficulties, and the burden of the temporary evangelist was not an easy one.

That was the last annual report from Mr. and Mrs. Housden on the Chinese work. It will be remembered that we found them in the East African field, later in the period before us. They were transferred there after it had been decided to leave the West China Mission to the Chinese workers.

This West China field was left under the general supervision of the Rev. G. T. Denham, a missionary of the C.I.M., who reported on the work. Thus, telling of a tour by himself and his wife in the summer of 1931, he says that at Kwangan the Rev. A. C. Liao was faithfully holding the fort. An eight-days' Bible School was held there during this visit, with the help of a Chinese clergyman specially set apart for this kind of service. Students from the Government College had been visiting Mr. Liao, and, after long talks with some of them, about a dozen now signed their names as wishing to believe in the Lord—a wish that was also expressed by some young fellows from the Industrial School.

At Kwan-yin-koh the Rev. and Mrs. T. S. Chao were still happily at work, and the visitors were delighted with their stay. A congregation of eighty assembled on Sunday, some fifty remaining for Holy Communion. The service was exceptionally orderly and reverent. Linshui could not be visited on this occasion, but some inquirers had been added there; and at Yochi

the position was found to be encouraging; Mr. Li, the evangelist, had received blessing at some recent meetings elsewhere.

The year 1933 was a bad one. Invasion by ravaging Communist armies made the situation seem hopeless. The armies did not actually reach the B.C.M.S. district, but the people of Kwangan, its chief centre, fled in terror, practically *en masse*. The Christians were scattered, and the evangelist escaped for two months to another city. Brigands, as always, took advantage of the general confusion. But even lawlessness seemed to be one of the things made to work together for good to them that love God, for some of the Christians appeared to be quickened in their spiritual life because of their troubles and losses.

At Linshui good work had been done. There had been inquirers, and a few baptisms and cases of idol destruction. Kwan-yin-koh had, unhappily, been looted by a large band of brigands, who robbed nearly every house, taking captive some 200 people to hold them for ransom. Poor Mr. Chao, the faithful pastor, lost all his possessions, and, while in hiding, heard the men asking for him and saying they wanted to kill him. His wife and children also hid themselves. The Kwangan Christians gave up their Christmas festivities and sent the amount that would have been spent to Mr. Chao, who also received sums from the Rev. G. T. Denham on behalf of the B.C.M.S., and from private friends. At Yochi a shop had been rented as a preaching centre; and at Kwangan there were some hopeful features.

The earnest hope was expressed by Mr. Denham, on behalf of Bishop Holden and himself, that it might soon be possible to send workers from home to this needy field in West China. But some time was yet to pass without them.

However, we have seen that the work had not been allowed to cease, and that faithful Chinese workers had proved their worth in these terrible times. So we leave the West China Mission, and pass to the South.

Here, events find their centres in three places with names familiar to B.C.M.S. readers—Nanning, Lungchow, and Haiphong. The story of the years 1929 and 1930 is, in the main, one of almost indescribable confusion, with internecine war, perils and robbers, and occasions of imminent personal danger for

several of our missionaries, none of whom, in the mercy of God, suffered bodily harm. Dr. Lechmere Clift, in 1930, explains that "for a year and a half, Kwangsi" (the province in which Nanning and Lungchow were situated), "with short intervals of peace, has been in a state of rebellion against the central government in Nanking". Dr. Rice, lately transferred from Persia, writes, in March 1930, "It is all such a muddle in Kwangsi that it resembles a page out of *Alice in Wonderland* more than anything else. Briefly, there are five different factions fighting for their own ends in this province alone. Besides these rival generals there are large bodies of brigands in all the hills or mountainous country, and pirates on all the backwaters and rivers."

So much for the background in 1929-30. The early months of 1929 found Dr. and Mrs. Clift at Nanning, with a hospital reconstructed after a period of desolation (see Chapter 3). Then, in April, war broke out again. The people were terrified at the military preparations for defence. In October still more serious conditions developed. "The great war involving all China broke out." Kwangsi was divided, "one party siding with the Ironsides and the other supporting Chiang Kai Shek. Soldiers poured into Nanning. In a few days 20,000 were billeted all over the city", including the homes of Chinese Mission workers. So wrote Mrs. Clift. These trying days were used as opportunities for distributing literature. The troops soon received orders to move down the river. But after the briefest interval, war conditions returned.

Now let us turn to Lungchow, where the Children's Home was at present established, under Miss Lucas and Miss Loudwell; and Haiphong, where the older girls had been taken for greater safety, and were in the care of Miss Field and Miss Scott, who were also engaged in an important evangelistic effort among the Chinese population. In December 1929, Miss Field was seeking to find a way into China "by the back door" for a party of four—two lady recruits, Miss Barrett and Miss Landon, a Chinese girl going for training at the Hospital, and Mr. Fryer, transferred from West China. She had accompanied them by sea from Hong Kong to Haiphong, which, it will be remembered, is in French territory. The train took them to Langson, near the border, but

dangers beset the road and river journey via Lungchow to Nanning. After two frustrated attempts, Lungchow was reached by the party, and Miss Field set off by motor omnibus on December 21, to return to Haiphong. Before long, brigands descended on them. With six Chinese men, she was ordered out of the omnibus and made to kneel by the roadside while the robbers ransacked the vehicle. They did not know whether they might be shot or carried off for ransom (a man was killed at the identical spot a few days later). The brigands seized her possessions but returned her shoes when she specially asked for them. After they had made off, the travellers decided to return to Lungchow, and Miss Field was sent to Haiphong under soldiers' escort. Her suit case was recovered by a punitive expedition, but it was nearly empty.

Even worse was to follow. Early in February 1930, the Red Army took Lungchow. Dr. Rice and the Rev. W. Stott had arrived from Haiphong about the same time, and there were grand opportunities of preaching to women and girls who came in large numbers into the premises. Suddenly a rumour went round that the Reds were going to turn out foreigners. A service of Holy Communion had already been planned for that night; and the Chinese Christians suggested that a night of prayer should also be held, in preparation for the following day. At 7 a.m. on February 20, about thirty armed soldiers came and looted nearly everything, and the missionaries were led to the headquarters of the army. The Roman Catholic building had been destroyed by fire, and the city was posted with hideous cartoons of what was going to happen to the foreigners.

Under an escort of soldiers, the missionaries marched about eighteen miles that day. "Some of the soldiers were most sympathetic", and asked if they were very tired. They asked Miss Lucas to "tell them about the Jesus doctrine". Dr. Rice bore testimony to her cheerful courage and to that of Miss Loudwell, and adds,

"Can you picture the rather frail elder lady stumbling along that rough mountain track, her feet raw with blisters, surrounded by a bunch of Red soldiers armed to the teeth, who had broken rank to get near enough to hear the old, old story from their prisoner?"

At one part of the road bullets were fired by bandits; the party were told to run quickly, and escaped being hit. They rested that night in a village and were given a meal, but at 5.30 a.m. were off again without even a drink of water. After two and a half hours, another village was reached, where food and water were obtained, and carts were provided for the rest of the journey. At 1 p.m. they arrived at the frontier of French Indo-China, and the French consul was most kind and lent them money to get to Haiphong.

And what of the Chinese children and staff, who, perforce, had to be left alone at Lungchow? There was cause for solicitude, especially as the Red agitators were not only anti-foreign but anti-Christian. It was a most critical time. But the good providence of God watched over and protected them. The Reds were taken unawares and lost the city, though it was by no means clear that they would not be able to come back. Miss Lucas felt she must at all costs bring her charges out, and a few weeks after the evacuation described above she was enabled, in the mercy of God, to return, with two officials, under a strong escort of soldiers, and then to remove them, first to Haiphong, and then, in May, to Hong Kong, where they were safe and happy under the British flag. What changes and perils had that little company of children and their helpers seen, during those years since they had to leave Nanning in 1926!

Dr. Rice gives a special meed of praise to their "little matron", a bright Chinese woman who, amid the looting and the acute terror of all the other Chinese, "never lost either her wits or her smile". It was believed that she was the means, under God, of the safety and welfare of the children during the period of danger—"a humble witness to the Source whence such grace comes".

Meanwhile, what had become of Miss Barrett, Miss Landon, and Mr. Fryer? After being held up for six weeks at Lungchow, they set off on a river boat for Nanning, with a Chinese girl (evidently the one mentioned before). An armed escort of "eight dilapidated-looking soldiers", flying the Red flag, was provided. On the fourth day the boat was fiercely attacked, and before long the travellers were obliged to jump into the shallow river, scramble

up the side of it and hide among the rocks. All day long it rained, but a small hamlet was found at nightfall, and shelter. Their boat had gone, but they boarded a junk and overtook it "after nearly fifty hours without food or drink, and still wet through". And when the cabins were entered, everything was found intact! But the bandits had exacted heavy toll from the boatmen. And so they came, all safe, to Nanning, on February 15.

It is time that we returned there, too. Miss Baird reached the city at the end of December 1929, and in January 1930 Dr. Rice and the Rev. W. Stott had left Hong Kong in an attempt to reach Nanning via Lungchow: Dr. and Mrs. Clift left during that month, and Dr. Rice was needed at the hospital. However, the attempt was in vain. The West River was closed to traffic owing to hostilities, and not till June did the two missionaries get through. Meanwhile, Miss Baird was left with the responsibility of the whole hospital work, and courageously and ably did she cope with it.

The situation soon became so grave that the three ladies, Miss Baird, Miss Landon, and Miss Barrett, were removed to Wuchow for safety on July 13, and the two new missionaries remained amid all the tumults of the following months. On July 22, the city was besieged by 20,000 Yunnanese troops, not themselves hostile to the Mission. Wounded soldiers kept arriving. Three shells burst in or near the wards, but only one of the Chinese workers was hurt, and he not seriously. By August 13 the hospital had become untenable, and a move was made to a building farther from the walls of the city. Three Chinese volunteers remained, sheltering beneath the dispensary floor, to guard against looting, etc. (one of them was the man who had been wounded that day!). The good work went on in the temporary quarters, and a public Baptism took place during the fighting.

But the missionaries themselves had to leave, very reluctantly, on August 31. Their capture might have involved the Society in a heavy ransom. One of them mercifully had a providential escape from a bullet on the way down. No return was possible till April 15, 1931. The hospital was reopened; and although Yunnanese troops had occupied the premises, very little was missing. Dr. Rice comments on this striking answer to prayer.

However, he was soon laid low by appendicitis, and had to go to Hong Kong for an operation. He returned on September 12, and there followed a remarkable period of peaceful work in Nanning. For the remainder of that year, and the whole of 1932 and 1933, no disturbances hindered it.

We must be brief in our summary of the closing part of this period, so engrossing in the events of its earlier years. Dr. Clift's faithful and fruitful period of service as superintendent having come to an end, a Field Council for South China was formed in 1931, similar to those in India. A Bible School for the South China field was started by the Rev. W. Stott at Nanning in October 1932; the Church there had become self-governing and was about to take over self-support; a new station was opened at Momeng on February 7 in that year, which speedily proved fruitful through evangelistic and dispensary work. Evangelistic bands were at work from Nanning, and Chinese helpers from Momeng; more extensive tours were undertaken by Mr. Fryer and Mr. Stott, with Chinese workers. Our missionaries had to face the special difficulties caused by the introduction of modern ways into Chinese social life, including the evil influences of degrading literature and films. But many souls were won, and in spite of the set-backs which must always be reckoned with in Christian work, progress was encouraging. At Haiphong, the B.C.M.S. had the whole responsibility for work among the Chinese section of the community, and the Church there is described, at the close of our period, as small but truly alive. Special mention is made of a faithful Chinese worker there, Mr. Poon.

The Foundling Home was moved some fourteen miles from Hong Kong to Taipo, still within British protection. Eleven girls in the home came forward for baptism after an address from Mr. Stott. Some of the older ones were looking forward to being Biblewomen among their own people. Miss Lucas retired from her splendid work in 1933.

Fourteen missionaries had joined the China staff in the period reviewed in this chapter—all in South China.

CHAPTER 8

THRUSTING OUTWARD IN THE BURMA FIELD

Noteworthy expansions — The Hukawng Valley — “Maggie” the elephant — The three pioneers — Preparations at Maingkwan — Hard ground for the good seed — The first white woman in the Valley — Entrance upon Arakan — The field and its people — Mr. Hacking at Akyab — The Lushai evangelists taken over — Reinforcements — Hopes of advance beyond the two new fields — A third new development in Rangoon — The School for the Deaf and Dumb — A central base — The first missionaries at the School — Other stations during this period — Death of Miss Adelaide Sharpe and Mrs. Russell — Diverse races — The medical evangelistic work — A scattered Church of one hundred members — The Bible School — The first Convention — The Church at Kamaing — Diocesan commendation.

THERE is considerable similarity between the work of the Society's Burma Mission during this period and that in East Africa. It was not, of course, like the latter, a new Mission, but we find the same eager thrusting forward into unoccupied regions, the same unresting hunger for the conquest of new areas for the Master and the winning of souls for His praise. And the work both in Burma and around Lake Rudolf had the character more generally attributed to pioneering than, for example, the Missions in India—though indeed these, as we saw, do present numberless opportunities for reaching communities altogether untouched by the Gospel.

So we find, in Burma, early in this period, two of the most noteworthy expansions in the Society's history, besides the

doubling of the number of stations in the original sphere; and, moreover, the opening of an entirely new branch of the work and a highly useful base of operations in Rangoon, the capital city. Early in 1929, four stations had been occupied, Mr. and Mrs. Kitchen entering upon work at Indaw in February of that year: in 1930 there were eight stations, and in 1932 nine. The Report for 1929, the first year of our period, gives the names of nineteen missionaries, in the Burma field or on furlough, who had joined the Society up to 1928; the list in 1933 shows no less than forty-four.

The two new enterprises, and their history during the five years, will fitly occupy our attention first, in this chapter. The wild Hukawng Valley, and the coastal district of Arakan, had long been desired objectives of the B.C.M.S. workers in Upper Burma, and the way was now opening for entrance upon them both.

The former was the more "romantic" venture of the two. It involved entrance upon a territory which had only recently come within Government administration, and where slavery had only lately been put down. And it was entirely cut off from the more civilized regions of the south, during the rainy season, by an impenetrable sea of mud and water—impenetrable, that is, at least to Europeans. For this reason the novel missionary experiment was tried of purchasing an elephant, to keep open communications (who shall say that the B.C.M.S. is not up-to-date?) "Maggie", as she was affectionately known to workers and supporters alike, received her name for the simple reason that the Jinghpaw name for elephant is "magwi". This docile beast was of inestimable value, not only for the purpose especially in view, but in dragging logs and posts during the building operations at Maingkwan, the centre chosen for work in the Valley.

Permission to enter (which was briefly noted on p. 37) was accompanied by the condition that a qualified doctor should be in charge of the medical mission which it was proposed to establish. The welcome offer of Lieutenant-Colonel S. H. Middleton-West, who had been in the Indian medical service in India and Burma, made it possible at once to set the project in motion. But it was not till March 1930 that the Hukawng Valley was

actually entered, on a prospecting tour by the Rev. A. T. Houghton, Colonel Middleton-West, and the Rev. W. Crittle. On December 4 of that year the Colonel set forth, with Mr. F. Stileman and the Rev. G. Crouch, who were to be his companions in this arduous missionary venture.

At first, and for some considerable time, they could only encamp near the proposed site for building, which was three-quarters of a mile from Maingkwan. During the rains (May to October) it was proposed that they should live in a bamboo rest house which was offered them by Mr. Porter, who was in charge of the Government expedition under the shadow of which they were penetrating these wild regions. The Colonel bears eloquent testimony to the extreme kindness received from this gentleman and from Captain Fletcher, of the same expedition. "They have gone out of their way", he writes, "to do what they possibly could to help."

After a somewhat disappointing delay in collecting materials for building a small hospital and a house, Mr. Porter's kind offer enabled them nevertheless to remain during the rainy season, and many patients were treated. The slavery of opium, from which no Government could provide freedom by decree, was found to be terribly prevalent, and one very remarkable cure was recorded. Illiteracy was a great hindrance in circulating the Scriptures, but the immediate neighbourhood was evangelized. During the first half of 1932 the house and hospital were practically completed. Dr. Middleton-West came to England on a brief visit during the rains that year, and Mr. Stileman and Mr. Crouch manfully carried on the work. "Maggie" was a valuable help in keeping open the lines of communication. There were encouraging openings, especially among the children, and during the rains the two non-medical missionaries were able to treat about 700 patients, of whom they lost only two.

In 1933, the doctor expressed the belief that several were near the Kingdom, but they lacked courage to come right out individually; however, a leper woman had declared her faith and had been baptized. Mr. Crouch speaks of a definite division having developed between those who were friendly towards the message and those against it. This he felt to be encouraging, in

view of the indifference which had prevailed until then. The Jinghpaws, at all events, had begun to realize that the Gospel is something quite antagonistic to their own beliefs: but the local Shans, with one or two exceptions, persisted in regarding Christianity and Buddhism as variations of the same religion. The same year saw a great event in the coming of the first white woman to the Hukawng Valley, the Government having given sanction for lady workers to enter. This opened the way for the marriage of the Rev. G. S. J. Crouch to Miss E. Marsh, who had been working at Bilumyo, among the Shans—a welcome reinforcement also for the Shan work in and around Maingkwang. Mr. Crouch reports: "The female portion of the population, who had hitherto been almost unapproachable, began to visit the house in squads." Mrs. Crouch writes of her Sunday School class, and a weekly class for Shan women and girls. "They are steeped in Buddhism," she says, "and so far are satisfied with their own religion." The present instalment of the story of the Hukawng Valley ends with Colonel Middleton-West's loss of a finger through treating a patient. An emergency amateur incision of the injured member was made by Mr. Crouch, acting upon the Colonel's instructions before the anæsthetic was given, and the finger was amputated by Dr. Russell at Mohnyin (Mr. Houghton administering the anæsthetic).

We turn to the second main line of advance, in the long strip of land called Arakan, bordering on the Bay of Bengal, and separated from Burma proper by a range of hills. Its area is just less than one-third that of England. A network of innumerable tributaries to the main rivers provides the only means of communication. The population is about 900,000. It was described, in 1930, as "the most neglected part of Burma as far as missionary work is concerned". Ceded to Britain in 1826, it had been open to the Gospel for over a century. Little had been done by Protestant workers apart from an attempt by the American Baptist Mission, which ended in the death of the missionaries, owing to the unhealthy nature of the whole district. The Arakanese are a most difficult people, "intolerably lazy", "arrogant in the extreme", "frightfully indifferent to the claims of their own [Buddhist] religion, and much more so to others'".

The Rev. H. Hacking, now Home Secretary of the B.C.M.S., was the Society's pioneer missionary in this region. The story opens, as in the case of the Hukawng Valley, with a tour of inspection, in the same year (1930), by Mr. Houghton and Mr. Hacking, who, with Mrs. Hacking, settled in the seaport of Akyab, the capital of Arakan. Mr. Hacking was at that time not yet ordained, but acted as chaplain to the European community there with a lay reader's licence. In this work he met with considerable encouragement. Minbya was selected as a mission station, some forty miles up the Lemro river. Mr. Hacking left his work at Akyab and moved there in May 1931, to open "the first Protestant mission station in Akyab district for fifty years". There was opposition to the founding of this station from the people and the town authorities, but European officials gave valuable assistance, and the matter was decided favourably by the Government. The initiation of the Arakan work meant taking over new fields and workers from the North-East India General Mission and from a small private Mission in the region of Paletwa. Thus was the B.C.M.S. left in possession of the whole field in Arakan, as far as Protestant missionary work is concerned.

Nine Lushai evangelists were thus taken over in the northern part of Arakan. They worked from six outstations, and it is plain that they proved themselves most useful, penetrating into regions seldom or never visited, even by Government servants, and endeavouring to spread the knowledge of the truth among two animistic races, the Khumis and the Mros, not all of whom had yet responded to Government administration. Several converts had been won, chiefly from the Khumis, among whom the majority of the evangelists worked; but one young Mro (from the most isolated outstation) had already been baptized. Mr. W. Jarrold, who joined the Mission in 1932, tells of one of the evangelists (evidently of the same band) who had a little bamboo Church with a congregation of about twenty. And in the following year Mr. Houghton writes of a most helpful conference with these nine evangelists, in which they were not only blessed spiritually but were instructed by him in Church doctrine. They were all quite ready to accept our position, and no difficulty was

raised about infant Baptism. On the last day of the gathering there was a touching climax, when of their own accord these men, whose salaries ranged from the equivalent of rather under £2 a month to something over £1, asked that their incomes might be tithed at the source, for extension of the work; they had been investigating their areas and wanted two more evangelists to be appointed, to start working among another tribe. Then they came up, one by one, with money they had put aside. The leader brought Rs. 35 (about £2 12s. 6d.), and the total reached Rs. 73.

The Arakan Mission was further reinforced in 1932 by the arrival of Mr. E. Francis; and in 1933 the Rev. S. T. Craddock and the Rev. W. B. and Mrs. Moffet joined the staff; also Mr. R. S. S. Waterson (transferred from Lonkin). Mr. Francis felt the call to work among the Bengalis, who formed about a third of the population—a difficult task, as they are mainly Moham-medans. The site at Paletwa, in the Hill Tracts, passed into the possession of the Mission in 1933, and in due course it was to provide a station in the district where the evangelists were working. Mr. Francis took up his abode temporarily in one of their villages—a Bengali village. The provision of a motor-boat was a welcome asset to the equipment of the Arakan missionaries as they travelled along the waterways described above.

Always in view, beyond the entrance upon the two missionary extensions we have been considering, was the hope of ultimately penetrating from the Hukawng Valley to the wild Naga Hills, and from Arakan to the Chins beyond the Arakan Hill Tracts. But both these regions were in yet unadministered territory. Nagas and Chins would be met with outside these areas, but the main work among them could not be attempted. Nor, if the door had been open, would the Society have had sufficient forces to send through it. Mr. Houghton estimated, in 1931, that "a dozen young men of pioneer spirit" would seem to be required.

A third new development, not on the grand scale of these other two, but possessing a unique significance and value, was the taking over, in 1929, of the School for the Deaf and Dumb in Rangoon. This had been established by Miss Chapman, an experienced worker among these afflicted people, nine years

earlier, with a definitely missionary aim. There were believed to be some 11,000 deaf-mutes in Burma. Miss Chapman and her trustees now desired to hand over the valuable property and assets to the B.C.M.S., with a view to ensuring the continuity of Evangelical Bible teaching. The project had special attractions for the Society, as the school was in Rangoon, and would thus provide a useful base for the Mission, as its workers passed in and out of the country through that port, and many of their supplies had to come from the capital. There was also a Holiday Home at Kalaw, on the hills, which was used by the children for only two months in the year, and would serve as a rest home for missionaries at other times.

Mr. and Mrs. Hubert Green, the parents of Mrs. Houghton, went out to take charge of the general management of this centre; Mr. Green was also able to act as a "liaison officer" in connection with diocesan affairs and in contact with other Missions, as he was living in the capital of Burma. Until a qualified teacher was available for the specialized work among the children, Miss Mitchell came from Mohnyin, after a short period of concentrated training from Miss Chapman. Miss Marshall, trained for the work, arrived in 1931, and was followed in 1933 by Miss Sturman. The staff was then complete, and the children numbered twenty-eight. Three of the older girls were ready for baptism when the work was taken over, and were baptized by Mr. Houghton not long afterwards at an impressive service. Favourable reports were later received from the workers in charge. Special reference is made by Mr. Green to the kind interest of the Governor, Sir Charles Innes, and Lady Innes.

We return now to the general work of the Mission at its other stations. In the spring of 1929, the Rev. A. T. Houghton came home on furlough, and the Rev. W. Crittle was left in charge of the Mission. In the Report for that year, five of these other stations are named—Mohnyin, Bilumyo, Lonkin (in the Jade Mines area), Kamaing, and Indaw. With the entrance upon Arakan and the Hukawng Valley, and the Rangoon work, the number of stations had in 1930 grown to eight. A ninth, at Wuntho, appears first in 1932. This was occupied by Miss Harris and Miss McKellen. Progress had been continuous, and con-

siderable reinforcements were received during these years; but the Mission suffered two sad losses by death. Miss Adelaide Sharpe, after nearly two years of valued service as a trained nurse at Mohnyin, before the hospital was built (which was ultimately named after her), was called away from her earthly service in 1930; and less than two years later Dr. Russell suffered also a personal bereavement in the loss of his wife.

Some of the reports indicate very plainly the great variety of races touched by the Mission during its operations. Thus Mr. Houghton tells of eight adults baptized in 1931, belonging to five different races—Jinghpaw, Burmese, Gurkha, Shan, and Chinese. In the same year, following the baptism at Bilumyo of the first Shan convert—wife of a chief—an inspiring Confirmation service was held at Mohnyin, when the Bishop of Rangoon confirmed candidates in five different languages—Karen, Burmese, Hindustani, Jinghpaw, and Shan. Translation work, of course, continued to make progress.

The Burmese and Shans were most difficult to reach. "Buddhism", writes Mr. Kitchen from Indaw, "is probably heathenism in its most subtle and strongest form; but", he adds, "not sufficiently strong to discourage us for long." And Miss Stileman, at Bilumyo, compares the self-congratulation of the Shans to that of the Pharisees of old, "having a justly founded reputation for industry, sobriety, and a freedom from the habit of stealing". The self-satisfaction of these people made it especially hard for them to realize their need of a Saviour.

The value of dispensaries as evangelistic agencies is evidenced in Burma, as elsewhere, by the references to them; and there was the central hospital at Mohnyin. This was erected and equipped in 1931. Dr. Farrant Russell, writing in the following year, expressed his opinion that "it is difficult to overestimate the value of the hospital as an evangelistic agency". The opportunity which it provided for continuous contact and instruction, by word and example, carried its influence not only into the hearts of the patients but, through Scripture portions which they received, into distant villages where they lived.

Some interesting figures are given by Mr. Houghton in 1932, at the end of the eighth year of the Mission. Upper Burma then

had a scattered Church of exactly 100 adult members. There had been ninety-nine baptisms of adults, no less than fifty-seven of these within the year just then closed. Seven had died, but eight from other denominations had joined the Church by Confirmation. In many cases it was impossible for people to come in to a mission station to be prepared for Baptism, and he pays a tribute to "the indefatigable efforts of Miss Falconer, who spent months in mountain villages in the most primitive surroundings", in order to teach such as these.

It is interesting to note that the most recently founded of the stations during this period—Wuntho—had its first baptisms as early as 1933, when five men were received into the Church. And one striking detail deserves a special record. A convert, baptized at Kamaing, of his own accord paid a visit to the Hukawng Valley and preached in some of the villages. (This was in the very year that the Mission entered the Valley.)

Notices of events connected with the inner life of the Church appear from time to time. In 1929 Mr. Crittle tells of the Bible School, with two students, continued for three months. In 1931 a building was provided for this branch of the work, and three Jinghpaw young men were giving their whole time to the study of the Word of God; courses of varying lengths were being planned. Ignorance of the Word of God was found to be one of the main handicaps to spiritual progress.

An outstanding event of the year 1933 was the first Convention at Mohnyin for the Jinghpaw Church, held in March; and the Bible School again finds mention. At Kamaing, the building of a little church, in 1932, proved a source of blessing to the spiritual life of the Christian community. It followed a period of depression, and among the reasons for decided growth Mr. Crittle gives prominence to the provision of this church. "It is almost impossible", he says, "to overestimate the value of this little building to our work here." The enthusiasm of the elders was great when they heard of the Society's grant to erect the church, and they raised the funds themselves for the necessary furniture. "The possession of a building in which to meet", he continues, "has done much to help the people to realize the fact that they are one and that they have an existence as a corporate body." The elders

seemed to have an increased sense of responsibility; and Mrs. Crittle remarks, at the same period, on the support now received from the Church members, and the "surprising amount of clear, intelligent, and yet spiritual insight" which they showed in any matter of Church discipline.

Writing in his diocesan magazine, in November 1932, Bishop Tubbs of Rangoon spoke in warmly appreciative terms of his visit to the Mohnyin district. He was cheered to see the progress of the Jinghpaw Church, and told of one place where people had broken away from devil worship and burnt their shrines, and "to hear them singing 'Joy, joy, joy', with their faces radiant with the freedom that Christ gives, will be", he added, "a lifelong memory to me".

Our survey of the Burma Mission in this period may well conclude with two items of news indicating the important place which the Church in Upper Burma, under B.C.M.S. auspices, was now assuming.

In February 1933 the Rangoon Diocesan Council unanimously passed this resolution:—

"That this Council wishes to record its appreciation of the efforts of the supporters of the B.C.M.S. to initiate and carry on work in this Diocese."

And the Bishop, in forwarding the resolution, wrote on his own behalf,

"I should like to add how much the Diocese appreciates the fine work of your missionaries, and it will be a severe blow to our great hopes if, owing to financial stringency, your Society is obliged to withdraw men or grants."

Finally, in February 1934 the Metropolitan Bishop of Calcutta, paying a decennial visitation to the Diocese of Rangoon, for the first time had to include in it the region of Upper Burma, to which the B.C.M.S. had carried the work, and noted the progress made. The church at Kamaing was dedicated during this visit.

Thus ends the narrative of the Society's first decade of work in the Burma field.

CHAPTER 9

GATHERING UP THE THREADS

The "minor" Missions — Disappointments and hopes in the Persia field — Progress in 1929 — Two years of crisis — A succession of troubles — Dr. Satralker left almost alone — Should the Mission be continued? — A providential turn in events — The Arctic Mission — Extension to Pond Inlet — Arduous conditions of service — The Eskimo character — An impressive testimony — A perilous journey — Heathenism in the Canadian reserves — The Indians of these reserves and their needs — Death of Mrs. Garrett — Affairs at home — Mr. A. B. Wilkinson's lantern lectures — Losses by death: Mr. S. H. Gladstone, and the Revs. Percy Stott and E. B. Brown — Ten years passed and ten regions entered.

WE have now surveyed, in four chapters, all the larger fields of our Society's operations during the last five years of its first decade. It remains to gather up the loose threads of the pattern we are trying to weave, by looking at the smaller spheres of missionary work, and at any outstanding matters at home. And here it is important to remark that the term "smaller" is not to be taken in any derogatory sense. The case of these Missions is somewhat like that of the so-called "Minor Prophets", which are certainly not "minor" in any sense implying reduced importance.

South-East Persia is the one which presents the fullest story in the present period. It is the period in which this Mission reached its most critical stage. Passing through a time of remarkable variations of disappointment and hope, and becoming well-nigh submerged in a wave of nationalistic isolationism, the

Mission barely survived, in the maintenance of its original station at Zahidan (or Duzdab). The story of these vicissitudes is one of great interest, and calls for strengthened faith by its evidences of Divine providence watching over the continuance of Gospel witness and preventing its extinction.

The earlier years in this Mission closed with a more favourable situation in the year 1928, as was briefly recorded in Chapter 3. The authorities found our missionaries useful in a small military hospital established during war with a powerful Baluchi tribe. Once again, war is overruled for the purposes of the Prince of Peace! Dr. Rice and Mr. Ward found many opportunities for Christian witness in this way; and it was believed that this witness was not unfruitful. The trouble, as so often, was that many thus influenced would have to stand alone in places to which they went.

The work seemed hopeful in 1929. Evangelistic tours were undertaken around Birjand and Seistan: Mr. Ward's account of the varied trials and slight encouragements on these tours illustrates vividly the obstacles to missionary itineration in a country where Moslem suspicion is hardened by growing nationalism, and travelling itself is at times difficult if not dangerous. But it illustrates also the merciful overruling of God.

In that year, too, several wards were added to the Mission Hospital, and two waiting-rooms for the dispensary. There was a marked increase in the number of patients. Better still, a little church was erected, without any charge on the mission funds: English and Persian Christians combined to provide it, a large part of the money being given, at the cost of real generosity, out of proportion to his income, by a convert who had been baptized some eighteen months earlier. Some contributions were even received from attenders at the services who were not Christians. The church was used for the first time on Sunday, July 7; and on August 21 the Rev. F. G. Brenchley had the joy of baptizing in it a young man who had originally become interested through receiving tracts and Gospels during evangelistic tours in the Seistan area.

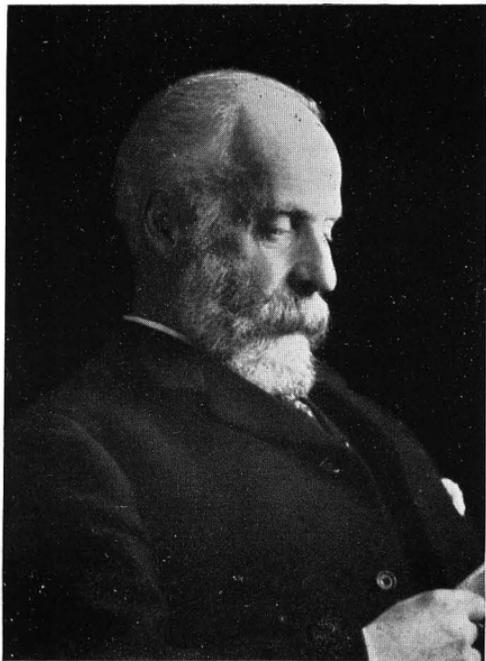
The attendances at lantern lectures, and at the daily Prayers with their opportunities for teaching, were also encouraging. And it was the same year in which Dr. Satraker arrived, early

in November—the Indian doctor who, with Mrs. Satralker, has held the fort in Zahidan (apart from absence on furlough) ever since. Dr. Rice was transferred to South China during the year.

In 1930, further moves were made for extending the work in Seistan. A shop was rented as a Bible centre in the bazaar in that town. At Zahidan, part of the collection each Sunday, at both Persian and English services, was assigned to missionary work. "There has been an especial interest in the work amongst the Eskimos," writes Mr. Ward, "as they feel it must be so terrible for them and the missionaries to live in such cold." But there were no baptisms in that year; the number of baptized converts is recorded as being, up to that time, three in 1928 (one of whom had died), and two in 1929.

The years 1931 and 1932 were those of crisis for this Mission. The shadow of opposition from the Government of Persia and its ruling class hung heavily over the work. In 1931 the difficulties were great, but not insuperable. At the end of the year the police prevented the missionaries from canvassing for lantern lectures at Zahidan. But an offer from Bishop Linton of his import permit for medicines opened a prospect of securing the necessary stock for the ensuing year. There was daily witness to the Gospel message, but no definite results could be recorded. The Persia Mission suffered a heavy loss in this year by the invaliding home, in April, of Mr. Ward, its leader, with his wife.

And in 1932 troubles came thick and fast. The station at Seistan was closed owing to the return home of the Rev. F. G. and Mrs. Brenchley in March on account of Mrs. Brenchley's health. In Birjand, the police issued a warning against attempting bookselling or evangelism anywhere in the district. Mr. and Mrs. Malcolm (who had gone there in February to seek for an opening) consequently returned to Zahidan, where Mrs. Malcolm resumed work in the Hospital. Meanwhile, Miss Rice had been ill again and was ordered home. As lantern lectures had been banned in 1931 and the selling of Scriptures in 1932, evangelistic activities were confined to the Hospital, and there was no room for evangelistic workers. So the Rev. H. Osborne was transferred to the South China Mission. Then Mrs. Malcolm broke down in

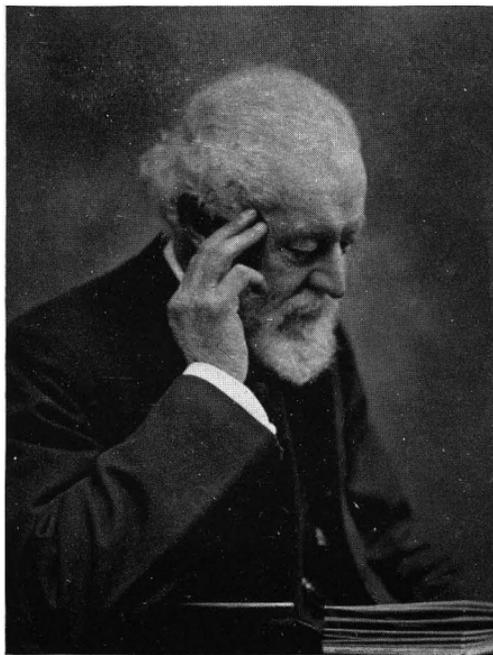


[Herbert Lambert, Bath

S. H. GLADSTONE, B.A.

President, 1927-32

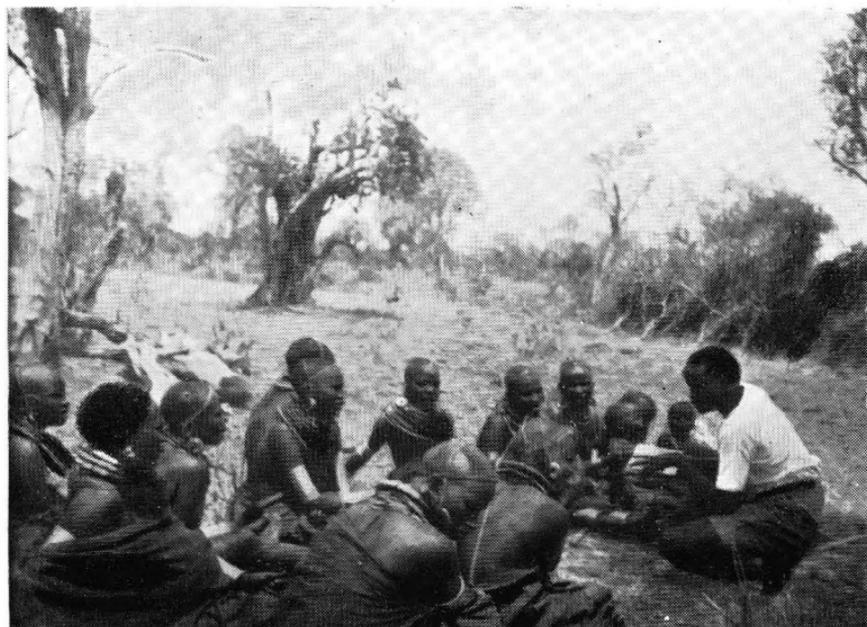
Honorary Treasurer, 1922-8



The Reverend Canon

MARMADUKE WASHINGTON, M.A.

Vice-President, 1925-35



A Native Evangelist preaching to Samburu, Kenya



Some members of the Boys' School, Bina, Central Province,
India

health, and as her husband's own health was not altogether satisfactory, both were ordered home. Dr. Satralker was left to carry on in Zahidan, while Miss Wiggins, the one remaining English missionary, who had only joined the Mission in the preceding year, went to study Persian at the American Mission station at Meshed. A remark in this lady's report is a good example of the way in which missionaries so often face their trials. "Opportunities among Persians to-day", she wrote, "are very very few, and what few there are, are attended by very grave difficulties. However, it is better to look for opportunity in a difficulty, rather than to look for the difficulty in an opportunity." Nevertheless, Dr. Satralker was able to report that since the lantern lectures were stopped, the work at Zahidan had suffered no interference, although the authorities had been officially informed that Gospel work was being done in the Hospital. The Home Committee were now faced with a serious situation, and Dr. Satralker's 1933 report shows that he was in a state of suspense as to the future of the Mission: was it to be continued, or closed? The decision to hold on was soon plainly shown to be the result of Divine guidance. About the same time, the Governor of Zahidan was taken ill, and sought Dr. Satralker's assistance. By the blessing of God, it was successful. This entirely changed his attitude: he became friendly and was willing to do anything for the missionaries. An officer of the Customs was just then staying with the Governor, and a free import licence was obtained (in record time) for needed drugs and supplies.

Then, early in the summer, the Central Government moved to restrict opium smoking. Officers of the Local Government invited Dr. Satralker to join them in discussing the matter. After a long and profitless debate, he proposed to treat the victims of the drug. "So, to satisfy me," he says, "a crowd of seventeen opium addicts was sent to the Hospital, which assumed the appearance of an asylum." Elaborate precautions were taken, and "the great factor in the treatment was prayer for them and prayer with them. When in pain, some asked that they might be remembered in prayer." In the result, "all of them were discharged from the Hospital free from the opium habit, and all had heard the story of salvation through Jesus Christ". However,

the devil succeeded in dragging back "a few". But a considerable number "refused to go astray, and are a living advertisement for us". And many women, even from high-class families, came for treatment as a result of these cures.

The Sunday services were well attended, the numbers including more people from the higher classes; but, he added, "the most interested, unfortunately, have two wives". Then came Christmas, and on Christmas Eve all the Armenian, Syrian, and Russian Christians came for a happy gathering. So was God's servant able to conclude with an expression of his consciousness of the reality of the presence of God his Heavenly Father.

Here we leave the Mission in South-East Persia till the next phase in our History, and pass to a very different scene in the **Arctic** regions where our missionaries were ministering to the Eskimos.

An important advance is to be chronicled here, at the opening of our present period. In March 1929 a munificent gift from Mrs. Rowcroft enabled both the Arctic Mission to be extended and work in Africa to be begun. (The remarkable circumstances are described on page 65.) And only four months later the Rev. J. H. Turner (brother of the Rev. H. A. Turner who was already at Pangnirtung) and the Rev. H. N. Duncan were on their way to Pond Inlet, "carrying with them their future home and Church". Pond Inlet is the most northerly Mission Station in the British Empire—some hundreds of miles within the Arctic Circle.

The story of the experiences of the missionaries to these desolate regions during the five years leaves the familiar impression of undaunted courage and faith in the face of spiritual difficulties and physical dangers. The presence of the Roman Catholics created one problem, though it does not appear that it had serious effects in drawing away the Church members—as it would have had if the Society had not stepped in to save the work initiated by devoted Church of England missionaries in earlier years. The influence of the white people was sometimes deleterious. The Eskimos themselves, though a simple folk, more than ordinarily responsive to the Christian message, failed to grasp the full implications of the message: there are repeated

allusions to their inadequate sense of the seriousness of sin. Then there were the dangers and difficulties which might at any time arise on the long journeys that had to be taken.

The B.C.M.S. company grew, before long, to six in number. The Rev. H. A. Turner came to England for furlough in 1931 and returned in the following year with Miss Forrest, of Felixstowe, as his wife. The Rev. A. C. Herbert followed the two others mentioned above as a recruit in 1930, being assigned to Port Harrison (which had been occupied earlier by the Rev. F. H. Gibbs); and in 1933 he also returned for furlough, but was back at his station in the next year, having married Miss Frenchum, of Edgware. Mr. Duncan was obliged to come to England for an operation in 1930, returning in 1931. During the furlough of the Rev. H. A. Turner his brother took his place at Pangnirtung.

All these places were in the Diocese of Moosonee until the close of our present period. The separation of the Diocese of the Arctic brought with it the consecration as its Bishop, in December 1933, of Archdeacon Fleming, whose kindly aid was of so great benefit to our missionaries. Pangnirtung and Pond Inlet, in Baffin Land, are even more remote than Port Harrison, on the shore of Hudson Bay. At Pond Inlet, in June, the Rev. J. H. Turner says, "The sun is shining day and night". Elsewhere he tells us it does not set for ten weeks. At the opposite season of the year, in February, the Rev. H. N. Duncan writes, "We have just come out of the dark period, and I saw the sun at the beginning of this week for the first time after its three months' absence". It appears that, during the period first referred to, Eskimos make no more distinction than the sun, in visiting the mission house!

Pond Inlet was a strategic position for a mission station, though so far north. About 120 families visited the post every year, some travelling about 300 miles to do so. The Rev. H. N. Duncan gave some other particulars about these visitors. Most of those in the near neighbourhood came in several times during the year. Others made only one visit, lasting less than a month, to obtain supplies in exchange for furs. Some came from Arctic Bay, a week's journey from the north-west, some from the neighbourhood of Igloodik, about a fortnight to the south; and, in the

year in which he wrote, there had been a few families from the Clyde district on the east of Baffin Land. The actual resident Eskimos only numbered fifty-two. At Pangnirtung, in one particular winter, there were only six families left, as the sealing grounds were far distant; and the Rev. H. A. Turner wrote that he would have to spend most of his time on the trail, but he much preferred the outdoor life! Amid such conditions does the work of evangelism and pastoral supervision have to be carried on. But the people are remarkably responsive, though apt to be superficial in their spiritual outlook. Earnest efforts are made to deepen the sense of sin, and lead them on to higher reaches of Christian apprehension. References are made to the value of the Scripture Union cards specially prepared for the Eskimos.

The Bishop of Yukon, in a stirring address at the Annual Meeting of the B.C.M.S. in 1929, explained that the difficulty of reaching these people was due partly to the fact that they are slow in acquiring any kind of knowledge (we must make allowance for that!) and it takes so long to teach them the very fundamentals of Christianity. He spoke also of the extremes of cold, and darkness, and sometimes the loneliness of these regions. But he added the reminder that when we think of the darkness of the souls of these people, we realize that it is a privilege to take to them the light of the Gospel of truth.

None the less, the appreciation of the message which has been outwardly manifested by them is remarkable. Mr. Duncan was greatly impressed, when he landed at Port Harrison on his way out to Pond Inlet, by the fact that the Christians there met every evening for service, and twice on Sunday. He added, "What a lesson for people in England!"

This, he felt, was evidence of the fine work done by the Rev. F. H. Gibbs. Peter Nowra, the catechist, was bitterly disappointed when he found that no missionary had arrived for that station, and said he would be still more so if no one came in the following year. But that disappointment was happily averted by the arrival of the Rev. A. C. Herbert.

An impressive testimony of an unusual kind is related by Mr. Herbert. Three aeroplanes, seeking to prepare the way for an airline between America and Europe, called at or near Port

Harrison in 1931. One of them was forced down at an Eskimo camp owing to fog. Of these visitors, he writes :

“They were greatly impressed with the earnestness of the Eskimos in their Christian belief. They enjoyed morning and evening when all the Eskimos would go into the headman’s tent to hold ‘family prayers’. They remarked how diligently the leader read a passage from the New Testament, and then all knelt down for prayer, using the Prayer Book, and afterwards their own petitions.”

And in 1933 Archdeacon Fleming spoke warmly of the services at Port Harrison and two other places. “Certainly there can be no question”, he wrote, “that the Word of Life has been preached and that the Eskimos are earnestly seeking after God.” On the other hand, the Rev. J. H. Turner sadly reported, in August 1932, that “judging from the past year’s work at Pangnirtung” (where he had been stationed during his brother’s furlough), “it seems that our work is becoming more difficult and souls are growing less kindly disposed to the Gospel”. He adds, “This seems to be common throughout the Mission Field and is undoubtedly a sign of the times”. It is certainly common in the Home Field too! And we can echo his conclusion that it seems all the more necessary to get out among those who have had fewer opportunities of hearing and obeying the Gospel. Plainly, there were many such sheep in the wilderness, scattered over the vast area for which the brothers Turner were jointly responsible. He had reported a year earlier that there were a number who would never meet a missionary unless he went to them.

And in going to them, and to others, the missionary at times faces real peril. For example, Mr. Turner himself tells of one such trip, travelling northward from Pond Inlet, in 1932. Everything seemed against them—bad weather, exceptionally deep snow, and shortage of dog food. Skin clothing, bedding, harness etc., had to be cut up to feed the dogs, and three were lost. The travellers were compelled to turn back after doing about 120 miles, but they were glad they had gone, as it was a very needy camp that was visited, which had been very little in touch with missionaries and was very little spoiled by contact with civilization. He was able to collect the inhabitants for daily instruction for nearly a week, being conscious of Divine blessing and help;

and to minister to a young lad who was dying. On the return journey, there was the same trouble about dog food; "but again", he says, "the Lord saw us through, and when we were getting on our 'last legs', gave us six deer, which got us home".

The Rev. A. C. Herbert relates that on one of his tours he reached a large camp of seven Eskimo *igloos* (snow houses), where the people had not seen a missionary for four years, since Mr. Gibbs visited them. Yet thirty were at the service, and twenty Scripture Union cards were taken.

So the "worthwhileness" of the Arctic Mission is abundantly vindicated by many testimonies.

It is not such a far cry from the Arctic to the Indian Reserves in **Western Canada** as it is from Persia to the Arctic. Here, our Society was pursuing during this period its policy of gradual withdrawal, in accordance with the original undertaking in temporarily relieving the Canadian Church in these fields. At the end of 1928, Archdeacon Paul and the Bishop of Saskatchewan both wrote of a thanksgiving service, in the Chapel of the Cathedral at Saskatoon, for support promised during a few more years. Before the close of the period, only two missionaries remained under the Society, the two who, in the final event, are still with us—the Ven. Archdeacon Paul of Sturgeon Valley in the Diocese of Saskatchewan, and the Rev. L. Garrett, of Trout Lake in the Diocese of Keewatin. A sad event was the death of Mrs. Garrett in July 1931, leaving three young boys.

Reports from Archdeacon Paul show that many of the Indians were still heathen. Archdeacon Faries speaks, too, of cases of backsliding into heathen practices, which showed how quickly there would be lapses into heathenism if the Church took the missionary away for a few years. Difficulties arising from Roman Catholic influence are mentioned in the same letter. And, further, from "the deadening effects of materialism through the invasion of the white race in the Northland". The prayers and support of Christians at home, he emphasized, were needed far more than in the early days of the Indians' conversion.

Travelling brought its perils here, as in the Arctic. Thus, he relates, they once battled for twelve days against a terrific gale and rolling waves. Time and again the canoe was submerged

and its occupants thrown into the water. Food and baggage suffered thus, and when the food supply ran out they were thrown back on what they could shoot. The canoe was frequently punctured by rocks, and had to be patched and pitched to make it seaworthy.

Even in Canada, the Rev. L. Garrett could find places which had never been visited by any white missionary of any denomination, as far as the people could remember. He also tells of four or five bands, apparently outside his district, who were crying out for Protestant teachers. Over 700 Indians were entirely dependent on his own Mission. Above all, a visitation of the Holy Spirit was needed. Yet the good work went on; little log Churches were built, and the Indian is so apt to suppress his emotions that spiritual results may be real without such outward evidence. The Rev. R. B. Horsefield told of the opening service at a new Church at Grand Rapids in 1929, the work having been carried out by the people without any outside help.

It was during this period, in 1931, that the University of Emmanuel College, Saskatoon, conferred the degree of Doctor of Divinity upon Dr. Bartlett.

At home, affairs pursued their usual course. The name of one of the best home workers, Mr. A. B. Wilkinson, appears in special connection with his well-remembered lantern lectures, early in this period. These originated in the Lay Workers' Union, of which he was Secretary. His energy in this work, till his lamented death in 1945, was indefatigable.

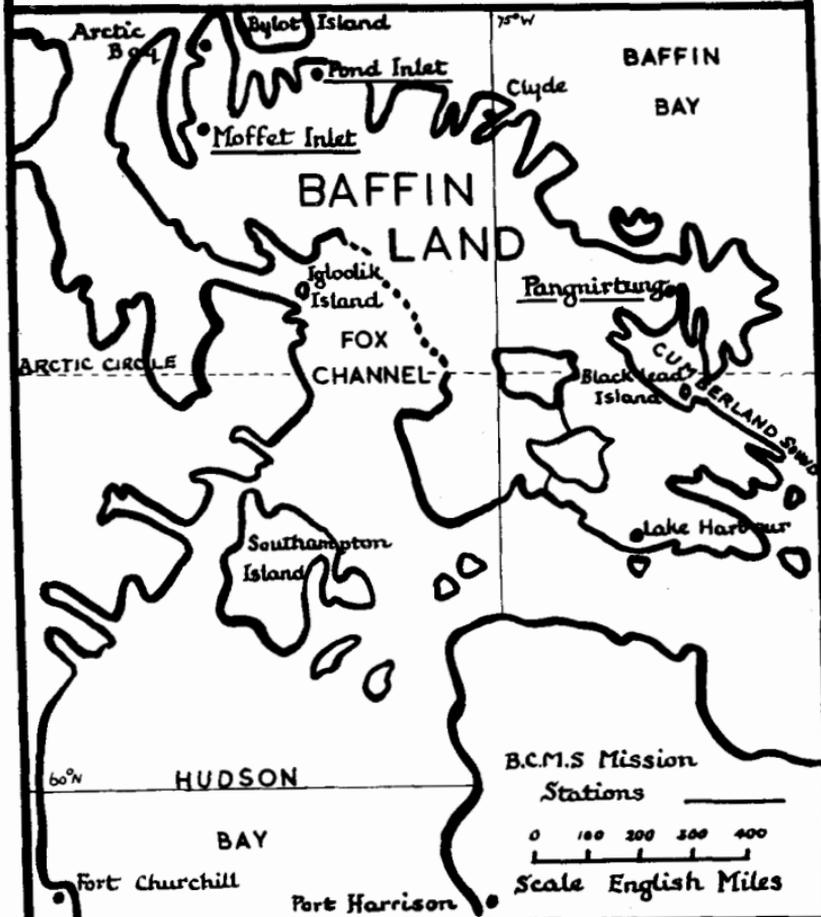
Several serious losses are recorded within these five years. The Society's first President, Mr. S. H. Gladstone, passed peacefully away on January 14, 1932. As has already been stated, he was elected Honorary Treasurer at its foundation in 1922. He became President in 1927. From the very first, he took a leading part in the direction of its affairs, with characteristic straightforwardness and vigour, especially in his effective chairmanship of Committees—a man candid in speech and commanding in manner, but endowed with real humility. It was a strength to the Society to possess the services of a layman so widely known and so respected in evangelical circles for his faithful and devout Christian character, in the days when its right to exist, now

established, had yet to be vindicated in the eyes of a critical Christian public.

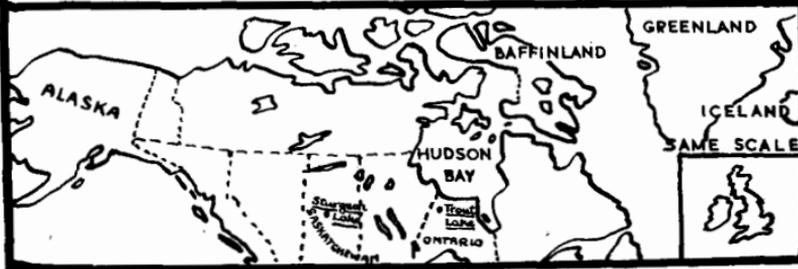
The Rev. Percy Stott, who died in 1930, was foremost in the formation of the powerful group of B.C.M.S. supporters which had its centre at Bolton, in the earliest days. In the first year, his Church alone sent up £832 to the Society. One of his sons is our missionary in South China. Another leader, the Rev. E. B. Brown, Vicar of Trowse, Norwich, passed away in the same year. He had been Honorary Secretary of the Eastern Council of the Society.

Thus we are brought to the close of the Second Phase in our History, and approximately to the end of the first decade of our Society's work in the Mission Field. Ten years had passed: ten regions had been entered—Canada, the Arctic, the Central Provinces and the United Provinces of India, West China, South China, Persia, Burma, North-East Africa, and North-West Africa. And the Divine blessing had rested upon its proclamation of "the Word of God and the Testimony of Jesus Christ", in full reliance on the supreme authority of both. To Him be all the praise! And to us be the call to deeper earnestness in His missionary work of believing prayer, and consecrated gifts, and wholehearted devotion of service in the sphere of His appointment, be it abroad or at home.

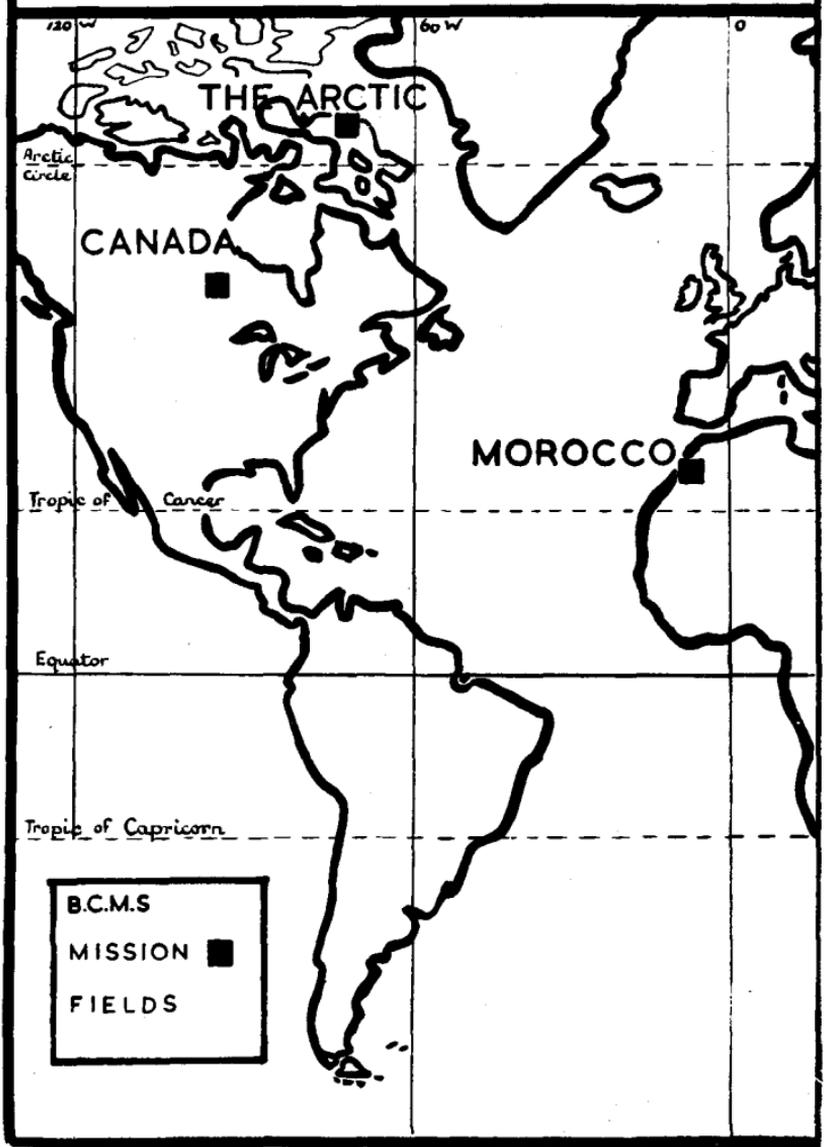
THE ARCTIC



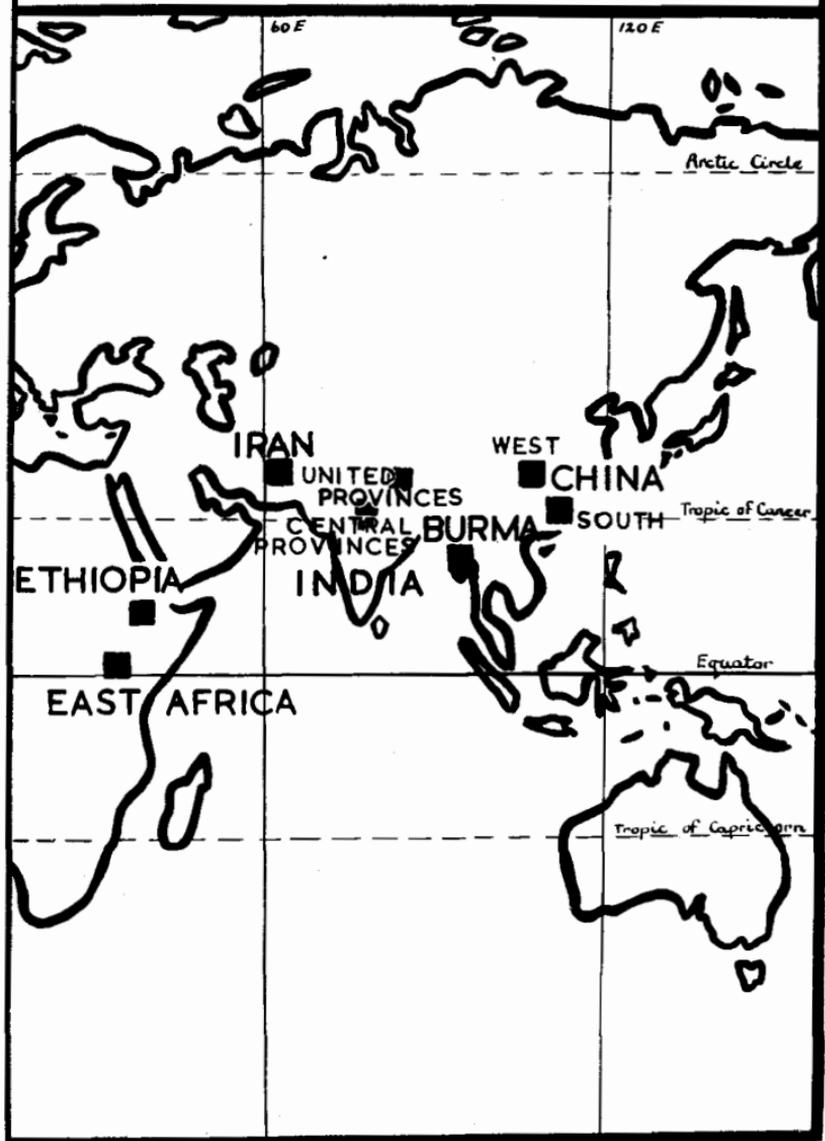
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INTO ALL THE WORLD



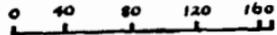
FRENCH MOROCCO

B.C.M.S Mission Stations _____

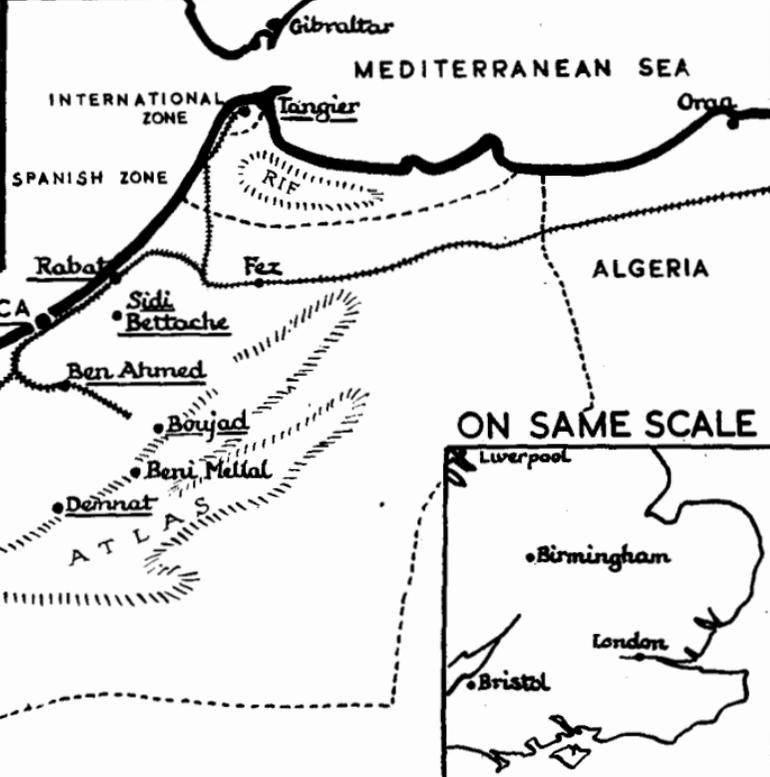
Railways ++++++

Boundaries - - - - -

English Miles



NORTH
ATLANTIC
OCEAN



ON SAME SCALE



THE THIRD PHASE: STILL INCREASING LIGHT (1934-9)

AFTER more than a decade the light is shining in the darkness of the fields to which God has called the B.C.M.S. For six more years the light is to shine before the pall of the darkness of the World War descends. As he views the different fields, the Christian onlooker naturally tends to compare the strength of the light in one field with its strength in the others. But his estimate is only human. In the eyes of God the feeblest light may well appear the brightest; for His standards are not ours. However, since for the purpose of clarity we must examine the whole work field by field, we may try to sum up each one by the degree of light with which it appeared to shine. In some places the light was but feeble: it glimmered from that smoking flax which Christ will not quench nor allow others to quench. In other parts it shone with the clear brightness of day. In one field it flared magnificently across the sky like a meteor before apparently—though not actually—it was quenched as suddenly as it had come. But whether the light was feeble, or whether it was strong, over the whole work of these six years we may write the words, “Still increasing light”.

CHAPTER 10

THE FALLING STAR OF ETHIOPIA

Ethiopian traditions — The Church and its worship — Three possible methods of approach — First contacts — Three centres — Asbe Tafari — Fiche — Addis Ababa — Ethiopian preachers — The Emperor's policy — The Italian invasion — Fresh opportunities — The fall of Ethiopia — Expulsion of the missionaries — Refugee work.

It is given to few fields to capture the imagination as did Ethiopia. We have compared it to a meteor which flares suddenly into a thing of beauty, only to vanish equally suddenly into darkness as it falls towards the earth. This picture may be adequate for the present period, but totally inadequate for the future. For if one thing appears certain, it is that the light that seemed to vanish has been kindled again, and in that light we can see Ethiopia stretching out her hands unto God.

Perhaps it was the text in Psalm 68. 31 that kindled the imagination of Christian people. In taking the Gospel to Ethiopia the Society was consciously acting as God's instrument for the fulfilment of a prophecy concerning one specific country. But precisely the same text had been in the mind of the Emperor of Ethiopia, His Majesty Haile Selassie, who caused it to be printed on his coronation stamps in 1930.

This is significant. It calls attention to the fact that the field of Ethiopia is of a completely different type from the other fields in which the Society has been called to work. It is true that there is much pioneer work to do amongst Moslem, pagan, and Jewish peoples in Ethiopia. But the heart of the work has been amongst those who belong to the Church that is already established in Ethiopia. This has meant work upon specialized lines, and a glance at the history and present state of the Church will show the prob-

lems that were involved when the B.C.M.S. entered the country.

It is a part of the Ethiopian tradition that the Queen of Sheba came from Ethiopia. When she returned from her meeting with Solomon, she brought back the knowledge of the true God with her. This knowledge persisted amongst many of the Ethiopians until about A.D. 333, when a Christian boy, named Frumentius, who was brought as a prisoner to the capital, bore such a faithful witness to Christ that the king and others were baptized. By the 8th and 9th centuries, the Church was so strongly established that the wave of Islam which blotted out the Church in North Africa failed to overflow Ethiopia, though some of its peoples did become Moslems and have remained so ever since.

The Ethiopian Church is linked to the Coptic Church of Egypt, and its Archbishop is appointed by the Archbishop of Alexandria. But its forms of service and of ritual are largely its own. The churches retain a relic of Judaism in their possession of a sacred ark in each church, in what is equivalent to the Holy of Holies. The services are ornate and elaborate. The Scriptures and liturgy are not in modern Amharic, which is the spoken language of the people, but in the ancient language of Geez, which none of the people, and many of the priests, do not understand.

On their entry into Ethiopia, then, missionaries found themselves in a Church that bore a marked resemblance, as was noted in an earlier chapter, to the Church of England immediately before the Reformation. There were at least three possibilities open. The B.C.M.S. might go directly to work amongst the Moslem, pagan, or Jewish peoples, and make only incidental contacts with the Ethiopian Christians. There were several other Societies at work along these lines, notably the Sudan Interior Mission, the Swedish Evangelical Mission, and the Church Missions to Jews, not to mention the Seventh Day Adventists; while the Bible Society had a depot in the capital.

A second possibility was to conduct a militant campaign against the Ethiopian Church, and to endeavour to set up a branch of the Church of England in Ethiopia. This would mean treating the whole of Ethiopia as an unevangelized field.

Yet a third possibility was to cooperate with the Ethiopian Church in bringing about a revival within the Church itself. The

advantage of this would be that the reformation would come about in much the same way as it came in Britain, and the Church itself would awaken to the need of evangelization within its own borders. The disadvantage would be that there would necessarily be for a time an apparent acquiescence in some practices that needed to be reformed. But the third way was chosen. The missionaries entered as "The Helpers of Ethiopia", and no ordained minister of the Church of England was sent by the Society into the country during this period.

The call of the B.C.M.S. to enter Ethiopia can be traced back to 1927, when in a New York hotel Mr. and Mrs. Alfred Buxton had lunch with the Ethiopian Governor of Chercher and Danakil Provinces, Dr. Wargneh Martin. Dr. Martin, as a little boy, had been orphaned at the siege of Magdala in 1868, when a British expedition was sent into Ethiopia to rescue some British consuls and missionaries. He had been taken charge of by some British officers, and educated as a doctor in India. Now, having returned to his own country, he was anxious for the highest interests of the Provinces under his charge. At this lunch in New York he said to Mr. Buxton, "England has helped us, but she has never yet sent us any missionaries. When is she going to send us missionaries?"

The words of Dr. Martin germinated in Mr. Buxton's mind, and, as has already been reported, he began to explore the possibility of opening up work in Ethiopia in 1931 and 1932. In 1933 Mr. and Mrs. Buxton rented a house in Addis Ababa, and began a regular Bible class. Definite spiritual results followed, and in 1934 the field of Ethiopia ceased to be a kind of outpost of the work in the Lake Rudolf area, and became an independent field. Recruits came forward, and by the end of 1934 twelve British workers were in the country, together with one German, Fred Schmidt, who had come into the B.C.M.S. from the Swedish Evangelical Mission.

The work was in three centres. The first foothold for the Society after Addis Ababa was in Dr. Martin's Province of Chercher. At Asbe Tafari, on the railway halfway between Addis Ababa and Djibouti, the missionaries were given a site for a mission compound. Here were Mr. Colin Mackenzie, Mr. Wynne

THE
FIRST TWENTY-FIVE YEARS
OF THE
BIBLE CHURCHMEN'S MISSIONARY SOCIETY
(1922-47)

Grey, Mr. Jack Sowerby, Miss Doris Benson and Miss Molly Hill (who later married Mr. Colin Mackenzie).

Dr. Martin proved helpful, and the local priests were friendly. Dr. Martin himself was gravely concerned at the Moslem menace in his area. The Danakil tribe was almost wholly Moslem. In this province also were the fierce and cruel pagan Galla peoples, and at least two other pagan tribes, the Adal and Etu peoples. Whilst the men gave themselves to language study, Sunday School and Bible Class work, and to contacts with the people, Miss Benson and Miss Hill opened a school and small dispensary for women and children; and by visiting in the homes of the people, and even in the prison, they began to break down the natural barriers that existed between "natives" and "foreigners". There is no doubt that Asbe Tafari would have been a centre for advance amongst the Danakil people. Mr. Wynne Grey determined to master their language, but the war forced him to abandon this project, and his tragic death in an accident in 1943 made his hopes impossible of fulfilment. Even after the war began a new station was opened for a short time at Badessa (thirty-five miles south of Asbe Tafari) by Mr. and Mrs. Sowerby, in order to reach the Galla peoples.

Meanwhile, some sixty miles north of Addis Ababa, the ruler of the Selile Province, Ras Kassa, had invited the Society to supply the workers for a hospital and school that he was building at Fiche, the capital town some 11,000 feet up in the mountains. A station here would form a jumping-off place for the evangelization of the north. To this centre three missionaries were sent in 1934, Mr. Cuthbert Dawkins, Mr. Douglas O'Hanlon, and Mr. Fred Schmidt. They began with a small school, attended by Ras Kassa's son, and carried on a small degree of medical work. Their work lay almost entirely amongst members of the Ethiopian Church. But although there were definite conversions here, the work at Fiche did not open up to any great extent, and no doctor was available for the hospital work before the war with Italy made further advance here impossible.

But it was the capital, Addis Ababa, that formed the heart of the Mission. Here were Mr. and Mrs. Buxton, Mr. David Stokes, and Miss Sadie Stranex (who later married Mr. Sowerby). A

compound was rented at the end of December, not far from the Cathedral and the market, and yet sufficiently secluded for a reasonable amount of quiet.

During 1935 Mr. Douglas O'Hanlon came to Addis Ababa from Fiche, and set himself to learn not only Amharic, but the Church language of Geez. The Bible readings and lectures soon produced fruit. Ethiopians were attracted to the compound, and a number became new men in Christ Jesus. Before 1935 was out, there was a band of twelve Ethiopian preachers who were prepared to take the Gospel to their own people. Mr. Buxton gives their names in one of his reports, and adds the comment, "Their names should be recorded in the annals". So here they are: Haile Gabriel and his wife, Thomasgn, Abeba, Werku, Qanaa, Aleme, Haile Mariam, Bekele, Admasu, and two monks, Gebra Mariam and Jacob.

An article by Mr. Buxton (*The Missionary Messenger*, October 1935) gives some idea of the work of these men. "For six weeks they were reading the Emperor's edition of the Gospels inside the Cathedral, and then preaching to several hundreds of people in the Cathedral yard. . . . They have been using a shop in the market as a daily preaching place. Here they get anything from thirty to a hundred, so we reckon that four to five hundred people a week get the Gospel. A further activity has been the issue of a little Gospel paper, 'The Ladder of Life' So far all the articles have been written by these Ethiopians."

In the same article Mr. Buxton speaks of the attitude of the Emperor, and this is a place where we may fittingly pay tribute to this remarkable Christian man. Some Christians at home, without a personal knowledge of the circumstances in Ethiopia, have tended to criticize the Emperor for not using his powers more drastically to bring about a spiritual reformation. But the Emperor has always been opposed to violent action, and Mr. Buxton's description in the *Messenger* of October 1935 is a characteristic picture of a wise man working towards a well-defined aim. "The genius of the present Emperor is not simply his great zeal for progress, but also his ability to wait and to go slow. So we find him printing the liturgy in Amharic, the language of today, in parallel columns with Geez, the dead language of the

Church. We find him giving the Gospels to the people in Amharic, but scrupulously observing all the festivals of the Church. It was the tortoise, not the hare, which won the race, and we as a Mission have been trying to follow His Majesty's example."

And then came the hour of Ethiopia's tragedy. All through that summer of 1935 Mussolini, looking for a cheap triumph, had been thundering and blustering on Ethiopia's borders. The Emperor turned to God and to his fellow Christians throughout the world. To the Keswick Convention he addressed an urgent appeal to pray. By his command every compound in Addis Ababa cried to God each morning in prayer. For human help he appealed to the League of Nations, but, although the world knew that justice and right were on the side of Ethiopia, no nation dared to risk the displeasure of Italy. So Italy went in, and Italy prevailed.

But in those days when the Ethiopians resisted for longer than most people dared to hope, the missionaries continued to prove themselves the Helpers of Ethiopia. There was a call for medical aid. Dr. and Mrs. Kenneth Buxton took charge of a hospital in Harar. Dr. Lionel Gurney and Dr. and Mrs. Ted Gurney at different times were at the hospital at Asbe Tafari. Mr. Stokes and Mr. Dawkins worked with the Red Cross at the front, and, on the death of the Presbyterian Dr. Hockman, Mr. Stokes took on the leadership of his unit.

There was no lack of opportunity for directly spiritual work. By the Emperor's orders as many soldiers as possible were taught to read, and 10,000 alphabet cards and 10,000 Gospels were printed and distributed. The Ethiopian preachers also were encouraged to continue their work, and the disasters of the war thus became opportunities for many to hear the Gospel who otherwise might never have heard it.

But little by little Ethiopia's doom crept on. Suddenly the Emperor and his Government fled, and in a moment a state of anarchy prevailed. No one's life was safe. Former friends turned into enemies: any foreigner was suspect. An attack on the compound at Asbe Tafari was beaten off sufficiently to enable the missionaries to make a dramatic escape. They fled to the capital, which had already suffered looting and burning before the Italians had taken control.

Here in the capital the work was allowed to continue for a while, though under considerable difficulties. The Ethiopian preachers set up their own establishment, so as to work independently of the British. Four of them were immediately arrested, but during their seven weeks in prison they witnessed to such good effect that fifteen fellow-prisoners were converted.

On their release they and their fellows continued their work, and were also able to attend the Bible School which the missionaries were conducting. Mr. David Stokes was now the leader, since Mr. and Mrs. Alfred Buxton had been compelled to return home. Miss Benson opened a regular meeting for women on the compound.

It seemed as though this state of things might continue indefinitely. But a week before Good Friday, 1937, an order suddenly came through from Rome for the expulsion of all British missionaries from Ethiopia. As soon as this news reached Dr. Bartlett, he took steps to induce the British Foreign Office to take action. The Foreign Secretary was sympathetic but did not feel that anything could be done. And on Good Friday the missionaries reluctantly left.

But to leave Ethiopia did not mean leaving the Ethiopian work. Over the borders there were thousands of Ethiopian refugees. Dr. Lionel Gurney and Mr. and Mrs. Mackenzie began work amongst those in British Somaliland. Mr. Stokes went to a large refugee camp at Isiolo in Kenya. Mr. Wynne Grey and Mr. Dawkins went to Djibouti in French Somaliland.

Within Ethiopia the preachers did their best to maintain the witness, though several were martyred for their faith. The Emperor came to England by way of Palestine. It had been his aim to put out an authorized translation of the Bible into Amharic for his people; and two copies, beautifully written by hand on vellum, had been made so that photostat copies might be printed. One copy was smuggled out of Ethiopia and came safely to this country, and Mr. Buxton was able to arrange for it to be photographed, ready for the time when the Emperor could return to his own country.

But that time was not yet. The meteor light of Ethiopia had flared across the sky and vanished. With a meteor that is the end. But it was not the end of the light in Ethiopia.

CHINA WEST AND SOUTH

B.C.M.S. Mission

Centres

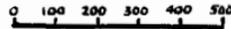
Boundaries

Great Wall

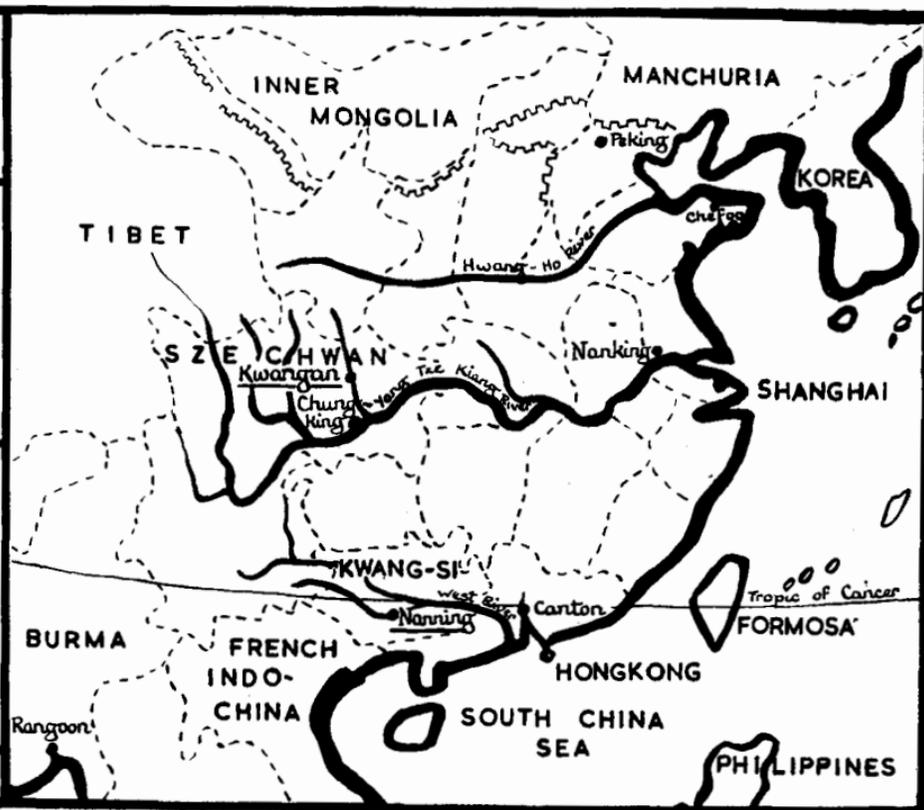
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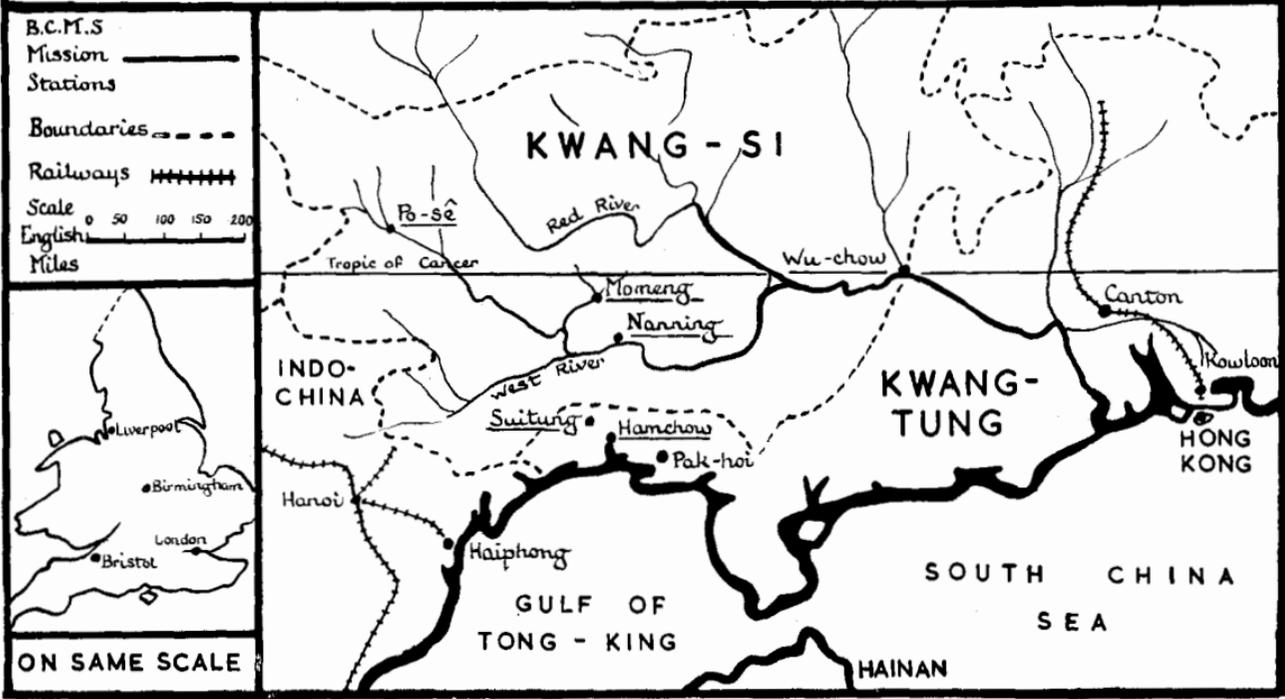
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ON SAME SCALE



SOUTH CHINA SHOWING KWANG-SI PROVINCE



CHAPTER II

CHINA'S TWO SUNS

West China: Need for supervision — Archdeacon Denham takes charge — More recruits — Colportage work — South China: The new church at Nanning — New stations to the south — Ham-Chow — Stations to the north — Mo-Meng as a centre — The Chinese take more responsibility — The Children's Home — French Indo-China — Nanning the centre — Ordinations of Chinese — Bible Schools — The hospital — The darkness of war.

ON a few occasions certain places have seen the phenomenon of a mock sun at a little distance from the real sun. This freak of nature is due to some refraction in the atmosphere. During this period of our history China experienced two suns. One was the Sun of Righteousness with healing in His wings: the other was the so-called "Rising Sun" of Japan, supporting its armies with wings of destruction. For just as war came to Ethiopia before it came to Britain, so war came to China in 1937, when Japan began hostilities in July. In each case the course of missionary work was profoundly affected.

There is a proverb about red sky in the morning being the shepherd's warning, and we have already seen something of the "red" element in the morning of our B.C.M.S. work in China. In the period under review it was the West China field that continued to suffer from this same element. It will be remembered that from 1930 this field was left in the hands of Chinese workers, ordained and lay, though a general supervision was maintained by the Rev. G. T. Denham, of the China Inland Mission, who was appointed Archdeacon in 1937. In 1934, as in 1933, the Reds

made repeated attacks on the area shortly after the harvest had been gathered, and robbed the people of their stores.

In October 1934 Mr. Denham was able to make a five-week tour of the B.C.M.S. stations. His report appears in *The Missionary Messenger* for May 1935, and, although recording some encouraging signs, he gave it as his opinion that "the spiritual life of the Christians is at a low level. It is obvious that the time has not yet come when the churches can be left only to Chinese workers."

This need for fresh missionaries was fully appreciated by the Society. The problem of finding a man of experience to lead the work was solved by an agreement with the China Inland Mission at the beginning of 1936, by which Archdeacon Denham and his wife were transferred to the B.C.M.S. for a period of five years. They moved to the station at Kwangan, where they were joined by two new recruits, the Rev. Eustace B. Davis and Mr. Hubert Cordle.

In 1937 the Bishop in Eastern Szechwan, the Rt. Rev. Frank Houghton, paid his first visit to this area, and reported on the conditions there in *The Missionary Messenger* for October. He was especially concerned to point out the magnitude of the work that needed to be done, and appealed for reinforcements to be sent out from England. But no more could be sent until the autumn of 1938. Then Dr. and Mrs. G. A. Armstrong, Mr. R. J. Mulrenan, and Miss Eva Henshall (later Mrs. Davis) were sent, and reached Kwangan in January 1939, after a difficult and dangerous journey.

But during the intervening years a good work had been done, and there were many opportunities for evangelistic work, and for conferences and classes for Christians. In 1937 there were 51 baptisms. Outlying villages were reached by a colporteur selling Scripture portions; the distribution of 20,000 copies of the Gospels and Acts of the Apostles is mentioned in Archdeacon Denham's report for 1938. The missionaries themselves divided their forces, and in 1938 Mr. Davis moved to the county city of Yochih, and Mr. Cordle to the market town of Kuan-Yin-Koh.

The arrival of the new workers in 1939 made it possible for Archdeacon and Mrs. Denham to leave for a much-needed furlough. Mr. Cordle also was obliged to leave on health grounds,

and Mr. Davis moved back to Kwangan. Up to this time the Japanese War had not affected the work to any great extent, but in the next period we shall see that even West China was not immune. In the meantime, this part of West China had the light of the Gospel, and this light was increasing.

It was the South China field that felt the effects of the war first. But there were still four years before war broke out, and during this time the work extended on every hand. Nanning of course remained the centre of the work, but the newly-opened station of Mo-Meng (also called Wu-Ming) formed a virile centre of its own for fresh advances.

At Nanning a sign of the growth of the work was the erection of a new church. By 1933 it had become clear that a new building was needed to accommodate the worshippers, and the missionaries appealed to the Society for funds to erect an adequate and worthy church. The appeal was answered by Dame Violet Wills, who gave a sum of £3,000 for the purchase of the site for the church and for the building of the church itself.

The work was put in hand at once, but it was not until 1937 that the new church was completed. A description of it appears in *The Missionary Messenger* for 1939.

“The Church is on the first floor up a flight of stone steps. Underneath are the Gospel hall and the ‘parsonage’, and two guest rooms for men and women. One of these is used as a reading room during the week. . . . The church could seat 300, but at present there are seats for only about 120. The chancel stands at the west end, and is two steps higher than the rest of the church. In the centre is the dark brown Communion Table, surrounded on three sides by the communion rails. Behind it, under the floor, is a baptistery for any who prefer immersion at baptism. In that case the Communion Table and rails are moved away, so that there is a clear view of the ceremony. On the pillars which support the chancel arch are Chinese inscriptions done in gold lettering on a white background. They are ‘The Holy Father, Holy Son, and Holy Ghost, Three Persons in One God’, and opposite, ‘Who made heaven, earth and all things, the source of all blessings’. Above, in the same colours in large letters it says, ‘Holy, Holy, Holy’. On each side of the chancel windows are inscriptions, red letters on a blue background, ‘The fountain of Blood can wash away all sin’, and opposite, ‘The universe only carries on because of the Cross’. In Chinese these ‘opposites’ sound very well and attract attention.”

Externally the church is not unlike many churches in this country, apart from the larger number of windows on the first floor. There is a square tower, with four pointed pinnacles on each corner.

The hospital was rebuilt at the same time as the church, with new living accommodation for the missionaries. In the bombing of Nanning by the Japanese the hospital was very severely damaged, but the church was only slightly touched.

The enlarged church and hospital may be taken as symbolical of the enlargement of the work in the Nanning area. Turning first to the work south of Nanning, the town of So-Hui had been opened up in 1933, and the work went steadily ahead until by 1939 there was a self-supporting Church here. At San-Hui, the next small outstation to be opened, the Christians at first met with bitter opposition, but by 1936 the Church here also was self-supporting. Sui-Luk, the next place on the road beyond So-Hui, was opened in the summer of 1934, and became self-supporting in December 1937. By this time the Church there had its Gospel hall, bought and paid for, and by 1938 there had been 27 baptisms.

Meanwhile the station that had been opened by the Rev. G. A. and Mrs. Hook at Ham-Chow (or Yam-Chow) at the end of 1933, had already refused to be confined to Ham-Chow itself. In 1934 Mr. Hook opened a "Gospel conversation room" at Fong-Shing, some thirty miles to the west, and this later became a proper outstation. During the next few years Church life developed at Ham-Chow itself, and a dispensary was opened, and put in charge of Miss B. Lomas, who came from the Children's Home at Tai-Po. An upper room was fitted up as a church, and the first service held there was a Confirmation, followed by the Lord's Supper, in 1936. Sixteen candidates were confirmed.

Mr. and Mrs. Hook left Ham-Chow on furlough in 1936. In their absence the Rev. H. Osborne was in charge for some of the time, and he opened another station at Tung Hing. This proved to be a more suitable centre, and Mr. and Mrs. Hook settled there on their return.

In what appears to be the last report from this district, Mr. Hook described a journey round the area in the summer of 1939.

He had some difficulty in reaching Ham-Chow. At this time the city was being bombed frequently, but the Christian Church, though not numerous, was standing firm. Mr. Hook also visited Fong-Shing, where two young men were carrying on the work, and another station named Siu-T'ung, where he baptized eight converts and met with some fifteen Christians at the Lord's Table.

From Nanning again another station to the south was opened in 1935 at Sheung Sz by the Rev. H. Osborne and the Rev. R. B. Miles, the latter of whom was out in the field for only a short time before he was invalided back to England, to be called Home to his Lord very suddenly in 1938. Sheung Sz was in a somewhat thinly populated area, but within a year there were five baptisms, and an additional Gospel Hall had been opened at Sz Lok not far away. Sheung Sz became an important centre of refugee work in 1939. Here Miss Baird and some Chinese workers laboured until the advance of the Japanese army made further work impossible.

North of Nanning the centre of the work was Mo-Meng, which, as has already been recorded, was opened by Mr. Fryer in 1932. The Rev. W. A. and Mrs. Molyneux went there in the same year. By 1934 there had been nearly 100 baptisms and at the end of the year 77 were confirmed. In this year the missionary staff was increased by the arrival of the Rev. A. E. Charman and Mr. H. Hunter. The Church was now self-supporting financially, and the Christians were keen to witness. A number of those who could profit by it were sent to the short-term Bible Schools at Nanning for special training. But in 1936 a permanent Bible School was built at Mo-Meng to accommodate twenty-five students. It was more than full each term, and much of the evangelistic work in the area was the result of this school. Unfortunately the building was destroyed by the Japanese.

Outstations were opened, beginning with Si-En-Fu, some thirty miles to the north, in 1935, with Lung-on soon afterwards, and Loh-Hui in 1936. In 1936 Mr. Fryer went to the strategic centre of Po-Seh over fifty miles to the north-west, where he tried in vain throughout 1937 to obtain local permission to open up a Christian work. Eventually at the beginning of 1938 the

influence of the British Consul secured the removal of the restrictions, but Mr. Fryer speaks of the work as most discouraging. Later he was joined for a time by the Rev. H. Osborne, and in 1938 by the Rev. A. V. and Mrs. Dixon. There were encouragements in a small town, Ping-Ma, to the south of Po-Seh, and Mr. Fryer was much cheered by the response that he met with on his monthly visits. By 1939 Po-Seh also had begun to show encouraging signs.

A further outstation was opened from Mo-Meng in 1937, namely, Suan Ch'iao to the south, while in 1938 Lu-Wa was opened twenty miles to the north-east, the largest market town in the area. When Mr. Molyneux left for England in 1939, he was able to record that "north, south, east, and west of Mo-Meng, as well as in the centre of our area, there is an opportunity for the people to hear the Gospel".

What Mr. Molyneux records of the arrangements that he left behind him is an indication of the policy that the missionaries wish to pursue in China. Speaking of Mo-Meng, Mr. Molyneux says, "We have formed a Parochial Church Council, consisting of seven members, including the foreign Pastor, who is chairman; the other six members represent the country work, town work, outstations, and medical work. The Council will meet six times a year, and in this way we hope gradually to place more responsibility on the shoulders of the native church, and less upon the Missionary in charge". At this time there were more than 200 baptized Christians on the Mo-Meng Church register, and the summer of 1938 had witnessed scenes of revival amongst the Christians, and scores of conversions, in response to the preaching of two Chinese visitors from Shanghai, the Rev. John Shih and Evangelist John Koo. How many of that Church survived it is difficult to say. For Mo-Meng was practically destroyed by bombs in 1939.

A special word must be said about the Children's Home. In 1934 it was at Tai-Po, near Hong-Kong, under Miss Dibden, Miss Lomas, Miss Loudwell, and Miss James. Some of the older girls could be sent out as teachers and nurses to other stations. During 1937 the home was moved to Kowloon, a healthier district of Hong Kong. Miss I. Critchell went out to work there in

1937, and Miss S. Birchall in 1938. In the next period we shall find the former in charge at the time when the Japanese occupied Hong Kong. Meanwhile a fine work was being done amongst the little unwanted babies and older girls, and the Christian witness was also having an effect upon the people round about. Thus in 1936 the Rev. W. Stott was able to baptize six of the villagers of Tai-Po.

One of the places to which a girl from the Tai-Po Home went was the school and home at Haiphong, in French Indo-China, in charge of Miss Field and Miss Bromley. The latter left to be married in 1935, and the work was closed when Miss Field returned home in 1937.

While the light was shining in all these centres, it was also increasing in Nanning itself. Every effort was made to encourage the Chinese Church to shoulder its responsibilities. In addition to the preachers who were placed in charge of outstations, the first Chinese minister was ordained on December 12, 1937. He was the Rev. Philip Wong, and he, and O. Peskett, and A. Charman were ordained deacons together at Nanning. Soon afterwards another Chinese was also ordained, Mr. P'oon from Haiphong.

The Rev. Wilfrid Stott, who was in charge of the work at Nanning, was responsible for a number of short-term Bible Schools, to which Christians from Nanning and other stations in the South China field could come for training before taking up work as voluntary evangelists and preachers.

The hospital work also played an important part in winning the confidence of the people. In 1935 Miss L. Baird, who had managed the hospital for some three years without a doctor, was joined by Dr. F. Harmer, who later married the Rev. O. Peskett. Further help came with the arrival of Dr. J. Webb in 1937, and Mrs. Stott also assisted with the nursing.

By 1937 the new hospital was completed, and with larger accommodation more patients could be treated. Thus in 1938 there were some 5,000 outpatients and 455 inpatients. In 1939, as the tide of war swept nearer, and bombing increased, the doctors lent their aid to the Red Cross relief work, and a large number of war casualties came in for treatment. Then at the end

of August a considerable portion of the hospital was severely damaged by bombs, though miraculously only one person received any injuries. Shortly afterwards Nanning fell to the Japanese.

Thus the havoc of war, to which we have alluded incidentally throughout the record of this period, fell with full force upon the South China field. For several years the darkness from the "Rising Sun" of Japan had been creeping over the area. Cities had been bombed, and people had scattered for safety into country districts. Refugees had been on the move. Now the darkness had come, and country and town alike were feeling its horror. Many of the outstations were burnt out, and the little Gospel halls destroyed. Upon some of the less stable Christians darkness came. But others stood firm. And where missionaries were able to stay, as at Nanning and Po-Seh, and for a time at Sheung Sz, they could encourage and help the native Christians.

So the true Light spread in China. The "Rising Sun" of Japan proved to be no more than a mock sun. But the Sun of Righteousness had risen as well, and no darkness could eclipse His light.

CHAPTER 12

RAYS IN INDIA'S DARKNESS

Movement among the outcastes — United Provinces — Outcaste work at Jaunpur — Other work there — The Rev. R. E. Williamson — Opening of Robertganj — Difficult work at Gopiganj — Kachwa and its hospital — A Moslem baptized at Mirzapur — Girls' school and baby fold — Miss G. Hooton — Plague — Central Provinces — Bina hospital and schools — An outcaste leader converted at Saugor — Baptisms at Amarmow — B.C.M.S. and Diocesanization.

IN some parts of India missionaries have had the experience of seeing whole areas flooded with light. These are the so-called Mass Movement areas, where the depressed classes, treated as outcastes by the higher caste Hindus, have turned in thousands to the Gospel. The areas in which the B.C.M.S. missionaries are at work have not been blessed with scenes of this kind. The light that has shone, and that has continued to increase, has been more of the nature of single rays that have stabbed through the darkness, and illuminated now one soul and now another.

But at one time during this present period it seemed as though all missionaries who were in contact with outcastes might be on the verge of seeing such a turning to Christ as would have been without parallel in modern times. In October 1935 there was a conference of the leaders of the depressed classes at Nasik. At this conference the President, Dr. Ambedkar, declared that all disabilities under which they laboured were due to Hinduism. He therefore urged his people to leave Hinduism and to seek some other religion. After the conference Dr. Ambedkar said,

"What religion we shall belong to we have not decided; what ways and means we shall adopt we have not thought out; but we have decided one thing, and that after due deliberation and with deep conviction, that the Hindu religion is not good for us".

Since the depressed classes number some 75 million of Hinduism's 240 millions, this decision created a tremendous sensation. It was well known that Mr. Gandhi had been supporting a movement to allow these "untouchables" the right to enter the temples, but his efforts had been thwarted by the more orthodox Hindus. Now the outcastes were officially appealing to the religions of the world to show them which way to turn.

It may be doubted whether the outcaste leaders contemplated any such step as a whole-hearted acceptance of the Lord Jesus Christ as Saviour. In all probability they were thinking in terms of nominal adherence to a system of religion. But none the less the opportunity was there for the Christians to commend Christ as the only One who could meet the need that Hinduism had failed to satisfy.

The centre from which our missionaries made the strongest attempt to concentrate upon work amongst the outcastes was Jaunpur, 45 miles north of Mirzapur, in the United Provinces. This station had originally been worked by the Zenana Bible and Medical Mission, but on March 1, 1935, it was handed over to our Society.

The chief work in Jaunpur lay in the Inquirers' Home, where women and girls were received and taught. The matron, Sona, was herself a convert from Hinduism, and a fine evangelist. Miss F. M. Rogers and Miss M. Hall went to take charge of the work amongst the women and children, while the Rev. F. G. Jarvis, who was married shortly after going to Jaunpur, was in general charge of the work in the area. He and an evangelist devoted much time to travelling round the towns and villages.

In 1936 Dr. and Mrs. Fraser-Smith were transferred to Jaunpur from Kachwa, and in this and the following year there came the special leading from the Lord to concentrate upon work amongst the depressed classes. In 1937 Mr. Jarvis reports:

"Our leading to concentrate on the depressed classes has been confirmed by the real awakening taking place throughout the district;

we have opportunities which would not have been possible five years ago. We have visited many of their villages, and others have been reached through two medical-evangelistic camps, but more teaching is needed for both men and women. Their acceptance of Christ must be intelligent and individual."

These medical-evangelistic camps became a distinctive feature of the work. Dr. Fraser-Smith gives a description of these first two.

"On both occasions our team consisted of a preacher and his wife, a dispenser or male-nurse, my wife and myself. In the mornings we were busy with successive batches of patients, who received 'preaching and pills' In the evenings we visited the surrounding villages, where we spent most of our time amongst the outcaste groups". During the first period of camping 200 Gospels were sold and 900 patients treated.

In the spring of 1938 Mr. and Mrs. Jarvis were obliged to return to England owing to Mrs. Jarvis's health. Dr. Fraser-Smith was therefore left in charge of the work, and he continued the medical-evangelistic camps. A plan was also adopted for systematic Bible teaching in the outcaste villages. This plan involved the use of a book of twelve Bible stories that covered the basic truths of Christian doctrine, beginning with the Fall. Whoever went to a village told the same story, and taught the same verse of Scripture and Indian hymn. This was repeated at each visit until the people had really grasped the story. Then the next story was taken.

Tremendous interest was taken by some of the outcastes. From 1937 onwards two groups of outcaste leaders met repeatedly, and frequently asked the Christians to join them and help them in their search for freedom. On one occasion Dr. Fraser-Smith was invited to present the Gospel to a gathering of some 3,000 outcastes, and copies of the Scriptures that he took to the meeting were eagerly bought up.

In 1939 he decided to take the initiative with these outcaste leaders. He invited six converted outcaste leaders from different areas of India, together with two Indian pastors, and launched a series of meetings which these men conducted, both in Jaunpur and in the villages. Their visit made a great impression, and,

although no spectacular results followed, the outcaste leader at one large meeting, which the higher caste Hindus had tried to break up, declared, "We shall all become Christians, and no one can stop us!"

One wonders how this work would have developed if the War had not interfered with it. It was a ray of light in a dark area, and one feels that what God began He will complete in due time.

We have dwelt at some length upon this outcaste work, because the stirring of the outcastes was one of the striking facts of Indian history during this phase of the work, and it is important to see how our Society was led to take advantage of the opportunities that this stir created.

Before leaving Jaunpur, it must be recorded that during the whole period there were conversions amongst the women of the area; and in the Inquirers' Home, which soon became known as the Converts' Home, there were cheering signs of growth in grace and devotion.

One sad event must also be noted. One of the most promising missionary recruits, the Rev. R. E. Williamson, arrived in Jaunpur in November of 1938. The following March he was taken ill with influenza, and in a few days he had passed to be with his Master. On his desk he left his motto for the year, "To my God a heart of flame; To others a heart of love; To myself a heart of steel". Although he had mastered but little of the language, his life had spoken for Christ.

In addition to Jaunpur, another station was opened from Mirzapur during the period. This was Robertsganj, in a lonely jungle area to the south. Miss B. Dacan tried to start the work there in 1934. No land was available for a mission house, but Miss Dacan lived for a time in an Indian house with Indian Biblewomen, making contact with the people. In 1935 the Rev. J. Garrod lived there under canvas for a time, but during this year some land was purchased and a mission house was erected in 1936. Unfortunately Mr. Garrod's health failed, and in 1938 he and his wife returned to England; and, although at a later date Miss E. Tongue and Miss P. Swaffield went to continue the work, shortage of staff through the war necessitated the closing of this station.

Of the remaining three stations in the United Provinces, we may treat the smallest first. At Gopiganj—always a difficult sphere of work—the missionaries seized every opportunity of witnessing, both at the religious ceremonies on the Ganges, and in the numerous villages round about. Before he left for furlough in 1935, the Rev. Hugh Wallace reported that 102 villages had been visited in nine months, many of them for the first time. A large number of Gospels were sold in the district. There was also a little dispensary, and Mrs. Wallace, Miss E. Tongue, Miss I. Cornhill and Miss M. Hall did a steady work amongst women and children. A day school was opened at a small place named Kathari, some nine miles away.

In 1938 there was an outbreak of active opposition. Some of the mission buildings were set on fire, and later the missionaries were involved in a court case brought by a former worker; the missionaries however were acquitted.

At Kachwa the work centred round the hospital, to which Dr. and Mrs. R. Carpenter came in 1934 to assist Dr. N. J. Everard and Dr. Fraser-Smith and the nurses. This hospital became valuable not only for its treatment of patients but as a place of training for nurses and dispensers. Miss M. Rogers was in charge of this side of the work. The hospital was noted for its treatment of eye cases, and Dr. Carpenter reported in 1937 that people had been coming for eye treatment from up to 500 miles away. Patients also came from some of the Indian states that were closed to the Gospel. Since all patients heard the Gospel during their time of treatment, and those who could read took Scripture portions home with them, it is obvious that the Gospel message radiated far and wide from this hospital.

But conspicuous spiritual results from hospital work cannot be frequent. The passage of a soul from heathenism to Christ may take a long time, even though the final step over the line is sudden. But Dr. Everard speaks from time to time of definite conversions through the hospital.

Other conversions came through work in the villages of the area, a work which was not neglected. During our period this non-medical side of the mission was carried on by Miss H. Brown, Miss B. Fazackerley, Miss Gwladys Knight, and Mr. Osman

Bradley, who, like the workers at Jaunpur, made a special effort to reach the outcastes. During this period the nursing staff of the hospital was increased by the arrival of Miss B. Holder (later Mrs. Garrood) and Miss K. Kutler.

At Mirzapur the year 1934 opened with a spectacular baptism which "turned the city upside down". The convert was a young Moslem, named Amir Ullah, who traced his ancestry to Mohammed himself. He had been interested in Christianity for several years, and after his marriage he was amazed to find that his wife was a secret believer in Christ, who owed the beginnings of her faith to one of the early B.C.M.S. workers, Miss Clarke. Now, on the last Sunday in February, husband and wife came forward openly and were baptized. The impression created by this act led others to come forward as inquirers, and Amir Ullah himself became a powerful witness for Christ. In the summer of 1936 he took charge of the Christian Reading Room in the city while the missionaries were on holiday, and was able to give regular instruction to Hindus as well as Moslems. At the end of the year he was leading the work in the City Hall. In 1938 Amir Ullah passed temporarily under a cloud, and for a time returned to live as a Moslem, but by the mercy of God he was restored later.

Other conversions and baptisms took place during this period, but at no time in great numbers. The largest number of adult baptisms in any single year was in 1934, when there were six. But figures of this kind do not represent the full facts. Patient and continuous visits to the homes and zenanas resulted in many being awakened to secret belief amongst the women and girls. We have already seen an example in Amir Ullah's wife.

Further, none can measure the value of the work that was done in the Emmanuel Girls' School and Baby Fold. During this period a new house was erected for the baby fold, and this was dedicated by the Bishop of Lucknow on October 18, 1937. The matron was an educated Indian Christian widow, named Mrs. Roberts. The fold in 1939 had about 30 babies, rescued from Moslem and Hindu surroundings. In the school in 1939 there were about 40 girls, half of them being daughters of Indian Christian workers, and half of them rescued girls. During this

period the workers were reinforced by the arrival of the Rev. Alan Neech and Miss C. Dodworth, while Miss Mary Carpenter joined the hospital staff.

The hospital, under Dr. Daniel Gnanamuthu, continued to play its valuable part in the mission work at Mirzapur. Two improvements were made in the hospital buildings, the second under sad circumstances. The first was a ward for women patients that was given by the Rev. W. S. Hooton in memory of Mrs. Hooton. This ward was named the "Martha Gertrude Hooton Memorial Ward".

Miss Grace Hooton was herself a nurse in the hospital. On May 31, 1935, she was at Quetta recovering from an operation for appendicitis, when there occurred the disastrous earthquake which took toll of thousands of lives. Amongst them was Miss Hooton. In her two and a half years in India she had won the affection and esteem of her fellow missionaries and of the Indian people amongst whom she worked. Mrs. Burgoyne, in *The Missionary Messenger*, spoke of her characteristic devotion, selflessness and cheerfulness. Her memory was perpetuated in the hospital by the building of the "Grace Hooton Memorial Ward" for men, the gift of her father and sisters.

The account of the medical side of the work must close with a mention of the plague which swept through the city in 1938. At one time 75 per cent. of the population had fled. But not one Christian was affected, and the workers continued their labours, their visits to the zenanas being specially appreciated where husbands had left their wives in the plague-stricken city while they themselves escaped to safety.

Turning now from the United Provinces to the Central Provinces, we take up the account of the work at Bina, Saugor and Amarmow. The hospital at the first-named town, like that at Mirzapur, was under an Indian doctor, with the help, during the period under review, of Miss D. Leader, Miss W. Dean and Mrs. G. Malcolm. Mrs. Malcolm came to Bina from Persia with her husband in 1934, to take the place of the Rev. S. Wheeler, who had left for chaplaincy work. In addition to the main hospital, Miss Dean ran dispensaries at small outlying places: Basahri, Khimlasa, and Laira being specially mentioned in the records.

The school work continued under the charge of Miss G. Verrall, both at Bina and at Bamora, with Hindu and Moslem pupils. In 1936 special classes were started for outcaste children, and in this year Miss Verrall records that the missionaries were regularly teaching some 300 children in all. The effect on the children of the Christian teaching may be judged from one report which records that "some children, who have been brave enough to witness at home, have been removed from school, because their parents feared that they might become Christians".

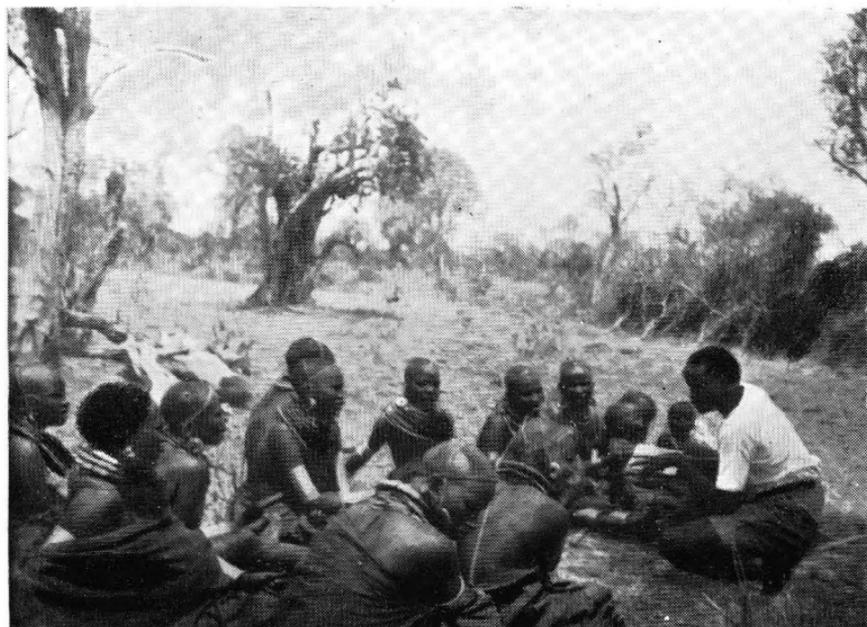
Much energetic work was also carried on by itineration in the surrounding district. Mr. Malcolm gave himself to this work, with the help of Indian evangelists and colporteurs, and towns up to sixty miles away were visited with the Gospel.

At Saugor the Rev. H. J. and Mrs. Gibson retired from the work in 1936, and were succeeded by Mr. and Mrs. Haste. Here opportunities were opening up for work amongst the outcastes, and the missionaries concentrated on those villages where it seemed that the response was likely to be the greatest. Within six weeks of his arrival, Mr. Haste reports a conversion, the result of Mr. Gibson's preaching amongst the outcastes. This man is probably the outcaste leader who is twice referred to in *The Missionary Messenger* during 1937, once as "standing firm and making a good confession. His fearlessness and witness is a cause for joy"; the second reference says of him that "He shows Christ in everything he does".

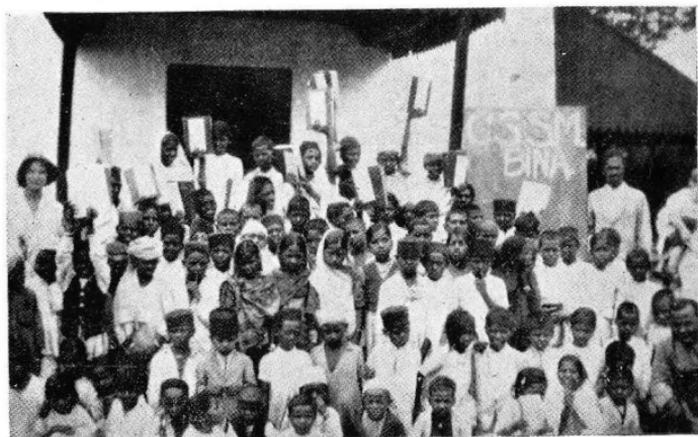
Mr. and Mrs. Haste came from the United Provinces, but two recruits also came to Saugor in 1936, Miss W. Goode to take charge of the medical work, and Miss E. Head to supervise the baby fold, though this was very much smaller than the baby fold at Mirzapur: in 1939 it had five children in it.

As there was no ordained missionary at the station, the Rev. H. Welch came over monthly from Amarmow to administer the Holy Communion, until in 1938 the Rev. C. Thomson came out to Saugor.

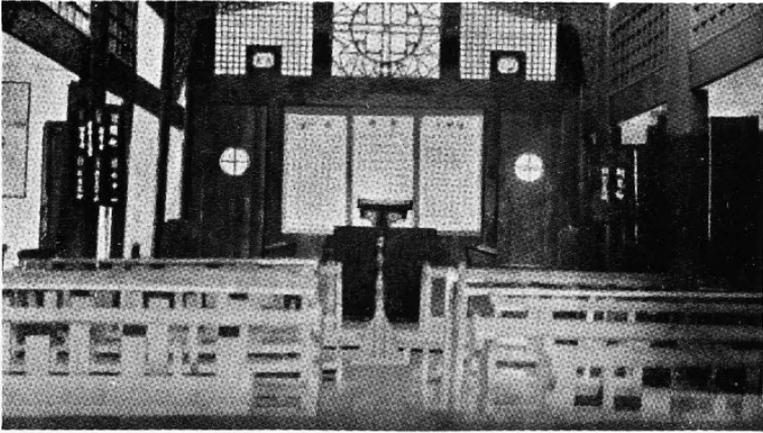
Amarmow, where the Rev. H. and Mrs. Welch continued in charge until the war, is spoken of as one of the "hard" fields. The small dispensary, in charge of Dr. Nathaniel Singh till 1936, and afterwards of other Indian doctors, treated as many as 25,000



A Native Evangelist preaching to Samburu, Kenya



Some members of the Boys' School, Bina, Central Province,
India



The Church at Kwangan, West China. To the right, the board hanging from a pillar gives the text of the sermon.



Christians at Great Trout Lake, Ontario, Canada

patients in 1935: whilst in 1938 a fresh dispensary was opened at Rurawan, 25 miles to the west.

Three baptisms are recorded in the annual reports, though this does not mean that there were no others who came to believe on Christ during this time. But in 1938 these three came out and made an open stand as Christians, in spite of the persecution that followed in one case at least.

We must not leave the work in India without a reference to an important matter of policy which affected the work in India during this time. The policy was that which has become known as Diocesanization. An article in *The Missionary Messenger* for November 1934 made it clear that the B.C.M.S. was not prepared to sacrifice the vital principles of true churchmanship in submission to the will of the diocese in which it might be working. The problem was faced in connection with the use of the 1928 Prayer Book. The Church of India, Burma, and Ceylon, under its Constitution of 1930, is bound by the 1662 Book, though permission is given for the experimental use of other service books at the discretion of the Bishop. But, before this Constitution came into being, the Episcopal Synod had sanctioned the use of the 1928 Prayer Book. After lengthy correspondence between Dr. Bartlett and the then Bishop of Lucknow, it was happily arranged both by that Bishop and later by Bishop Westcott, as Metropolitan of the Church of India, Burma, and Ceylon, that in all B.C.M.S. Missions the 1662 Book alone should be used for Ordination and Confirmation.

How then shall we sum up the results in India? That the light of the Gospel continued to increase and to shine into more and more dark places—this is certain. A ray here, and a ray there, fell upon dark hearts and kindled them to a flame. These could be seen. But beyond all doubt there were other hearts which were also kindled—women in the zenanas, children in the schools—and these, too, flickered, and still flicker, though they dare not shine out openly.

CHAPTER 13

BRIGHT SKY IN BURMA

Many encouragements — The indigenous Church accepts responsibilities — The first native ordinations — Emmanuel Church — Christian leaders — Activity at Kamaing — Medical work — Openings in Southern Shan States — Shan work at Bilumyo, Lonkin and Athetkin — Miss D. Parker — On the edge of Naga territory — Burmese work at Wuntho and Indaw — Arakan — Two Field Councils — Varied opportunities at Akyab — Paletwa opened — The hill tribes — Buddhists converted at Minbya — The motor boats — Kyaukpyu — Deaf and Dumb School — The proposed new Assistant Bishop and new diocese.

FOUR hundred adult baptisms in five years! No other B.C.M.S. field saw results comparable to this during the six-year period under review. That is why we have used the figure of the bright sky to apply to Upper Burma and Arakan. Compared with the darkness that still remained, the light of 400 new Christians was small. But regarding the work as pioneer work, the encouragement to the missionaries of these and other conversions is of such a kind as to justify the picture of the sun well up in the heavens.

It would be interesting to consider why it is that some spheres of work are more fruitful numerically than others. But it has always been so from the earliest days of the Church, and the Lord Jesus Christ Himself warned us that some cities would be more inclined to reject the message than would others. Certainly those who are used as God's servants would be the last to claim that the results were due to greater holiness or zeal on their part. There is an ultimate mystery here.

But perhaps in Burma one might see a reason for a greater response during these few years before the War, though even in suggesting such a reason one may be misrepresenting the character of God's working. None the less, the infant Church in Burma, with the majority of its members fresh from heathenism and without any years of Christian traditions behind them, was about to be overrun by the War to a greater degree than any other B.C.M.S. field. It is difficult to draw comparisons, but one gathers the impression that the subjugation of Burma by the Japanese was more severe than the subjugation of those parts of China to which the War came, if only because Burma, being the smaller, was more completely submerged.

But, whether or not the comparison is fair, it is possible that the greater results in Burma were a preparation for the coming conflict, so that the Christians might hold together and strengthen one another—as in fact they did.

A full history of the first twelve years of the B.C.M.S. work in Burma was written by the Rev. A. T. Houghton and published in 1937 under the title *Dense Jungle Green*. This book gives far fuller information than we have room for in this general history.

The leading of the Spirit between 1934 and 1939 was towards the assuming of greater responsibility by the native Church. This meant that, in the enforced absence of the missionaries, the Church did not disintegrate.

Before treating of the work at individual stations, it is worth noticing some of the signs that the Church was preparing for greater responsibilities.

The year 1936 was important. On May 3 a Karen catechist, Set Paw, a Christian of many years' standing, was ordained deacon at Mohnyin. Two years later, on March 25, 1938, he was ordained priest, and at the same time the first Jinghpaw, Hkamaw Gam, was ordained deacon.

Again, March 24, 1938, was the occasion of the dedication of the new church of Emmanuel at Mohnyin. The actual building of the church had been begun in November 1937, though much preparation had been made beforehand. Nearly all the cost of the building was met by the Church in Burma. The local Christians felled trees for the timber, and had a day of gift-

promises, when each one said how much he or she would give towards the building during the months before the church could be finished. When it was finished, barely in time for the arrival of the Bishop of Rangoon, it was a simple and beautiful building; and it was a solemn occasion in the life of the Church at Mohnyin when representatives of every mission station, and members of the different races in the area, filled the church for its dedication "to the glory of the Incarnate Son of God, Whose Name is called Emmanuel".

So here was a centre of worship, built almost entirely by the native Church, and used on the day after its dedication for the ordination of two native ministers. It was symbolical of the growth of the Church.

Three other events at Mohnyin were also significant. In September 1937 a meeting was arranged of the leading elders from different villages of the area. The purpose of this was to discuss problems that were of vital concern to the Church, and to plan for future advances in the Jinghpaw hills.

A second important factor in the life of the Church was the annual Jinghpaw convention, which was generally held about March, and proved an occasion of great blessing to missionaries and native Christians alike.

The third of these noteworthy events at Mohnyin was the formation towards the end of 1936 of the Burmese Christian Endeavour for men. The members began to show a great keenness for Bible study, and eventually they came to the missionaries of their own accord and asked whether it would be good to go out together and preach in the jungle villages. There was no doubt about the missionaries' answer, and the work of witness began. But the witness was not confined to these Christian Endeavour members. The most notable convert in 1938, an old "nat" priest, attributed his conversion to the witness of two Jinghpaw Christians rather than to the preaching of the missionaries. The Rev. A. T. Houghton adds in his report for 1938, "It is probable that the majority of the baptisms during the year have been due to the witness of the Christians themselves".

In addition to the two ordained ministers, others were undertaking positions of responsibility in the Mohnyin area and else-

where. Thus in 1938 there were two Jinghpaw evangelists, Zau Raw and La Nan, looking after local Churches north and south of Mohnyin. In Arakan also the only workers amongst the animistic tribes in the hills were the Lushai evangelists, from the hills of Assam, who have already been mentioned. Extracts from the diary of one of them, named Zachhawna, make striking reading. "Some people came to my house; we had a tea-party, and I tell them the story of my Lord." After catching a deer in the jungle, he records, "I make the feast for the Mro people at sunset; we had a meeting; preached to them".

In Arakan also a Burmese Biblewoman, Ma Katie, did a splendid work with Miss A. L. Gulliver in opening up new work at Kyaukpyu in 1938, and with Miss M. Mitchell at Pinlebu in 1939.

The Jinghpaw station at Kamaing, north of Mohnyin, was also a centre of indigenous activity. Here, under the supervision of the Rev. W. Crittle, a new church had been built, and was dedicated in the name of St. John on February 23, 1934, by the Metropolitan of Calcutta, in the course of his tour with the Bishop of Rangoon that has already been mentioned. About this time there was a stirring of activity among the Christians of the Church. As a beginning they collected one hundred rupees and gave a big feast on Christmas Day for people from all the district round about. In the evening the Christians preached the Gospel in the words of Scripture, hymns, and sacred poetry.

At about this date also the Christians formed a "Family Christian Endeavour Movement", and every Sunday evening meetings were held in the Christian homes in Kamaing in turn, the meetings being run by the members themselves without the missionaries. In 1938 another big evangelistic party was given at Christmas, this time with over 700 present. In the same year the Church sent its own evangelist to live and work in the Lawa area, and accepted entire responsibility for his support.

Turning now to medical work, we naturally start with the hospital at Mohnyin. With the extension of the Christian influence in the area, the hospital opened in 1931 was becoming too small for the increasing number of patients. By 1938 the position was desperate. The male ward, which officially contained five beds,

often had eight or nine patients in it, patients having to turn out of their beds and sleep on the floor to make room for cases more serious than their own. Dr. Farrant Russell therefore appealed to the Society for help, and in July 1938 the Committee sanctioned a grant of £360 for an extension to the hospital. This extension, known as the "Dreadnought" Ward, was opened on June 14, 1939, to take fourteen male patients, the original two wards, capable of holding ten to twelve beds, now being used for women and girls.

During this period also the efficiency of the hospital was increased by the anonymous gift in 1937 of an electric lighting plant, so that the whole hospital could be properly lit. Here, as in other fields, the hospital work was used as a handmaid to the Gospel, and there were several definite conversions amongst the patients.

The other hospital, at Maingkwan, was also kept busy. Col. Dr. Middleton-West remained in charge here, though during his furlough (1935-6) a recruit, Dr. Barr Johnston, took his place. Although Col. Middleton-West might have retired from the work, he had returned again, and Mrs. Middleton-West joined him in 1939. The hospital continued to do an effective work amongst opium addicts as well as among normal hospital cases.

In 1938 Dr. Barr Johnston and his wife (formerly Miss C. Collyer), with his brother, the Rev. C. M. Johnston, went into the Southern Shan States to take over, by invitation, an area that the American Baptist Mission was no longer able to maintain. After a short time at Mongnai and Loilem, the missionaries were able to move into new premises at Panglong, where they opened a dispensary.

These Shan States offered particular problems of their own. The people belong to the vast Tai race, which extends into China and amongst whom, as we shall see later on, the Rev. W. Stott is now planning to work in 1947. In Burma the States were practically autonomous under their own princes, or Sawbwas, who, as staunch Buddhists, were resolutely opposed to missionary work. They were not prepared to sanction any society which came solely for evangelism, but, in view of the medical needs of their people, they made concessions to medical work, and did

not object to preaching in conjunction with such work. They must also have felt that Shan Buddhism was too strong for Christianity, since, after forty years of devoted labour by the American missionaries, there were only about 150 Christians in the area, and of these no more than 25 were converts from the Shans themselves. The remainder were from the neighbouring hill tribes, or else had come in from the south as Christians.

Although the first baptisms took place in the autumn of 1939, this new work at Panglong had hardly found its feet when the War came. But by that time the mission had opened a further medical extension at Langhko, to the south, to which were allocated Dr. Ted Gurney and his wife, and the Rev. S. W. and Mrs. Short.

Meanwhile other work amongst the Shans outside the Shan States was carried on at Bilumyo, with an outstation at Tagwan, and to some extent at Lonkin, where Shans formed a fair percentage of the people.

At Bilumyo and Tagwan there was continuous nagging opposition from the Buddhist inhabitants. The Christians were ostracized, and it was often difficult for them to live. In 1936 the Christian Church at Bilumyo acquired a paddy field, so as to help the Christians to earn their living, and at the same time to avoid working on Sundays. The dispensary was of great help in breaking down suspicion. In spite of the opposition, there was a continuous trickle of conversions. Miss M. Stileman and Miss N. Sandles were joined in 1936 by Miss R. Hindwood (later Mrs. S. Short), and in 1937 by Miss E. Muschamp.

Lonkin has been mentioned above. Here Mr. and Mrs. Rushton were at work amongst the Jinghpaws. A dispensary was built without cost to the society in 1936, and a church in 1937. Miss A. Webb joined the station in 1937, and, after Mr. and Mrs. Rushton returned home in 1938, Miss G. Killick and Miss M. Cutler took up the Jinghpaw work. In May 1939 Miss Killick went to open yet another Jinghpaw station at Mogaung, a place that was thick with opium and drink.

The Shan work in the area was undertaken by Miss D. Bond and Miss D. Brierley, who in January 1937 began work at the new station of Athetkin, two miles from Lonkin. There was a sad

element in this venture, as it had originally been planned for Miss Bond to open this station with Miss D. Parker, who since 1928 had done devoted work amongst the Shans at Bilumyo. But in 1935 Miss Parker was suddenly taken ill with peritonitis, and passed away on June 7 at Kalaw. She was of a quiet and unassuming character, yet she possessed not only great courage but a real zeal for souls.

From Lonkin and Athetkin work was done amongst the people in the Jade Mines and all the district round about, and at a place called Yuma by the end of 1938 there were three Shans ready for baptism, and a number of other inquirers of several nationalities.

North of Lonkin comes the work at Maingkwan, which has already been mentioned briefly in connection with its hospital. A very large amount of itinerating was done from this station and there were definite conversions in the villages, but the goal of the missionaries had always been to penetrate into the Naga Hills. The Government ban on this work was partially lifted in 1938, to the extent of allowing work to start on the edge of Naga territory. Thereupon, in April 1939 Mr. and Mrs. F. Stileman moved into Dalu, six days' journey by raft down the Chindwin river from Maingkwan. There was a Naga village one mile to the south, and the Nagas began to come both to obtain medicines and to listen to what the missionaries had to say.

During this period the Rev. G. and Mrs. Crouch returned to England, and their place was taken by the Rev. E. and Mrs. Darlington.

The two centres of Burmese work, as distinct from that among the Jinghpaws and Shans, were Wuntho and Indaw. At Wuntho Miss D. Harris laboured throughout this phase of the work, being helped by Miss K. McKellen and Miss M. Mitchell during a large part of the time. Conversations took place amongst the women and there were also inquirers from amongst the men. In 1936 the missionaries were much encouraged and helped by the arrival of a doctor at the Government hospital. He and his sister were Burmese Christians and made no secret of their faith. In 1939 Miss Mitchell moved to Pinlebu, some forty miles to the west, where she began a new work with the help of the Burmese Biblewoman, Ma Katie.

At Indaw the missionaries were occupied in 1934 with the transferring of the mission premises to a better site, only just in time to avoid serious damage from floods. Mr. and Mrs. Kitchen continued to lead the work until 1938; Miss V. Winn was occupied with school and evangelistic work; and from 1935 Miss D. Hand worked in the dispensary as well as in evangelistic activities. At Indaw there were regular conversions, but the fear of persecution held a number back from confessing Christ.

The Arakan section of the mission is so cut off from the rest of the work in Burma that it really forms a separate entity. When in October 1934 a Field Council was formed, with the Rev. A. T. Houghton as Secretary instead of sole Superintendent, this Council administered both fields. But in 1936 a separate Field Council was instituted for Arakan, though here too Mr. Houghton acted as Secretary at first until there were sufficient senior missionaries in Arakan. When Mr. Houghton went home on furlough in 1939, the Rev. W. Crittle was made Field Secretary for Upper Burma, and Mr. W. S. Jarrold for Arakan.

At Akyab in Arakan there was the double opportunity of missionary and chaplaincy work. Before he left in 1934 the Rev. S. T. Craddock did work of both kinds, and the Rev. W. B. Moffet, who came there with his wife when Mr. Craddock left, held the position of chaplain in addition to his other work, which was of an extremely cosmopolitan character. The Sunday School, for example, in 1936 contained Buddhists, Moslems, Hindus, Jews and Christians, while in the same year the Confirmation candidates, twenty-one in all, were drawn from Lushais, Arakanese, Chinese, Indo-Burmese, Anglo-Burmese, and Anglo-Indians. In 1937 a Buddhist priest was converted. When Mr. and Mrs. Moffet came home on furlough in 1938, their place was taken by the Rev. W. Maggs.

Paletwa was opened as a new station at the end of 1934 by the Rev. H. and Mrs. Hacking. It was a centre from which the Khumi tribe might be evangelized. Mr. Hacking was not able to remain here for longer than two years, after which he was forced to return to Rangoon, owing to his wife's health, and there took up chaplaincy work. His place was taken by Mr. E. Francis, who was later ordained, and who had been working previously at

Buthidaung. In 1937 Mr. Francis was joined by the Rev. S. W. Short.

Opportunities amongst the animistic hill tribes were boundless. The three main tribes were the Mro, the Awa Khumi, and the Ahraing Khumi, and much of the work amongst them was being done by the Lushai evangelists. Zachhawna, the evangelist already mentioned, completed a translation of St. Matthew's Gospel into Mro in 1933, and printed copies of this were available in 1937. Zachhawna lived at a place named Konong, and the value of his work can be judged by the frequent reference to baptisms there. That the Christianity in Konong was of a practical kind is evident from a story in *The Missionary Messenger* for June 1937—

“In one village we found a poor, lonely leper woman, whose disease seemed to have run its course, but had left her a cripple. Her house was in a bad condition, and she had no warm clothes to protect her from the cold winds of the hills. Here was work for the Church, and the Christians have taken the poor woman under their charge.”

Another evangelist also translated a Gospel into Khumi.

At Minbya a difficult work was carried on amongst the Buddhists. Six bright converts were made from Buddhism in 1936 and in 1937. One of them, Saw Hla Ong, was led to the Lord by Mr. W. S. Jarrold, and became a powerful help in the preaching work. Another, Mounng Saw Oo, was the first fruits of Mr. A. M. Taylor's witness. Four more young Buddhists professed conversion shortly afterwards. The Rev. G. Molyneaux was allocated to Minbya in 1938 after a curacy in Rangoon.

Minbya was the headquarters of the valuable motor boat work. So much of Arakan can be reached only by water that a motor boat was soon found to be essential. The first boat was obtained in February 1935 but a much larger and better one, named “Victory”, arrived at the end of 1938. In this boat the missionaries covered thousands of miles, and it afforded a secure place for sleeping at nights, thus avoiding the necessity of having to search for camping places on shore.

On a previous page mention has been made of a new opening at Kyaukpyu, on Ramree Island, midway between Akyab and

Rangoon. Here Miss A. L. Gulliver and Ma Katie began a work in 1938, and Miss Gulliver continued alone in 1939. The work was chiefly amongst women and children, and consisted of classes, school and dispensary. The people were Buddhists, but, in spite of official opposition, a number showed interest in the messages.

The remaining sphere of B.C.M.S. work in Burma was the Deaf and Dumb School in Rangoon. Mr. and Mrs. Green returned home in 1935, and Miss J. Marshall and Miss R. Sturman were joined in 1936 by Miss W. Lemon, who took charge in 1938, when Miss Marshall left and Miss Sturman was on furlough. Miss McKellen was transferred from Wuntho to assist her. The number of pupils averaged about twenty; there were two native teachers in addition to the missionaries; and people in the city took a great interest in what was being done. The annual Pound Day was an occasion when the school was thrown open to visitors, and demonstrations were given by the pupils. When the children were old enough they were put out in places of employment. There were definite conversions amongst them. The missionaries also took classes for normal children in the city. In 1938 there were serious riots in Rangoon, but the school was not harmed in any way, though some inconvenience was caused at the time and afterwards, largely through shortage of water.

In bringing this period to a close, there is one outstanding fact concerning the field as a whole that has not yet been recorded. In 1938 the General Council of the Church of India, Burma, and Ceylon, gave sanction to the Bishop of Rangoon to appoint an Assistant Bishop, with a view to the subsequent division of the diocese. The Burma Diocesan Council endorsed this decision in July, and passed a scheme for the whole of Upper Burma to be separated off into a new diocese after a statutory period of waiting had elapsed. In October of 1939 the Bishop of Rangoon asked the Rev. A. T. Houghton to become his Assistant Bishop, with the intention of his taking charge of the new diocese when it was eventually formed. Mr. Houghton felt that this was a call from God. He returned with his family to England intending to spend a short furlough before taking up the new responsibility.

This call was a well-deserved honour to the man who had so wisely led and guided the work in Upper Burma from the

beginning. It was also an acknowledgment by the Bishop of Rangoon of the extent and worth of the work of the Society in Upper Burma. The country was bright with the Gospel. The sun was up in power, and overhead were bright skies. But already there was the mutter of thunder below the horizon. The storm had yet to come and, when it had swept across the heavens, would the skies still be bright?

CHAPTER 14

A CONSTELLATION AND SINGLE STARS

Lake Rudolf area — Kapoeta and the Taposans — Lodwar and the Turkana — Lotome and the Karamojong — Kacheliba, Nasokol and the West Suk — Kitale and the farm workers — Loroki and the Samburu — Marsabit and the Boran, Rendile and Burji — The Arctic — A new station — Work at Pangnirtung, Port Harrison, and Pond Inlet — Indian Reserves — Trout Lake — Much travelling.

“A CONSTELLATION of stations” would be an apt description of the **Lake Rudolf area**. We have already seen some of the stars appearing, and in this present phase we shall discover others. Frequent reference is needed to the map, if the reader is to have a picture of the work. For, although the field is labelled as one district, it concerns a number of different peoples, and one must bear in mind the particular tribe that each station was intended to serve.

In order to simplify the finding of the Society's stations, we shall adopt the plan in this phase of beginning with the most northerly station, which was Kapoeta to the west of the Lake, and then moving southwards in order down the western area, until we strike north again and come up the east side of the Lake. But in using Lake Rudolf in this way as the centre around which we build our constellation, it must not be supposed that any of the stations are on the shores of the Lake. Most of them are many miles from it, as the map will show.

For five years before 1934 the Society had been pressing the Government to allow a work to be started among the Taposans

people in the north-west. Bishop Kitching had supported the appeal, but the Government had not felt it safe to allow missionaries to start work among a people who were constantly subjected to bitter raids from the Murille to the east. Moreover, this area was in the Southern Sudan, and so came under a different government from the rest of the B.C.M.S. stations in the area, which are under Kenya and Uganda. But in 1934 permission was granted, and in October the Rev. W. Owen and Mr. Edward Paterson moved into the little government outpost of Kapoeta, and then to Nagie, some twelve miles away, where they established the B.C.M.S. station that is commonly referred to as Kapoeta.

The Taposans live in small villages, which are strongly defended by a tall stockade. Their religion is largely animistic, though they appear to believe in a supreme Power as well. In all probability they were originally a clan of the Karamojong. Certainly their language is sufficiently similar to have made it possible for the missionaries to read to them from the earliest days such Scriptures as already existed in Karamojong.

The first step was to teach the people to read, and a "school" was gathered, at first under a tree, and then in mud huts. The missionaries lived under canvas and in mud huts, until after three years a brick house was built. A small stone church also was erected. Considerable difficulty was experienced throughout these years from lack of water. This lack, together with poor soil, made it impossible to grow vegetables or fruit, and almost all the missionaries' stores had to be brought from Juba (200 miles away), or Kenya, or even sent direct from England.

A further difficulty was the keen opposition of the Roman Church, which had established itself on the edge of the district several years earlier. Those who know Roman Catholics only in England might find it difficult to credit the crude methods of bribery, magic, lies and threats that the Roman missionaries in this area employed to win converts for themselves and to outwit the B.C.M.S. missionaries. A full description is given in *The Missionary Messenger* for January 1937.

The school at Kapoeta grew in numbers and in influence. "Boys"—a term which includes older men as well as youngsters

—were converted, and became preachers and evangelists in the villages round about.

The missionaries themselves also spent much time in itinerating through the Taposan field, which occupies an area of some six thousand square miles. Their numbers were increased in 1935 by the Rev. Cecil A. B. Williams and by Mr. J. Gordon Harrison, who was ordained in the following year, and married in 1937. In 1937-8 the Rev. Victor Dixon and Miss G. Pippett also assisted at Taposan. Taposan outstations were opened at Lomonichek (eight miles to the west), Peringa (eight miles to the south), Nyangia (twenty-five miles to the east), and Lauda (in the Didinga mountains thirty miles to the south). These were all manned by native evangelists.

Mr. Paterson led the work at Kapoeta until he and his wife came home in 1940. Mr. Owen and Mr. Williams had left at an earlier date, and in 1939 Mr. and Mrs. Harrison had gone to take over a former C.M.S. station at Opari amongst the Acholi in the Southern Sudan, though little more than a beginning was made here. Although the fact belongs to the next phase, we may note here that by 1941 there were no B.C.M.S. missionaries left among the Taposans and the work had to be closed.

Lodwar was a station that was planned as a centre from which to reach the Turkana people. These people live in a dry and barren country where the heat is terrific. They are continually on the move in search of pasture for their cattle. Experimental safaris were made amongst them by Mr. Alfred Buxton and the Rev. W. Owen in 1932, and again by Mr. Owen and Mr. Totty in 1936. Further trips were made between 1937 and 1939 by Mr. Alan Mitchell, with other workers, and eventually permission was given in 1939 for Mr. Mitchell to settle at Lodwar. But after he had made a beginning, the War came, and Mr. Mitchell joined the Forces in East Africa.

The next station to the south was Lotome, the opening of which has been recorded in the previous period. In 1934 the Rev. R. Clark came here after his marriage, and he and his wife carried on a steady work right up to 1947. Much more could be recorded of the results at Lotome than we have space for here. At Whitsuntide, 1935, there was a powerful revival amongst the boys at

the school, when boy after boy openly confessed secret sins, and claimed God's blessing. In 1936 there were twenty-nine baptisms, and on Easter Day, 1937, forty-one were baptized. Mr. Clark was helped by the Rev. A. O. Brand, who came out in 1936, and by Miss Rita Trotman (later Mrs. W. Owen), Miss J. Chivers (later Mrs. J. G. Harrison), and Miss G. Pippett, for a short time. By 1939 Mr. and Mrs. Clark had completed a translation of the New Testament into the Karamojong tongue.

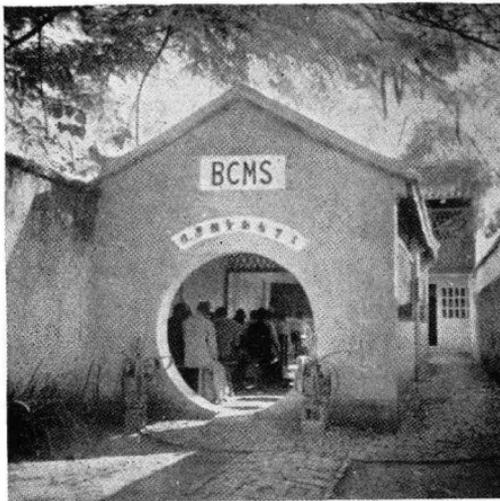
At Labwor, the main outstation of Lotome, the Rev. W. Owen was succeeded, on leaving for Taposa in 1934, by Mr. and Mrs. W. Lane, who were joined by Mr. and Mrs. J. Sowerby in 1936. There was considerable success here, and in 1936 there were twenty-four baptisms. A number of other outstations were staffed by native evangelists.

Further south again comes the work amongst the West Suk, for which the Society's headquarters were at Kacheliba and, from 1936, at Nasokol. Here Mr. and Mrs. L. Totty were at work throughout this period, assisted by Miss J. Bryden all the time, and by Miss E. Hollinshead from 1936.

Perhaps the most significant work here was done in the two schools, and there were conversions and baptisms amongst both girls and boys. At the end of 1935 the head teacher of the boys' school, Sipoyin by name, was taken seriously ill with blackwater fever. It proved impossible to save his life, but in his last moments he was heard praying for each boy in the school by name. The testimony of his triumphant passing left a deep impression, and four boys and an older man came out as Christians in consequence.

The most southerly station was Kitale, where Mr. and Mrs. Housden carried on a work amongst people of numerous tribes who were employed on the farms round about. Small church buildings were built by the natives themselves on some twelve farms. In most of these churches a live work was carried on, and there were numbers of conversions. As Kitale was really a C.M.S. area, the B.C.M.S. centre was moved to the Trans Nzoia area, about seven miles away. Here a church and mission house were completed in 1939.

We now move north-east to the Samburu tribe, where the work



Momeng Bible School, South China, 1937
The Dormitories are behind the Classroom



The Staff of the Kachwa Hospital, January 1934



The first indigenous ordination in Upper Burma
March 25, 1938
The Rev. A. T. Houghton, Hkamaw Gam
(Jinghpaw), Set Paw (Karen), and the Bishop of
Rangoon (the Rt. Rev. G. A. West)



Pond Inlet, Baffin Land, with the Mission House in the foreground

was started at Loroki in 1935. Mr. and Mrs. Scudder began the work with Miss R. Grindley, and they were joined by Mr. C. Richmond in 1936. The Samburu impressed the missionaries as particularly evil and hard, and their behaviour was a constant anxiety to the Government. None the less there were real conversions among these people, both in the school at Loroki and as a result of Mr. Richmond's trekking around the area after Mr. and Mrs. Scudder had been forced to leave the work for a time on health grounds. In a letter in 1938 Mr. Richmond reports "There are some warriors who desire to make their public confession of Christ. One warrior who made his stand before the Church grows very rapidly in grace. He is a keen soul winner."

In 1939 Mr. Richmond moved to Mount Wamba, not far from Isiolo, where at this time Mr. Stokes was working amongst Ethiopian refugees. Mount Wamba formed a centre from which another group of the Samburu could be reached, and the year closed with Mr. Richmond teaching in a bush school and administering medicines from a rough-and-ready tent dispensary.

One centre remains to be mentioned. This is Marsabit, where in 1934 the Rev. E. Webster and Mr. A. W. Haylett were at work, being joined in 1935 by Mr. R. Hacking and his wife. Mr. Webster's sister arrived in 1936, and Mr. Webster himself was married in 1937. In 1939 Mr. Haylett resigned for family reasons, and Dr. and Mrs. R. Bunny came out to develop the medical work.

The first two baptisms had taken place early in 1933, but more followed in 1934. Problems arose here over the marriage of Christian girls. The Boran custom is to betroth the girls while still babies, and this meant that converts in the school at Marsabit were taken away to be married to pagan husbands. Alternatively a Christian girl might marry a Christian man, but, if so, the husband was bound to refund to the original suitor all that had been paid in advance for the girl. Moreover the impact of civilization was unsettling the natives, and filling their minds with false values.

During this period the chief people to hear the Gospel were the Boran, but Mr. Haylett made a special attempt to influence the Rendile. Neither of these two peoples responded to the

Gospel on any large scale, but another agricultural people, the Burui, showed a greater response.

In 1935 Mr. Haylett crossed the borders of Ethiopia to explore the possibility of starting work among the Boran there. He spent a month or two at Mega, but no permanent station could be established. A point of interest, however, is that here, over 200 miles from Marsabit, Mr. Haylett found people who had been to the mission there, and who remembered some of the Gospel stories that they had heard. One cannot measure the spread of the Gospel by local results.

Thus we have moved through the constellation of stations that form the Missions in the Lake Rudolf area. Although each has its specific people to reach, the individual stations form a group.

As a contrast one may take the field where one sees the stations as single fixed stars. This is the field of **the Arctic**, where station can be linked with station only with the greatest difficulty.

During the period under review the three stations of Pangnirtung, Pond Inlet and Port Harrison were maintained, while a fresh centre was set up by Canon Jack Turner still further north at Arctic Bay in 1937 and 1938. A small house was built at Moffet Inlet at the same time.

The missionary personnel was altered during this period by the retirement of the Rev. H. Duncan in 1934 on health grounds, and by the addition of the Rev. M. Flint in 1936. In 1934 also Mr. Arnold Herbert was ordained during his furlough. He and his wife returned to Port Harrison, but were transferred to Pangnirtung in 1936, where they remained for six years. During this time Mr. Herbert and one or two native workers, such as John Keeshak, did a faithful work, both in their annual journeys by sledge, and in Pangnirtung itself, especially in the hospital.

The Rev. H. A. and Mrs. Turner went to Port Harrison in 1937. Unfortunately serious trouble with his feet prevented him from travelling, but the Eskimos came to the services at Port Harrison in encouraging numbers, and in 1938 Mr. Turner was able to present 113 for confirmation.

Pond Inlet was served by the Rev. Jack Turner, who in 1939 was made Honorary Canon of Aklavik Cathedral, and from 1936 by the Rev. M. Flint, who, after a comparatively short time was

left in charge of the station while Canon Turner established the post at Arctic Bay. At Pond Inlet there was strong Roman Catholic opposition, but the reports do not indicate that this opposition met with much success.

It is remarkable to find Mr. Flint engaged in transcribing the Scriptures and preparing them for the printer as early as the winter of 1937-8. He was able apparently to carry on with some work of this kind where Canon Turner had left it.

The work among **Canadian Indians** is naturally grouped with the Arctic field. Here Archdeacon and Mrs. W. E. J. Paul and the Rev. Leslie Garrett carried on a most devoted work. Their annual reports give a picture of men who are prepared to battle on, in spite of difficulties and discouragements, travelling vast distances, sometimes by aeroplane, in order to reach the Indians.

Mr. Garrett at Trout Lake made an attempt to open an orphanage in 1935. The attempt came to nothing owing to lack of funds, but in 1938 and 1939 the Indians built a hospital, which the Church of Canada equipped, while the Canadian Government agreed to pay the running expenses.

To describe the travels of Archdeacon Paul would need a book in itself. Year by year he recorded in the *Messenger* the places that he had visited during the year. In 1939 an old friend appears in the report, when a former B.C.M.S. missionary, Canon Edward Ahenakew, accompanied Archdeacon and Mrs. Paul on a round of visits by plane.

"Canon Ahenakew and I", writes Archdeacon Paul, "divided the preaching, taking as our main subjects the sinfulness of sin, justification, and sanctification. But such theological terms were not introduced in the sermons."

So at the end of another chapter we see the same message being preached, under the sun of the equator, and amid the ice of the north; and, whether the mission stations are grouped in a constellation, or whether they flash like single stars, they shine, and continue to shine, with *still increasing light*.

CHAPTER 15

THE YOUNG CRESCENT

North Africa — New diocese — New stations: Beni Mellal — Ben Ahmed — Algiers — Rabat — Sidi Bettache — Existing stations: Casablanca — Demnat — Boujad — Persia — Dr. Satralker and his work.

WHEN the moon is young, it appears as a slim crescent in the western sky. Over the lands that are ruled by the faith that boasts the Crescent as its badge, the slim Crescent of the Gospel has appeared. It is no more than slim. Yet, if the picture is a true one, the crescent moon does not remain as it is, but day by day it grows until it reaches the full.

The particular difficulty of Moslem work has already been indicated, and indeed is familiar to all students of missions. Although in this chapter we shall be concentrating only upon the Moslem work in North Africa and Persia, this is because these B.C.M.S. fields are predominantly Moslem ones. In India there is much Moslem work, and in the present phase will be found the record of the conversion of a prominent Moslem at Mirzapur. At Buthidaung, too, in Arakan, the Rev. E. Francis preached to Moslems, and Moslems were also being reached in the Lake Rudolf area and in Ethiopia.

The chief event in **North Africa** during this period was the formation in 1936 of the new diocese of North Africa. In this year the large diocese of Sierra Leone was divided into three, and each portion became the responsibility of the Church Society which had the major work in it. Thus the B.C.M.S. took responsibility for the diocese which comprised Morocco, Algeria, Tunisia, the Canary Islands, and Madeira.

On February 12 the Archbishop of Canterbury (Dr. Lang) invited the Honorary Secretary to Lambeth Palace to discuss the proposed new diocese. To quote from *The Missionary Messenger* of April 1936,

“The Archbishop assured the Honorary Secretary that, if the Society became solely responsible for the new Diocese, the principles of the Society would necessarily be respected throughout its working; and the Honorary Secretary assured his Grace that the Society would treat with the utmost charity any other of the historic Schools of Thought within the Church which were at work within the proposed area.”

The plans were endorsed by the Executive Committee on February 25; the new diocese was inaugurated on June 1, its first Bishop being one who had been Bishop of the whole diocese of Sierra Leone, the Rt. Rev. G. W. Wright, D.D. Between 1936 and 1939 the Bishop made seven journeys across Morocco, Algeria and Tunisia.

Meanwhile five new stations were opened by the Society. Beni Mellal was established in 1936 by the Rev. Philip Meldrum and his wife. This station presented added difficulties in that it was in the military area and hence had more restrictions for missionaries. In the mountains beyond were the Berber peoples. In 1939 the Rev. A. and Mrs. Hooper, who took over the station in 1938, reported that some of the restrictions had been lifted, and that evangelistic work amongst Arabs and Berbers was to be permitted, though not public preaching. Previously the missionaries had had to be content with personal contacts amongst the Moslems, and with some active evangelism amongst the Jews.

Ben Ahmed was opened in 1936 by two experienced missionaries, Miss M. Barber and Miss K. O'Connell, who had formerly been in Palestine with the Church Mission to Jews, and who were now transferred from Boujad. After a few months they opened a dispensary, which attracted large crowds from the villages, and their first convert was their woman helper who had come from Marrakesh. There were many calls to undertake maternity work in the homes of the people, sometimes in most important families.

At the end of 1938 the Rev. Keith Ensor and his wife sailed to take up work at Algiers. The Rev. H. Smart joined them early in 1939, but various difficulties prevented any development of the work here.

In the early summer of 1939 the Rev. P. and Mrs. Meldrum established themselves at the important centre of Rabat, but returned home at the end of 1941. In the autumn of the same year Mrs. Hyde Hills and Miss W. Millward opened a station at Sidi Bettache.

The stations that have already been mentioned in the earlier phases continued during this period, and the future Bishop, Archdeacon G. F. B. Morris, had his headquarters at Dean Wace House, Casablanca, until his return to England in 1939. The Rev. C. F. Green also worked here amongst various nationalities and had notable success with boys and young men. The Rev. R. Kingston and his wife did similar work at Casablanca before going to Demnat.

At Demnat Miss D. Byrnell and Miss G. Woodhouse lived and worked under filthy conditions until, in 1935, a new mission house was built at a cost of some £1,200. A dispensary was carried on and attracted a number of patients. The year 1936 saw a few definite conversions. In this year Miss S. Evelyn joined the other two ladies. The house boy was converted at the end of 1937, and in 1938 a Talib, or Moslem reader, who had visited the mission house from a distant district several times, and who had on each occasion received a Gospel, came and confessed his faith in Jesus Christ as the Son of God, in spite of the persecution with which he was being threatened at home. An annexe was added to the mission house in 1939. Miss Woodhouse was transferred to Boujad in 1938 and Miss Byrnell returned home for family reasons. Miss D. Rapson then came from Boujad to help Miss Evelyn, and the Rev. R. Kingston and his wife joined them in 1939. In this year Archdeacon Morris writes that "Mr. Kingston is being greatly used amongst the men and boys. The little boys seem to be really trusting Christ, and one of Miss Byrnell's club boys is showing keenness."

Boujad will always be connected with the name of Mrs. Hyde Hills, who during this period struggled on in the face of frequent

illness when she might easily have retired from the field. The Moroccan field owes much to her. In 1934 she rented the house adjoining the B.C.M.S. headquarters as a memorial to her husband, and later purchased the house beyond as the Hyde Hills Memorial Dispensary. Miss C. Rice, Miss D. Rapson and Miss D. Benson also worked at Boujad during this period, and Miss M. Barber and Miss K. O'Connell were in charge for a year before going to Ben Ahmed. At Boujad, as at Demnat, a Talib, or native reader, was definitely converted from Islam to Christ in 1939. A further house was purchased for the mission in 1939.

The **Persian field** can be surveyed more briefly. From 1936 to 1940 Dr. and Mrs. Satralker were on furlough, in the course of which the doctor undertook a special course of study to equip himself still more fully for his work.

Dr. Everard paid a visit to Persia in 1935 to discuss future policy with Dr. Satralker. In the same year, while on tour with the Gospel, Dr. Satralker and his helpers fell into the hands of bandits, who had already shot two men. They were robbed of most of their clothes and possessions, but their lives were spared.

In 1935 Zahidan (formerly Duzdab) became the capital of the Province, and this attracted other doctors to the city, so that the numbers of patients attending the B.C.M.S. hospital dropped somewhat. But during Dr. Satralker's furlough the hospital was looked after by the staff, which, incidentally, was drawn from six nationalities. Thus a photograph in 1935 shows an Indian (Dr. Satralker), a Russian, an Assyrian, a Turk, a Jewess, and an American.

There is no mention of any definite conversion during these years, but the seed was being sown for the conversions that came during the War years.

Thus from the Moslem fields there is little to chronicle of a spectacular nature. But the Lord added just a few to the Church, and the thin crescent moon of the Gospel went on shining with still increasing light.

CHAPTER 16

THE LIGHTS OF HOME

Missionary Conventions — Appreciation of Dr. Bartlett's work — Assistant Secretaryship — The question of pensions — Obituaries — Plans for South America.

FROM the foreign field we swing back for a brief glimpse of the lights of home before we close this phase.

Fellowship between missionaries and supporters was fostered by a Missionary Convention, which was held at Bristol every year from 1934 to 1939. At these conventions vital matters of faith were treated by speakers from all parts of the country, and different aspects of missionary work were handled by missionaries on furlough. A smaller convention was held in the north of England also.

In 1927-8 we saw how the B.C.M.S. played its part in the struggle against the legalizing of the Revised Prayer Book. In this phase also there was a call—though on a lesser scale—to bear fresh witness to Evangelical doctrine. Early in 1938 the Archbishops' Commission issued its Report on Doctrine in the Church of England. From the Biblical point of view this was a most unsatisfactory production, and perhaps for the first time the "man in the street" had it brought home to him that leaders in the Church were officially prepared to sanction, or at least condone, points of view that not so long before would have been called "rationalist", and were now termed "modernist".

The Times, in summing up the Report, said "Whether the Virgin Birth of our Lord is fact or myth, whether or not His tomb was empty on Easter Day, whether the Gospel miracles

should be taken as history or imagery, are amongst the questions which the Commission, owing to the conflict of opinion among its members, found itself unable to answer”.

Here, if proof was needed, was proof that the original stand of the B.C.M.S. was of vital importance. The Society met this fresh challenge by articles in the *Messenger*, by letters to the religious press, and by its choice of subjects for the annual Convention. It was becoming increasingly clear that the Society had a work to do in the home country as well as in lands abroad.

At headquarters Dr. Bartlett continued his exacting task as Honorary Secretary. And at the Annual Business Meeting in 1935 he was asked to accept the Presidency of the Society in addition. There had been no President since Mr. Gladstone's death in 1932, and it was felt to be particularly fitting and right that Dr. Bartlett should hold this office.

It would be impossible to mention the names of all who assisted in the home side of the work, but a few names directly associated with headquarters must be put on record.

In 1935 Mr. A. Victor Allen retired from the position of Honorary Deputation Secretary which he had held for three years. The office of Assistant Secretary was instituted in 1936, and was held by the Rev. T. L. Livermore for three years. In 1938 there was a revision of all expenditure at home and abroad, in view of the fact that the year 1937 had been worked at a loss of £16,796. Amongst economies at home was the abolition of the Assistant Secretaryship, which Mr. Livermore relinquished at the end of February 1939 after a short but energetic period of service.

Later in the year the Assistant Secretaryship was reinstated as an honorary office by the appointment of the Rev. R. F. Pearce, formerly Honorary Canon of Calcutta. Canon Pearce, as he was still familiarly called, brought valuable missionary experience with him, and did yeoman service at headquarters.

The Missionary Messenger continued to be run at a profit. *Other Sheep* showed a deficit until 1938, when an increase in price made this magazine also pay its way. The Rev. H. J. Peacock was editor, and was also responsible for the young people's work.

The Annual Business Meeting of 1936 was of considerable

importance. The necessary year's notice had been given of a motion to alter the Constitution of the Society. Clause 5 of the Constitution specified that the Honorary Officers were to be elected at the Annual Meeting. In place of "Honorary Officers" it was proposed to read "President, Vice-Presidents and Hon. Treasurer". An article in the April number of *The Missionary Messenger* associated the implied suggestion of an abolition of the office of Hon. Secretary with the question of a Pensions Scheme for missionaries.

There was some doubt as to what had been the official decision of the Society after a sub-committee had gone into the matter in 1930. The Hon. Secretary believed that he was carrying out the wishes of the Committee and members of the Society by not bringing forward a Pensions Scheme, and he declared that in standing for re-appointment as Hon. Secretary he was standing "as the representative of these views". Some 400 members attended the Business Meeting on May 4th. Dr. Bartlett was re-elected, and, when the proposer of the vital motion was called upon, he failed to respond; thus the Constitution of the Society remained unchanged. In 1938, at the 16th Anniversary Meeting, members of the Society again tried to express something of their appreciation of Dr. Bartlett's work by presenting him with a cheque for £763. Some 1,200 names appear in the album that accompanied the gift, and many more are included under the names of Churches and towns. The words on the opening page are as follows:

"Friends of the Bible Churchmen's Missionary Society whose names are inscribed herein, wish to record their heartfelt gratitude to their President and Hon. Secretary,

The Revd. Dr. Daniel H. C. Bartlett,
for his part in the founding of the Society, and his leadership, inspiration and unremitting labours during the first fifteen years of its history.

"Also to Mrs. Bartlett for her valued co-operation and especially her arduous labours in the 'Wants' Department.

"They ask their acceptance of the accompanying cheque for £763 as a small token of love and admiration, and pray that God's blessing may continue to rest on the Society and on His

two dear Servants as it has so signally done in the past, and that He may spare them for many years to continue their great work."

This phase saw the Homecall of a number of stalwarts. Amongst them figure the following names:—

Captain J. A. Campbell (October 24, 1934). He had served the Executive Committee from the beginning, and had been elected a Vice-President in the spring of this year.

Canon Marmaduke Washington (November 1935), in his ninetieth year. He too had been with the Society from its birth, and was a Vice-President. For many years he had presided over the Candidates' Committee. The notice of his passing in *The Missionary Messenger* said, "His almost unequalled experience, combined with his clearness of mental vision and his logical expression of views, all sanctified by a close walk with God in his personal life, rendered him of almost unique value to the Councils of the Society, where he frequently exerted a directing hand".

Major H. Pelham Burn, another Vice-President, who had helped the Society at its inauguration, also passed away at the end of 1935.

Rear Admiral Sir Harry H. Stileman, K.B.E., met with a serious accident in October, 1938, and on October 28 he passed into the presence of his Lord. He too had worked unstintingly in the service of the Society from soon after the beginning, and had been a most winning Lay Deputation Secretary from December 1923. He and Lady Stileman had led the Society's party at Keswick for a number of years.

In the following year another Vice-President was called Home on April 17. This was Sir Charles A. King-Harman, K.C.M.G. He served on the Committees, and in particular he had been Honorary Treasurer for the last eleven years of his life. He was a man of the highest character and principles, and had been of great service to the Society.

In bringing this account to a close we must mention one opening which the Committee planned, but which could not be taken up. This was in South America, where the call came in 1939 to take over a station at Tolten, in Chile. Miss K. George and Miss

Yates, who had initiated the work in 1931, would have become missionaries of the B.C.M.S.; and the Rev. Keith Ensor and his wife, at that time in Algiers, were to be recommissioned for the new field. But this advance was stopped by the War.

So we come to an end of the Third Phase of the history. It has been a phase that has been marked by light, the light of the Gospel of Jesus Christ, shining in the dark places of the earth, and illuminating those who sat in the shadow of death. Some have responded; very many have turned away, preferring darkness to the light. But, whether it has been by little, or whether it has been by much, in every foreign field and at home the light has continued to increase.

THE FOURTH PHASE:
CAST DOWN, BUT NOT DESTROYED
(1940-7)

CHAPTER 17

REMOTE FROM THE BATTLE-FRONTS

Stormy days at home and abroad — A critical year — A quiet spot on the earth's surface — Changes of staff in the Arctic Mission — The brothers Turner still at work — Journeyings and translation — Two narratives of trouble overruled — The Rev. A. C. Herbert — Two faithful catechists — Moffet Inlet occupied — The Canadian Reserves — Persia: the work at Zahidan and its chequered experiences — Spiritual opportunities offered by war conditions — Baptisms — A new hospital.

THE Bible Churchmen's Missionary Society shared to the full in the disasters and distresses of the war years. Those years, which in the history of the world were the period of most widespread and catastrophic upheaval, proved also to be the most critical in the history of our Society. At home, its Headquarters were shattered by enemy action in the early stages of the war; abroad, one of its chief missions was temporarily eliminated before the final victory; while almost every other field of its operations felt the impact of the prevailing conditions in varying degrees ranging from disorganization to violent interruption.

Our method of treatment in this phase of its history is suggested by one of those coincidences in events which we have occasion to note from time to time. The year 1945 proved to be a veritable turning-point in the affairs both of the world at large and of the B.C.M.S. It saw the end of the war both with Germany and with Japan: it also marked the close of one epoch in B.C.M.S. history and the opening of another. So it is proposed to survey in a few chapters the years leading up to 1945, and then to sum-

marize in a closing review the beginnings of reconstruction that have followed. This method has the advantage of making it easier to carry the record, in that closing chapter, as nearly as possible to the end of the twenty-five years, subject to the exigencies of the printing-press.

Events connected with home organization in the period 1940-5 have proved so important that a separate chapter must be devoted to them; but first we will turn to the fields abroad, beginning with those more remote from the battle-fronts, and continuing with the rest until we reach the climax of disaster in the Burma Mission.

The missions in the **Arctic** and in Canada were the farthest removed from the actual scenes of conflict. Not even the flying-bomb could reach them—at its then present stage of development. Canon J. H. Turner remarks, in one of his reports, "In contrast with most of the rest of the world, how quiet and peaceful it is here!" There were undoubtedly compensations, in time of war, for the darkness, and cold, and dangers of Arctic missionary life.

Several changes in the Society's staff of missionaries to this field are recorded during these years. The Rev. M. Flint was soon compelled to come out for medical treatment in Canada. The Rev. A. C. and Mrs. Herbert, with their two children, after six years in the field, went to Canada about the same time, and in view of war conditions remained there for some time, engaged in parochial work. Later, we find the Rev. M. Flint at work with fruitful results as Chaplain to the Air Force in Canada, and still writing booklets in Eskimo for use in the Arctic. The Rev. T. Daulby arrived as a recruit in 1942, and did valuable service at Pond Inlet. Miss Joan Hobart, of Felixstowe, went out in 1944 to marry Canon J. Turner, some fifteen years after he had set forth for his arduous pioneer work.

The brothers Turner continued their long and faithful service with unbroken energy throughout these years, both of them having returned to the Arctic in 1940. There are the familiar accounts of long journeys, of glad welcome at camps, of perils and hardships manfully faced and overcome, of encouragements mingled with fears in their "care for all the Churches"—tiny Christian communities in those remote regions. Arctic Bay,

Clyde, Foxe Basin, Fort Ross, Moffet Inlet, Repulse Bay, and other geographical names, suggest their own story of intrepid determination to fulfil an appointed ministry. In safeguarding the simple Eskimo folk, the missionaries were obliged not only to evangelize, not only to lead them forward to a deepened spiritual apprehension, but to instruct them as to the errors of the Roman Catholic teaching with which many were confronted. But it does not appear that it made great inroads among them. Mention is further made of pastoral work on behalf of the white people; the Rev. H. A. Turner had some special opportunities of ministering to Americans, who were apparently on some kind of war service.

As an example of work accomplished, we may take Canon Turner's record of more than 3,000 miles of journeying during 1942, with baptisms of small groups of Eskimos, totalling thirty-one. An important branch of his work was that of translation. He spent a considerable time on some portions of the Old Testament, and on the services of Morning and Evening Prayer, the Litany, and the Collects. Two remarkable instances are recorded in which seeming reverses were overruled for good. Both of them are in reports from his brother. In 1941, he had started on a journey to visit the camps on the Gulf which were expecting him, but an early thaw compelled a hasty return, accomplished only six hours before the ice was blown away. But the early thaw enabled the people to come in sooner than usual, and in the end some 300 were at Pangnirtung, including almost all he had hoped to visit on the Gulf.

The other story is remarkable for different reasons. In the period immediately following these events, a terrible epidemic ravaged the neighbourhood. At its height, the local hospital of seventeen beds had sixty-one patients under its roof, mostly pneumonia cases, but some of typhoid fever. Many who had left Pangnirtung for their winter camps were taken ill before reaching them. During the year, there were sixty-five deaths of Eskimos, nearly twelve per cent. of the population of the district. But the result was a deepening of spiritual life for many who were brought safely through. "Not a word of complaint", writes Mr. Turner, "was to be heard from anyone; in fact, they expressed

their deep gratitude to God for the way He had provided for them." And again, "Not a few have told me of their change of heart". Evidence of this was seen in the number of adult baptisms, and also of Christian marriages, mostly of elderly people who had been married twenty years and more by native custom (there were twelve such marriages in one day). And sixty-four people asked for confirmation. An echo of this revival is found in Mr. Turner's report two or three years later; he speaks of three young men who wished to become preachers of the Gospel in their own camps. These, he says, "since the epidemic of 1941 have become 'new creatures in Christ Jesus'".

In 1943, *The Missionary Messenger* records that the Rev. A. C. Herbert had gone, with the Society's ready agreement, to take temporary charge of Eskimo Point, which the missionary at that place had been compelled to leave owing to his wife's failing health. In 1945, we find Mr. Herbert on tour with Bishop Martin of Saskatchewan, who was taking the place of Bishop Fleming of the Arctic on a six weeks' visit to lonely outposts.

Mention is made, in the account of this journey, of Luke Kidlapek, one of Mr. Greenshield's early catechists, who was found ministering as a lay worker to the Eskimo at Southampton Island (not a B.C.M.S. station). Kidlapek's companion catechist, the faithful Peter Toologakjuak, had died in 1940, at the age of some eighty years, and an affectionate tribute was paid to him in Mr. Herbert's report at that time; he continued faithfully exhorting his people to the end.

Our story of the Arctic Missions at this stage closes with the removal of Canon and Mrs. Turner, with their young child, to the remote Moffet Inlet, where they felt convinced that they were called to found a B.C.M.S. station, a house having already been built. The steamer *Nascopie* carried them, on the above-mentioned journey, as far as Arctic Bay, where they disembarked, to continue a further seventy miles in their frail boat *Ebenezer*. Canon Turner had been shipwrecked in this boat a year earlier, but it had not been damaged beyond repair.

In the Indian Reserves of **Canada**, Archdeacon Paul and the Rev. Leslie Garrett carried on their faithful labours from Sturgeon Valley and Trout Lake respectively. In 1940 the latter

had to cope with a severe influenza epidemic, while forest fires devastated a large area in the Archdeacon's district, causing hardship to Indian trappers. A typical tour on which, in that year, he accompanied the Bishop of Saskatchewan, is described in detail in *The Missionary Messenger*—a round of visitations, services, and confirmations. At Thunderchild's Reserve, a "beautiful new church" was consecrated, and three generations from one family were among those confirmed on the occasion. Writing of another journey, Archdeacon Paul tells of the baptism of an old man of ninety who was ill.

Of the work entrusted to these two faithful servants of God, the Report for 1945 speaks, as we have done in earlier parts of this History, of the long and arduous travelling which it involves, and adds these words—"Though the majority of Indians are nominal Christians, some are still completely ignorant of the Christian Faith, and heathen dances and superstitions persist. Archdeacon Paul speaks of one Reserve where the sun-dance has more attraction than the message of the Gospel, and another where half the clan are baptized Christians, and the rest still pagan." Such work must not be overlooked in our prayers.

Another of the B.C.M.S. Missions which was remote from the actual battle-fronts was the little station at Zahidan, in **South-East Persia**. It was much more affected by war conditions than those we have been considering—and, paradoxically, affected favourably. But its place stands naturally in the present chapter.

The story of these years in Zahidan is, moreover, in many respects one of the brightest. Difficulty was overruled for good; greater numbers, from many peoples, were brought under the sound of the Gospel and under regular evangelical Christian teaching; and baptisms brought encouragement to Dr. Satralker and his wife in their lonely outpost.

Dr. and Mrs. Satralker returned to Zahidan in April 1940, after their visit to England. It had been contemplated that work at this station would have to be wound up, and a new centre opened where Government restrictions would not prove so great a hindrance. On their arrival, however, they received such a welcome that further guidance was awaited, and in the result the work at Zahidan was once again saved, as it had been before

in the history of the mission (see p. 97). People flocked in from all quarters, bringing their sick, and the Church was filled. But repairs to the buildings were much needed. These were met by fees from patients, in answer to the prayers of the doctor and his family.

In June 1941 the Persian Government demanded the closing of the indoor department of the hospital, saying that permission had been granted in the name of Dr. Rice. Dr. Satralker explained that it was obtained on behalf of the B.C.M.S., and that he himself had been in full charge for the last twelve years. The Governor of the Province suggested that he should apply for permission in his own name, and promised to support the application. However, serious as the set-back was, the evangelistic work was not affected; indeed, more time could be given to it. The number of Persian Christian families in Zahidan had greatly increased, and services, Sunday schools, and meetings were flourishing.

A number of Persian Christians and Jews were in the place, working on road construction—a by-product of war. Most of them were from the upper classes, and provided a special field for Christian witness and teaching. Armenians, Greeks, and Assyrians are mentioned beside those named above, and it is plain that during the continuance of these conditions many souls were reached who could not otherwise have heard the proclamation of evangelical truth. Permission to reopen the hospital work was received in due course, and a remarkable feature of the situation was that, during the progress of these construction works, its whole cost, and even the expense of an increase in the hospital staff, were met by money received by Dr. Satralker in consideration of work he contracted to undertake for those engaged on the road-making. In October 1944, Sir Henry Holland, of the C.M.S. at Quetta, and Major Vaughan, R.A.M.C., visited Zahidan and were favourably impressed.

At one period, actual war drew nearer. Dr. Satralker was away at Meshed on holiday, in 1941, when that place was bombed by the Russian Air Force, and the Russians actually entered the city. But Zahidan was untouched, and on his return the doctor found that the Christians had maintained the daily and Sunday services.

An interesting link with the early days of the mission appears in a report dated in May 1944. Dr. Satralker had been to see the first convert, Serdar Nazar Khan Poulus, who had remained true, though with no opportunity of real Christian fellowship.

Special rejoicing was caused in January 1941 by the baptism of three adults and a child of two of them, aged five years. This was made possible by the visit of a missionary from an American mission, who baptized the converts. Some others openly confessed their faith at the same time, and two of these, with yet another, were baptized later in the year.

In 1945, a new hospital was built, the cost being covered entirely by funds raised in the years when Zahidan was so commercially important. And "the little town was stirred by the news of the baptism of a young Persian military officer, converted through Mrs. Satralker, and boldly witnessing to all he meets".

But the end of the prosperous commercial period had come, and local financial support consequently dropped considerably. The doctor still cherished the hope of building a church as well as the new hospital. A mission which has passed through such vicissitudes as this B.C.M.S. centre of Christian witness in South-East Persia, and has experienced such deliverances, may confidently look for the guidance of God as to its future.

CHAPTER 18

THREATENED, BUT NOT TOUCHED

The tide of battle turned — Special difficulties of war years — Gaps in the ranks, and help from Burma — A number of noteworthy conversions — Difficulties encountered by converts and missionaries — Features of the work — “Institutes” for the Chamars — Dhani Ram and the Kols — Robertsganj — The Indian Church — Troubles for the Mirzapur Hospital — A review of the needs of the United Provinces.

AT one period of the war, India seemed to be in imminent danger of invasion, but the tide of battle was mercifully turned back. Had it been otherwise, and had the Japanese army been able to make any great advance inland, our missions in the Central and United Provinces might have suffered the disasters which came to those in Burma and Arakan. There was actually some bombing of India in its eastern approaches, but our two missions were far beyond the reach of hostile aircraft. B.C.M.S. work, then, was threatened, but not touched—at least not by direct enemy action.

But it was certainly touched by hindrances common to that time of crisis, and by circumstances peculiar to the internal situation in India itself. A number of missionaries on the Society's staff were absent on war duties. Many of those who remained were overstrained, not only owing to the shortage of workers, but because overdue furloughs could not be taken: for one thing, passages were difficult to secure, and voyaging was dangerous. Such hindrances operated at the home base also, when those who were ready to return and to relieve the

strain were unable to do so. The high cost of living was a great burden. And all the while there was the growing tension in India itself, and the anti-British feeling which, in places, reached so unhappy a pitch.

The Rev. H. E. Wallace, Dr. R. Carpenter, and Mr. Osman Bradley, of the United Provinces, joined the Forces in 1940, the first named as chaplain. Miss Dorothy Leader left Bina early in 1942 to devote her nursing skill to her country's needs. Her friends were concerned for her safety, as she was sent to Singapore; and great relief followed the news that she was safe in Ceylon. Later in the same year, the Rev. H. Welch accepted an army chaplaincy, and Dr. Fraser-Smith was called up. The medical work in the United Provinces suffered a severe blow through losing him, and the hospital at Jaunpur was closed. Dr. Everard was awarded the Kaisar-i-Hind silver medal in 1942 in recognition of his medical services in India.

The disaster which drove our missionaries from Burma, however, was overruled for the bringing of several among them to reinforce the missions in India in the absence of their own workers, although the language problem, of course, involved a certain amount of difficulty. Thus, we find the Rev. Aubrey and Mrs. Taylor installed at Bina, together with Miss Gulliver and Ma Katie. Miss Stileman and Miss Sandles went to Gopiganj; Miss McKellen, Mrs. Johnston, and the Rev. W. and Mrs. Jarrold to Kachwa; and Miss Hand to Mirzapur. Others from Burma and Arakan accepted chaplaincies or posts in institutions not connected with the B.C.M.S., but providing opportunities for valuable service during their enforced absence from their own fields.

The task of selecting the outstanding characteristics of the work in any period is not always an easy one, especially in a country like India, where the work is pre-eminently one of "patient continuance in well-doing". But there is one feature of the reports sent from the field in these six years which must strike anyone who examines them; and it is one which might scarcely be expected, *viz.*, the number of individual conversions that are recorded, and the remarkable circumstances accompanying some of them. We shall therefore turn our attention first to some of

these. The record should serve to dispel an impression which it is feared is becoming prominent in some quarters: *viz.*, that results are so few in these Indian missions that it might be well to pay attention to more hopeful fields. It may also help to encourage the missionaries themselves—naturally prone to depression at times owing to the comparatively small amount of fruit in their own particular spheres—when they realize that the number of conversions when viewed in its totality is not so insignificant after all.

We begin with Dr. Everard's letter in the 1941-2 Report, telling of encouragement received in the baptism of two converts. A young Brahmin patient at the hospital at Kachwa, who had absorbed a great amount of Bible knowledge, and was one of the first there to memorize the 100 Texts, was baptized by the name of Prabhu Narayan. But it was found that he was suffering from tuberculosis, and he did not survive. Some were deeply impressed by his courage in being baptized. Then, one of the Biblewomen at the same place, who had been converted through the B.C.M.S. work at Saugor, had long prayed for her only child, a boy about seventeen years of age. In a remarkable way he came to visit her, and was willing to go for industrial training under another Mission, and eventually asked to be baptized. So the two B.C.M.S. missions in India became linked in this fruit of their work. In the same year, Miss Butcher, of Jaunpur, tells of the baptism of a convert, Maiki, from Mirzapur.

Mr. Haste reported, from Saugor, the baptism in 1942 of one woman (besides eight children), and said that five men were awaiting baptism, one of whom had waited for six years. Here a problem arose, which illustrates the complexities of the situation in the Mission Field. The Bishop would not, at that time, consent to their baptism unless their wives were baptized with them, and the wives were unwilling. Mr. Haste, while realizing the desirability of whole families being baptized together, felt this to be a pity—and the teaching of 1 Corinthians seems to show that he was right! However, we find him writing, very shortly afterwards, of the baptism of a man who had waited many years for his wife to join him, and was now baptized alone, and was to be confirmed by the Bishop on his next visit; in his case the difficulty

had been overcome. And Mr. Haste writes, at the same time, "There are several families under catechumenate instruction, who will (D.V.) be baptized very soon".

The Rev. A. S. Neech reported several remarkable cases of seeming conviction or conversion from Jaunpur, though it does not appear that any of those referred to had yet been baptized. One man returned a rupee that had been lent to him six years earlier by the Rev. F. G. Jarvis—a sure token of a touched heart! Another, a Brahmin, witnessed boldly to Brahmins and gave up all, including his wife, for Christ.

A remarkable story is told by Miss Knight in 1943. The grandson of an earlier convert, a boy of nineteen, was brought into fuller light in Kachwa hospital, and was baptized at Mirzapur by his own earnest request; but there were painful scenes with his mother, and after a terrible time of suffering he went back, for his mother's sake, while declaring he would still be a Christian at heart. A reference in a letter from Mrs. Jarrold a few months later indicated that he wanted to be back with his friends at Kachwa.

From Mirzapur comes another story, told by the Rev. S. R. Burgoyne. A man named Govind had persevered for fourteen years, seeking to win his mother. He had faced persecution himself in 1929 before baptism; but was not always very satisfactory. However, he held on, and was baptized two years later. After many vain attempts, he persuaded his mother to visit his home; soon she asked for instruction, and though "a typically ignorant village woman" she showed astonishing powers of memory and understanding. Early in May 1943,

"Niwasi stood at the baptismal font in Emmanuel Church, Mirzapur. All the outward signs of new life were there. The old, rather dirty-looking village woman had taken on a new dignity, and her face shone with a light which surely betokened a heart filled with joy."

Three other examples must be given from the year 1945. Two are from Jaunpur.

"Sat Prakash, an outstanding Hindu, publicly confessed Christ in baptism and straightway began to preach and witness for Him in the city. He had been a lecturer in Hinduism and so has a tremendous experience on which to draw."

This man's testimony in full, sent by the Rev. A. S. Neech, was printed in *The Missionary Messenger*, July-August 1945. The convert's own chosen name, Sat Prakash, means "true light". His wife had been in a Lutheran Mission School, and had eventually been baptized (actually with his encouragement, when, as a young man, he was seeking the light), and her influence doubtless much contributed to his own enlightenment.

The other baptism in Jaunpur was of a young Mohammedan tailor, named Mushtaq.

"For three years he had been in touch with the missionaries there, being first attracted by street preaching. He read the New Testament and was much impressed by the matchless purity of our Lord. He was instructed in preparation for baptism, and in spite of many gruesome threats bravely went through with the ceremony in March. He needs prayer-support." [So do they all!] "His very life was threatened and he is finding it increasingly difficult to remain firm."

Our final example is from Saugor. Ruth Masih, the first woman of the Lalbegi tribe to come out, was baptized with her four children. It is evident that her husband was already a Christian, as Mr. Haste exclaims, "What a happy family now!" A lad was also baptized at the same time as these other five.

Again and again, in the course of these years, the reports of the missionaries indicate, by a few words, some of the difficulties encountered by converts and by those who seek to win them. An illuminating account of "The Religion and Life of India", by the Rev. G. Malcolm of Bina (in *The Missionary Messenger*, August 1940), leads up to the conclusion that while "the East may be tending for the first time in its history to irreligion", Hinduism is not yet a spent force, Brahmin supremacy not yet ended. There is, in fact, a resurgence of the old faiths in India, with challenges to the right of missionaries to seek converts. The Arya Samaj movement is notably hostile. And "we westerners", writes the Rev. A. S. Neech, "can scarcely understand the meaning of a break with the old religion. Religion is the life out here." Then there is the caste trouble. "Caste", it has been said, "is a social ladder on which everyone kicks the face of him on the rung below and licks the boots of him above." Real conviction of sin and need of a Saviour is terribly rare. Women

in zenanas face the opposition of husbands, mothers-in-law, and other women of the household. The problem of following up patients influenced in the hospitals is a serious one. And, whatever changes are impending in India, the villages of India, said Miss Simm at the 1945 Anniversary—the real India—had changed very little for generations.

But amid all the difficulties, political and religious, the cause of our Master goes forward. Weeks of Witness are observed, with large sales of the Scriptures and Christian literature in various languages, besides all the regular activities. A special feature in the present period is found in the great efforts made by Dr. Fraser-Smith and others to reach the Chamars in the Jaunpur district. Gatherings known as "Institutes" brought large numbers together, and impressive testimonies were given at one of them by three converted outcaste leaders from elsewhere. Great hopes were entertained regarding this work, but it does not appear to have resulted in anything like a large movement to Christianity, though there were some encouraging signs of blessing.

An Indian worker named Dhani Ram sought to reach the aboriginal tribe of Kols, at a lonely outpost in the United Provinces, and these people showed interest. In the Central Provinces, there was camp work in the Indian States. And it is interesting to find that Robertsganj, a remote place in the Mirzapur district to which it had been difficult to give sufficient attention, was visited for considerable periods by Miss Tongue and Miss Dodworth, who were afterwards joined by Miss Swaffield. War-time conditions provided opportunities of contact with British troops, some of whom were greatly impressed by what they saw, at first hand, of missionary work.

In *The Missionary Messenger* (April 1940), the Rev. H. E. Wallace wrote of the special call to the Indian Church, and the need for prayer that the missionaries may succeed in teaching that Church to look wholly to God and not to man. Doubtless there are weaknesses in the Indian Church, but let us not overlook the encouragements. It is good news that two Indian workers are now hoping for ordination. The average church attendance at Jaunpur in 1942 represented about eighty per cent. of the total nominal Christian population, some of whom had to come three

miles. This, remarked Mr. Neech, compares very favourably with churches at home.

There was a disaster at Mirzapur in the summer of 1943, when a terrible storm, more like a cyclone, blew down a large tree on to the roof of the hospital ward erected only a few years previously in memory of Grace Hooton, damaging it so severely that very extensive repairs would be necessary—a task which, amid prevailing difficulties, it has not yet been possible to attempt. In the year 1940 the medical work at Mirzapur had been considerably cut down. The Indian doctor Daniel Gnanamuthu's twelve years of service in that hospital came to an end. Miss Mason and Miss Carpenter carried on with earnest faithfulness, and with considerable success, maternity and other work for the women, but the medical effort as a whole has remained truncated.

The centenary of the church at Mirzapur was celebrated on December 3, 1943. It will be remembered that the work in this district was opened by the London Missionary Society, and taken over by the B.C.M.S. in 1925. Apparently the church was built a few years after the district was originally entered in 1837.

Dr. Everard contributed to *The Missionary Messenger* in 1945 an impressive summary of the needs of the United Provinces. The district is densely populated, with the vast majority living in the villages. With the exception of Bengal, the number of Christians is the smallest of any of the large provinces of India. In the whole of India, less than one per cent. of the people are Protestant Christians: in the United Provinces, *only about one-third of one per cent.* The neighbouring State of Rewa, and two other small States, have no missionary.

This is no time for faintheartedness. In the face of needs so tremendous, who will go?

CHAPTER 19

DISORGANIZATION IN AFRICA

The disturbing flow of the tide of battle — Special hindrances in the missions in Africa — The first baptisms in Morocco — “A great door and effectual” at Casablanca — Recruits — The Consecration of Bishop Morris — The “Raymond Lull School” — Death of Miss Woodhouse — The disjointed situation of Lake Rudolf missions — Lotome and Marsabit — The Samburu work — Death of Charles Scudder — The Suk tribe — Problems regarding the Turkana and Taposa districts — Ethiopia freed — Fresh beginnings in that country — The death of Wynne Grey and his wife — Reinforcements and prospects.

THE three B.C.M.S. missions in Africa felt the impact of war more directly than any of those considered in the two preceding chapters, and their disorganization was correspondingly more complete. A glance at the map will show the main reason. Our Moroccan stations in the North-West were unpleasantly near to the military operations of which the Mediterranean Sea was the turbulent centre. Lake Rudolf shared the dangers of the Horn of Africa in the fierce fighting which at one period of the war was taking place there. Ethiopia, in the same period, was actually under enemy occupation.

The disorganization was manifested in various ways. A large proportion of the missionaries were in His Majesty's Forces, in one capacity or another, before victory was secured. The conditions under which these changes took place appear to have varied. Some of them, perhaps, were in circumstances which made it difficult to decide where their duty lay. On the other hand, Mr. David Stokes wrote from the Sudan, in 1940, that all

Britishers were being called up for jobs of a military character, and that from this there was no exemption. The Rev. R. S. Clark, at Lotome, Karamoja, was called up in January 1941, but the District Commissioner answered the telegram by saying he was not available. When the choice was free, individual consciences must be honoured, when all were only desirous of doing the will of God.

Again, some of our workers in Morocco were subject to trying restrictions while relations with France were strained. And Marsabit, in the Lake Rudolf area, would probably have been closed by the Government for a time in any case: the place, indeed, was actually bombed. Under conditions so unsettling disorganization on a wide scale was inevitable.

In the Society's **Moroccan** stations, patient and persevering service continued amid the notorious difficulties of a Moslem field, with the additional hardships of short supplies and soaring prices. Mrs. Hyde Hills was able, in 1940, to send the glad news of the first baptisms in the mission. The converts were Lalla Yamina and her daughter Fatna, who had gone with the missionaries from Marrakesh (the earliest station), and Lalla Zohara, of Boujad. They had long taken their stand as believers, and were prepared for baptism by the ladies, and later by the Rev. A. Hooper.

At Casablanca, opportunities were more varied, owing to the extraordinarily cosmopolitan nature of its inhabitants at this period. The Rev. C. F. Green found in this "a great door and effectual". For over two years after the collapse of France, he was under "Residence Forcée" outside the city, but was allowed to go in to conduct services on Sunday as Chaplain of the Church there—also to visit two internment camps where there were hundreds of troops and civilians who had been torpedoed. For two and a half days, during the allied attack in November 1942, he was actually behind barbed wire himself, and while there conducted an Armistice Day service, attended by British and Polish troops. After this, he was quite free, and the little church became crowded with American soldiers: they appreciated the services, and in 1943 an oak pulpit was presented by Lieutenant-General G. S. Patton.

Mr. Green made great efforts to reach the children of many nationalities—French, Jewish, Russian, British, and Palestinian. Many souls were won, from different peoples; and at last he was able to send the glad news that two Arab Moslems, long sought and prayed for, had been brought in—a blind man and a young boy.

An outstanding event of the period was the consecration of the Rev. G. F. B. Morris as Bishop in North Africa. It may be remembered that when the B.C.M.S. first entered this field, it was in the Diocese of Sierra Leone. The new Diocese was formed in 1936, and Bishop G. W. Wright left Sierra Leone to take charge of it. He retired in 1941, but, at the request of the Archbishop of Canterbury, retained as far as possible a spiritual oversight over its work for the time being. Developments in North Africa (including the presence of large Allied Forces) led to the desirability of a new appointment to the Diocese. Bishop Morris had worked under the Africa Inland Mission in earlier years, but from 1932 to 1940 was a B.C.M.S. missionary, holding the office of Archdeacon from 1936. When appointed to the Diocese he was rector of Illogan, in Cornwall. He was consecrated Bishop in St. Paul's Cathedral on Ascension Day, June 3, 1943—the first B.C.M.S. missionary to become a Bishop.

Two recruits joined the mission early in 1944. Ethiopia's difficulties in this case turned out to be Morocco's opportunities. Miss K. Richmond and Miss M. Swan had been designated for the former mission, but inability to obtain permission for them to enter there led to their transfer to North Africa. In the following year we find them at Demnat, without the presence of senior missionaries, and studying Arabic, and also the main Berber dialect with a view to reaching this long-neglected people. Miss Rapson returned in that year to enable Mrs. Hyde Hills and Miss Millward to take a much-needed furlough from Sidi Bettache, that "tiny little place in the middle of a cork forest" where they had been working; and the Rev. J. E. and Mrs. Seddon went out as recruits to Tangier.

An important development at Tangier came to a head in 1945. An independent missionary, Mr. Elson, had carried on an earnest work among boys at the "Raymond Lull School", three miles

out of the city, on the hills. After long service, continuing for thirty-eight years, he had approached the B.C.M.S. with a view to handing the work over to the Society. Then came the war; and only after long negotiations was the transfer accomplished, in the last year under our present review. The Rev. H. R. and Mrs. Smart, of Tangier, settled in the new quarters with a view to the development of this work.

Miss Gertrude Woodhouse, one of the Society's earliest and most devoted North Africa missionaries, died in 1942, after a period of illness and suffering which compelled her to leave her beloved work. Bishop Wright wrote of her—"She had an irresistible attraction which drew women and children in a striking way. . . . Her brave heart would not refuse the call to do what was beyond her strength."

We pass now to the complicated work around **Lake Rudolf**. It is not only the writers of history that are confronted with the problem of the complexity of these missionary operations. The Report for 1945 indicates that the African Advisory Sub-committee found the situation difficult: there had been no Field Council to coordinate the work; and there was no central station that could become effective as headquarters. "Most of the mission stations are placed like the spokes of a wheel on roads which lead only to Nairobi, hundreds of miles south." The area, too, comes under two Governments—Kenya and Uganda; and within two Dioceses—Mombasa and the Upper Nile. Mr. Housden, in Trans Nzoia, was Treasurer and acting Secretary for the mission. The tour of the Society's General Secretary among these stations was expected to help to clarify the problem.

We must try to avoid reflecting the geographical disjointedness of the work by a corresponding disjointedness in the record. But we seem to find, as usual, some outstanding features of the period under our present review.

Lotome, in the Karamoja country, was a station in which continuous and steady efforts could more easily be maintained, because the Rev. R. S. Clark was allowed to remain, as we saw, and to carry on, with his wife, the work so familiar to both. An encouraging number of pupils were on the registers, and the 1943 report from them had several encouraging features. There

were at that time more than 500 baptized people in the Karamoja country. A Bible School was held for three months. The evangelist Zephania Akamu was hoping ultimately to be ordained, if the Society should be willing. At least two of the boys who had joined the army expressed a wish to become evangelists when demobilized. In 1944 Mr. and Mrs. Clark received applications from boys in all parts of Karamoja, wanting to read. A Teachers' Training School was needed. But there were difficulties, of course, in this favoured district as elsewhere—*e.g.* weakness among Christians in village outposts, the problem of keeping in touch with scattered Christians, and the great need for building up a work among the girls. But it was at Lotome that it was possible most to consolidate. The 1945 Report says:—

“The Rev. and Mrs. R. Clark held on, in spite of the long strain of the war years and the shortage of staff. Both the Bishop of the Upper Nile and experienced missionary visitors were greatly impressed with the work accomplished and the way in which the Clarks had won the confidence both of the Government and the people.”

Marsabit occupies a different place in the picture. It was deprived of the help of missionaries for the whole period. Dr. Bunny and the Rev. E. J. Webster were compelled to leave by order of the Government, in view of the near approach of Italian forces from Ethiopia. When it seemed clear that there was no hope of return they accepted other work, Mr. Webster as an Army Chaplain, and Dr. Bunny as a Government Medical Officer at Naivasha. When later the threat of invasion was removed by the defeat of the Italian forces, they were not free from their obligations to the Government.

Arrangements had been made for the carrying on by the Christians of such work as was possible. The B.C.M.S. station was eventually taken over by the Imperial Forces for a considerable time. Soon after leaving, the two missionaries were allowed to visit their people, who were overjoyed to see them. Mr. Webster was there again in 1942, and, together with his wife, spent a week with the Christians just at New Year time in 1945, a little afraid what they might find as to their condition. But they came away greatly encouraged. The number of back-

sliders was very small. The Church elders, led by the evangelist Stephen Dere Beko, were "carrying on magnificently". Eight adults and nine children were baptized during this visit, and twelve others took their stand as catechumens. "Many of these were new to us," writes Mr. Webster, "a real tribute to the constructive work that is being done in our absence." The Bishop of Mombasa granted a Lay Reader's licence to Stephen, who was entrusted with the care of the people at a special admission service held by the Bishop's request.

The work among the Samburu people suffered a heavy blow through the death, in 1941, of Mr. Charles Scudder. He developed a serious illness, and was taken for special treatment to South Africa, which seemed successful, but he passed away at Nairobi on the return journey. An African convert named Loitam, of Wamba, wrote a touching tribute to his memory, in which he said, "I am writing this letter that you may know that it was not in vain that he came to Samburu". Mrs. Scudder went to Nasokol, and Miss Grindley and Miss Webster carried on the work among this warlike tribe courageously by themselves, but with welcome help, so far as it could from time to time be given, from two missionaries of the Africa Inland Mission, Mr. and Mrs. Devitt. Four men were baptized in 1944, converts from the first days of the mission, "and thus fruit from Mr. Scudder's ministry". Two of their wives also confessed Christ publicly. The problem of securing Christian wives for converts is great in this region.

The Suk work was carried on by Mr. and Mrs. L. Totty, Miss J. Bryden, Miss E. Hollinshead, and Mrs. Scudder, amid difficulties and opportunities. In 1944 Mr. Totty reported sadly that early hopes aroused by marked interest, chiefly among the youth of the tribe, had not been fulfilled, but declared emphatically that the entrance into West Suk had been justified. A new brick church was built, almost entirely from African funds; the foundations of the work had been laid and there were signs of progress. A women's convention was held in 1945.

Mr. A. Mitchell, who married Miss Dodworth from the United Provinces mission in India, was forbidden by the District Commissioner to settle among the Turkana, on release from mili-

tary service in 1943. He and his wife spent some time teaching Turkana people outside the district. Mr. Mitchell offered to take charge at Kapoeta till the end of the war, but the Sudan Government closed the mission among the Taposans when no recruits could be sent out. Mr. E. P. C. Paterson had done fine pioneer work at Kapoeta before his return home; it was disastrous that this work in Tapos, which he and others had carried on so earnestly, should be closed, and the flock that had been gathered in left shepherdless in the wilderness.

By a curious coincidence, the physical dangers faced by some of our missionaries are illustrated by three references within four pages of the 1941 Report. Mr. Scudder was "charged and chased by an elephant" which had caused trouble for some time. Miss Grindley and Miss Webster lost their mule, which was eaten by a lion. And the Rev. R. S. Clark was tossed by the bull at the Lotome mission station and was lame for a fortnight.

Turning, finally, to **Ethiopia**, we take up the story that was left, in a preceding chapter, with several of our workers engaged in trying to help refugees from this sorely-tried country in neighbouring regions. When liberation came, in 1942, four of the Society's workers were actually in Ethiopia, having served in the victorious campaign which restored the Emperor to his lawful heritage. These were David Stokes, Eric Webster, Lionel Gurney, and Richard Hacking. Large consignments of Gospels were despatched to them and permission was given by the Ethiopian Government to resume work. It is a remarkable fact, pointed out by Mr. Stokes, that this permission was granted exactly five years *to the day* after the Italians had ordered our workers out of the capital.

In 1943 two good compounds were in occupation. Many useful talks with priests and others were thus facilitated, and much attention was paid to literary evangelism: Mr. Stokes was greatly desirous of issuing the Epistle to the Romans in Amharic. Then came the sad news that Wynne Grey, one of the missionaries, who was still at Aden, had been killed in a motor accident, with his wife. They were married only a month earlier. He was a devoted worker.

Miss Benson reached the field in 1943: Mrs. Mackenzie and

Miss Grace Pippett had arrived earlier. Dr. Lionel Gurney had some encouragement in work in the prison, but had also to record backsliding. Recruits were ready to sail, but there was considerable delay in securing permission for any but the former missionaries to enter. Finally, in November 1945, three new workers were able to sail—the Rev. A. E. S. Hurd, Miss K. M. Eddleston, and Miss P. Still.

The work in the Bible Schools, for men and women, remained a central feature of the mission. Some of the students met with opposition, and even imprisonment, on preaching tours. The Ethiopian Government published its policy with regard to foreign missions, dividing the country into Ethiopian Church areas and non-Church areas: in the former only philanthropic work was to be allowed. Happily Addis Ababa, though a "Church area", was declared a free city for unrestricted work. This new policy resulted in the B.C.M.S. being allotted spheres of service in Chercher and Fiché, where the Society had worked in earlier days, and also in Arussi and Danakil. There we leave the story for the present.

CHAPTER 20

CHINA STILL IN THE THROES

Scenes of battle — Invasion of Kwangsi — Work at Nanning during the occupation — Havoc in the neighbouring stations — A Training School — The Churches after their ordeal — Evacuation made necessary — The West China missionaries — Encouragement among students and young people — Withdrawal from West China — The sufferings of Chinese Christians — Miss Birchall "in perils of waters" — The Rev. A. Charman's adventure — The Rev. Peter Baung's escape — Miss Critchell's wonderful deliverance.

STEP by step, as the chapters in the present phase have followed one another, we have drawn nearer to the actual scenes of battle, and of the desolation to town and countryside which modern warfare leaves in its train. The two fields which remain, China and Burma, are those which suffered most. In them, it was not a case of dislocated operations merely, but of grievous personal danger and appalling destruction of property. The case of Burma was the most terrible, and so in the chapter following this one we shall reach the climax of our story of the war years. The beginnings of reconstruction in a new era will occupy the closing pages of this History. We turn now to the two missions in China.

Towards the end of 1939 news arrived that the province of Kwangsi had been invaded and that the Japanese were marching on Nanning. The city was occupied, but Dr. John Webb and the Rev. H. Osborne were able to remain at their posts, receiving considerable encouragement in their work. The others went to various places, and fresh opportunities were found as they were "scattered abroad, preaching the Word". From a place called

Moncay, just over the border of French Indo-China, regular work was carried on in Tung-Hing, in Chinese territory. Then, before the end of 1940, the occupying forces suddenly and unexpectedly withdrew, and the way was open for return.

The hospital and church were not seriously damaged, and the work had not been hindered by the Japanese. Seventy-nine Chinese had been baptized during the occupation. The other places in the district where mission stations had been established were entirely destroyed, except Po Seh, where work was continued. The Rev. O. Peskett, writing in 1941, had a sad story to tell:—

“Town after town, village after village, completely destroyed by bombing, and the people are now living in temporary grass houses. All that was left of the Sheung Sz Gospel Hall and dispensary was a solitary pillar with the words on it ‘Emmanuel Hospital, Nanning, Sheung Sz branch Dispensary’. All that was left of the church at Sui Luk was a pile of mud; of Sz Lok half a dozen brick pillars; of So Hui a skeleton of a house. Yeung Mei was the only Gospel Hall that was not destroyed.”

But there was a bright side to the picture. “The people”, he added, “had passed through an awful time of fear and suffering, but it is amazing to see how they have recovered and the determination with which they have begun all over again.” The rebuilding of So Hui and Sui Luk had been finished. It was hoped to begin the work on the Church at Po Miu soon. Other stations are named which could not yet be reopened. But there were inquirers at five outstations, preparing for baptism.

The Rev. A. Charman had a similarly mournful report to make of Mo Meng, where desolation reigned over the former mission premises, as the result not only of Japanese bombing but of Chinese looting. “It is a very sad commentary on all that has been poured out in money and service here”, he wrote, “that those who have benefited should combine with the Japanese to destroy our quarters absolutely.”

But the work went forward during that year 1941. The Rev. W. Stott reported the opening of the Training School at Nanning, “Bible Churchmen’s College”, and also of a little church, St. Peter’s, at the other end of the city. Dr. Webb and Miss Barrett

told of the medical and evangelistic work at the hospital. There had been a year of comparative peace with undisturbed opportunities, and, while they had not seen great numbers accepting Christ, there was real growth in the spiritual life of many Christians. "While the buildings have been, in some cases, destroyed," said Mr. Stott, speaking of some of the outstations, "I am glad to say that it has not destroyed the Living Churches, and on the whole the Christians seem to have come out of the fiery trial with a deeper faith than they had before"—especially, some of the workers had grown spiritually. There had never been better opportunities for preaching the Gospel, and there was a spirit of inquiry among the people, coupled with very great friendliness. The work of Dr. Webb and Mr. Osborne during the time of the occupation had borne good fruit; people had been very appreciative of it, especially the officials. When Britain became involved in war with Japan, things became more trying. The missionaries were cut off from Hong Kong, and dependent on local products. Travelling, too, became much more difficult.

During his enforced absence from the South China mission, Mr. Charman had done valuable work among refugees in Macao, Kwangtung. He left behind him a band of keen young workers who had profited by his direction of their evangelistic efforts. His report, after his return, was of a mixed character, typically reflecting the disappointments and encouragements of the missionary worker. At Mo Meng, the Church appeared to be preoccupied with the problem of living, and to be spiritually dead. "I do not find Christians moved by the invasion," he said. The work at Lu Hua was satisfactory, although it had been "much hindered through women workers"; and at Shuang Ch'iao "the Church is very satisfactory, and has brought all the smaller effects needed, using their own surplus". "This Church was evacuated as I advised in 1939," he added, "but a band of Christians kept together 'in mountains and caves and holes of the earth'."

In the period of reconstruction, considerable difficulties were encountered. The Nanning work and that at Sheung Sz were continued, in one "Nanning Parish".

In 1943, Mr. Peskett was in charge of the Nanning College, with Mr. Charman's help, but before long it was found necessary

to close it till after the war, the few remaining students being transferred to a Bible School under the Rev. Andrew Gih, in Kweichow Province. A new opening was found for work among prisoners in Nanning, and the same work was done in Po Seh. But in 1944 Mr. Stott drew a sad picture of the stolid indifference and spiritual lassitude among the heathen multitudes, and the frequently shallow and ulterior motives among individuals who seemed to be moved.

Mr. Osborne, Miss Baird, and Mrs. Webb, stayed on when most of the missionaries were flown out of Nanning in November 1943. Then, in August 1944, they were compelled to leave, and arrangements were made for the Chinese to carry on. What a succession of changes has war brought to that city and that mission! Speaking at the autumn meeting in London in 1945, the Rev. O. Peskett described the problems to be faced in the South China field. Of 5,000 villages, only a few hundreds had been reached. Since the invasion, many of the Churches had been scattered: some of the congregations had not been visited for more than four years; and the Society's medical work, and work among the children, had suffered grievously. People were dying of starvation; in some cases the chief diet was grass and the bark of certain trees. And he asked—Had the Church nothing to say, while secular organizations were trying to mitigate those sufferings?

The same kind of story, with some variations, comes from the West China field during these war years. The work there, of course, was on a more limited scale. Mr. R. J. Mulrenan reported the bombing of Kwangan in the autumn of 1940, when he and his wife, with the Rev. E. B. Davis, escaped death "by a very narrow margin". A cable received about the same time said that the station property had been destroyed. But shortly before these events an encouraging series of evangelistic meetings and Bible readings was conducted by two young Chinese women evangelists of the Szechwan Evangelistic Band, in Kwangan, Yochi, and Linshui. During that year, Dr. G. Armstrong pursued his medical evangelistic work in various places with much earnestness; and the Rev. E. B. Davis felt a special call to work among students and young people.

It is evident that this work among students became a special feature of the West China mission field. Mr. Davis, in one of his reports, speaks of the attitude of the people in general as remaining cold and apathetic, but from the young people there had been a most encouraging response. Early in 1943 a fortnight's series of lectures was held for the Senior and Junior Middle School boys; Mr. and Mrs. Davis were quite thrilled by an invitation from two of the keenest boys to visit their homes, with the Chinese workers. The boys were likely to meet with more opposition at home than at school, if converted. Three had been baptized and confirmed, and were witnessing to others. Work was carried on among both men and women in the prison at Kwangan.

In the early part of our period, covering the winter of 1940-1, the danger from bombing led to the temporary removal of Mr. and Mrs. Mulrenan to Kwanyinko (where there was actually a larger Church membership than in Kwangan city), while Dr. and Mrs. Armstrong went to Taishihchang, within reach of Kwangan, Yochi, and Linshui. Miss Henshall (later Mrs. Davis) was then at Kwanyinko. In 1943 Mr. Davis was traveling in the district with three new young workers, leaving Mr. Mulrenan and Evangelist Wang mainly responsible for the Church work in the city.

During the later war years the Society's position in West China became somewhat confused and complicated, owing, largely, to the extreme difficulty in communications between the missionaries abroad and the authorities at home. This condition of affairs led to considerable discussion and difference of opinion in the two years following the return of the six missionaries on furlough in 1944. As a matter of history, some reference to these events must be made, and it is necessary to go back by way of explanation.

Some had from the first believed that the sphere offered by Bishop Cassels in 1923 was not of the kind which the B.C.M.S. ought to accept. Among these were two ex-missionaries with experience of China—the Revs. H. A. H. Lea and W. Kitley. At the crisis in the affairs of the West China mission to which we are now referring, that point of view was strongly urged afresh, and withdrawal was advocated—partly because one of the Society's

missionaries and his wife had, during the recent period of isolation from the home authorities, spent more than two years at a station of the China Inland Mission. This was done with the approval of his senior colleague in the field, in their belief that his work could thus be more effectively carried on; but his removal to a station of another Society, while he was a missionary of the B.C.M.S., was challenged by the home authorities. Moreover, two elderly Chinese pastors had retired, and, with other changes, the total remaining staff, after the return on furlough of the three missionaries and their wives, was reduced to two Chinese families.

Dr. Bartlett was strongly in favour of withdrawal, in view of all the circumstances, including especially the fact that large sums of money had been spent on the mission with comparatively small apparent results, while he felt that the South China mission could have been reinforced to greater profit. He believed that the Society had received a plain intimation of the will of God that it should withdraw, and he was supported in this view by the two ex-missionaries referred to above. And the Committee decided, early in 1945, to withdraw from the field and leave it in the hands of the China Inland Mission.

So we see that both the B.C.M.S. fields in China had been evacuated, with Nanning again under enemy occupation. China was temporarily as fully deprived of missionary leadership as Burma.

The sequel, as to West China, belongs, strictly, to another chapter; but as we have gone back to consider what led up to the withdrawal, it seems well to anticipate a little in order to complete this part of the story. The question was reopened, and a sub-committee was appointed to review the whole subject. Mr. Lea withdrew his objection, subject to three conditions—(1) The Bishop must whole-heartedly and insistently urge the retaining of the West China work, (2) Those who had been engaged in it as missionaries, six in number, must unanimously and insistently desire to return, and (3) The China Inland Mission must welcome the missionaries of the B.C.M.S. in that area not with the idea of befriending them but as needed fellow-servants in a needy field.

These conditions were fully met, and the work was reopened, as we shall find later, with considerable encouragement.

Formidable, indeed, were the difficulties that had to be faced by our representatives in both the China missions during these war years 1940-5. Apart from all the physical dangers and unsettlements, there were the fantastically soaring prices. This involved the Society in a very large and unavoidable increase in expenses. The Rev. O. Peskett pointed out its terrible effect also on the position of the ordinary Chinese Christian. Speaking at the annual meeting of 1944, he said that the £100 which such a man might have laboriously saved for forty years or more was not then worth more than two shillings. Well might he add, "What a heavy burden the devil was laying upon many a Chinese Christian!" (*The Missionary Messenger*, 1944, p. 19).

Many and heavy indeed were the burdens both of missionaries and of their people in those terrible years. This chapter may fittingly conclude with a few selected examples.

First, there was the alarming experience of Miss Birchall, "in perils of waters" and of enemy action. On her way home from South China for health reasons, in 1941, her ship was bombed and she was for twenty-four hours in an open boat amid heavy seas, till a British cruiser came to the rescue.

The account of the Rev. A. Charman's escape from Mo Meng is a thrilling story. It will be found, in full, in *The Missionary Messenger*, 1940, pp. 140-2. After threatening events for several weeks, the attack began on February 7. The Red Cross unit had to go without our missionary. Chinese soldiers pillaged his carefully prepared cases, and he escaped with all he could save and carry away—account books and two cases of valuable mission and private records—loaded on Mrs. Molyneux's cycle, which was available. His only companions were a brave Chinese lad who had tried to help him to save some of the effects, and the latter's two old guardians. There was a "surprisingly near sound of machine gunfire", and they found themselves actually between the rival forces. "Alas, the cycle and its load had to go", he says, "as I took the lad's hand, and together we made a dash back over the trenches into the city and out westwards by the only exit through the wire!" They sought refuge in a cave, having lost the others. Bullets flew overhead. They dashed across a stone path over a stream, and Mr. Charman hobbled along, having

lost a boot in crossing it. Farmers were fleeing as the shells burst not far behind, and smoke was rising from the doomed city. "I well understood Lot's feelings," he writes. "Happily, we were not in the least encumbered by luggage!" After further adventures, the boy was taken to a war orphanage at Kweilin which was under the auspices of Madame Chiang, and the missionary arrived at Hong Kong on March 14.

After the final evacuation, Miss Baird received a remarkable letter from the Rev. Peter Baung, of Emmanuel Church, Nanning, which gives us a third example. He reached the city on May 30, 1945, three days after the Japanese left it, and started his pastoral work. The hospital was burned, but the church safe. Then he describes his marriage and his flight from the enemy. The former was in November 1944, shortly before the city fell. He and his wife were able to stay and hold meetings at So Hui till the Japanese occupied that place too. Then they fled to a distant village, escaping both Japanese and brigands. There they held services, relieved the sick, and taught the children, winning the friendship of the people, who supplied them with food. "At one time", he says, "we had to flee from the village into the hills as the Japanese came in, and for nineteen days we lived in caves for fear of them. But God was with us all the time and watched over us."

Finally, and in some respects most remarkable of all, is the experience of Miss Iris Critchell and Miss Dibden (who was in charge of another orphanage) with the children in Hong Kong during the Japanese occupation—and especially of the former in her perilous adventures in its early stages. It is told in a little book published by the Society under the title *My Need—His Care*, in which the Rev. S. W. Short has recounted it from the pages of Miss Critchell's diary. Too little of this can be reproduced here.

We have not yet mentioned the Children's Home in the present chapter. Readers of the History will recall the varied experiences and removals of its inmates in earlier years. About the beginning of our present period, the lease of their premises having run out, there was a further removal to Fanling, in British territory, and a new method was adopted whereby the children should be better prepared for the life they would have to live.

When the order came to evacuate the British to Hong Kong island, on December 8, 1941 (just after the Pearl Harbour attack), after much confusion Miss Critchell found herself the one European among three hundred Chinese, having become separated (with the children under her charge) from the inmates of the other Missionary Homes. Conditions at the camp were far from good; and finally, on December 17, she was ordered to leave, as her presence was thought to jeopardize the lives of others. Accompanied by Ah Foon, her Chinese maidservant, with only one blanket and a small bag of sweet potatoes between them, they made for the hills. They were providentially protected when crossing, at night, quite a deep stream by a narrow bridge of stones. They had no alternative next day but to drink from mountain streams, which is notoriously dangerous. Five Chinese men robbed them of all they had in money and valuables, but left the one blanket. Another night had to be spent in the hills. Footsore, tired, and hungry, they committed themselves to God, remembering also those suffering in the city below, and wrapped themselves in the one thin blanket in the chilly night air. Next morning, Ah Foon went to obtain permission to return to Fan Ling, which was mercifully given; and says Miss Critchell, "In the pouring rain and inky darkness we made our way back to Fanling and the Babies' Home, looking like a pair of Chinese coolie women in our clinging wet and muddy garments". There they were received by Miss Dibden and her companion, with hot porridge awaiting them.

The rest of the story—the kindness of a Japanese colonel, the sufferings and death of starving babies, and yet the wonderful provision of food—must be read in the booklet where it is fully told. But it should be mentioned that in February 1943 permission was obtained for the five older girls and their Chinese teacher to leave for the Bethel orphanage at Kweichow in Kwangsi.

The 1945 Report comments—"Miss Iris Critchell, who had been in Hong Kong, was released and arrived home safely on October 29. God had indeed kept His servant and provided for her needs during those difficult years in occupied territory."

CHAPTER 21

“A PEOPLE SCATTERED AND PEELED”

Unimpaired opportunities and happy prospects in 1940 and 1941 — Sudden wreck, ruin, and dispersion — Converts and inquirers — The Arakan Hill Tribes and the Delavum Mission — A Naga station at Dalu — Work begun at Langhko in the Shan area — The Bible School — The School for the Deaf and Dumb — Plan for a new Diocese of Upper Burma — The Rev. A. T. Houghton shipwrecked — Two losses by death — Sudden evacuation in the spring of 1942 — Terrible experiences on the land route — Not one of the Society's missionaries lost through war — Varied opportunities of those “scattered abroad” — The wonderful steadfastness of the Churches in Upper Burma and Arakan.

No truer description could be found of the people of Burma and Arakan in the years 1942-5 than the words which form our chapter-heading. If it were a matter of Scripture exegesis, we should have to explain the alternative rendering which is by most people considered the correct one; but for our purpose there is no reason why we should not adopt the phrase in the Authorized Version; and even the margin of the Revised has “dragged away and peeled” (Isaiah 18. 2 and 7).

But how differently did our present period open! The years 1940 and 1941 were years of great promise in the two mission fields of our Society in Burma. A flourishing work had been built up, by the grace of God working with a body of some fifty missionaries, on seventeen stations, with growing indigenous Churches numbering some 1,000 souls, including members of

many races. Four hospitals had been established, and local dispensaries at almost all the other stations, with active pioneer evangelism. The great aim of founding self-supporting indigenous Churches was beginning to be rewarded by some initial fruit. War was ravaging wide areas of Europe to the west and China to the east; but it seemed remote from our friends in Burma till at least 1941 was far advanced. Thus we find the Rev. W. Crittle writing, “The work has not only continued unreduced but there has, in spite of the war, been definite expansion”; and similarly Miss Bond—“It is marvellous how untouched we are by it all”. And Miss Mitchell—“So far, by God’s mercy, we have escaped that which so many other countries are called upon to bear, and find our opportunities in no way impaired”.

They little knew what the future held for them. Before the end of 1942, eighteen years after the foundation of the Burma mission, not a missionary nor a mission station was left. All the missionaries, except the few who were at home at the time of the evacuation, were scattered—for the most part in India—and most of them had lost almost all that they possessed. “Scattered and peeled!” The only undamaged building in the Society’s field was the Deaf and Dumb School at Rangoon. Everywhere, the work of many years had been scattered, and the B.C.M.S. had been stripped of property whose value was estimated as at least £25,000. “Scattered and peeled!” So it was, too, with the members of the infant Churches. In few cases could any considerable body of them hold together while the enemy overran the country. They, too, were scattered, and in many cases persecuted: and who can estimate the extent of their personal losses? What more appropriate description of *them* than this—“*a people scattered and peeled*”?

It is a merciful providence which veils the future while assuring us of grace for each recurring need. And reports of happy progress from the field during the two earlier years fully illustrate what our missionary friends said of the unimpaired opportunities. Conversions were numerous. For example, the Rev. W. S. Jarrold reported, in 1940, “More Arakanese have been added to the Church, and a number of Animists from various tribes”. The Rev. W. C. Maggs, in an undated account of a

tour, in *The Missionary Messenger* for "April" 1941, tells of "a pleasant surprise" that the Christians were able to provide at a place called Maungdaw. An Arakanese police official, named Maung Ba Maung, had been attending their meetings, and wished to be baptized. "It was a great moment for all the Christians there," wrote Mr. Maggs. "Here was a man the Lord had enabled them to influence." It is interesting to find the Rev. W. B. Moffet writing from Akyab a few months later, "We have just received permission from the Superintendent of Police to hold meetings in the married police quarters. Maung Ba Maung, the policeman recently baptized at Maungdaw, has been transferred from Akyab, and it is in his house where we will hold the meetings." An instance of a convert seeking to let his light shine comes from a place called Myohaung. San Shwe U (who had been the first Arakanese convert in Akyab) was "the only Christian witness in that dark town", and was known to everyone as "the man who preaches about Jesus".

It was a striking feature of the work at Akyab that a large number of Buddhist priests visited the missionaries. In 1940 there were seventy-seven such visits, and in 1941 no less than 152. It is scarcely to be supposed that all these visitors were genuine seekers after truth; however, there is mention of two who "seemed intensely interested and took away Gospels to read", and of one priest who accepted the Saviour. After joining the police force his witness led many more to inquire; while another seemed very near to the Kingdom and came regularly for instruction.

The Rev. E. Francis tells of work among primitive hill tribes. At one time he speaks of the baptism of twenty-eight from these tribes, including fifteen Chins. At a Confirmation held by the Bishop at Delavum, nineteen men and seventeen women were confirmed, being drawn from Pualnams, Ahraing Khumis, Anus, Kaungstos, Awa Khumis, Mros, Chins, and Lushais.

The mention of Delavum leads to another matter for record. An independent Mission had been carried on among the North Arakan hills, with Delavum as its centre, by a missionary named Rowlands. It was the only missionary work in those hills, apart from that of the B.C.M.S. When Mr. Rowlands died, the people

with their few evangelists were shepherdless, and an appeal was made to our Society to take over the Mission. This was done from September 1, 1939. The Revs. W. S. Jarrold and E. Francis, with Mrs. Francis, went to Delavum to receive the Christians—about fifty in number—into our fellowship. Delavum is only thirty miles north of Mr. Francis' station at Paletwa.

In our other field, Upper Burma, Mr. and Mrs. F. Stileman were still seeking to reach the wild Naga people from Dalu. The religion of the people was one of fear, and their prejudices made them difficult of approach. The particular tribe among whom they worked speaks ten different dialects.

Among the Shan States, the Rev. S. W. and Mrs. Short initiated a station at Langhko, which might have led to important medical evangelistic work if the invasion had not cut short the prospect. Speaking at the Society's Anniversary in 1940, the Rev. A. T. Houghton described the work in the Shan States as the most notable development of the past five years. There was a tremendous spiritual need in those States, with its two stations at Panglong and Langhko, and the firstfruits of a harvest had already been reaped.

Two institutions call for mention at this time. In November 1940 the Bible School at Mohnyin was reopened after an interval, with the Rev. C. M. Johnston as Principal. It was greatly needed, as there were, so far, hardly any native pastors and evangelists except the Lushai workers in the Arakan hills, owing to the lack of training facilities. A small start was made, with two Jinghpaw students; but we read later of six, from four different races. This was a hopeful development with a view to establishing an indigenous Church. And things seemed to be moving that way; for example, we read of the Church at Akyab being not only capable of carrying on the work alone, but wishing to support a Christian as their missionary in surrounding villages.

The other institution referred to is the Deaf and Dumb School at Rangoon. An important change of method in 1940 was that it was found possible to teach lip-reading in the Burmese tongue instead of only in English, as before that time.

The mission in Upper Burma suffered two heavy losses by death in these two years. Miss Ruth Greenwood, Matron of the

Mohnyin Hospital, passed away under a mastoid operation, on January 16, 1940—the third of the lady workers at that hospital to lay down her life for the work. Many tributes were paid to her sterling Christian character. She had done successful work in training native nurses. Then, in the following year, Miss Margaret Cutler was called away from earthly service, also after some seven years in the mission field. She had worked among the Jinghpaws, at Lonkin, where she joined the Rev. A. E. and Mrs. Rushton in the Jade mines area. Among the difficult people of this region she laboured with quiet persistence, whatever the discouragements. Her special influence lay in her individual contacts.

An important development in diocesan organization was foreshadowed in March 1940, by the announcement of the Rev. A. T. Houghton's appointment as Assistant Bishop of Rangoon, with a view to organizing a new Diocese of Upper Burma. Owing to the hazards of war and other difficulties, arrangements for the consecration miscarried, first in England and then in Rangoon. Mr. Houghton had finally sailed in March 1941, leaving his wife and family behind. With him was a recruit, the Rev. R. S. Meadows. The ship was bombed and set on fire by enemy aircraft not long after starting; our friends had a most unpleasant experience in an overladen lifeboat, but eventually, like most of the other passengers, they were landed safely in Scotland. Two diocesan workers had recently lost their lives at sea, and the Bishop of Rangoon asked Mr. Houghton to remain in England till the end of the war. But we know now what the end of the war meant for Burma. At the end of 1943, the Bishop decided, in consultation with the Episcopal Synod of the Church of India, Burma and Ceylon, that the scheme for dividing the Diocese, and with that the Assistant Bishopric, must be indefinitely postponed. Burma's loss has been overruled for the gain of the B.C.M.S., whose General Secretary Mr. Houghton so soon became.

In that year 1941, the second of the two we have hitherto in this chapter been reviewing, everything in the field itself seemed, as we have seen, entirely promising. "The touring season had opened with greater promise than ever." Then came the Japanese attack on Pearl Harbour, on December 7, 1941.

UPPER BURMA

B.C.M.S Mission Stations before Japanese Invasion in 1942 —

Tribes *SHANS*

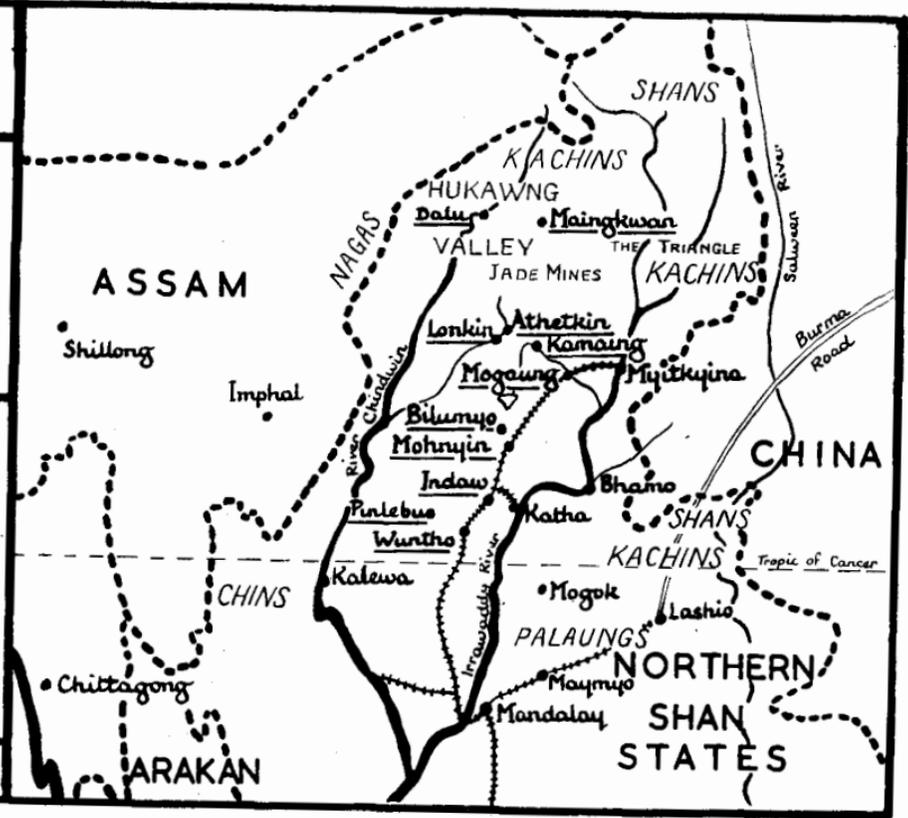
Boundaries - - - - -

Railways ————

Scale Miles 0 50 100 150 200 250



ON SAME SCALE



BURMA

ARAKAN AND THE SHAN STATES

B.C.M.S.

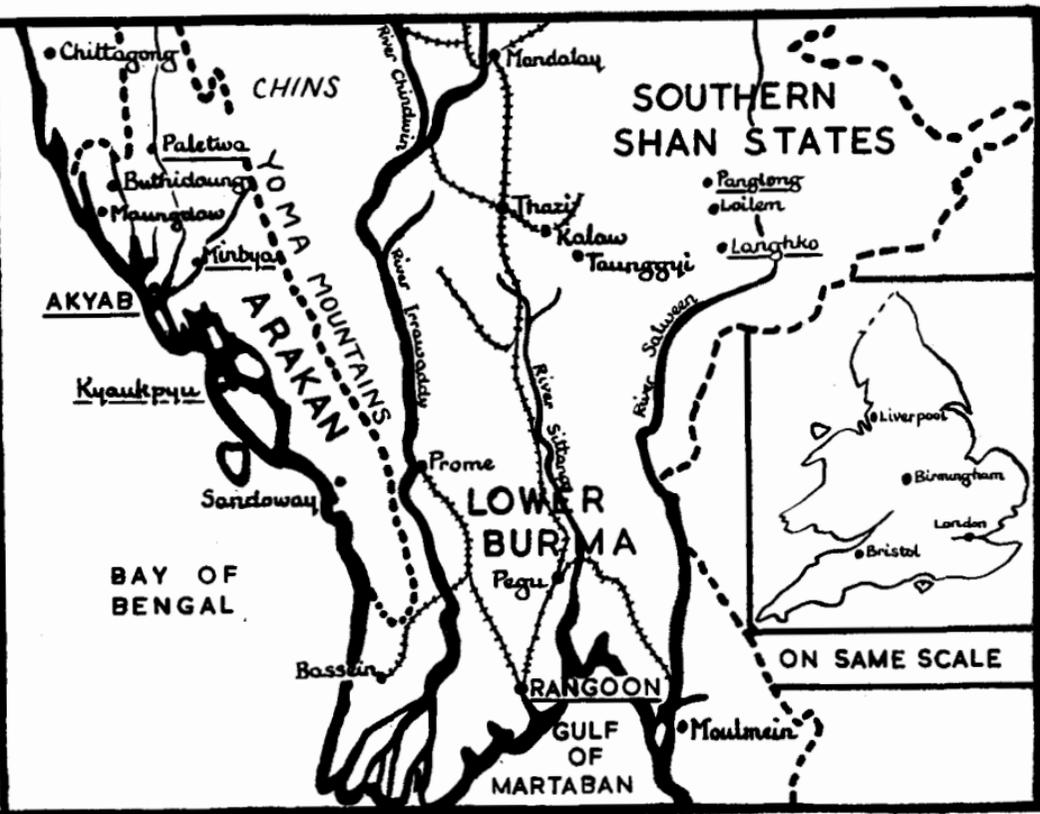
Mission Stations

Boundaries

Railways

English Miles

Scale 0 50 100 150 200



A dangerous situation developed with startling rapidity, ultimately involving the evacuation of almost all the women missionaries by air, in different detachments, and all the men by sea, on foot, or by air, after they had remained as long as was possible. When the bad news reached the Headquarters of the Society at the end of February 1942, its possession of a reserve fund enabled it to cable £5,000 for the emergency air evacuation. The Christians of Burma thoroughly concurred in the steps taken. The hardships which evacuation involved were indeed great.* The Rev. W. Crittle wrote regarding the experiences of one party:

"The journey past Maingkwan became increasingly grim as we entered the Naga Hills, and the death roll among the refugees mounted steadily. Cholera, exhaustion, and under-feeding accounted for a number each day, and roads and camps alike were soon disfigured with putrefying corpses. . . . The refugees, generally speaking, were left to survive or perish as they were robust or otherwise. Lack of transport made it impossible for most to carry adequate food supplies, and the rather scanty dumps of stores placed on the Burma side were soon exhausted."

The Royal Air Force did fine service in dropping food supplies, but not all of these reached the right quarters.

The Rev. E. and Mrs. Francis got away into Assam up the Kaladan river, and Mrs. E. Darlington remained for a time with her husband and newly-born infant at Maingkwan, finally *walking through* to Assam. By June 16 all the missionaries had safely reached their destination. Speaking at the Society's Anniversary in 1943, Mr. Houghton said he wondered whether his hearers realized what a miracle it was that forty-three missionaries, with fifteen children, were all brought through to safety by the good hand of God. It was reckoned that at least twenty-five per cent. of the people who travelled by that awful valley route died on the way—strong men included. Yet all our missionary party arrived safely, whether by road or by air. (Indeed,

* Two vivid accounts of this terrible period are to be found in a book by Dr. S. Farrant Russell, appropriately entitled *Muddy Exodus* (The Epworth Press, 1s. 6d.), and another by the Rev. Stanley W. Short, *On Burma's Eastern Frontier* (Marshall, Morgan & Scott, Ltd., 6s.).

not a single B.C.M.S. missionary in *any* of its fields has been lost through the war, on land, sea, or by air.)

A valiant part was played by Maggie, the missionaries' elephant friend. Without her, the party of British officers and men who were with Dr. Russell and the Revs. W. Crittle, A. E. Rushton, and E. Pearson, could scarcely have accomplished their course. At one critical point, crossing a dangerous river, her service was literally invaluable. "This", says Dr. Russell in the book mentioned in our footnote, "was to prove Maggie's finest hour. Loaded with women, with kit, with men, too, she strode through the rushing waters, ever returning for another burden", until at last, "heavily loaded, our noble elephant, almost exhausted, crossed the river for the last time".

At a later stage of the journey, Maggie suddenly decided to go back to Burma. They lost her. But it was surely remarkable that this was only when they could not have used her services any longer and had just arranged to hand her over to the authorities for evacuee work. "Thus", says Dr. Russell, "at Shinwiyang, God provided her to meet our need: at Nampong, her work was finished, and He took her away."

The missionaries, after the evacuation, were scattered in various places and occupations. Several of them rendered valuable help in B.C.M.S. stations in India. The Revs. W. Crittle, W. S. Jarrold, and A. M. Taylor, towards the end of 1943, gained contact with Burmese and Kachin troops in an Indian jungle, holding some services and administering Holy Communion. Mr. Crittle, later, while working with the U.S. Army, was able to keep touch to some extent with B.C.M.S. matters. The Rev. G. Molyneux was awarded the K.I.H. silver medal for his work amongst the refugees from Burma. The Rev. C. M. Johnston, as Army Chaplain in Burma, had great opportunities in his work among 5,000 Christian troops—Karens, Jinghpaws, and others. After being surrounded by Japanese troops on May 1, 1942, he led a party of British soldiers on a 300 miles trek to safety. At a later stage he served with the 2nd Chindit Expedition. The Rev. E. Francis seized the opportunity to do translation work in Bengal, with the aid of four Khumi Christians who reached him in response to his call for

their help. Mr. Francis subsequently returned to Arakan for welfare work with the Forces, for which he was awarded the M.B.E. Miss Winn served with the Women's Auxiliary Corps, and ultimately the course of her duties actually brought her to her own mission station at Indaw. The Rev. S. W. and Mrs. Short spent some time in South Africa, with opportunities of fostering interest there in the Society's work. Others were occupied in different spheres of missionary or Government service.

In most cases the missionaries lost everything, except the 33 lb. of luggage allowed to the ladies who went out by air, and the clothes the men wore or carried. There was wholesale destruction of such things as official records and account books. Dr. T. Gurney's plight was a repetition of what he had suffered six years before, almost to the day, in Ethiopia.

“A people scattered and peeled”—but not despairing, and not deprived of their power for witness and service in other temporary spheres. “Cast down, but not destroyed!”

As it was with the missionaries, so also with their beloved flock. News filtered through that however “cast down” the temporalities of the mission might be, its essential work was far from “destroyed”, the spiritual vigour of the indigenous Church being, as a whole, unimpaired by its awful trials. The Christians in many cases, in addition to their share in the sufferings common to all invaded peoples, had known persecution, torture, and even death. Many of their homes had been destroyed. The Rev. Hkamaw Gam, the Jinghpaw pastor, was twice imprisoned. Though some found the test too severe, the Church in Burma and Arakan victoriously survived. Of 200 Christians in Mr. Crittle's district, only two proved unfaithful. The Rev. Hkamaw Gam had actually baptized seventy-eight converts during the war.

Returning missionaries were greeted with expressions of utmost joy, and the year 1945 saw the beginnings of the reconstruction concerning which we shall try to say more in the closing chapter of this book. But the Rev. W. Crittle, as stated in *The Record*, found the Christians suffering from war-weariness, and from the recent unsettled state of the country. When he left Burma in July 1946, at the end of his visit after the war, one of the elders

said to him, "We can keep on, but come back soon, we are getting very tired".

Speaking at the Society's anniversary in 1946, Miss Stileman, of Bilumyo, applied to the people of Burma the phrase of our chapter heading from Isaiah 18—"scattered and peeled"; and she effectively pointed the moral by completing the quotation with a marked emphasis on the word we now italicize (a practical conclusion to the present chapter!)—"Go, ye *swift* messengers, to a nation scattered and peeled".

CHAPTER 22

TESTING-TIMES AT HOME

The importance of this phase in home organization — The bombing of Headquarters — A new centre at Bristol — The commandeering of College Houses — The Society's printers twice bombed — An emergency suspension of part of the Constitution — Anniversaries — A Forward Movement — Losses by death — The year 1945 a turning point — The Business Meeting of July 10 — New Officers and new Offices — No change in the Society's principles and policy — Dr. Bartlett's outstanding service.

IN the two preceding phases of our History, the work in the foreign field has occupied a predominant place. In this closing phase, home affairs call for as much attention as they did in the opening one. So we are devoting, now, a whole chapter to the testing-times through which the Society passed at home.

For the first year of the war, the headquarters work was carried on with little outward sign of difference. Prominently displayed on the balcony of its office at 14 Victoria Street stood the text—"HAVE FAITH IN GOD"—serving both as a testimony and as a call to all and sundry who passed by. Then came the first great blow. At about 11 p.m. on Friday, September 13, 1940, a direct hit from a high explosive bomb shattered the Society's Headquarters. The Honorary Secretary's private room and a store-room, both at the back, escaped great damage; and it could be seen, from the street, that much material in the general offices at the front was in a state of partial preservation. The card index, and the contents of the safes, with some other valuable possessions, were rescued by Miss Ball, Miss Scott, Mr. Emmerson and other helpers; but inevitably much was lost.

Some furniture and books were afterwards carried into adjoining property; but this was mostly destroyed by other bombs later.

It seemed mysterious that this should be the one spot in the immediate neighbourhood which suffered so severely: the marked gap on that side of the street can still be seen at the time of writing. The text above mentioned was "cast down": it did indeed look as if the unseen spiritual enemy had a special grudge against the Society's testimony. But neither the Society nor its testimony, however "cast down", was "destroyed", either then or later. And the one word "Bible", in its title, remained visible, when the bombers had done their deadly work.

New Headquarters were immediately established in the Men's College at Bristol. The Hon. Assistant Secretary, the Rev. R. F. Pearce, and the Rev. H. J. Peacock, were left in charge of the Society's interests in London; the Executive Committee, with such members of it as were able to attend, met at Bristol.

Then fell the second blow. Only sixteen weeks after the destruction in London, the military authorities, "with exquisite politeness and every readiness to temper the severity of the blow", commandeered four of the College Houses at Clifton, leaving only the Principal's House and the Chapel. Emergency measures were taken, Headquarters being removed, this time to part of the house (2 Upper Belgrave Road) given by Mrs. Rowcroft to Dr. Bartlett a year previously as a Rectory for Nailsea (of which he was incumbent), the original Rectory having been commandeered by the Government. The Principal's House was emptied of family furniture and arranged to accommodate sixteen students. Dalton House, hitherto used for the Women's College, received the Vice-Principal and some twenty-five students, and a smaller house was rented for the few remaining women students.

A third shock came in the following April. The offices and works of the Society's printers at Bristol, Messrs. John Wright and Sons, were destroyed in a serious air raid. Just when the *Annual Report* should have been printed, paper in stock for it was destroyed, along with all the illustration blocks of *The Missionary Messenger* and the *Annual Report* which had accumulated through the years, including some 300 portraits. In the following year, 1942, on June 27, Messrs. John Wright and Sons

had their new printing works at Weston-super-Mare similarly destroyed, just when *The Missionary Messenger* for July–August was ready for delivery; the Magazine had to be re-written by Dr. Bartlett and printed, at short notice, by Messrs. Durham and Sons at Blackburn.

Going back, now, to the opening months of the war, another emergency war-time decision has to be recorded. The B.C.M.S. Constitution requires an annual election of Officers and Committee. It was felt by the President, Dr. Bartlett, that, in accordance with the wish and example of those in high quarters of Church and State, the existing authorities should carry on for the duration of the war. The Committees of December 1939 and January 1940 agreed thus to carry on, and the members of the Society were informed of the decision in February. The annual Business Meeting was accordingly omitted (it would in any case have been difficult for many who usually attended it to do so), and it was decided to concentrate upon an evening Missionary Meeting. An impressive gathering was accordingly held in London on April 29, 1940.

In 1941, it was decided to celebrate the Anniversary in six meetings throughout the country, in order to avoid travelling as far as was possible. These were held, successively, in Birmingham, London, Bath, Bristol, Manchester, and Norwich. At Manchester, the hall in which the gathering was held was destroyed by enemy action a few hours later. Such were the perils of these dark days; and the general disorganization caused by war is illustrated by the fact that, at this date, twenty-one of the Society's workers had passed into His Majesty's Forces, in one capacity or another. At the London meeting, where this information was given, the Rev. H. A. H. Lea gave a message on suggestive words from Daniel 9. 25—"The wall shall be built even in troublous times".

The twenty-first Anniversary, in 1943, was, of course, a notable date for reminiscences, as also was the Birthday Gathering, held on the exact date of the Society's foundation, October 27. Both these meetings were in London, and both were occasions on which large collections were taken, of £229 and £100 respectively.

The Society's home organization was kept in being as far as possible. In 1944 Miss E. Still succeeded the Rev. H. J. Peacock as Secretary of the Young Harvesters' Union. The indefatigable Mr. A. B. Wilkinson set to work to replace sets of slides for lantern lectures which had been destroyed in the Victoria Street disaster.

On July 29, 1941, the President, with the concurrence of the Committee, launched a Forward Movement at Home in support of the Society's basic principles. The Report for that year indicates in impressive terms the departure of multitudes in our land from a Bible Christianity. "The old stern realities of life and death", it said, "of truth and falsehood, of sin and suffering, revealed in the Word of God", which had "weighed upon the sinner resulting in the fear of God and in the keeping of His commandments, have been removed until to-day man thinks himself independent of the shed Blood of the Redeemer, and turns from the Apostle Peter's declaration, 'Who His own self bare our sins in His own Body on the tree . . . by Whose stripes ye are healed', and from that of the Apostle John, 'Who was manifested to take away our sins'". And it is searchingly suggested that the German nation, the original fountain from which Biblical error sprang, was being used by God both as an example of the awful depths into which the rejection of a Bible Christianity plunges a nation, and as a scourge for the chastisement of our own people in the terrible decline in the national character and the prevailing neglect of public worship on the Lord's Day.

With this Forward Campaign in view, Dr. Bartlett promised to write on three subjects—the need for the restoration of due honour for God's Word, God's Reign, and God's Day, in individual and national life. During 1942, just when an agitation was on foot to secure the opening of theatres on Sundays, copies of the first, a booklet on the Lord's Day, were written and circulated in great numbers, nearly 1,000 copies being sent to Members of Parliament. Evidence was received of the value of their issue.

A Youth Missionary League was started in connection with this movement; though in the immediately succeeding years it did not altogether fulfil the hopes of its founders, it is intended to reorganize it as soon as possible.

Several losses at home by death have to be recorded in this

period. Mrs. Rowcroft had been one of the most munificent supporters of the Society's work, and especially of its African and Arctic missions. Only a few months before her death on January 26, 1941, she gave a cheque for £10,000 which greatly eased the financial situation in the strain caused by war conditions. One of her last acts was to make over her former Clifton residence to the Society. This, as was stated above, she had already given to Dr. Bartlett for use in his pastoral care of Nailsea. Later, with his acquiescence, she made it over legally to the Society, subject to his use as long as he desired. Two Vice-Presidents passed away about the same time, Sir Archibald Campbell of Succoth and Sir Clifford J. Cory. In September 1944 the Society lost a Vice-President who had also been a valuable medical adviser—Dr. T. Miller Neatby.

In 1944, too, the President himself was called to suffer the loss of his wife, who was another of the Society's Vice-Presidents. The twenty-second Birthday Gathering was due to be held at Carfax Hall, Clifton, on November 18 in that year. Invitations had gone out, as throughout the life of the Society, in her name as well as in that of her husband, who explained to the gathering that she could not be their hostess, as that morning she had gone to be the permanent guest of the King of kings. Mrs. Bartlett had been devotedly interested in whatever work her husband had been called to undertake, and in various parochial spheres had contributed patient and valued service in a Christian spirit of true humility. Her influence upon the affairs of the B.C.M.S. was largely behind the scenes, except in her supervision of the Wants Department.

Mr. A. Victor Allen, who had been an enthusiastic worker in the home organization of the Society for a considerable number of years, died on March 26, 1941. He was the first to relieve the Honorary Secretary of much of the deputation arrangements; and on the death of Mr. S. H. Gladstone he was for three years Chairman of the Executive Committee. Mr. A. B. Wilkinson, whose valuable work in connection with his lantern lectures was mentioned on p. 103, and who in his later years organized a number of missionary exhibitions on behalf of the Society, passed away on January 13, 1945.

It is fitting that mention should also be made in this place of the tragic death of Alfred Barclay Buxton, which occurred in the period under review. Together with his brother and other friends, he was killed by enemy action at the Church House, Westminster, in the course of the Battle of Britain. He served the Society's interests as its leader in East Africa, and especially in Ethiopia, for a period of seven and a half years from 1929 onward. In Chapter 5 we paid tribute to his remarkable gifts of spiritual enthusiasm and of leadership in missionary pioneering and missionary strategy.

It was the year 1945, to which our present Chapter leads up, which proved to be so important a turning-point in the home affairs of the B.C.M.S. As it will be remembered, the annual Business Meetings of the General Committee had been in abeyance from 1940 onward, by an emergency suspension of the Constitution under war conditions. But the war had now ended, and it was important to restore the regular custom. It became apparent that the meeting, when held, would be one of far-reaching importance. Changes were clearly impending; and at the annual Missionary Meeting, on April 7, Dr. Bartlett intimated that the time had come when he would lay down his responsibilities as Honorary Secretary.

The date of the Business Meeting was fixed for July 10, 1945. It was held in the Livingstone Hall, Westminster. The attendance was a large one, and, as the Report for the year testifies, the gathering "was charged with an intensity born of the prospect of impending change and guided by a hope which was not confounded". After Dr. Bartlett had opened the proceedings, he vacated the chair for one of the Vice-Presidents, Dr. Basil Atkinson, and several important decisions were taken. Dr. Bartlett was by unanimous vote asked to accept the position of President Emeritus, and the Committee responded with great enthusiasm to the suggestion made by one present that its members should rise to their feet as an expression of their appreciation of his great services to the Society. Dr. Bartlett, at the time, felt he could not accept the title, but afterwards consented to do so.

The Rev. H. A. H. Lea, Rector of Edgware, was elected President for the year with the obviously warm support of the

whole meeting (he was re-elected at the Business Meeting of 1947), and it was decided that a General Secretary should be appointed by the Executive Committee, the meeting making unquestionably plain its wish that the Rev. A. T. Houghton should be invited to accept this appointment. This was duly and happily accomplished at the meeting of the Executive Committee on July 24.

The Rev. T. H. Bland and Miss J. Ball were added to the number of Vice-Presidents, and the Rev. R. F. Pearce was re-appointed Honorary Assistant Secretary and asked to carry on the work until the General Secretary should be installed. Mr. T. Fletcher and Mr. D. F. B. Emmerson were reappointed Joint Honorary Treasurers.

The new Offices of the Society, at 96 Victoria Street, were opened for use about the same time. Expelled by enemy action from one end of the street early in the war, the Society is seen to be back at the other end at its close—and in much better quarters too. In connection with the measures for reorganization Mr. H. M. B. Pellett was appointed as Accountant, and Miss Cousins returned to her useful work in the office.

The month of July 1945, which witnessed these events, thus saw the close of one era in the history of the B.C.M.S. and the opening of another. But, as the new President was quick to show in *The Missionary Messenger* (September–October 1945) there is no change in the twofold policy for which it was founded. With its all-important missionary witness abroad is combined its testimony to the truth of the Word of God at home. As the Report for that year also indicates, the epoch which had come to an end had given such character and direction to the work that we could turn from it only “at the risk of denying the really valid reason for our existence”.

And the man through whom, more than anyone else, this character and direction were stamped upon the work, and to whom, more than anyone else, the Bible Churchmen's Missionary Society owes its very existence, is the Honorary Secretary whose resignation of an office held during almost the first quarter of a century of the Society's history has just been recorded. Dr. Bartlett's self-denying devotion and sacrificial service have

been without limit. An example is found in the extraordinary fact that during the whole of the nearly twenty-three years during which he held the reins as Honorary Secretary he was never absent from any Executive Committee, London Anniversary, Valedictory Meeting, or Service of Holy Communion, though he often made long journeys in poor health and under difficult circumstances. From 1935 he had also been President. He literally lived for the work of God through the Society's hands. He was markedly qualified to guide with resolution, in the early years of accumulating experience, the initial operations of a Committee of determined and independent leaders, with wills of their own and ideas of their own; and also, in connection with the many problems arising in the Society's relations with ecclesiastical authorities both at home and abroad, to deal frankly and firmly with the matters under consideration.

CHAPTER 23

BUILDING WASTE PLACES

China and Burma after the desolations of war — Returning missionaries and tours of inspection — Reaction in the Churches after long strain — Difficulties and needs — A fresh start in West China — Ethiopia and the Bible Schools — The East Africa tribes — The General Secretary's tour — Hopeful news from the United Provinces of India — A combined Field Council — The hospitals at Mirzapur and Kachwa, and the Baby Fold — Increase of literacy in Indian villages — The two Moslem fields in the post-war years — Problems of man-power in the Arctic and Canada — Home appointments and developments — Overhanging clouds, bright promises, and new calls.

IN the chapters of the present phase the year 1945 has been our dividing line—the year which witnessed the close of war both in Europe and in the East, and was also marked by a turning-point in the organization of the B.C.M.S. at home. This closing chapter aims at a general view of the Society's fields in the years 1946 and 1947, so far as the date of publication for the volume permits it to be carried.

Yes, war was over; and what a relief that was! But peace had not come, nor is it in sight at the time of writing. And almost all the Society's fields were in a condition of wastage, from one cause or another. In Burma and Arakan, and in South China, there were scenes of positive desolation. And other fields had inevitably suffered, in greater or less degree, from the disabilities and shortages which war never fails to bring in its train. Yet does not the Word of God to Israel come also to us, as we en-

deavour to repair the breaches in the fortresses of His Kingdom? "They that shall be of thee *shall build the old waste places . . . thou shalt be called the repairer of the breach.*"

To **China** and to **Burma** there went forth, in 1946, experienced missionaries of our Society to survey the desolations and to prepare the way for repairing the breaches. The Rev. Osmond Peskett re-entered Nanning. The church was standing, but only part of the hospital walls, and these were condemned to be pulled down. And the missionaries' house would have to be rebuilt. From the outposts a sad story had to be told. The Sheung Sz district once had four separate Churches under the Rev. H. Osborne, but it had not been visited since 1940, and the Christian witness had died out. The Rev. A. E. Charman, writing in *The English Churchman* in March 1947, gave some instructive details of the Society's South China field at that time. Ten centres were manned by Chinese workers. From these ten, another eight were overseen as far as possible. Five centres had not yet been visited since 1941, and they had neither workers nor church all that time. Five other churches had remained unvisited since 1942, and in a similar condition. Two-thirds of the area was as yet entirely unreached. The Chinese staff consisted of three clergy, seven catechists, and four Biblewomen.

In Burma, a noteworthy tour was made by Colonel Middleton-West and the Rev. W. Crittle. Their travelling experiences were extraordinarily varied, and the provision made for their needs was remarkable. At Mohnyin there was much destruction, but the greater part of the hospital and the Bible School were intact. At Panglong, nothing was left of the old hospital and bungalow except the foundations. At Bilumyo the greater part of the bungalow was intact. There was a joyful reunion with the Rev. Hkamaw Gam and twenty-eight Christians at Mohnyin. The pastor had been able, amid all the losses, to preserve the Baptismal Register there. At Kamaing the Christians were flourishing; and at Myitkyina the two missionaries were able to confer with the Rev. Set Paw.

Others of the staff were also early in the field. Miss Brierley was the first to be allowed to remain for missionary work, after her service with the Red Cross. Dr. T. Gurney set up a tempor-

ary bamboo hospital at Panglong, and Miss Brierley joined him there, with several indigenous nurses. On Dr. Gurney's retirement from the mission field, Colonel Middleton-West carried on the work temporarily until the arrival of Dr. and Mrs. Barr Johnston in May 1947. The Rev. G. and Mrs. Molyneaux, and Miss Lemon with Sister Tilly, arrived in Burma in May 1946. The two last mentioned reoccupied the undamaged School for the Deaf at Rangoon in September, and the school was reopened on October 15. Akyab, in Arakan, was occupied under difficulties in December by Mr. and Mrs. Molyneaux. Miss Gulliver and Ma Katie, the Biblewoman, carried on their welfare and missionary work at the island station of Kyaukpyu, off the coast of Arakan. The Rev. A. M. and Mrs. Taylor later relieved Miss Gulliver here, for her furlough. In November the Rev. S. W. and Mrs. Short returned to Langhko. In the spring of 1947, eleven missionaries, including a recruit, sailed for Burma, and it was hoped that the Government would soon release the remaining buildings at Mohnyin, so that it might serve as a base for the Upper Burma field. An advance party of reoccupation consisting of six missionaries actually reached Mohnyin on June 10.

South China, too, had welcomed back during 1946, in addition to Mr. Peskett, his wife, Dr. Freda Peskett, Dr. Webb (with his bride), Miss Baird, and Miss Barrett. Five others, including one recruit, sailed early in 1947. The Rev. W. and Mrs. Stott are planning whole-time work among the ten million illiterate Tais (kinsmen of the literate Shans of Burma). Work is once more spreading out from Nanning. Miss Baird has reopened Siu Tung, and Miss Barrett Hamchow.

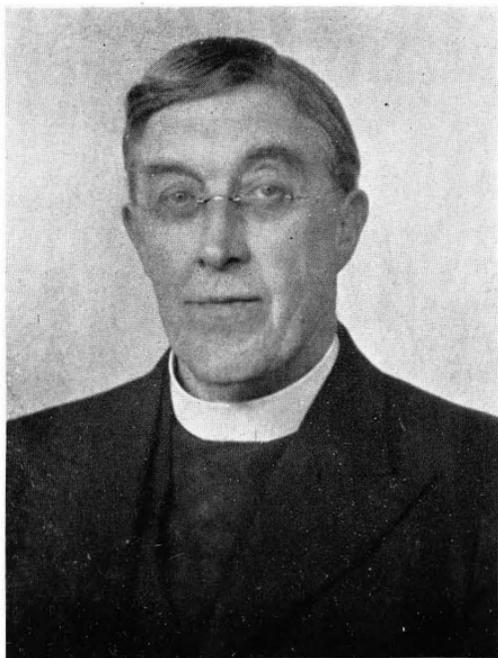
In both these desolated fields there was much to give hope for the future. We saw in our last chapter how faithful had been the Church in Burma and Arakan, during the terrible years of invasion. In China, the Church in the occupied district bore the same honoured record. But a significant fact is mentioned in both cases. Where the district had suffered, in China, the Church had withstood the onslaught well, until relief, with its consequent reaction came; but in places where the testing fires had not come it had grown cold. Similarly, of Burma, Miss Brierley had to record that the Christians, so steadfast during adversity, were not

reacting well, on the whole, to the return of safer and easier conditions. Reaction apparently came with relief, both in China and in Burma; and freedom from personal testing in China had led to coldness. But in that country quickening came with renewed operations, and a longing for revival; while in Burma there was also encouragement. Thus, at the village of Manden, near Kamaing, it was found that the Christians had built themselves a small church, where forty-one met for worship.

Formidable difficulties must needs be encountered in re-organizing desolated areas like those in Burma and China. One of the greatest is the fantastic increase in prices. It would cost some £30,000 now to rebuild the hospital at Nanning, where formerly £3,000 sufficed to build both hospital and church. And part of the site is required for road-widening. The future location of our medical work in South China was an uncertainty at the time of writing, but an outpatients' department has been possible on the ruins of the old hospital at Nanning. Two doctors are available; and dispensary work, with use of the ambulance as a mobile dispensary, will meanwhile be possible.

Mr. Charman has emphasized the importance of securing a regular constitution for the Chinese Church in the whole district, and the great need for more use of Christian literature, owing to the rapid growth of literacy in China.

The West China field had not suffered the same degree of desolation by war, but, as we have seen, it had been left desolate of European workers, ever since the Rev. R. J. and Mrs. Mulrenan left for furlough in December 1944. Two retired Chinese clergy, not able to do much work, and the evangelists Pan and Liu, formed the staff up to October 1946. Splendid service was rendered, and the Churches were kept open at Kwangan, Yochi, and Linshui. But no really aggressive work was accomplished, under such circumstances. It was felt, however, that there may have been "a development in the quality and character of the existing work". Confirmation of this may be seen in the holding of a series of meetings in June 1946, arranged and carried out before the return of any foreign missionaries. This brought much blessing to the Chinese workers themselves and to representatives of all the Kwangan district Churches.



The Reverend
H. A. H. LEA, M.A.
President from 1945



[Wakefields, Ealing]
The Reverend
A. T. HOUGHTON, M.A.
General Secretary from 1945



Bible School Students, Addis Ababa, outside the Lecture Hall
Note the Ethiopian Priest on the left



"Victory", the motor-boat (sunk during the war)
used on the Arakan waterways, Burma

In the middle of October 1946, the Rev. E. B. Davis arrived at Kwangan after a long and tedious journey. He was able to say that a steady work had been going on during the absence of the missionaries, and that in some directions there had been definite progress. Mrs. Davis joined him in November, and they were followed by the Rev. R. J. and Mrs. Mulrenan, and Dr. and Mrs. G. A. Armstrong. It is proposed to build a small hospital at Kwangan.

Since the return of the six missionaries, encouraging news has come from the West China field. A good opening has been found for influencing students; the Buddhist governor of a prison, who wished to raise the moral tone of the prisoners and had vainly sought help from a Buddhist, a Confucianist, and a Roman Catholic, has invited one of the Society's Chinese evangelists to speak regularly to the prisoners; and "several patients, more than usual, have believed", at Paoning Hospital, where Dr. Armstrong is temporarily lent to the China Inland Mission, under an appropriate financial arrangement, during the absence of their head doctor on furlough.

We have taken the fields of Burma and China together because of the general similarity of their condition after the war. In **Africa**, as far as the shortages of the present time have allowed, progress has been made both in Ethiopia and around Lake Rudolf. In Ethiopia work, for the time being, was limited to the capital, Addis Ababa; but other areas are open, could the necessary staff be found. Another tragic shortage, especially in view of the great hunger for the Word of God in many places, is that of Bibles and Testaments. The Emperor himself told the Rev. A. T. Houghton, on the latter's visit to the capital, that we could not do a greater work than to teach the people the Word of God.

That is the main work of the two Bible Schools, for men and women respectively. Reports from both of them gave great encouragement. In the Women's School, where most of the students entered as nominal members of the Coptic Church but with no real grasp of the truth, Mrs. Mackenzie reported that she believed all but one student had found the Saviour by the beginning of 1947. Several were entering upon spheres

of independent usefulness. Among the men, Mr. David Stokes was immensely cheered by being able to leave the school in charge of two former students during his absence on furlough—a much earlier development than he had ventured to hope for. The ideal of indigenious control is ever kept before the eyes of the missionaries. An entirely indigenious body of workers, the Society of the Followers of the Apostles, incorporating also the Addis Ababa City Mission, is doing a great work of visiting and preaching, facing even violent opposition. The City Mission received, in 1946, a gift from the Shan States in Burma!

The General Secretary's African tour, lasting from October 17 to December 11, was an outstanding event among the tribes around the Lake. A good deal of encouragement is reported among the Samburu, especially at Sirata Oirobi, where a boarding school for boys provided contact with many previously untouched villages. The first seven Samburu candidates had been confirmed, and a Samburu evangelist set out for work away from home. Of an inquirers' class with twenty-eight members, seven took their stand openly for Christ. Mrs. Totty, of Nasokol, among the Suk tribe, reported the holding of a women's convention, an entirely new feature. There was every hope that an opening would soon be found among the wild Turkana tribe, where Government permission has now been given for it. Mr. Houghton baptized, at Nasokol, among fourteen boys, one from that tribe named Filipo, who longs to go to his own people as an evangelist.

Our Secretary visited each of the main centres, and as a result of his work there a Field Council was planned, so that the scattered work might be co-ordinated. The Rev. E. J. Webster was appointed Field Secretary. At one part of Mr. Houghton's strenuous journeyings, he and Mr. and Mrs. Lane were marvelously preserved from injury in a serious motor accident.

Crossing the ocean to **India**, we find that, in spite of the serious concern which must be felt regarding the future prospects of missionary work in that needy sub-continent, an encouraging report comes from the United Provinces. The Rev. S. R. Burgoyne spoke hopefully of the increased number of visits from students and educated men, and also of a new insistence in Christian councils upon the vital necessity of laying spiritual

foundations. Moslems are among the inquirers in this field, and also outcastes.

An event of the year 1946 was the uniting of the two Field Councils for the Central and United Provinces under the joint chairmanship of the Rev. H. Welch, of the former (who returned to India at the end of the year), and Dr. Nevile Everard, of the latter; with the Rev. S. R. Burgoyne as Field Secretary.

At Mirzapur, shortage of workers again seriously affected the hospital work for part of that year. Miss Carpenter valiantly struggled to carry on the outpatients' work on four days a week. But the maternity department had to be closed. In 1947, owing to rearrangements for needed furloughs, even the outpatients' department was closed for a few months. The Emmanuel Girls' Hostel and Baby Fold showed deeply encouraging results as the fruit from patient years of sowing. Many girls had found the Saviour and had grown up to establish Christian homes; four, during the year, began their training in the Fold, and one went as a probationer in the Kachwa Hospital. Dr. Everard, at Kachwa, was encouraged by a gift of 75,000 rupees (representing £5,625) from the Governor of the Province—part of it to be used for much needed improvements, and the remainder, at the Governor's request, invested for free treatment for ex-service men and their families. The Rev. R. P. Harland told of a score of men inquirers, besides women, at the new outstation of Rampur. In April 1947 the Rev. S. R. Burgoyne planned a tour of a new area which we had been invited to enter.

In the Central Provinces, the good work went on in Saugor and Bina, Amarmow and Rurawan, and wherever the staff were able to go. Miss Goode has spoken of the increasing literacy among village people. Yet there is a world-wide scarcity of supplies of the Word of God—and all the while the devil has his missionary literature too. The Field Council has stressed the priority need of a Bible School for our Indian fields, for the training of evangelists and Biblewomen.

Included in the 1947 news from our missions in India are several items of encouragement. In conference at Mirzapur the missionaries came to a number of important decisions, including the training and supporting of three Indian pastors, one from the

United Provinces and two from the Central. On January 1, fourteen people, young and old, were baptized at Saugor, and around that centre Prem Das, the first convert from Amarmow, having returned from the army, was visiting in the villages. But there was trouble with others of the young men returning from the Forces, and it was feared that they had compromised to a considerable extent. Mr. Welch started a weekly Bible Class with a view to helping them.

In the two **Moslem areas** of North-West Africa (French Morocco) and South-East Persia, the call for "patient continuance" is still predominant. There are circumstances about the former which make it one of the most difficult even among Moslem fields. We quote from the 1946 Report:—

"The French authorities have an agreement with the Arabs about the limitation of missionary endeavour, and the more the situation is understood the clearer becomes the conviction that we should continually thank God that we are allowed to maintain a mission in a Moslem land ruled by a Roman Catholic power. Our workers need to be surrounded with prayer, that their labours be carried out with tact, and their witness to Truth be clothed with grace."

In the face of that double risk of opposition, open confession is perhaps as costly here as anywhere. Yet there are encouragements. A houseboy at one station (it is often unwise to give names) was showing definite signs of becoming a fearless witness; a girl at the same place was baptized, and her mother and sister both professed faith in Christ.

Schools and classes, lantern talks, visiting, English lessons (with the Bible as text-book), and medical work at the dispensary at Sidi Bettache—reopened early in 1947 on Miss Millward's return—are among the methods used. The chief need of all is *prayer*.

With a view to approaching the Berbers in the Atlas ranges, Miss Richmond and Miss Swan were learning the necessary Shilha dialect. It should be borne in mind that in this Moroccan field it is necessary for all the workers to know both French and Arabic, a difficult language. Boujad was closed till Miss Rice's return in May 1946, and Ben Ahmed till early 1947. The Rev. C. Green continued his complex task at Casablanca, including the

English Chaplaincy. The Rev. J. E. Seddon also acted as Chaplain at Tangier for some months, and had good opportunities among French Protestants, while living at the Raymond Lull School, which it is hoped may be reopened soon. By the summer of 1947 the mission had a staff of fifteen—the whole available force; and the Rev. P. and Mrs. Meldrum were planning to reopen Rabat, with its special opportunities among Jews and university students.

In Persia, Dr. Satralker continued the medical and evangelistic work. A backslider was reclaimed and made a public confession of faith in Christ before a large gathering including the Governor of the Province and the Commander of the Persian troops; and his bold stand led to an open confession by a hitherto nominally Christian couple. An encouraging letter was received by the Society from an American lady missionary who has worked in Persia for twenty-five years, and lately stayed at Zahidan for a week with Dr. and Mrs. Satralker. She spoke most cordially of their work as they still carry on "against great odds", and said, "I was fortunate in being able to visit in the homes of the two most zealous Moslem converts, and was very pleased with the warmth and real evangelistic zeal they showed".

The Society's far northern fields of the **Arctic** and the Indian reserves of **Canada** doubtless felt less of the impact of world-disturbances than any of the others. But it is scarcely possible that any part of the world could remain entirely unaffected; and so far as the Arctic is concerned, there is a very serious consequence of the shortage of man-power which is so largely due to the war. The Rev. A. C. and Mrs. Herbert have retired, to take up parochial work, and in view of the need of education for their children. Both the Turner brothers, and Mr. Daulby, were due for furlough in September 1947. Canon J. and Mrs. Turner have agreed to remain another year; but the others must come home, and what of the work they have had in charge? And a Roman Catholic forward movement in the Arctic is expected during 1947.

So far, the work has continued with the usual round of journeying and teaching, amid the usual difficulties and dangers; yet not without encouragements. But these needy sheep must not

be left without shepherds; and there is also the influence of the missionaries upon the scattered white population to be considered—traders, officials, police, and others.

Among the Canadian Indians Archdeacon Paul and the Rev. L. Garrett, who are actually the Society's two senior workers, have continued their own patient round of toil, amid a people who cannot be adequately visited, yet are peculiarly apt to grow slack if left to themselves. Visiting, and catechizing the children, are special features of the tours. But three of the Archdeacon's schools were closed for lack of staff—the same problem of manpower!

A letter from Mr. Garrett reveals the weakness of the Indian character. "I fear there is a falling away among the young people", he wrote, "especially those who go out and get in touch with civilization"; and, "I am now preaching tithing to the natives. They confess Christ so easily. Tithing may test their sincerity, and oh! how our Lord's commission is 'eating me up' these terrible days."

Is it "eating us up"? Where are the reapers? And what of our prayers? our gifts? our personal service?

Among the special items of **Home** news in 1946 was the appointment of the Rev. H. Hacking as Home Secretary and the Rev. A. G. Pouncy as Editorial and Prayer Secretary. The premises at Headquarters, 96 Victoria Street, S.W.1, were completed through the energetic efforts of Mr. Stanley Young, a member of the Executive Committee. The Constitution of the Society was revised at a special meeting of the General Committee on September 16 (see Appendix C). The publications of the Society have included several of a series of Silver Jubilee Booklets. The income in that year (£63,683) was the largest ever received, but the increase was only due to a very unusual amount of £23,668 in legacies. Reserves had to be drawn upon to meet expenditure.

The Rev. P. Marr Davies, an active member of the Executive Committee and Northern Council, passed away in January 1947; he had been Chairman of the Home Organization Committee and of the Northern Council, and several of the Society's missionaries have come from his parish at Halliwell, Bolton.

Following the end of hostilities, there was a renewed stream of

missionaries travelling to and fro. Forty-nine came home on furlough in 1946, and thirty-two went out to the field. There was a sad number of retirements in that year, thirteen in all; but in one or two cases it was hoped that the loss might be temporary. Ten recruits were allocated to various fields with a view to sailing about the time of the Silver Jubilee anniversary.

Dalton House, at Bristol, completed, under Miss F. G. Weeks, the first year after its reopening as a training college for women students; and the men's college in its own buildings, returned after the war for its use, had over forty students at the beginning of the academic year in October 1946, under the Rev. W. Dodgson Sykes.

The first Spring School, planned primarily for young people, and especially for missionary candidates, was held in April 1947.

So we conclude—on the note of alternating light and shade which is characteristic of all missionary endeavour. Menacing clouds do hang over our work everywhere, both at home and abroad. The Report for 1946 frankly faces them—for example, civil strife, political uncertainty, dacoity, fantastic prices, in China, Burma, and India; violent discord between Jew and Arab, affecting all the Moslem world; the threat to economic stability at home, with its repercussions on the income of missionary societies; and the danger from Romanism among the Eskimos and Indians of North America, and in Upper Burma. And still there are modernizing and “liberalizing” tendencies in Protestant Churches, against which our Society is a standing witness, and which, however reduced in some respects by a growth in sound knowledge, remain a serious menace.

Yet the future is as bright as the promises of God. But also—must it not be added?—only as bright as is the sacrificial response of His people, in gratitude for His eternal mercy in Christ Jesus, and in sincerity of whole-hearted devotion to His cause.

“The Lord sitteth above the water-flood;
Yea, the Lord sitteth as King for ever.”

EPILOGUE

by THE REV. A. T. HOUGHTON, M.A.

General Secretary of the Bible Churchmen's Missionary Society

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Corinthians 15. 58.

THIS history of twenty-five years' labour in God's harvest field certainly demonstrates that labour in the Lord is not in vain. St. Paul's words remind us that the success of our efforts in the future will depend on how far we keep to our original programme and remain steadfast, unmovable, always abounding in the Lord's work.

If another twenty-five years lie ahead before the Lord returns, the B.C.M.S. will go on from strength to strength only in so far as it remains true to the original standards which brought the Society into being. The motto remains unchanged: "For the Word of God, and for the Testimony of Jesus Christ." The Society, from being a small despised body, has won the respect of the Church at home and abroad, and therein lies its danger. It certainly should make a greater contribution to the Church at large and enter more into the councils of the Church, but it can only do so effectively if it remains true to its genius. To some extent an isolationist policy was inevitable in its earlier history, whether by choice or by the force of circumstances. In its isolation, and seeking only the approval of the One it sought to exalt, it gathered strength. Now full-grown and standing on its own feet, it must seek to influence the trend of missionary endeavour by a fearless witness to the truths for which it stands.

It is significant that in this Silver Jubilee year, the supporters of the B.C.M.S., clerical and lay, form the largest coherent body of likeminded Conservative Evangelical Churchmen in existence in unity and strength. The Society has all along attracted those who not only agree with its principles but who are convinced that they can only do effective work with likeminded people. With the utmost variety of temperament, gift, and personality they yet have a mark about them which stamps them as unashamed supporters of the B.C.M.S.

The policy of training men for the Home Ministry as well as preparing men for missionary work overseas is now reaping its reward in scores of clergy in home parishes, imbued with conservative evangelical principles and evangelistic zeal, who are at the same time some of the staunchest supporters of the work abroad.

In taking stock of the position and preparing for advance in the post-war years, the Executive Committee of the Society, which forms the pivot and planning body for the whole, is called upon to review the development and progress of the work overseas to ensure that it is founded on sound missionary principles. The acquirement of initial plant and the taking over of existing buildings in some areas may have appeared advantageous at the time, but may have proved to be more of a handicap as missionaries grew in experience and found themselves tied by existing commitments. Similarly, pioneer work, untrammelled by the past, and undertaken by zealous missionaries without experience, may sometimes have lacked stability, and needs reviewing in the light of present circumstances. These difficulties are natural in a Society which has only just reached maturity.

The acid test is whether at the present stage the various B.C.M.S. missions have resulted in the founding of indigenous Churches, which are capable of assuming growing responsibility, with a view to the disappearance of mission aid. Are Churches being founded in the mission field which will testify in the same way as the Society seeks to witness at home? Or, where other factors intervene, are those fundamental principles being observed which will ensure an adequate local witness to the truths of the Gospel, even if the missionaries are withdrawn?

Lack of experience can no longer be pleaded as an excuse, and during the Silver Jubilee year the Society, by its series of Silver Jubilee Booklets, has been putting forth in writing some principles of missionary policy which seem to be fundamental to successful advance in the next stage of its history. Foremost among these principles is that of self-support in the mission field. In the early days, when the work abroad was comparatively small, and not as yet limited by funds, the necessity of self-support was not so apparent. Today, when to maintain existing commitments a larger income is required than ever received before, a mission-subsidized indigenous Church is seen to be not only a hindrance to advance elsewhere but in a condition of intrinsic weakness.

The funds of the Society must be used to send out missionary agents, and maintain the direct work they undertake: from the outset the resulting Church of living believers must be taught to support its own work, with the motto "every Christian a witness". A Church that largely consists of those who are paid by, or who are to some extent financially dependent on, the mission, can never stand on its own feet. Experience of other missions has shown that such a measure of self-support is possible from the outset.

The examples of sudden cessation of missionary work in Ethiopia, Burma and China during the short life of the Society are a reminder of the uncertain tenure of all missionary work, and the necessity for laying such foundations that at any stage those foundations will endure if the missionary has to withdraw.

In a Society with such a clear call from God to make its contribution to the unfinished task of evangelism throughout the world, there can be no satisfaction in merely viewing present accomplishments: the call to the regions beyond is irresistible. The key to the possibility of this lies in self-support abroad, and increased financial support at home. In the final year of the period under review the target was at least £80,000 in income, in spite of the general economic chaos. Legacies from God's servants who have gone before, and sacrificial gifts from those whose fixed incomes are now depleted, have represented much of the Society's total income in the past. Now the torch must be

handed on to the many weekly wage earners, who as they catch the vision, will give systematically and sacrificially as God has prospered them. With this background, sacrificial giving of ourselves and our substance is seen to be the key to advance for this Society blessed from its foundation, "*that God in all things may be glorified through Jesus Christ*".

APPENDIX A

THE BASIS OF FAITH OF THE BIBLE CHURCHMEN'S MISSIONARY SOCIETY

1. Belief in the Grace of God, as manifested in the Love and Righteousness of God the Father, the Redeeming Work of God the Son, and the Quickening Power of God the Holy Ghost.

2. Belief in the essential Deity of our Lord Jesus Christ; His Incarnation and Virgin Birth; the truthfulness of all His utterances; the all-sufficiency of His atoning Death; His corporeal Resurrection, Ascension, and Coming Again.

3. Belief that the Canonical Books of the Old and New Testament are wholly trustworthy, historically as well as in matters of faith and doctrine; that such Scripture is the unerring Revelation of God, the one Rule of Faith, and the final Court of Appeal.

4. Belief that we are by nature dead in trespasses and sins; that we are called according to God's purpose by His Spirit working in us; that through Grace we obey the call; that by faith only, on account of the finished work of our Lord Jesus Christ, we are justified freely; that we become the sons of God by adoption, to be transformed into His image, to walk in good works, and at length to attain to everlasting felicity.

5. Belief that the death of our Lord Jesus Christ was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"; that His sacrifice once for all offered and accepted, can never again be repeated or re-presented; and that "there is none other satisfaction for sin, but that alone".

6. Belief that the Lord Jesus Christ is the only Priest and Mediator between God and man, and that the direct access of the soul to God is through His precious Blood without the intervention of any sacrificial priesthood.

7. Belief that the theories of Sacerdotalism concerning the mechanical conveyance of grace in Baptism, Confirmation, the Supper of the Lord, and Ordination, whether these be professed in doctrine or implied in ritual, are "grounded upon no warranty of Scripture, but, rather, are repugnant to the Word of God".

8. Belief that a sacrificial priesthood has no place in the Ministry of the Church of Christ, but that such Ministry is for preaching, teaching, pastoral oversight and administration.

9. Belief that there is a distinction between the various visible Churches of Christendom and the one mystical Church of God which consists of all who are born again of the Spirit of God.

10. Belief that the child of God is called to a life-long witness to the Lord Jesus Christ and to a humble following of Him in daily life.

APPENDIX B

THE CONSTITUTION OF THE BIBLE CHURCHMEN'S MISSIONARY SOCIETY

(As adopted at the first Annual Business Meeting, April 30, 1923)

1. The Society shall be designated—"The Bible Churchmen's Missionary Society."

2. The object of the Society shall be to fulfil our Lord's command, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

3. No one shall be elected to bear office in the Society who is not a member of the Church of England or of a Church in communion therewith, and who does not accept and sign the Basis.

4. Annual Subscribers of one guinea and upwards, or if Clergymen half-a-guinea, and Collectors of five pounds and

upwards, shall be Members of the Society, and, having signed the Basis, shall form the General Committee during the continuance of such subscriptions, or collections, and of adherence to the Basis. Such General Committee to meet twice a year, at least.

5. An annual meeting of the Members of the Society shall be held, when the proceedings of the previous year shall be reported, the accounts presented, and the Honorary Officers and Executive Committee elected.

6. The Executive Committee shall consist of the Honorary Officers, and of not fewer than 30 and not more than 60 Members, of whom each Provincial Council shall have a right to nominate three whose names shall be submitted to the Annual Meeting for election as the nominees of the respective Councils.

7. The Executive Committee shall usually meet at least once in each month, 7 constituting a quorum exclusive of officials, and it shall appoint such Sub-committees as may be deemed necessary.

8. The Accounts shall be audited annually by a professional Auditor.

9. A special general meeting of the members of the Society, at which not fewer than 30 shall constitute a quorum, shall be called at any time at the requisition of the Executive Committee, or of 24 members of the Society by letter addressed to the Secretaries specifying the object of the meeting. Ten days' notice shall be given in three public newspapers of any such intended meeting, and of the purpose for which it is called; such notice to be deemed sufficient publicity.

10. While the doctrinal position of the Society as set forth in the Basis shall remain fundamentally the same, the rules of the Constitution may be repealed and new ones adopted at the Annual Meeting (due notice of the proposed alteration being given) or at a special meeting called for that purpose. And the General Committee may from time to time frame Bye-laws for the regulation of its proceedings. No alteration shall be made without a two-thirds majority of those present and voting.

11. The Society deprecates the use of worldly methods for raising funds and shall not knowingly incur debt.

APPENDIX C

THE CONSTITUTION OF THE
BIBLE CHURCHMEN'S MISSIONARY SOCIETY

(As revised at the Special Business Meeting, September 16, 1946)

1. NAME

The Society shall be called "The Bible Churchmen's Missionary Society".

2. OBJECT

The object of the Society shall be to preach the Gospel to every creature in fulfilment of our Lord's command, it being clearly understood that such preaching is the primary function of missionary enterprise, taking precedence over medical and other auxiliary ministries.

3. CHARACTER

The Society stresses the great scriptural and evangelical truths emphasized by the Reformers and by the historic Evangelical Movement in the Church of England, in accordance with the Basis of the Society.

4. CONDITIONS OF HOLDING OFFICE

All who bear office in the Society, whether elected or appointed, and members of the teaching staffs of its training colleges and on the Councils of the same, shall be confirmed members of the Church of England, or of a Church in communion therewith, and shall each year sign their acceptance of the Basis of the Society.

5. MEMBERSHIP

Those who sign the Basis, and are annual subscribers of one pound and upwards, or if clergymen ten shillings, and collectors of five pounds and upwards, together with all serving

missionaries of the Society, shall be members of the Society and shall constitute the General Committee during the continuance of adherence to the Basis, and such subscriptions or collections.

6. ANNUAL MEETING OF MEMBERS

An annual meeting of the members of the Society shall be held, at which not fewer than fifty present and voting shall constitute a quorum, when a report of the year's work shall be laid before the meeting, the accounts presented, and after the signing of the Basis by those present and voting, the Honorary Officers and Executive Committee shall be elected, and any other business discussed of which ten days' notice in writing has been given to the General Secretary, provided always that any member may, with the consent of the meeting, make recommendations for the consideration of the Executive Committee. The order in which the above items shall be presented to the meeting shall be determined by the Chairman, subject to the decision of the meeting.

7. CONSTITUTION OF THE EXECUTIVE COMMITTEE

The Executive Committee shall consist of the Honorary Officers and not more than sixty other Members. This number shall include three representatives appointed by each duly constituted Provincial Council. No Provincial Council shall come into existence without the consent of the General Committee. At least twenty-five per cent. of the total membership shall be lay and at least twenty-five per cent. clerical, provided that a sufficient number be nominated.

8. ELECTIONS TO THE EXECUTIVE

Written nominations for elections to the Executive Committee (including Honorary Officers) must reach the General Secretary six weeks before the date of the Annual Meeting, and must be accompanied by the written consent of the nominee, and except for retiring members, supported by five members of the General Committee. If more than the required number be nominated, elections shall be by ballot.

9. MEETINGS OF THE EXECUTIVE

The Executive Committee shall normally meet monthly, and ten members, exclusive of officials, shall constitute a quorum.

10. FUNCTIONS OF THE EXECUTIVE

The Executive Committee shall be answerable to the General Committee for the conduct of the work of the Society. It shall appoint such sub-committees as may be deemed necessary. It shall make all salaried appointments, including that of the General Secretary, who shall be the chief executive officer, and shall be ex-officio a voting member of all Committees, Councils and Trusts.

11. EXTRAORDINARY GENERAL MEETINGS

A Special General Meeting of the members of the Society, at which not fewer than 30 shall constitute a quorum, shall be called at any time at the request of the Executive Committee or of 24 members of the Society by letter addressed to the General Secretary, specifying the object of the meeting. Six weeks' notice shall be given in the religious press of any such intended meeting, and of the purpose for which it is called, such notice to be deemed sufficient publicity.

12. ALTERATIONS TO THE CONSTITUTION

While the doctrinal position of the Society as set forth in the Basis shall remain fundamentally the same, the rules of the Constitution may be repealed and new ones adopted at the Annual Meeting (six weeks' notice of the proposed alteration being given) or at a special meeting called for that purpose. No alteration shall be made without a two-thirds majority of those present and voting.

13. STATEMENT OF ACCOUNTS

The Accounts shall be audited annually by a qualified accountant and published.

14. METHODS OF RAISING FUNDS

The Society trusts the faithfulness of God. It deprecates the use of worldly methods for raising funds and shall not knowingly incur debt.

APPENDIX D

THE ROLL OF ALL MISSIONARIES, 1922-47

NOTE.—No name appears in more than one list; when, therefore, a missionary was transferred from one field to another, the name will be found in the list for the country to which he removed, but mention is made of previous service in another B.C.M.S. field.

An asterisk denotes a serving missionary of the B.C.M.S. on October 1, 1947.

CANADA (1923)

- ARCHDEACON J. A. MACKAY, 1923.
(died in Canada, November 1923).
*ARCHDEACON W. E. J. PAUL, 1923-
*MRS. W. E. J. PAUL, 1927-
*THE REV. L. GARRETT, 1923-
MRS. L. GARRETT, 1923-31
(died in Canada, July 1931)
ARCHDEACON R. FARIES, 1923-30
MRS. FARIES, 1924-30
CANON ALBERT FRASER, 1923-30
THE REV. M. SANDERSON, 1923-8
THE REV. G. W. FISHER, 1923-6
THE REV. W. T. SHEASBY, 1923-6
CANON E. AHENAKEW, 1924-9
THE REV. R. B. HORSEFIELD, 1925
-31
MRS. R. B. HORSEFIELD, 1925-31
THE REV. H. HIVES, 1925-8

THE ARCTIC (1925)

- THE REV. F. H. GIBBS, 1925-9
THE REV. C. H. JENKINS, 1925-7
*THE REV. H. A. TURNER, 1928-
*MRS. H. A. TURNER, 1932-
*CANON J. H. TURNER, 1929-
*MRS. J. H. TURNER, 1944-
THE REV. H. N. DUNCAN, 1929-34
THE REV. A. C. HERBERT, 1930-46
MRS. A. C. HERBERT, 1934-46
THE REV. M. FLINT, 1936-41
*THE REV. T. DAULBY, 1942-

WEST CHINA (1923)

- DR. E. M. CHIDSON, 1923-6
MR. R. CORDNER, 1924-30
MRS. R. CORDNER, 1924-9
THE REV. G. R. WOODHAMS, 1924-8

- MRS. G. R. WOODHAMS, 1925-8
MR. H. CORDLE, 1935-9
*THE REV. E. B. DAVIS, 1936-
*MRS. E. B. DAVIS, 1938-
ARCHDEACON G. T. DENHAM, 1936
-41
MRS. G. T. DENHAM, 1936-41
*THE REV. R. J. MULRENAN, 1938-
*MRS. R. J. MULRENAN, 1939-
(South China, 1933-9)
*DR. G. A. ARMSTRONG, 1938-
*MRS. G. A. ARMSTRONG, 1938-

SOUTH CHINA (1924)

- MISS ELIZABETH LUCAS, 1924-33
DR. H. LECHMERE CLIFT, 1924-30
MRS. H. LECHMERE CLIFT, 1924-30
DR. KATE MCBURNEY, 1924-6
*MISS LUCY M. BAIRD, 1925-
DR. CANNON, 1925-6
MRS. CANNON, 1925-6
MISS EDITH LOUDWELL, 1926-39
MISS RUTH FIELD, 1926-38
MISS JANET M. SCOTT, 1928-31
*THE REV. W. STOTT, 1929-
*MRS. W. STOTT, 1933-
*MISS LILIAN BARRETT, 1929-
MR. ALFRED FRYER, 1929-45
(West China, 1924-9)
MISS D. LANDON, 1929-34
DR. HUGH RICE, 1929-32
(Persia, 1927-9)
*THE REV. H. OSBORNE, 1931-
(Persia, 1931)
THE REV. G. HOOK, 1931-40
MRS. G. HOOK, 1933-40
MISS B. LOMAS, 1931-6
MISS M. DIBDEN, 1931-4
THE REV. W. MOLYNEUX, 1932-9
MRS. W. MOLYNEUX, 1929-39
MISS NORAH BROMLEY, 1933-5
(now Mrs. H. Braga)

SOUTH CHINA—*contd.*

- THE REV. R. B. MILES, 1934-6
(died in England, February 1938)
*THE REV. O. PESKETT, 1934-
*DR. FREDA PESKETT, 1935-
*THE REV. A. E. CHARMAN, 1934-
*MRS. A. E. CHARMAN, 1947-
THE REV. H. HUNTER, 1934-8
*DR. JOHN G. WEBB, 1937-
*MRS. BERYL WEBB, 1946-
*MISS IRIS CRITCHELL, 1937-
THE REV. V. DIXON, 1938-44
(East Africa, 1937-8)
MRS. V. DIXON, 1938-42
MRS. D. M. WEBB, 1938-42
MISS S. BIRCHALL, 1938-41

INDIA (Central Provinces—1923)

- THE REV. DR. F. E. KEAY, 1923-8
MRS. F. E. KEAY, 1923-8
*THE REV. H. WELCH, 1924-
*MRS. H. WELCH, 1924-
MR. W. H. FOALE, 1924-6
MRS. W. H. FOALE, 1924-6
MISS ESTHER HUGHES, 1924-6
*MISS GLADYS SIMM, 1926-
THE REV. H. GIBSON, 1926-37
MRS. H. GIBSON, 1926-37
MISS GLADYS RICH, 1926-37
MISS DOROTHY F. SHEPPARD, 1926-8
MISS MARIE ANDERSON, 1927-36
MISS ELEANOR EDE, 1927-34
THE REV. S. WHEELER, 1927-33
MRS. S. WHEELER, 1928-33
MISS KATHLEEN WARD, 1927-32
*MISS F. MARY ROGERS, 1928-
MISS EDITH ABBOTT, 1928-35
MISS MARY EDMEDS, 1928-34
*MISS HOPE MCREDDY, 1929-
MISS DOROTHY LEADER, 1930-
MISS GEORGINA VERRALL, 1931-44
(now Mrs. Sewell)
THE REV. G. MALCOLM, 1932-9
(Persia, 1929-32)
MRS. G. MALCOLM, 1932-9
(Persia, 1929-32)
MR. GORDON KELLETT, 1933-4
*MISS WINIFRED DEAN, 1934-
(U.P., India, 1928-34)
*THE REV. R. H. HASTE, 1936-
(U.P., India, 1928-36)
*MRS. R. H. HASTE, 1936-
(U.P., India, 1931-6)
*MISS W. M. GOODE, 1936-
MISS ELSIE HEAD, 1936-41
(Now Mrs. Carter)
THE REV. C. THOMSON, 1938-43

INDIA (United Provinces—1925)

- MISS J. D. KNIGHT, 1947-
THE REV. E. MORRIS JONES, 1924-8
(C.P., India, 1928)
MRS. E. MORRIS JONES, 1924-8
(C.P., India, 1928)
*MISS EDITH MASON, 1925-
MISS M. BUTCHER, 1925-45
(C.P., India, 1924-5)
MISS A. M. CLARKE, 1925-9
(C.P., India, 1924-5)
MISS D. F. GOODWIN, 1925-6
(C.P., India, 1924-5)
THE REV. DR. CHARLES NEILL,
1926-31
MRS. CHARLES NEILL, L.R.C.P.,
1926-31
MISS MARJORIE P. NEILL, 1927-9
(died at Mirzapur, May 1929)
*THE REV. S. R. BURGOWNE, 1927-
*MRS. S. R. BURGOWNE, 1931-
*MISS DOROTHY BOWERMAN, 1927-
*MISS GWLADYS KNIGHT, 1927-
THE REV. F. G. JARVIS, 1927-38
MRS. F. G. JARVIS, 1936-8
*DR. NEVILLE EVERARD, 1928-
*MISS DOROTHY ATKINS, 1928-
*MISS HILDA BROWN, 1928-
MISS MARGARET E. HALL, 1928-47
MISS ETHEL TONGUE, 1928-42
MISS A. WINIFRED DUNCAN, 1928
-33
MISS BEATRICE RUSSELL, 1929-35
MISS MARY HERSEE, 1929-32
(now Mrs. J. T. Thorne)
MISS WINIFRED HEATH, 1929-32
MISS ISABEL NEILL, 1929-31
*MISS BEATRICE DACAN, 1930-
*MISS EDITH SMYTH-TYRRELL, 1930-
DR. A. E. FRASER-SMITH, 1930-46
MRS. A. E. FRASER-SMITH, 1930-46
THE REV. H. E. WALLACE, 1930-40
(Organizing Secretary, B.C.M.S.,
1945-)
MRS. H. E. WALLACE, 1930-40
*MISS MIRIAM ROGERS, 1931-
MISS GRACE HOOTON, 1932-5
(died in Quetta earthquake, India,
May 1935)
MISS IRIS CORNHILL, 1932-7
THE REV. J. E. GARROOD, 1933-9
MRS. J. E. GARROOD, 1935-9
*MISS MARGARET BEESTON, 1934-
(C.P., India, 1930-4)
DR. RONALD CARPENTER, 1934-9
MRS. RONALD CARPENTER, 1934-9
*MISS MARY CARPENTER, 1936-
*MISS K. N. KUTLER, 1936-
THE REV. OSMAN BRADLEY, 1936-40

INDIA—*contd.*

- MISS BETTY FAZACKERLEY, 1936-9
(C.P., India, 1930-6; now Mrs. Pritchard)
- THE REV. A. S. NEECH, 1937-
 - DR. EVALYN NEECH, 1940-
 - THE REV. R. E. WILLIAMSON
1938-9
(died at Jaunpur, March 1939)
 - MISS PHYLLIS SWAFFIELD, 1940-3
(now Mrs. Bell)
 - THE REV. R. P. HARLAND, 1944-
 - DR. GRACE HARLAND, 1944-

UPPER BURMA (1924)
(with RANGOON and SHAN STATES)

- THE REV. A. T. HOUGHTON, 1924-44
(General Secretary, B.C.M.S., 1945-)
- MRS. A. T. HOUGHTON, 1924-44
- MISS E. M. HOUGHTON, 1924-6
- THE REV. W. CRITTELL, 1925-
 - MRS. W. CRITTELL, 1925-
 - MISS M. E. F. STILEMAN, 1926-
 - THE REV. A. E. RUSHTON, 1926-45
 - MRS. A. E. RUSHTON, 1926-45
 - MISS D. HARRIS, 1926-42
(now Mrs. Reed)
 - THE REV. T. E. FOWLER, 1926-33
 - MRS. T. E. FOWLER, 1928-33
 - MISS D. M. PARKER, 1927-35
(died in Burma, June 1935)
 - THE REV. H. KITCHEN, 1927-39
 - MRS. H. KITCHEN, 1927-39
 - MISS V. FALCONER, 1927-37
 - MISS C. E. COUSINS, 1927-8
 - MISS A. SHARPE, 1928-30
(died in Burma, September 1930)
 - MRS. LILIAN COOKE, 1928-
 - MR. F. J. STILEMAN, 1928-40
 - MRS. F. J. STILEMAN, 1935-40
 - MISS MARY MITCHELL, 1929-
 - MISS DOROTHY BOND, 1929-45
(now Mrs. A. S. Shamash)
 - THE REV. G. CROUCH, 1929-36
 - MRS. G. CROUCH, 1931-6
 - DR. S. F. RUSSELL, 1930-47
 - MRS. RUSSELL, 1930-2
(died in Burma, May 1932)
 - MRS. RUSSELL (*née* SELWYN), 1931-47
 - Lt.-Col. S. H. MIDDLETON-WEST,
1930-41, 46-
 - MRS. S. H. MIDDLETON-WEST, 1939-
41, 46-
 - MR. H. W. GREEN, 1930-5
 - MRS. H. W. GREEN, 1930-5
 - MISS V. F. WINN, 1931-46

- MISS J. MARSHALL, 1931-9
- MISS MCCONNELL, 1931-4
(now Mrs. Hampton)
- MISS G. D. KILLICK, 1932-
 - MISS K. MCKELLEN, 1932-
(H.Q. Staff, London, 1945-)
 - THE REV. R. A. MURRAY, 1932-41
 - MRS. R. A. MURRAY, 1933-41
 - THE REV. R. S. S. WATERSON, 1932-4
 - MISS R. GREENWOOD, 1933-40
(died in Burma, January 1940)
 - MISS N. SANDLES, 1933-
 - MISS R. H. STURMAN, 1933-
MISS M. CUTLER, 1934-41
(died in Burma, August 1941)
 - DR. W. B. JOHNSTON, 1935-
 - MRS. W. B. JOHNSTON, 1932-
 - MISS D. BRIERLEY, 1935-
THE REV. C. M. JOHNSTON, 1935-46
 - MISS D. HAND, 1936-
 - MISS W. LEMON, 1936-
 - MISS A. WEBB, 1937-
THE REV. E. DARLINGTON, 1937-42
 - MRS. E. DARLINGTON, 1933-42
 - THE REV. S. W. SHORT, 1939-
(Arakan, 1937-9)
 - MRS. S. W. SHORT, 1936-
 - DR. T. GURNEY, 1939-46
(Ethiopia, 1935-6)
 - MRS. T. GURNEY, 1939-46
(Ethiopia, 1935-6)
 - THE REV. D. DARLINGTON, 1939-42
 - THE REV. E. PEARSON, 1941-2
 - THE REV. D. H. R. DANSEY, 1947-

ARAKAN (Burma—1931)

- THE REV. H. HACKING, 1930-7
(Upper Burma, 1927-30; Home Secretary, B.C.M.S., 1946-)
- MRS. H. HACKING, 1930-7
(Upper Burma, 1928-30)
- THE REV. W. S. JARROLD, 1931-
 - MRS. W. S. JARROLD, 1941-
 - THE REV. E. W. FRANCIS, 1932-
 - MRS. E. W. FRANCIS, 1938-
 - THE REV. S. T. CRADDOCK, 1932-4
 - THE REV. W. B. MOFFET, 1933-42
 - MRS. W. B. MOFFET, 1933-42
 - THE REV. A. M. TAYLOR, 1935-47
 - MRS. A. M. TAYLOR, 1941-7
(Upper Burma, 1937-41)
 - MISS A. GULLIVER, 1937-
(Upper Burma, 1933-7)
 - THE REV. W. MAGGS, 1937-42
(Organizing Secretary, B.C.M.S., 1946-)
 - THE REV. G. MOLYNEAUX, 1938-

ARAKAN—*contd.*

- *MRS. G. MOLYNEUX, 1946-
- *MISS A. EMMINS, 1940-

PERSIA (1925)

- THE REV. HENRY WARD, 1925-31
- MRS. HENRY WARD, 1925-31
- MR. WILLIAM WARD, 1927-9
- MISS MARY JACOBS, 1927-9
(now Mrs. Stone)
- THE REV. F. G. BRENCHLEY, 1928-32
- MRS. F. G. BRENCHLEY, 1927-32
- *DR. P. A. SATRAALKER, 1929-
- *MRS. S. SATRAALKER, 1929-
(six others transferred elsewhere)

EAST AFRICA (1929)

- THE REV. H. P. WILKES, 1929-32
- MR. STANLEY METTERS, 1929-34
- MR. CHARLES SCUDDER, 1930-41
(died in Africa, October 1941)
- *MRS. C. SCUDDER, 1932-
- *THE REV. E. WEBSTER, 1930-
- *MRS. E. WEBSTER, 1937-
- *THE REV. L. TOTTY, 1930-
- *MRS. L. TOTTY, 1932-
- THE REV. W. OWEN, 1930-6
- MRS. W. OWEN, 1935-6
- MR. CYRIL PUNT, 1930-1
- MR. STANLEY W. HOUSDEN, 1931
-47
(West China, 1925-30)
- MRS. S. W. HOUSDEN, 1931-47
(South China, 1925-7; West
China, 1927-30)
- MR. ALFRED HAYLETT, 1931-8
- MRS. A. HAYLETT, 1931-2
(died in East Africa, June 1932)
- MR. ALFRED FRIPP, 1931-6
- MRS. A. FRIPP, 1931-6
- *THE REV. R. CLARK, 1932-
- *MRS. R. CLARK, 1933-
(Persia, 1931-2)
- *MISS J. BRYDEN, 1932-
- *MISS R. GRINDLEY, 1932-
- *MR. W. LANE, 1933-
- *MRS. W. LANE, 1932-
- THE REV. E. P. C. PATERSON, 1934
-40
- MRS. E. P. C. PATERSON, 1938-40
- *THE REV. R. HACKING, 1935-
- *MRS. R. HACKING, 1935-

- THE REV. G. HARRISON, 1935-9
- MRS. G. HARRISON, 1936-9
- THE REV. C. A. B. WILLIAMS, 1935-8
- *THE REV. C. RICHMOND, 1936-
- *MRS. C. RICHMOND, 1944-
- *MISS E. HOLLINSHEAD, 1936-
- *MISS E. WEBSTER, 1936-
- MR. JACK SOWERBY, 1936-7
(Ethiopia, 1934-6)
- MRS. J. SOWERBY, 1936-7
(Ethiopia, 1934-6)
- THE REV. A. O. BRAND, 1936-40
- *MR. ALAN MITCHELL, 1937-
- *MRS. A. MITCHELL, 1941-
(U.P., India, 1937-41)
- *DR. R. BUNNY, 1939-
- *MRS. MARY BUNNY, 1939-

MOROCCO (1930)

- ARCHDEACON C. HYDE HILLS, 1930-1
(died in Morocco, April 1931)
- *MRS. HYDE HILLS, 1930-
- *MISS W. A. MILLWARD, 1930-
- MISS D. BYRNELL, 1930-8
- MISS INEZ GENTLES, 1930-3
- MISS G. WOODHOUSE, 1931-40
(died in 1942)
- *BISHOP G. F. B. MORRIS, 1932-
- *MISS C. RICE, 1934-
(Persia, 1930-2)
- *THE REV. C. GREEN, 1934-
- *THE REV. P. MELDRUM, 1934-
- *MRS. P. MELDRUM, 1936-
- MISS MARY BARBER, 1935-46
- MISS K. O'CONNELL, 1935-46
- BISHOP G. W. WRIGHT, 1936-42
- *MISS D. RAPSON, 1936-
- MISS S. EVELYN, 1936-9
- MISS P. SNELL, 1936
- THE REV. R. KINGSTON, 1937-43
- MRS. R. KINGSTON, 1938-43
- THE REV. A. HOOPER, 1938-41
- MRS. A. HOOPER, 1938-41
- THE REV. K. V. ENSOR, 1938-9
(Algeria)
- MRS. K. V. ENSOR, 1938-9
(Algeria)
- THE REV. H. SMART, 1939-47
- MRS. H. SMART, 1942-7
- *MISS K. RICHMOND, 1944-
- *MISS M. SWAN, 1944-
- *THE REV. J. E. SEDDON, 1945-
- *MRS. J. E. SEDDON, 1945-
- *MISS R. FINCHETT, 1946-
- *MISS M. SHAW, 1946-
- *MISS L. G. ROKEBY-ROBINSON, 1947-

ETHIOPIA (1933)

- MR. ALFRED B. BUXTON, 1934-6
(East Africa, 1930-3; died in
England, October 1940)
- MRS. A. B. BUXTON, 1934-6
- MR. WYNNE GREY, 1934-8
(died in Aden, March 1943)
- *MR. DAVID STOKES, 1934-
- *MRS. D. STOKES, 1944-
- MR. COLIN MACKENZIE, 1934-7
(East Africa, 1933-4)
- *MRS. MOLLY MACKENZIE, 1934-
- *MISS DORIS BENSON, 1934-8, 1943-
(Morocco, 1938-43)
- DR. L. GURNEY, 1934-46
- MR. C. DAWKINS, 1934-7
- MR. FRED SCHMIDT, 1934-7
- THE REV. D. O'HANLON, 1934-6
- DR. K. BUXTON, 1935-6
- MRS. K. BUXTON, 1935-6
- *MISS F. G. PIPPETT, 1937-
- *THE REV. A. E. S. HURD, 1945-
- *MISS K. M. EDDLESTON, 1945-
- *MISS P. V. STILL, 1945-

APPENDIX E

SUMMARY OF TOTAL INCOME AND EXPENDITURE
RECEIVED DURING THE FIRST 24 YEARS

Year	RECEIVED DIRECT FROM		RECEIVED FROM Parochial Auxiliaries	TOTAL RECEIPTS	EX- PENDITURE
	Subscriptions and Donations	Legacies Interest, etc.			
1923	£34,815	£2,245	£12,170	£49,230	£5,571
1924	11,523	3,175	14,713	29,411	13,246
1925	10,362	3,978	20,964	35,304	22,061
1926	14,101	5,724	18,650	38,475	20,720
1927	14,293	6,054	21,482	41,829	30,573
1928	15,904	6,809	21,554	44,267	33,632
1929	17,868	7,679	23,115	48,662	42,223
1930	19,933	10,771	22,365	53,069	54,987
1931	19,521	16,526	21,192	57,239	52,239
1932	11,940	16,496	19,306	47,742	55,997
1933	13,024	16,357	21,129	50,510	47,119
1934	18,648	15,482	21,324	55,454	53,972
1935	21,717	14,166	22,322	58,205	62,734
1936	14,529	25,123	20,057	59,709	64,095
1937	11,503	11,719	21,224	44,446	61,243
1938	13,618	10,404	21,606	45,628	55,237
1939	11,021	11,245	19,974	42,240	48,513
1940	17,764	9,723	19,006	46,493	43,186
1941	9,514	27,605	20,165	57,284	38,049
1942	9,985	15,018	22,227	47,230	37,744
1943	8,699	15,000	26,339	50,038	42,672
1944	7,387	11,500	26,915	45,802	45,821
1945	7,240	15,425	29,093	51,758	48,393
1946	6,950	23,668	28,669	63,683	70,385
	£341,859	£306,288	£515,561	£1,163,708	£1,050,412

NOTE.—The income and expenditure for the twenty-fifth year cannot be stated as the financial year does not end until December 31, two months after the close of the actual twenty-five years of the Society's existence.

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