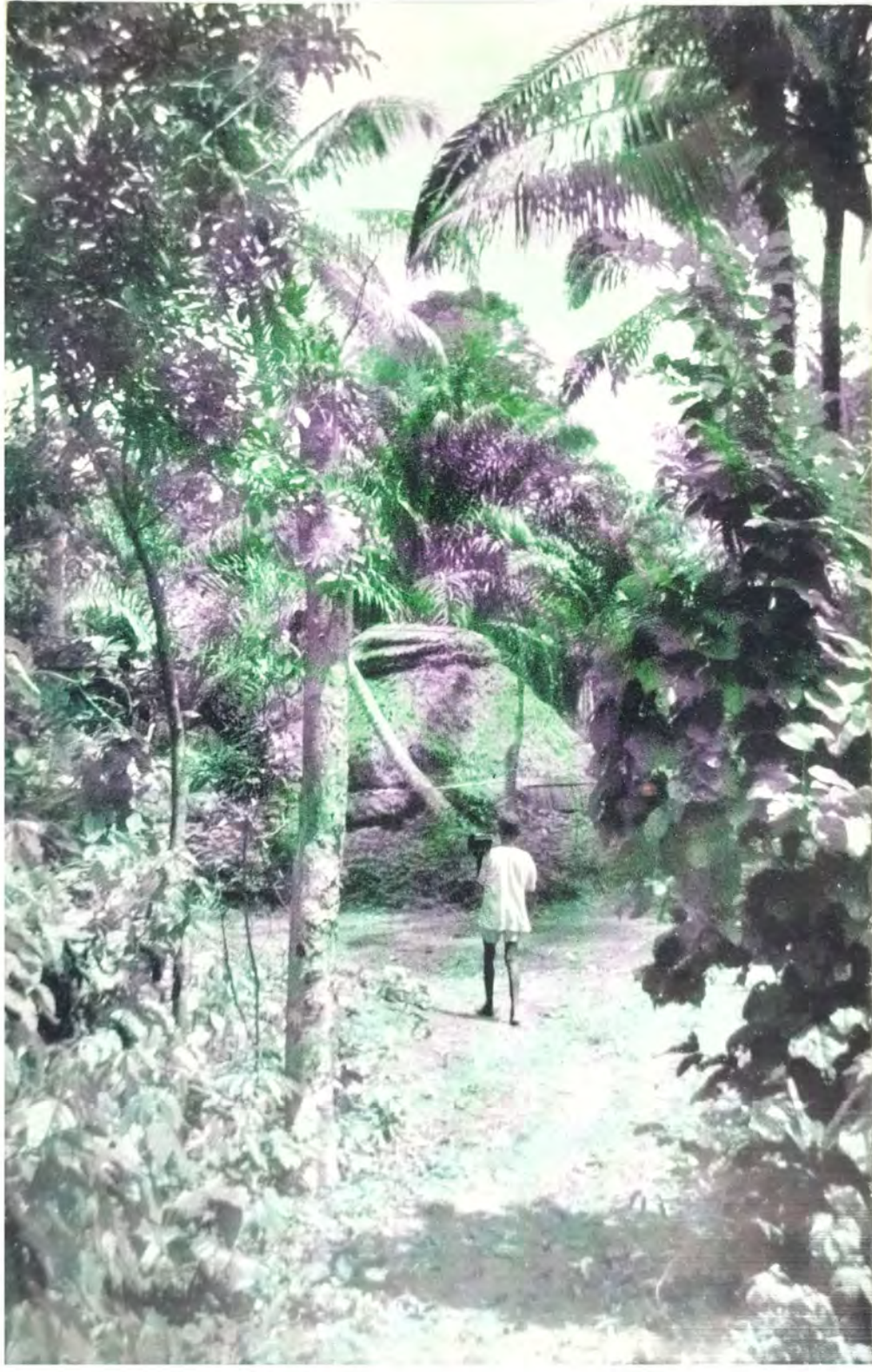




THE TRIUMPHS OF HIS GRACE

*The Story of the 160th Year
of the*

BAPTIST MISSIONARY SOCIETY



THE TRIUMPHS OF HIS GRACE

THE STORY OF THE ONE HUNDRED
AND SIXTIETH YEAR OF THE
BAPTIST MISSIONARY SOCIETY

1951 — 1952

BAPTIST MISSIONARY SOCIETY
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P R E F A C E

THIS Popular Report does not pretend to be a complete record of the work of the past year. Adequately to present all that has been attempted and accomplished would require a volume many times the size of this one. It is hoped, however, that enough has been written to show the triumphs of grace in distant places among peoples of many sorts and tongues, and to prove the saving and transforming power of the Gospel of grace in a riven and distracted world. The author trusts that he has not wandered far from the chosen theme, and that this record will awaken thanksgiving in his readers and in our churches as their members hear and read the story. For its purpose is to lead all who receive it to ponder and proclaim what it contains so that the life of our churches and their organisations may be enriched, and that the work of our Society may be enlarged in order that others in our mission areas and beyond them may be granted the opportunity to hear and taste "the riches of His grace."

H. L. HEMMENS

April, 1952

THE TRIUMPHS OF HIS GRACE

PROLOGUE

I

GRACE is a characteristic word of the Gospel. It is more, for it embodies the very essence of the Evangel. It has found expression throughout the ages in God's dealings with men and in His provision for them. Old Testament writers refer again and again to the loving-kindness of God, to His forbearance and forgiveness, to His provision and protection, to His longing and love. In the New Testament the grace of God is shown in an almost bewildering variety of ways and conditions. It is seen in His unremitting quest for men and, chiefly, in His initiative in sending Jesus to live, to die and to rise again that the chains of our sin might be broken and that we might become new men in Him, so that "where sin abounded, grace doth much more abound."

Grace is God's love in action. It is supremely manifested in the gift of salvation, unmerited and free. God is magnified as men grasp the amazing wonder of it, and as through the indwelling of the Holy Spirit there grows in them those qualities which find expression in beauty and nobility of character and exhibit that cluster of gifts known as the fruit of the Spirit which are described in the Epistle to the Galatians.

Grace is seen supremely in Jesus who exchanged the wealth of heaven for the poverty of earth so that sinful men might know the riches of new life. He demonstrated it by His assumption of the limitations and responsibilities of

human nature. He showed it in deed and speech so that listeners marvelled at His power and at the words that fell from His lips. He expressed it in His human relationships which included those with people of questionable character, with the result that the fallen and broken were raised to a new stature of manhood and womanhood as they realised that they were the sons and daughters of God. Above all, He made it evident when on the Cross He bore away the sin of the world, and by His resurrection when He conquered death and became the first-fruits of an uncountable multitude who are the trophies of that same grace.

II

KNOWLEDGE of the Gospel of grace soon spread and showed its power to transform all sorts and conditions of people. Through its operation the Jew found liberty from a legalistic faith and admission to a new fellowship. The Gentile experienced an unequalled power which overcame the thralldom of paganism and introduced him to a hitherto unimagined way of life. The new convert entered a community where grace overcame barriers between Jew and Gentile, Greek and barbarian, bond and free, and where Christ was all in all. The individual churches which sprang up became united into one body in which the strong helped the weak, the rich aided the poor, and those of high estate cared for those of low degree. Through its working evil thoughts, beliefs and practices were uprooted, and purity and strength of life took their place. In centres of worldliness and iniquity like Corinth the Church, with its many faults, found itself enriched by grace in witness, knowledge and growth of character. Something had indeed appeared in the world which changed sinners into saints and introduced a new power into society.

For these people, redeemed by grace, could not keep to themselves the good news of what God had done for them. As they grew increasingly conscious of what their fellows

were missing they realised that what God was giving them day by day was also available for all. So, not only the apostles, but the rank and file, testified by the finer quality of their lives and by their conversation that inexhaustible resources were at the disposal of every man. True, many suffered for their faith, but they learnt by grace to rejoice in tribulation. They were scattered abroad only to proclaim the good news wherever they found themselves. In home and on the highway, in market place and forum, on land and at sea, by speech and life, witness was borne by converts to the redeeming, sustaining work of grace. They became stewards of the manifold grace of God and as stewards they were faithful to their trust.

III

THAT gift was manifest in the ever-increasing range of the Church's witness. Intense nationalism was broken down. Political barriers became of no account. Thus Philip entered Samaria to find abundant evidence of divine grace in a ready acceptance of the message and, later, in the swift response of the black high-ranking official from Ethiopia. Grace expressed itself in the church at Antioch when Paul and Barnabas were commissioned to the first of their missionary journeys, and when the ambassadors returned from their first tour its members praised God for the triumphs of grace which they reported, as also did the conservative church in Jerusalem when tidings reached it that the door of faith had been opened to the Gentiles. And Paul, who knew more about the grace of God than any other, was ever pressing towards the distant horizons that he might share his most precious possession with whoever would receive it. Thus in turn, Asia Minor, Greece, Rome and the islands of the sea, as well as other lands to the south, east and west, soon included colonies of those who bore witness to the saving grace and keeping power of Christ.

It has been the same throughout the centuries. Mixed

motives may sometimes have been present in some of the missionary movements of the Church, but the power that bore men from home and comfort to face the hazards of life in unknown lands, among strange peoples, and kept them there for the length of their lives, was a sense of their indebtedness to the grace of God and of their appreciation of their obligation to Him and to the peoples among whom they were called to live and labour. This is true of missionaries of the early centuries, the Middle Ages and recent times.

IV

IT is also emphatically true of the men who were the founders and pioneers of the B.M.S. What grace from on high Carey needed to voice, against indifference and opposition, his plea for those in distant lands who were living without knowledge of his Lord! How great were the supplies he required and received to undertake and carry through his amazing achievements during his forty-one unbroken years in India! The handfuls of pioneers who in their turn entered Ceylon, the islands of the West Indies, Cameroons, China, Congo, Brittany, Italy and other lands did so because they claimed and obtained the riches of the grace of Christ. And in due time, though often they had long to wait, they saw to their joy, signs of the indwelling and working of that same grace in the life of one convert after another until the harvest appeared in abundance and strength.

Throughout our history as a Society eager and equipped young men and women, themselves fresh evidences of the grace of Christ, have followed in the footsteps of the pioneers and have advanced into hitherto unclaimed territory to share their treasure with peoples widely different from themselves, yet one with them in their fundamental needs. Their successors are doing so to-day. This report aims to record the triumphs of the past year during which, amid unprecedented conditions and uncertainties, the Gospel of

redeeming grace has been preached in season and out of season, trophies have been won, converts have been built up in the faith, the Church has been established, the ministry of healing has been exercised, the Bible has been translated and published and the Kingdom has been extended.

V

IN that ministry the churches at home have shared and thereby have manifested the grace of God. For it is in response to the measure of that grace in our hearts that the dire need of people in distant lands has awakened our concern and called out our prayers and gifts. And it is by that grace alone that this service can be maintained and increased until men everywhere hear of and accept the gift of God in Jesus Christ.

INDIA

I

DR. HENDRIK KRAEMER, who has recently visited South-East Asia, says in the *Ecumenical Review* for January, 1952, "After a few hours in India, you sense an atmosphere of disunity and confusion." The high hopes that all would be well which attended India's attainment of independence in 1947 have given place to a degree of disillusionment and disappointment. The people in many parts are suffering from drought, famine and flood, and millions are still living on or near the starvation line. The recent elections to Congress, with their 170,000,000 voters, were described by *The Times* as "the greatest experiment in democracy that the world has ever seen." The surface of India's life is seething as a result of the permeation of western conceptions of life and thought into India's age-long ideas and convictions. On the other hand, according to a Japanese writer, there is that in the life and thought of India and, indeed, of South-East Asia as a whole, which is changeless, and the minds of far-seeing men are exercised to discover ways in which the new and the old can coalesce. India cannot go back and the question is how and in what direction shall its peoples go forward?

India's peoples, in common with those of every land, have a right to know of the grace of God as it is revealed in Jesus. It was in recognition of that right that, according to legend, the Apostle Thomas took the message there in the first century of the Christian era, and that other missionaries followed him in the succeeding centuries. It was with the purpose of rescuing the people from bondage to sin and of introducing them to the liberty of the sons of God that the great missionary endeavours of the middle ages were made. The same urge inspired the small companies of continental Protestant missionaries of the eighteenth

century to set themselves to the same great task, and impelled Carey and the great succession of missionaries in the nineteenth and twentieth centuries to spread the message, to build up the Church and to establish the Kingdom.

The Church, many millions strong, is to be found in India to-day. Much has been said about the paucity of its numbers in relation to the total population, of its weakness when set against the might of Hinduism and Islam, of its lack of leaders qualified to root it in the faith and to guide it to effective evangelistic action, and of the indifference of many of its members to their duty to make an impact on daily life and current affairs. Yet the fact that the Church is there is evidence in itself of the grace of God. It includes great numbers, particularly of those from the depressed and scheduled classes, whose changed lives show the range and depth of the working of that grace. Its leaders include some who are known figures in the Christian world, whose voices are listened to with respect and whose consecration is an example. The record of the years is full of "the triumphs of His grace," and as we now come to the story of the past year in our B.M.S. areas we shall find new examples of that grace which should evoke our praise.

II

WEST BENGAL

IN addition to being the headquarters of our administration in India and Pakistan, *Calcutta* is the scene of a wide and vigorous work among peoples of many races and nationalities who form the vast population of that crowded city.

Carey Church, named in memory of its illustrious founder, is an outstanding example of the power of the grace of God to weld diverse peoples into a Christian fellowship. Last year's eleven baptisms included representatives of the Indian, Anglo-Indian, East African and European com-

munities. Evidence that the missionary spirit is alive is shown in the valediction of five members to service among other peoples—a Chinese husband and wife to work among fellow-countrymen in Singapore, an Anglo-Nepalee to service on the borders of Nepal, an Indian woman graduate to conduct evangelistic campaigns in parts of India, and a fifth to minister to lepers. And there is a prospect of other offers.

Howrah Church is set among railway operatives, and its activities include open-air preaching and Scripture selling which have produced results. Work begun at Bamun-gathi, an adjacent village, has gathered many local Christians and enquirers into a community and has aroused desires for a permanent building. Mr. Eadie, on his return from furlough, wrote, "So far as I can judge, the interest in the gospel message that we felt was growing before we left for furlough is still strong."

A summer school for young people of the three English speaking churches in Calcutta, which was held in *Bish-nupur*, proved highly successful. Many made new consecration vows and conversions were recorded. Excursions were enjoyed. On the return journey homewards to Calcutta members enthusiastically preached the gospel to people on the platforms of halting places.

Calcutta's mills include many Telugus who have come from the neighbourhood of Madras far to the south. Two Telugu Christians have carried on for some years a growing work among these people and the prospects for the future are even brighter.

Good work continues to be done in the Entally Girls' School, the United Missionary Training College at Ballygunge, and the Union Christian Training College at Berhampore.

Serampore College reports well over 500 students of whom 45 are women. While most come from West Bengal, other parts of India and Burma and Ceylon are represented. The 24 theological students represent 10 different church bodies and 12 language areas, thus demonstrating that now, as for many years, the College is seeking

to provide a trained ministry for the Church throughout India and beyond and, at the same time, through its other departments, it is aiming to equip leaders in other walks of life.

Siksha Sangha is the Indian name for the boys' school at *Bishnupur*, in which the B.M.S. unites with the London Missionary Society. Its enrolment of 562 pupils—boarders and day boys—includes 109 from Christian homes. The headmaster, the Rev. S. K. Chatterji, M.A., will retire shortly after twenty-five years' successful service. The Rev. S. C. De, B.A., B.T., L.Th., will succeed him. The year was made notable by the celebration of the Silver Jubilee in March when the foundation stones of the new chapel were laid and a visit was paid by the Governor of West Bengal. The chapel is the focus of the school life, for it is the setting for morning school prayers, the Sunday service, the staff weekly prayer meeting, the C.E. meeting and other gatherings. Quiet times are observed during the day and hostel prayer time is kept each evening. Bible teaching is given in all classes. Evening prayers are conducted daily in the village church, and a new meeting for Hindu women has made a successful beginning. The conversion and baptism of a notoriously bad character is another triumph of grace.

In no other part of our mission fields have the triumphs of grace been on a greater scale than those in the *Lushai Hills*. Sixty years ago the tribe was entirely pagan. To-day, through the work of our missionaries in the south, and those of the Welsh Calvinistic Methodist Mission in the north, 112,000 people out of a total of 126,000, or nearly 90 per cent., are returned as being within the Christian community. Then illiteracy was universal. Now, as the result of scores of village and other schools, a large proportion of the people can read and write. Then the language had not been reduced to writing. To-day, the New Testament and much of the Old has been translated, printed and circulated. Then, restless and uncurbed passions expressed themselves in raiding and plundering neighbouring tribes. To-day their successors take the





Gospel to them. Then the hills and forests echoed with the songs of war. To-day, hymns of praise to Christ are heard from this music-loving people. Then life was cheap, especially where orphaned babies were concerned. To-day, children grow up in an ordered environment which their grandparents never knew. Throughout the sweeping changes of the years the Church of the Living God has been established and it stands as a rock amid the upheavals of to-day and will continue to do so as the inevitable changes of to-morrow appear and work their will.

During last year two recently ordained pastors have been sent to Serampore College at the expense of the Church to read for the B.D. degree. Two young probationary pastors have been ordained, and two more are serving their probation, which brings the total of supported pastors to twelve.

Sunday Schools show marked progress. One hundred and fifty-four schools have 878 teachers with an enrolment of 14,117 children and an average attendance of 10,560. Of 4,478 entrants for the India Sunday School Union Examination 233 qualified for a prize. The work of Bible translation has continued steadily but the printing of several Old Testament books, kindly undertaken by the British and Foreign Bible Society, has been hindered by unexpected conditions. The Mission Press has been busily engaged in producing Christian literature. The introduction of the Christian Endeavour Movement has met with a welcome response.

Problems in regard to girls' education are exercising the minds of the missionaries. The opening of nursery schools is a new development. There are now twelve with over 500 children in attendance. Each is in the charge of an earnest Christian trained teacher, and among the many activities a daily period is allotted to religious instruction. Such schools ensure that these children are well looked after and it is hoped that this early training will lay good foundations for life. The Girls' Auxiliary has had another successful year and several new branches have been formed.

For twelve years the Lushai Church has undertaken

missionary work among the neighbouring Chakma and Tipperah people. The four evangelists supported by the Church carried through an arduous preaching tour last year in which forty villages were visited. This proved successful and the leaders returned happy in the knowledge of the results. Christians in the Tipperah tribe now number 200 and in the Chakma tribe 19.

Infiltration of Pentecostalist preachers is causing concern, but nevertheless, as the Rev. F. J. Raper writes :—

“ One feels all the time that the Church throbs with life, and while at times one is almost driven to distraction in trying to keep up with things, we would not have it otherwise. Much care and tact, along with great patience, is needed by those who would serve the Church of Christ in these hills.”

III

ORISSA

IN summarising the work in *Orissa*, which is under the Utkal Baptist Church Union, the Rev. K. F. Weller says,

“ We have had many tokens of the working of the Holy Spirit in our midst and of the power of the Gospel to meet the spiritual needs of men and women in this large district. In some directions we have seen the fulfilment of things we have prayed and worked for for many years.”

The continuing grace of God has been shown in diverse manners and ways. Some years ago a few families from one district left for work in the tea plantations of distant Assam. While there they became Christians and on their return they bore witness to their new faith among their neighbours with good effect. In another village revival has come in the church, with the result that about twenty

Hindu families have signified their wish to become Christians. As these include influential members of the scheduled caste group, hopes are entertained of a big movement towards Christ. In the *Bargarh* district four new villages have opened to the Gospel. The conversion and baptism of a Sub-Divisional officer in middle life created a deep impression. At the first Triennial Gatherings under the new constitution seven Indian workers were ordained to the ministry.

Economic conditions have been hard. The failure of the rice crop and the difficulty experienced by weavers in getting yarn has brought anxiety and hardship. Missionaries have taken their part in obtaining supplies of yarn and thus have brought welcome relief to 800 weavers, both Christian and Hindu, in one district. In spite of this financial strain, the churches raised over Rs. 4,000 (£300) more than in the previous year towards the support of the work.

Church and evangelistic work have been maintained throughout the year in *Cuttack* and its surrounding district. The Society bears a many-sided witness in this important city. The Girls' School and Training College records several conversions and 13 baptisms. The C.E. Society, Rangers and Torch-bearers have experienced a good year. Encouraging educational results have been achieved, and the high Christian standard has continued. The printing press has been active, its chief present undertaking being the printing of the revised Bible in Oriya, in which steady progress has been made. New machinery and other plant has been installed which should make for increased efficiency.

The 23 students in the United Theological School installed in new buildings have had practical training in conducting Sunday services and prayer meetings and in evangelistic work among non-Christians. The Leper Asylum, with which the Society is associated, reports the fulfilment of long-cherished hopes in the erection of a chapel for Christians and all others who may wish to use it, the formation of a church with 45 members, cultural and

physical activities, improved methods of treatment of the disease, and much else. Effective witness among the lepers has been borne especially by Golak Mahapatra, whose life is a triumph of grace.

“He and his wife were baptized in July, 1950. After that they were called upon to suffer and endure. Petty persecution, boycott and anxiety led to a period of depression and a desire to get away to a fresh start among strangers. But he has won through and is living a life that is attracting his fellow patients.”

The Stewart School in Cuttack was founded seventy years ago to educate Protestant Europeans and Anglo-Indians. Its scope has extended until its 266 scholars include an “astonishing mixture of nationalities and races.” Its fine record in the all-round development of character is due to its Christian foundation and purpose. Its Principal writes :

“We have praised God so many times this year for His triumphs. One by one our senior children are yielding their hearts to the Lord. Five were baptized during the year ; five difficult children in whom the Holy Spirit has so worked that one can hardly recognise them for the same children as the year before. There are disappointments and set-backs, yet the cause for rejoicing is great.”

A brave witness, though on a small scale, has been sustained in *Puri*, holy city of Hinduism. Evangelism has been undertaken among the crowds of pilgrims through the bookroom and through preaching, conversation and the sale of New Testaments, Gospels and Christian literature.

Berhampur Women's Hospital celebrated its golden jubilee by the official opening of the maternity block which brought the number of beds and cots to 125. The evangelistic purpose of the work here, as in all other hospitals, can be judged from the statement that chapel prayers each morning for the staff are followed by a short service in

each ward taken by members of the staff in turn. A daily service is held before each clinic and another most afternoons in the chapel for patients and their relatives. Former patients are also visited in their town and village homes by the hospital evangelist and Biblewomen. One thousand five hundred such visits were paid last year. The results of such work cannot be tabulated, though fruit sometimes appears, as in the case of one woman, who said, "I shall never forget all you have done for me, and all you have taught me about Jesus. Please remember me always."

The Moorshead Memorial Hospital at *Udayagiri* reports steady progress in all departments, successes of nurses in their examinations, accommodation taxed to its limits and a waiting list for private wards. A mobile trolley to carry books has been given by the Telugu Church in Calcutta in memory of one of its members who died in hospital after intense suffering. A hospital evangelistic team has been formed to visit ex-patients in nearby villages.

As elsewhere, the *Balangir* district has experienced shortages and changes in staff, but the progressive work among the depressed classes has made further advances. Work in schools and hostels has been well-managed and the training of future leaders in Church and community has continued. Wide openings for evangelism lie before the missionary and Indian staff.

IV

NORTH INDIA

THIS survey of the work in North India must be incomplete because of the non-arrival of reports from several stations. Nevertheless, sufficient material is to hand to prove that, in this area also, "the triumphs of His grace" can be seen.

In *Baraut* missionaries and Indian workers have shared in evangelistic work in the five sub-stations and the surrounding villages whose inhabitants are mostly of the

depressed *chamar* and sweeper classes, and from whom many converts have been gathered. The government is building high schools which will provide opportunities for fuller education, and this implies the need for better-equipped Christian workers. A village workers' institute which lasted a week proved a most profitable time, and its influence is still felt in the churches. Efforts to start C.E. Societies have met with success and are raising high hopes. The report affirms that "our first duty is undoubtedly to the Church's upbuilding and witness, but opportunities for witnessing to educated non-Christians may increase."

Bhiwani hospital for women found its scope restricted last year through shortage of staff.

"Work in the district cannot be undertaken. Several visits have been paid to two villages, but much more could be done especially in the way of preventive medicine. The great need of the villages is continually in our minds."

Effective work continues to be done by Florence, the hospital evangelist, with the aid of film-strips of Bible stories and the flannelgraph. "Two sweepstresses, who daily attend the services, have declared their belief in Christ as their Saviour and desire further teaching so that they may be prepared for open confession and church membership."

From the Men's Hospital in *Palwal* news comes from Muslim villages, from fifteen to twenty miles distant, of interest in the gospel message and eagerness to buy and read the Scriptures. Evangelistic campaigns in several of these centres attracted large and attentive audiences until Muslim priests from Delhi threatened dire consequences to any who dared continue to gather. The work of training young men as nurses has gone on steadily, and the highlight of the year has been the formation of a combined training centre for nurses from both the men's and women's hospitals. This step will enable training in modern methods to be given, with a consequent attainment of standards hitherto beyond reach. This centre was opened at the

turn of the year by Miss Adrianwala, Chief Matron of the Government of India.

Dr. Gladys Rutherford has pursued her health education campaign in rural areas with the object of arousing a concern to purify the water-supply, to improve sanitation and nutrition, to control pests and to introduce vaccinations and inoculations. "It is a big programme" but "it presents a big evangelistic opportunity."

Missionaries in *Delhi* have been encouraged by the desire of eight schoolgirls for baptism. A C.E. Society was started for senior girls of the Gange High School and of boys from the Hostel connected with the United Christian School. Contacts have been made with the parents of Indian boys studying the Bible. An article in the *Missionary Herald* for February, 1952, tells of the value of a motor-cycle in enabling regular work to be carried on with striking results among members of the Christian community, orthodox Hindus, students, young people, children, slum dwellers and other sections of the population.

PAKISTAN

EAST BENGAL

THE *Dinajpur-Purnea* mission faces peculiar difficulties created by the fact that the boundary line between India and Pakistan runs through it. The smaller section in Pakistan contains the missionaries' houses, the teachers' and preachers' quarters and the school hostels, while most of the village work is in the larger Indian section. This involves problems of frontier crossing, administration and actual work. The question of future organisation is being considered, with the possible division of the mission as the solution. These changes are happily matched, according to the year's report, by "that change for which we are working and praying—the change in the hearts and lives of men and women, boys and girls." Eighty-seven baptisms were recorded last year.

Amid a deteriorating political situation, the work has gone forward. Grace has worked in the hearts of boys and girls who have made their decision for Christ. An educated Hindu is finding his way to the Saviour who, he acknowledges, rescued him from the depths of despair. At the other end of the social scale a member of the sweeper class has also shown signs of the work of grace. Work in the villages has produced results. In one six families were baptized. In another several converts said, "Previously we were mud. Now we have got Christ."

In the *Rangpur-Jalpaiguri* area progress is again recorded. Of 60 baptisms 18 were from the non-Christian community, and all save two were from the aboriginal tribes, where "our immediate opportunity appears to rise." Here is a description of eight converts from a village called Adampur.

"They have suffered much in their desire to be baptized, and are still being tried by the non-Christian members of their village, who are now refusing to help

to build the village school, although their own children study there, for they say that it is a Christian school. We know, however, that there are others in Adampur deeply concerned for their spiritual welfare, and we pray for yet further advance there."

The evangelistic urge in this area has found expression in the adoption of a preaching plan for the regular visitation of seventeen outlying villages and for the development of an effective body of lay preachers. The sales of Christian literature have increased by 500 per cent. over the previous year. "We have been encouraged by the way in which our people have spent some of their small income to provide themselves with God's Word."

The 3,000 church members in the *Barisal* district are gathered into 60 churches in villages among the rice fields intersected by waterways. Consequently much of the visitation of this scattered flock and their Hindu neighbours has to be done by boat. The people live on a low economic level and suffer acutely when crops fail. Quite recently many were reduced by want to the depths of despair. The expectation of the arrival of an agricultural missionary has brought hope of better days. That the grace of God triumphs in manifold ways is illustrated by this extract from the report :—

"When Barisal was attacked with a severe epidemic of small-pox, and the so-called isolation hospital was over full, a number of our Bengal Baptist young men went to the hospital every day. They cleared up the filthy mess, dug latrines, dug graves and buried the dead, and helped in the distribution of milk ; all without fear for themselves when many who ought to have visited the place were afraid to go near. This service made quite an impression on those in the town who came to hear of their work."

Government regulations have caused difficulties in the way of teaching scripture to non-Christian scholars, and means of overcoming them are being sought. The Girls'

Boarding School leaders say, "We are trying to show that progress in the class-room is less important than growth in Christlike character." Six boarders were baptized.

Dacca, as the seat of the Government and a University centre, is of high strategic value. It is also strongly Muslim. Many Muslims come to ask about Christ and Christianity in a controversial spirit, and opportunity is taken while answering them to state that God has made provision for the sin of the world in Christ, the Saviour from sin. The baptism of a graduate on Easter Sunday was a time of great rejoicing. Increasing use was made of the Regent's Park Reading Room, which is partly stocked with papers and magazines sent by friends at home. A resident evangelist had many opportunities for talks with visitors. A book-room was opened last year to meet the increasing demands of Muslims for Christian literature. The Mission Hostel has had its full complement of 52 college students throughout the year and there is a long waiting list of applicants for accommodation. Work among the city population and in the surrounding district has been maintained.

Rangamati, on the eastern side of the Bay of Bengal, reports regular ministrations to Christian congregations gathered in five centres, and visits to other places in this scattered district. Seventeen people baptized included three married couples. Evangelistic campaigns have resulted in the enrolment of enquirers. The observance of Bible Sunday at Rangamati included promises by all the members to read their Bibles regularly. Only a few years ago it was hoped that some day the then illiterate members would be able to do this and now it has come about. The variety of the population in this area is illustrated by the fact that a class of boys, mostly from Christian homes, which is studying the Bible, includes two Chakmas, one Mogh, three Lushais, one Bengali, one Pankhua and one Bom. All attend the Government High School. Concern was expressed in one church conference at the low condition of Sunday Schools and steps to remedy this were taken. Isolated groups of believers in the Chengi Valley

of this mountainous area are being developed into organised churches, and it is hoped that this may also be possible in the Kassalong Valley.

Chandraghona Hospital and leper camp have again demonstrated Christian love in action through their remedial and preventive work among the people of a big region. News of a spiritual awakening in villages to the south-east brought joy to missionaries who visited them in response to an appeal from a Mogh preacher.*

* See *Missionary Herald* for September and October, 1951.

CEYLON

I

“**C**EYLON is not immune from the great unrest that is sweeping over the East.” So writes the Rev. T. W. Allen, now the Ceylon Field Secretary, after serving for twenty years in China. This shows itself in the rising tide of Nationalism and in attempts, hitherto frustrated, to make Buddhism the State religion. This faith aims to permeate education and other forms of culture and to make the people Buddhist conscious. The many Buddhist schools and colleges being built are but one indication of the revival of this ancient religion. One outcome is shown in a growing unwillingness to listen to the gospel and to accept Christ as Lord and Saviour. So far from daunting the churches, however, all this has resulted in a recognition that the days of indifference and easy toleration are over and that a time of conflict, in which faith will be tested, lies ahead. It also has a bearing upon the negotiations now proceeding towards Church Union in the island.

II

THE transfer of responsibility for the work has made greater progress in Ceylon than in any other B.M.S. field. The Ceylon Baptist Council directs all the workers, both European and Sinhalese, and the work in churches and schools. A spiritual movement is discernible, prompted by a realisation that the churches must either evangelise or perish. Young people are particularly active in the work of the churches and in the deliberations of the Council. This body, among other efforts, has bravely assumed responsibility for wiping out a deficit of Rs. 20,000 and of raising Rs. 50,000 towards the cost of building a chapel in the grounds of the new University of Ceylon at *Perediniya*.

Seventy baptisms during the year have brought encouragement and bear witness to the grace of God in the midst of the work. That grace has also found expression in the willing co-operation of church members at *Matale* whose gifts and labour have resulted in the erection and opening of a new church building.

III

EDUCATION has long occupied a foremost place in the Ceylon mission. Carey College for Boys in *Colombo* has advanced by leaps and bounds since the end of the war. It now has 1,018 boys, of whom 100 are boarders, and several hundreds more are seeking admission. All its teaching staff of 53 are church members. The college is one of the few educational institutions which elected to remain outside the government scheme for free education in order that it might have liberty in regard to the teaching of religion. Its Christian purpose is known to all.

The Principal, the Rev. W. M. P. Jayatunga, B.D., writes :—

“ Our day’s work begins with the creating of the correct atmosphere by our joining together in solemn worship of God. In this all the members of the staff and the Christian boys participate, whilst the non-Christian boys sit quietly and observe everything that happens at a Christian service. There is no doubt that such observation will create in them lasting impressions, though to keep strictly within the law we do not invite them to participate actively in the worship.”

It is made clear to parents of boarders, some of whom are Buddhists, that the boys are expected to join in morning and evening family worship, and to attend services in Cinnamon Gardens Church on Sundays and Wednesdays. They also have their own Sunday School, and the general life is ordered with a view to maintaining Christian standards.

The girls’ schools in *Colombo*, *Matale* and *Ratnapura* report

another year of steady work under heavy handicaps. At Colombo a Christian Union, founded in 1950, meets regularly for instruction in the Christian way of life and for intercession, and a Girls' Auxiliary, formed in 1951 through the instrumentality of the Baptist Women's League, includes in its membership all the 14 boarders. Six girls were baptized. Most of the senior girls at Matale belong to the Baptist Young People's Association. A highlight of the year was an evangelistic week-end. Noteworthy features at Ratnapura included a week-end conference led by two younger missionaries and a self-denial effort by the scholars. The Girls' Home at Matale, which accommodates 17 children, reports another year of successful service.

IV

CONCERN is felt at the lack of recruits for the ministry and hopes are expressed that volunteers may be forthcoming from among the active and enthusiastic young men of the churches.

A term of forty-five years' devoted service has been brought to a conclusion by the retirement of the Rev. S. F. Pearce. For the last nineteen years he has acted as Field Secretary. The Rev. C. H. Ratnaike, pastor of Grandpass Church, is also Secretary of the National Christian Council of Ceylon.

CHINA

I

1951 will stand out in the history of the Christian Church as the year when the present modern missionary era in China came to its enforced end, after nearly one hundred and fifty years of continuous Protestant witness, and much longer periods where other branches of the Church are concerned. The evacuation of missionary forces took place, not by the will of missionary societies or their missionaries, but that the Christians in China might be freed from all embarrassing association with "imperialistic" foreigners, and that they might themselves assume responsibility for the Christian movement under the Communist regime, with its ever-tightening hold upon the people. By the end of the year only one B.M.S. missionary, the Rev. H. W. Spillett, B.A., B.D., the China Field Secretary, remained in Shanghai, clearing up the Mission's affairs and awaiting his exit permit.

For some time prior to the evacuation it became increasingly difficult for Chinese Christians to enjoy free fellowship with missionaries, since religious liberty was virtually conditional upon the Church's severance of its ties with the West. While church services were allowed to continue, other Christian activities were discouraged and, in many rural areas—especially as a result of compulsory closure during land reform—churches ceased to function. Amid the tremendous difficulties of the situation the wonderful thing has been that almost no Christians have been known to renounce their faith. The determination of Chinese Christians to remain loyal to Christ in spite of adverse pressure is an outstanding example of the triumphs of grace and a reason indeed for thanksgiving to God.

II

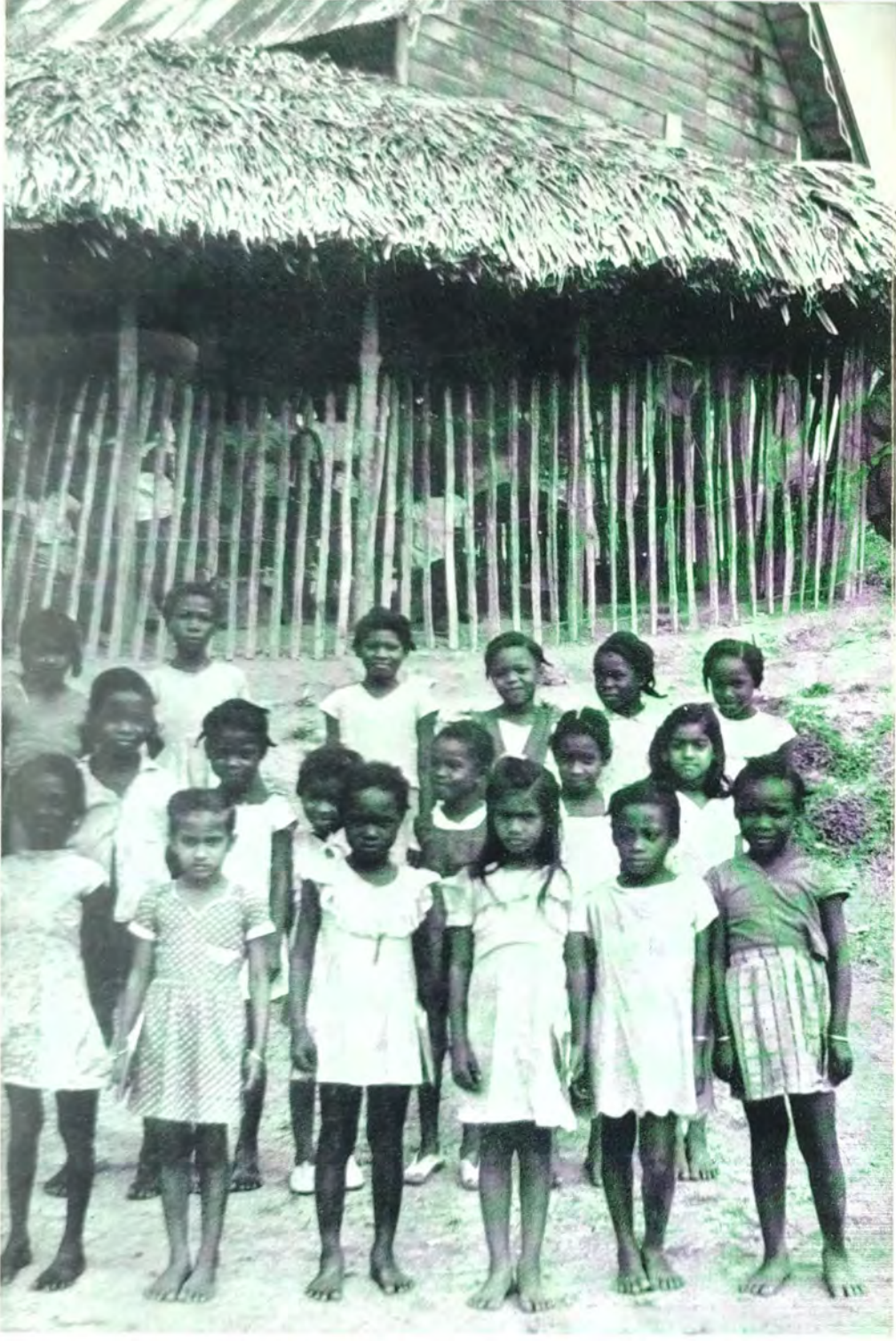
DURING the early part of the year, while missionaries remained in *Shantung* and *Shensi*, news that was on the whole encouraging reached the Mission House. In the former province the famous Whitewright Museum in *Tsinan*, the capital, with its comprehensive collection of exhibits, remained open under the able direction of Mr. Tuan, and attracted crowds of visitors. The evangelistic work, which has been a constant and effective part of its witness for half a century, was maintained. The Ming Tao Bible School continued under the direction of the Shantung Synod. In spite of financial stringency, students, staff and Synod arranged to "have all things common," to make sacrifices and to use any other possible way to pursue their studies for the good of the Church. Church services were maintained wherever possible throughout the B.M.S. area. Evangelistic and revival meetings were conducted in many places with marked results. In some towns congregations were good and church membership was growing. As one missionary wrote, "The earnest believers are making a far firmer stand than before and have a deeper thirst for things spiritual." Work in country areas, however, was suffering through lack of pastoral visitation and care.

Cheeloo University reported an enrolment of 850 students, of whom 300 are Christians, a middle school strength of 450, and a teaching staff of which 70 per cent. are Christians. It was understood that Christian dispensaries at *Chowtsun* and *Tsingchow* were functioning though the hospital buildings had long been in Government possession.

The Shantung Synod re-established itself after the great upheavals of recent years, appointed its officers and opened an office in *Tsinan*. The freezing of American money, which adversely affected a large part of the Synod's work, had the gratifying result of accelerating the movement towards self-support.

Missionaries who were still in *Shensi* at the beginning





of the year continued such work as was possible to them. This included a successful conference in *Sian* attended by 40 young men and women in the East Suburb Church. Services on Good Friday and Easter Sunday were an inspiration to the large numbers of people who were present. Many encouraging signs were apparent in the churches and among students of the *Tsun-te* School, who met for worship, prayer and Bible study outside school hours in other premises. Missionaries in *Sian* continued to help the local Synod. While favourable conditions were reported in the north-west of the area and Sunday services in country districts continued with Government approval, it became impossible for missionaries in *San Yuan* to pay their customary visits to the scattered village congregations. As the year passed, conditions for the missionaries became increasingly difficult until, towards its close, with great reluctance, exit permits were applied for, granted and acted upon.

Little news was received from *Shansi*, but it was learnt that Mrs. Hsu, well-known for her devoted and heroic work in her orphanage, and other women were still acting as church leaders in *Taiyuan*, and that the number of communicants in the Bridgehead Church had increased.

The *Border Tribes Mission*, in which the B.M.S. was associated with the Church of Christ in China, had two missionary couples serving with it. Of these, the Rev. and Mrs. E. G. T. Madge were transferred to India, and the Rev. and Mrs. W. S. Upchurch have returned to this country.

Mr. Dart maintained his much appreciated work among British soldiers and Chinese in *Hong Kong*, with the Y.M.C.A. as his centre. Besides preaching services and Bible classes and a programme of physical, cultural and recreational activities, much time was spent in personal work among young men in unaccustomed surroundings, far from home, in the midst of temptations, and needing and valuing the guidance of an experienced older man. This work bore fruit in many directions, not the least of which was the conversion of some to Christ and the restoration of others

C

who had fallen. Dr. and Mrs. P. K. Jenkins also continued their fine missionary work inside and outside the Queen Mary Hospital in Hong Kong.

The demand for Bibles and New Testaments continued. A scheme launched by the Council of Christian Publishers to provide libraries for churches met with remarkable success. Over 15,000 volumes found their way into churches throughout the country, including 23 in Shantung and Shensi connected with the B.M.S.

III

FEBRUARY 2nd, 1951, was a notable day in the history of the B.M.S. in China, for then, after long negotiations, the ownership of the Society's property in *Shensi* was handed over to the Shensi Synod of the Church of Christ in China. This act was acknowledged in a subsequent letter addressed to the General Committee in London over the signatures of the Chairman and Executive Secretary of the Synod. This began by recalling the sixty years' work of the Society in the province, and continued :—

“ From the first day until now God has given untold grace in the zealous sacrifices of our fellow-believers, and there have been many raised up who have given themselves. The pioneers, who loved the Lord, came to China to labour, suffering hardship and offences ; not a few, both men and women, fellow-workers, laid down their lives. Every time we look upon their graves there is limitless reflection and inspiration. Thanks be to God, His Church has been established and the Gospel preached, witnessing that your labour in the Lord has not been in vain.”

The letter proceeded to refer to the need for the Church in China to be self-governing, self-supporting and self-propagating, gratefully acknowledged the steps that led to the decision to transfer the property, and concluded

with a request for prayer for the Christians and their leaders.

In a further letter to the Rev. H. W. Spillett, the Field Secretary, Wang Tao-Sheng, the Executive Secretary of the Shensi Synod, expressed gratitude for financial aid given throughout the years by the B.M.S., and added, "Now the Church is able to go firmly forward on the path of self-support. We wish to express to all our brothers and sisters in the older churches our sincere gratitude." The letter concluded, "Our desire is for the maintenance and permanence of the Christian Fellowship between us."

It was a dramatic moment when a copy of the signed document of the transfer and the seals were handed in at the January General Committee meeting in London for safe keeping.

With this transfer of property in *Shensi* and similar transfers in *Shantung* and *Shansi*, a chapter in the relationships between the Society and our Chinese brethren was brought to a close.

IV

THE January meetings of the General Committee were made memorable by the presence and messages of eight missionaries lately returned from China. Their words were charged with optimism through the knowledge that the grace of God which had operated and triumphed since the beginning of the mission nearly a hundred years ago was still present in the Church in China. While not overlooking the problems and difficulties, one man of nearly forty years' experience declared, "The missionary witness in China has not failed, but has been just in time. The Shantung Synod has come into being as a real united Church." Another affirmed that, "Facing its biggest test, the Church will survive by the power of the living Christ." A third stated his conviction that "the very young Church in the Border region will survive. Most of the Chinese workers of the mission were maintaining themselves by

engaging in remunerative work and were finding evangelistic opportunities among their fellow-workers." Another said that "evangelism along the old lines was no longer possible but that personal witness can still be made."

Personal association with our fellow-Christians in China is no longer possible, for the Bamboo Curtain has proved after all to be an Iron Curtain. But that curtain does not reach up to the Throne of Grace. There we can still meet and have fellowship with our Christian friends, giving thanks for the many triumphs of grace achieved through the years and praying that the Church may endure and advance during this present fiery trial and come forth purified and strengthened to meet the calls and challenges of the future.

CONGO

I

UN**TIL** the white man laid hands upon Africa in the nineteenth century, parcelled out its territories and imposed his rule upon the people, the pattern of life remained much the same as it had been for countless centuries. For most people the village and the neighbourhood marked the boundary of their outlook and contact. Other villages might sometimes be visited for purposes of trade or attacked in force when quarrels and disputes arose. Each village had its chief whose word was law, and whose rule was sometimes wise and sometimes the reverse. From its beginning to its end life was governed by the evil forces of the spirit world and the baleful power of the witch-doctor extended far and wide. Life could scarcely be other than joyless when dangers from climate and disease, from the unruly passions of other men and from the grim forces of the unseen and the unknown surrounded the people. The African had developed his social structure along lines which seemed to suit him, and loyalty to the tribe and village were among its foundations.

The coming of the white man resulted in radical and far-reaching changes which have taken place with increasing momentum during the past thirty years. His writ runs far and wide throughout the vast territories of Belgian Congo and Portuguese West Africa where the B.M.S. is at work along with other missionary societies. At first these lands with their rich mineral and other resources were regarded as treasure stores to be exploited for the benefit of the newcomers, and their manhood as a reservoir of labour to be impressed into service regardless of its rights. More recently, particularly in Belgian Congo, the State has made great efforts to promote the physical and mental well-being of the black man, in recognition of the fact that human beings are the greatest asset of any country, without which all else would be in vain.

The rapid industrialisation of Congo is shaking the former customs and beliefs of the people to their foundations. Men are taken from their villages in ever-increasing numbers to work in city factories, ship-building yards, railway workshops, offices and other centres, in copper and gold mines, or on cotton, palm-oil, rubber and sugar plantation concessions. Large towns have been built, the largest being *Léopoldville*, the capital, whose size leaps forward month by month. Here a population in the neighbourhood of 230,000 has been gathered from all parts of Congo and from adjacent and even distant countries. For them, as everywhere where men are herded together, the old tribal customs and taboos are losing their restraining power, and to the hoary vices which are still practised others have been added in the shape of widespread irregular marriages, promiscuity and imported strong drink.

The Congolese are indeed tempest-tossed on an unknown sea which may easily carry them to disaster. Of all people they need a sure chart and compass to direct them amidst the winds and waves to a safe harbour. We can give thanks that, through the labours of our own and other missionary societies, nearly 600,000 have found what they most need through the grace of God in Christ Jesus, that they are united to His Church, and that 275,000 more are seeking the way of life and are being guided towards it.

II

THE State has given many signs of its friendliness towards Protestant missionaries and many tokens of its appreciation of their work, particularly in education and medicine. There is, moreover, an acknowledgment that missionaries are concerned also with moral and spiritual advance and that their work should be encouraged and aided. The State has enlisted the help of doctors and other missionaries in periodic medical inspections of the whole population and has supported the work of mission hospitals and dispensaries by substantial gifts of money and supplies.

The scale of these grants has been lately substantially increased with the result that it will be possible to enlarge and improve hospital buildings and equipment, and augment allowances to Africans in training and to those who, having qualified, are serving in hospitals and dispensaries. It also renders liberal help to leper camps at *Yakusu*, *Pimu* and *Kibentele*. Large grants have been voted towards the establishment of a new hospital and training school in the Lower River area at *Kimpese*, where extensive buildings are being erected.

In face of widespread needs and opportunities, it is a matter for regret that the medical missionary staff has been reduced by resignations on account of ill-health and family circumstances. Three of our five hospitals—*Bolobo*, *Pimu* and *Ntondo*—have had to be closed for a period and all have been greatly restricted in their activities by reason of furloughs. Three new doctors and four nursing sisters are urgently required to bring the staffs up to the minimum standard and more could be effectively used in our medical service which, in addition to its healing and preventive ministry, furthers the progress of the gospel, the building up of the Church and the establishment of the Kingdom of God.

III

FROM the beginning of the Congo Mission in 1879, education and evangelism have formed twin foundations on which the work has been built with such marked success. The early missionaries soon established schools in which the rudiments of education and of Christian truth were taught to boys and later to girls. These children were gathered by the missionaries on their itinerations to villages and taken, with the consent of village chiefs and parents, to the central stations where they lived in close contact with the missionaries and with each other. Some of them served as house-boys in the missionaries' homes. As soon

as they had acquired elementary knowledge of a few subjects and had made a profession of their faith in Christ, they were sent back to their villages, equipped with a few simple primers, to pass on to their fellows what they had learnt. They might do this in the open air with sand or earth for slates and sticks for pencils. Or in time a building would be erected composed of sun-dried bricks with walls three feet or so high with an overhanging roof made of forest material supported on poles about ten feet high fixed in the ground. Here school and morning prayers were held during the week and services on Sunday. While often much suspicion and hostility were shown to these innovations, there were generally some who welcomed the white man's "book" and the message of salvation. The work started and developed everywhere along these lines until to-day our Congo field includes 1,500 of these village school-chapels, a growing number of which are brick built, in charge of teacher-evangelists.

The educational side of the work has advanced in standard through the years. Now, in addition to these village schools, a selected number of the brightest and most promising pupils are transferred to regional schools where they live and learn during the week and return home for week-ends. From these, the pick go to the station schools where again the educational standard is higher. At the top of this ladder are institutions such as those at *Kimpese*, *Quibocolo* and *Yalemba*, of which more will be written later. Most of the converts and church members, as well as the pastors, teacher-evangelists and recruits for medical service are the fruits of this system.

Most of the education in Congo has been in the hands of missionary bodies. For many years Roman Catholic Orders have received substantial financial grants from the Government. Now grants have been made available to Protestant missionaries whose educational equipment and standards conform to Government requirements. Better buildings, some of which have already been constructed, and improved equipment will result. The curriculum will be extended and a more thorough grading and co-

ordination will be possible. The meagre allowances of teacher-evangelists, "the unsung heroes of Congo evangelisation," can be increased, and it should be possible to retain in the service of the mission those better qualified who are attracted by more lucrative employment elsewhere. These grants will not relieve the Society's funds. Their acceptance, happily, is made without any restrictions being placed upon freedom to preach and teach the evangel.

These new requirements and opportunities must place further responsibilities upon our missionaries, including the giving of much more time and attention to this side of our work, and care must be exercised to ensure that the direct evangelistic and church work on the stations and in the villages is maintained and extended. It is obvious that their acceptance implies a call for more equipped and consecrated missionaries to strengthen an attenuated force.

IV

THE need for the systematic and thorough training of Church leaders was recognised in the early days of the mission and found practical expression in the co-operation of the B.M.S., the American Baptist Foreign Missionary Society, and later, the Swedish Missions Forbundet, in the opening of the Evangelical Training Institute at *Kimpese* in Lower Congo in 1908. This work has grown in size and strength until to-day the community numbers 1,000, for the students and workmen bring their wives and families with them. For the first twenty-three years the training was confined to evangelists and pastors who, at the conclusion of their course, were posted to villages in the wide area of Lower Congo. Since 1931, courses for teachers have been included, and three years ago a full course of theological training, which had been suspended during the war, was resumed for the benefit of former students who had been trained as teachers and had proved their worth

by the manner and quality of their service in the villages. These men are described as "exceptional, well-grounded in the faith, tested and tried, fully consecrated to God and His service. They have sacrificed good incomes in order to follow a long and strenuous course of theological study and ministerial preparation."

The wives receive training suitable to their needs and future work, and their children attend school. Family life is fostered, and the women advance in character and equipment alongside their husbands and are thus prepared to be true helpmeets. The difference in most of them when they leave compared with what they were when they came bears tribute to the Christian atmosphere, discipline and training of this foremost of Congo's missionary training institutions.

The advance in educational facilities already noted emphasises the importance of *Kimpese* and of the newer training institutes at *Yalemba* in the Upper River area and at *Quibocolo* in Portuguese Angola. The supreme need in Congo is a Church that is at once strong in the faith and earnest in evangelism, so that with or without the presence and leadership of missionaries, it may be able to endure and extend until Congo becomes a truly Christian country.

Training in medicine has long been an integral part of the work, especially at *Yakusu*, where the Medical School is recognised by the Government. Here the students, some of them the grandsons of former cannibals, receive a three or five years' preparation in theoretical and practical subjects. On passing their examinations, which are conducted in French, they are eligible to diagnose disease and illness, to give intravenous injections and to perform minor operations. Most of these graduates are avowed Christians who add evangelistic witness to their professional ability in central village dispensaries or with commercial companies or on plantations.

V

THE entire history of our Congo Mission is a monument to the grace of God. Every convert won throughout the years from heathen darkness to the glorious light of the Gospel bears witness to its power. All who stand firm and grow in Christian character prove its worth. Here are a few present-day examples culled from the letters of missionaries.

Samwele Alonga works in stony ground among small villages spread over an area nearly as big as Wales.

“For fifteen years,” writes Mr. Parris, “he has steadily pursued his itinerant ministry, on foot or cycle, preaching, encouraging village teachers, examining occasional candidates for baptism, and holding baptisms in forest streams and conducting tiny Communion services when perhaps five or six were gathered from as many villages. Meanwhile, with his courageous wife, he has been bringing up his family of ten children on a meagre allowance from the Church.”

Samwele has sometimes thought of retiring, but said recently, “I know that I shall carry on as long as Christ gives me strength for it.” And there are many like him in Congo.

Wini lived in the *Yakusu* girls' compound during her schooldays and while she was training as a nurse. She was rude and noisy, and her face was often clouded with anger. She was unruly and stirred up trouble in hospital and elsewhere among the other girls. Many a day the women missionaries were heavy-hearted because of her behaviour. Then grace worked in her heart until, one evening, she said to the missionary in charge of the girls' compound, “I have been rude and noisy and disobedient, but from to-night I am going to be a Jesus girl.” She is now at Yalamba where, with a girl friend, she does all the women's work at the dispensary and runs the clinic. More wonderful

still, the two girls are living beautiful lives in a village which is a hot-bed of evil.

Esemba is the evangelist at *Pimu* Hospital. To eke out his slender income from the mission he uses his sewing machine to make frocks, suits and other garments. Because of the love of God in his heart he counts it a joy to serve the mission.

“ If anyone is in distress Esemba is to be found there. If there is trouble Esemba gets to the root of it. He has a word of comfort and uplift for every patient and is not too proud to do some menial task for them. When Molangi’s wife died it was with Esemba and his family that the stricken young man and his two children found refuge. That is Esemba—a man of simple childlike faith and kindness. His face is always happy and peaceful. He is a true servant of Christ.”

Yesaya Ndombe is the son of a teacher-evangelist in the *Lukolela* area. As a boy he fell into evil ways until his father threatened to send him into the forest to live with the spirits of the dead. This checked him, and he entered the village school where he did so well that a place was found for him in the station school. There his baser passions often caused trouble, but at length he professed conversion and was baptized after a long period in a preparation class. He became a village teacher, married, and was then sent for further training to Kimpese where he did well. Mr. West writes :—

“ To-day Yeseya and his wife are working on the station where he was brought up. Each day, when the station children gather in church or school, Yeseya tells the boys and his wife tells the girls stories from the Old and New Testaments, how God loves and guides, and how Christ can change lives and use them for the good of other members of the tribe.”

When Antonio Muabi entered the school at *Bembe* he caused frequent heartbreak because of his dirty and untidy habits, and the missionaries needed divine grace to tolerate

him. But they persisted with him and he passed through the school by merit. Later he was converted and was received into the church. Last year he entered the Teachers' Training Institute at *Quibocolo*. Mr. Hillard writes :—

“ Last Sunday Muabi preached his ‘ trial sermon,’ and how our hearts rejoiced as we recalled the grubby little scrap who had given us so many weary moments, while we looked and listened to the fine upstanding young man who was leading our devotions in such an understanding way. Muabi and many others help us to realise that our labour is not in vain in the Lord. To Him be the glory ! ”

Masotela of *Quibocolo* has never been able to *say* very much as to *why* she is a Christian, but in Congo, as at home, what we *do* speaks louder than what we *say*. Many *Quibocolo* station boys owe much to Masotela, because for nearly thirty years and twice every day she has cooked their food. She has often been insulted, for Congo men and boys are very rude to the women folk. But she has remained faithful.

Congo Christians abound in the grace of giving, for they have been taught to contribute regularly from the beginning of the mission. They meet the local expenses connected with the work and support the 2,000 teacher-evangelists. Last year several village congregations in the *Bolobo* area resolved to build brick chapels. They assessed themselves and bought roofing sheets and seating accommodation with the money. They also made bricks and gave labour in other ways. The *Bolobo* Church itself raised £800 in the year. A thankoffering at Lukolela realised 3,883 francs of which 1,000 francs (representing £7) were sent to B.M.S. general funds. Gift day at *Ntondo* showed an advance on the previous year, about £100 being contributed, “ a notable amount for Congo Christians.” *Upoto* collected £1,300 also in small sums. Other stations likewise gave liberally.

VI

FROM October until March a deputation from the General Committee, consisting of Dr. Ellen M. Clow (Associate Foreign Secretary), the Rev. G. J. M. Pearce, M.A., and the Rev. James Tweedley, visited Congo to see the work and to discuss matters relating to the future of the mission. They spent several days in each station area and shared in the deliberations of the Field Council. They met Church leaders and members, consulted government officials and had contact with other Missions. Their return with their report is awaited with high expectation.

The Rev. W. D. Reynolds, M.B.E., B.A., B.D. who, with his wife, has spent forty years in the Congo Mission, has retired. For the past eight years he has filled the office of Field Secretary with loyalty and distinction. His place has been taken by the Rev. L. J. Taylor, who first went to Congo in 1931. He accompanied the deputation on its tour.

WEST INDIES

I

DISASTER struck Jamaica with sudden fury on the night of August 17th, when the south-east of the island experienced one of the worst hurricanes in its history. Destruction and devastation of property was widespread and severe. Thousands of people were left homeless and suffered the loss of their possessions. Banana and other plantations were destroyed, and workers on them found their means of livelihood had vanished. News of the disaster awakened an immediate response in this country. The Government made a grant of £250,000, many relief funds were opened, and clothing and other stores were given in large quantities.

Jamaican Baptists shared in the calamity. Besides personal losses, 75 out of 220 chapels were destroyed or damaged. Manses also experienced the hurricane's force, and ministers who experienced material loss, faced increased financial stringency. Teachers' houses, school buildings, and the homes of church members shared in the devastation and consequent desolation.

The courage and fortitude of many of our people under this misfortune is another instance of the "triumphs of His grace." On all sides were heard thanksgiving to God for lives spared, a resolve to bear witness to the power of the Gospel at all costs and a concern to rebuild the material and spiritual fabric.

News of the effects of the hurricane which was made known to the Home churches met with a widespread response. Gifts of money, mostly in small sums, soon reached the Mission House in London and enabled early grants to be made for the relief of the Baptist community. Parcels of clothing, in all amounting to 133 cases, were shipped without sea-transport cost by the Elder Fyffe Line and were distributed to needy folk who received them with expressions of exuberant gratitude.

THE churches in Jamaica are linked in the Jamaica Baptist Union which is concerned with the welfare of the denomination. The churches are mostly organised into circuits with the result that the majority have a degree of pastoral oversight. The responsibility for their supervision and the nurturing of their members in the faith rests heavily upon the ministers, of whom there are too few, and upon a loyal company of lay preachers whose services are in demand.

Jamaica has its theological college, established at Calabar, *Kingston*, nearly 110 years ago, for which the B.M.S. provides the principal and tutor. Here picked young men from the churches, conscious of a call to the ministry, receive training the standard of which has advanced in recent years. As in most colleges of this sort, students gain experience as pulpit supplies, in conducting evangelistic campaigns and in undertaking student pastorates.

The denomination's urge to evangelise, which found expression in missionary work in Camerouns soon after the liberation from slavery in 1838, is still strong. Financial support is given to workers in Turks Island, Costa Rica and other spheres, while once again as the result of increased giving, £100 was donated to the B.M.S. last year for the Congo Mission.

Calabar High School for Boys, which has a fine record, and whose old boys include the Vice-Principal of the University of the West Indies and two athletes—McKinley and Wint—of international fame, has removed from its former inconvenient site and buildings to a new and ampler site at Industry, with the prospect of a bigger enrolment of boys and an advance in the range and standard of education. Though building work has been interfered with on account of the hurricane, the removal took place early in 1952.

Many other evidences of vitality can be seen in Jamaica, particularly among young people. The leaders would be

among the first to admit that the churches have not yet attained spiritual maturity in Christ Jesus, but when the legacy left by four centuries of slavery is remembered the present attainments of the churches are indeed a triumph of grace.

III

TRINIDAD, a thousand miles from Jamaica, is also in the West Indies. Here the work in which the B.M.S. is concerned centres in the *Port of Spain* Church in the north of the island and in the villages in the south. In the former, the Rev. J. P. Hickerton, M.A., is the minister, and in the latter the Rev. S. G. Poupard is in charge, with Miss Waggott caring for the women's work. The attention given to the south villages in recent years has found expression in the erection of a brick Church at Fifth Company (1949), a brick school-building at Sixth Company (1949), and the Innis Memorial Church at Fifth Company (1950). These worthy structures have taken the place of old dilapidated premises. The Sixth Company school building houses the one Baptist school in the island, which, with about 350 children, stands high in prestige in the colony.

More attention is being given to the training of pastors and lay preachers, and the addition to the staff of a missionary married couple has been decided upon.

AT HOME

I

THE triumphs of the grace of God dealt with in this Report could not have been achieved without the operation of that same grace in the hearts of many thousands of men and women in our churches, of young people in our organisations and of children in our Sunday Schools. For that grace is varied in its working and expression. It awakens a concern for those in distant lands who know nothing of it and who have every right to know. It arouses an urge to learn more of their needy condition and of the efforts of the missionaries who have gone from our midst and of their native colleagues to communicate its message to the peoples of the world, to shepherd them into Christian churches and to nurture them into the Christian way so that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It evokes prayer that the workers and their work may be sustained, fortified and fruitful. It prompts generous giving, often to the point of sacrifice and self-denial, so that it can be said of a great host that they "abound in this grace also."

This has been true of the missionary enterprise of the Church from its earliest days. Paul and Barnabas set out on their first evangelistic tour through the expressed purpose of their brethren of Antioch, and were sustained in their enterprise by the assurance that the church was upholding them in thought and prayer. Carey and Thomas ventured forth to India in the knowledge that a growing company of like-minded men and women were behind them. Carey was cheered throughout his disappointments and setbacks, his successes and achievements, by the conviction that so long as he was "down the mine" faithful friends would, by the grace of God, continue to "hold the

ropes." And so it has continued throughout the 160 years of our Society's history. Time was when a considerable part of our annual income was derived from the gifts of a few interested wealthy supporters. This is no longer the case. Yet, during the last decade, the Society's income has risen steadily amid growing austerity and stringency, a fact which can be attributed to the power of the grace of God working in the hearts of those who, once unresponsive, are now among those who often give "as much as in them lies" and more.

II

THE leaders who have successively guided the Society's affairs down the years have also been gifts of God's grace. Their leadership has of necessity been varied and has seen many changes, but always, when one has had to lay down his office, another, obviously called and equipped by God, has been chosen to fill the vacancy. The past year has seen an unusual number of alterations and more are foreshadowed. The onerous and exacting duties of Chairman of the Society have been discharged with loyalty and ability by the Rev. D. Gordon Wylie, M.A., B.D. His normal term of office should have ended at the Annual Members' Meeting during the 1952 Assembly but, owing to the lamented death on November 9th, 1951, of Mr. H. L. Taylor, the Vice-Chairman, Mr. Wylie agreed, with the assent of his church at Queen's Road, Coventry, to continue in office for a further six months, when Mrs. C. T. Le Quesne, member of a family which for three generations has rendered distinguished service to the Society and its former auxiliaries, will succeed him.

Serious illness kept the Rev. J. B. Middlebrook, M.A., from his work as General Home Secretary for the greater part of the year. Happily his recovery has made such progress that his return to duty is expected before this Report is published. During his absence the General Committee appointed Mr. H. L. Hemmens to serve as Acting

General Home Secretary with the co-operation of the other officers and his colleagues on the secretarial staff. The Rev. V. E. W. Hayward, M.A., assumed the portfolio of General Foreign Secretary in September, with the Rev. G. H. C. Angus, M.A., D.D., and Dr. Ellen M. Clow as Associate Foreign Secretaries. The five year appointment of the Rev. Godfrey C. Robinson, B.A., B.D., as Young People's Secretary will terminate at the 1952 Assembly. His able and assiduous leadership has done much to increase interest and support throughout the constituency for which he has been responsible. His successor is the Rev. T. F. Valentine, M.A., of Derby. The approaching retirement of Mr. H. L. Hemmens, after forty-five years' service in various capacities, has necessitated the appointment of a successor as Editor of the B.M.S. and of the Carey Kingsgate Press, Ltd., in the person of the Rev. A. S. Clement, B.A., B.D., of Coventry.

Special pleasure was taken in the election of the Rev. H. R. Williamson, M.A., B.D., D.Lit. (missionary in China from 1906-1938, and Foreign Secretary from 1939-1951) as President of the Baptist Union of Great Britain and Ireland, and of the Rev. Ernest A. Payne, M.A., D.D. (Young People's Secretary 1932-1936, and Editorial Secretary 1936-1940) as its General Secretary.

III

IMMEDIATE steps were taken to remove the deficit of £14,890 on last year's accounts. The General Committee's plan to invite each church to vote before the end of July a sum graded according to its membership met with a ready and general response from churches large and small. By the end of the set period £7,959 had been received, and at the time this Report was prepared the total had reached £10,995. Further evidence of generous giving was forthcoming when an appeal was made on behalf of the Baptists of Jamaica whose churches and

homes were destroyed or damaged in the disastrous hurricane which swept the island on the night of August 17th, and whose means of livelihood had temporarily gone. Again gifts came from all parts of the country to amount, at the time of writing, to £3,375.

The special preparations made this year for the observance of Gift and Self-Denial Week by the churches and their organisations proved a means of blessing to them and of producing a financial response which so far gives promise that the totals of recent years will be passed.

Urgent financial needs of the Baptist Union which call for fresh appeals to the churches, and the problems of the B.M.S., prompted the holding of consultations between the officers of the two bodies. These are still proceeding in the expectation that further decisions will be made which will be of mutual advantage.

The General Committee met in Cardiff for its summer meetings by invitation of the Cardiff and District Auxiliary, whose efficient arrangements and the generous hospitality of the churches are gratefully acknowledged.

IV

THE Jubilee Celebrations of the formation of organised medical work were an outstanding feature of the year. Plans were made by a special Sub-Committee under the leadership of Miss Mary I. M. Causton. The Medical Mission Auxiliary was formed on September 17th, 1901, and the Annual Autumn Public Meeting of the B.M.S. held in Westminster Chapel, London, on September 18th, 1951, was devoted to medical work. The Missionary Service during the Annual Assembly was conducted by Dr. Harold Balme, who rendered distinguished service in China from 1907-1927 in association with the B.M.S. Literature prepared for the Celebrations included a book, *For the Healing of the Nations*, by Miss Causton; three booklets, *As the Doctor Sees It*, by missionaries; a handbook of children's talks for

use by ministers and lay preachers ; and pamphlet material. Meetings were organised throughout the country, and a pageant, *A Staff for Your Journey*, by Jessie Powell, had its premiere production in three performances in the Friends' House, London, on November 16th and 17th. A mobile exhibition, in the charge of the Rev. S. C. Bastable, B.A., was in constant use from September to April, and made an effective contribution to the Celebrations. The financial objective of the Celebrations was the raising of the annual income for medical work to £50,000, and towards its realisation a new missionary box was issued and widely taken up, the Birthday Scheme received many new supporters and special efforts were made in many churches.

Visual aids to advocacy were in increasing demand throughout the year and the equipment of the Visual Education Department, under the direction of the Rev. A. A. Wilson, received constant revision of existing material and the addition of new features. Its mobile exhibitions of varying sizes and subjects, travelled the country and attracted large numbers of visitors, kindled fresh interest through the exhibits and talks by missionaries, provided opportunities for the sale of missionary books, enrolled new contributors and raised funds. The Department organised the exhibition in connection with the Commonwealth and Empire Congress held in London in July and then took it on tour to 16 provincial centres. It also had its place in a united exhibition in the Central Hall, Westminster, during the Festival of Britain period. Another success was achieved in the pageant, *Hearts Ablaze*, which was presented on two occasions in the Royal Albert Hall on June 8th and 9th. Films, film-strips and lantern lectures once more proved their popularity and worth as instruments of propaganda. The V.E.D. Bookroom met a felt need and the facilities it provides are commended to our readers.

V

THE enthusiasm of youth once more found expression in many activities inspired by the Rev. Godfrey C. Robinson, foremost among which were Summer Schools at Bexhill-on-Sea, Walmer and Cilgwyn, and Camps at Derwentwater and Hayling Island, at which a total of 1,780 weekly bookings were recorded. Intensive advocacy was sustained in Sunday Schools and Youth Organisations. The League of Ropeholders enlisted the service of children, and Miss Viola Benson, the General Secretary of the Girls' Auxiliary, reported that this organisation had experienced a cheering revival. The uniformed organisations—Boys' Brigade, Life Boys, Girls' Life Brigade, Scouts and Guides—continued their support. The first named, in particular, raised £1,250 for the year ending June, 1951, and the Life Boys, with equal enthusiasm, gave £603 for the same period.

The Co-ordination Committee of the B.U. and B.M.S. Young People's Departments further developed its work of organising the youth of the churches for effective service. The Baptist Students' Federation, with a membership of 400, includes forty young men and women who have set their faces towards the mission field.

VI

DEPUTATION work by missionaries on furlough, retired missionaries, officers and committee members, which forms the chief means of personal contacts between workers abroad and the churches at home, was maintained with vigour. A Missionaries' Conference and Retreat, held at High Leigh from February 4th to 7th, was led by the Rev. R. W. Waddelow, the Rev. D. Gordon Wylie, M.A., B.D., the Rev. V. E. W. Hayward, M.A., and Dr. G. H. C. Angus.

Soaring costs in production led to increases in the selling

prices of our magazines, the *Missionary Herald*, *Wonderlands* and *The Quest*, and to a reduction in the amount of free literature issued.

Support from the women of the churches increased in vigour and intensity under the leadership of Miss Hasler, Secretary for Women's Work at Home. The development of the Women's Consultative Council during its five-year experimental period offers great encouragement for its future. Through this Council, regional Conferences, groups in churches and auxiliaries, and the gradual permeation of interest in all types of women's meetings, prayer, interest and support for the Society continued to grow. The Welsh Representatives—the Rev. W. T. Lloyd Williams and Miss Margaret Williams—ably seconded by a panel of Directors and other friends, extended the range of interest and service among the churches of the Principality. The Rev. J. D. Jamieson, the Scottish Representative, reported another year of heartening response in the north.

ADDENDUM

THE Officers of the Society are convinced that, although there will be other opportunities of paying tribute to the work and worth of Mr. H. L. Hemmens, it would not be right that this Report should be published without some reference, however inadequate, to one whom all respect and love, and whose impending retiral from active service will be felt by all his many friends as an extremely heavy loss.

Joining the headquarters' staff of the B.M.S. in May, 1907, "Harry" Hemmens was attached to the newly-formed Young People's Department, and devoted himself with boundless enthusiasm to such enterprises as Summer Schools, the League of Ropeholders and the Baptist Teachers' Association. In 1908 he shared in the founding of the United Council for Missionary Education, and is now the sole remaining representative of the original members. In 1927 he was appointed Assistant Home Secretary, and in 1940 he became B.M.S. Editor, and later, with the formation of the Carey Kingsgate Press in 1948, he was entrusted with a like responsibility in that concern.

Our friend served as Secretary of the Baptist Laymen's Missionary Movement (now the Baptist Men's Movement) from its formation in 1917 until 1948; and for the year 1951-1952 he was its President.

It may truthfully be said of this man that he has played many parts. As author, organiser, speaker, preacher, organist and master of ceremonies, he has won his way into the affection and the respect of all our people. None the less, for many of us, his crowning service is to be found in the manner in which during the lengthy illness of the Rev. J. B. Middlebrook, M.A., he has occupied his chair as Acting General Home Secretary. Not only up to the limit of his strength, but often far beyond that limit, he has carried the heavy responsibilities thrust upon him, amazing all save those who know him best with his quiet,

unassuming competence and his knowledge of the affairs of the Society to which he has devoted well-nigh the whole of his active life.

We are all deeply indebted to this humble and friendly Christian gentleman, and it is our earnest prayer that there may be in store for him many years of leisure, knowing as we do full well that even in retirement he will decline to be a mere spectator of that active scene of Christian service where many of us will long remember the exploits of one of the most faithful and devoted of the servants of the Christ.

D. GORDON WYLIE

TREASURER'S CASH STATEMENT

<i>Dr.</i>		RECEIPTS.					
Last year.							
£		£	s.	d.	£	s.	d.
—	Donations to meet Deficit -	11,137	17	4			
—	Balance carried to Deficiency Account -	3,752	19	7			
					14,890	16	11

Subscriptions and Donations :							
110,935	For General Work -	102,266	12	2			
28,870	„ Women's Work -	28,531	14	6			
38,329	„ Medical Work -	41,185	13	5			
1,472	„ Translation and Literature -	873	17	3			
1,584	„ Native Preachers -	1,643	17	0			
7,954	„ Gift and Self-Denial Week -	8,761	15	2			
3,478	„ Widows and Orphans and Retired Missionaries -	3,770	14	10			
192,622	Total from the Churches				187,034	4	4
.							
—	„ Jamaica Hurricane Relief -				3,434	4	8
3,726	Interest and Dividends -	3,916	12	7			
819	Less Annuities and Interest -	909	18	7			
					3,006	14	0
2,907							
.							
2,185	Interest for Widows & Orphans Fund	2,531	13	6			
1,083	Less Refunds of Superannuation Contributions -	1,061	0	1			
					1,470	13	5
1,102							
.							
2,308	Missionaries' Superannuation Contributions -	2,367	8	11			
7,250	Calcutta Press Contributions -	8,279	0	8			
2,267	Do. Rent -	1,347	5	8			
70	Miscellaneous Receipts -	—					
1,842	Do. do. in India & Pakistan	1,917	17	6			
2	Do. do. in Ceylon	1	3	9			
					18,390	3	11
17,748							
.							
210,370							
	Carried forward	208,858	12	11			

		EXPENDITURE.			<i>Cr.</i>		
Last year.	£	£	s.	d.	£	s.	d.
— Deficiency on Last Year's Account					<u>14,890 16 11</u>		
Payments on account of :							
94,732	India and Pakistan Mission	-	108,609	17 2			
6,191	Ceylon Mission - - -	-	7,093	14 3			
34,979	China Mission - - -	-	27,671	9 4			
54,213	Congo Mission - - -	-	52,678	11 9			
351	Brittany Mission - - -	-	350	10 6			
5,489	West Indies - - -	-	6,139	18 7			
<u>195,955</u>	Expenditure on Fields	-			202,544	1 7	
— Jamaica Hurricane Relief - -					3,434 4 8		
20,365	Widows and Orphans and Retired						
	Missionaries - - -	-			22,480	13 2	
658	Health Department - - -	-			661	9 6	
185	Representatives' Foreign Travel-	-			706	16 1	
Annual Grants to :							
200	Eltham College and Walthamstow						
	Hall - - - - -	-	200	0 0			
2,000	Building and Equipment Fund -	-	2,000	0 0			
2,000	Car Renewals Fund - - -	-	2,500	0 0			
					<u>4,700</u>	0 0	
Special Grants to :							
500	Inter-Church Aid (Orphaned Mis-						
	sions) - - - - -	-			500	0 0	
<u>221,863</u>	<i>Total Field Expenditure</i>				<u>235,027</u>	5 0	
Commonwealth and Empire Con-							
	gress - - - - -	-	889	11 10			
	St. Paul's (Festival) Exhibition -	-	102	0 0			
					<u>991</u>	11 10	
<u>221,863</u>					Carried forward	236,018	16 10

60 TREASURER'S CASH ACCOUNT IN RESPECT OF

<i>Dr.</i>		RECEIPTS — <i>continued.</i>				<i>£ s. d.</i>	
Last year.							
<i>£</i>			Brought forward	-	<i>£</i>	<i>s. d.</i>	
210,370					208,858	12 11	
	Legacies :		<i>£</i>	<i>s. d.</i>			
29,182	General - - - - -		28,387	19 4			
550	Women - - - - -		303	0 0			
3,627	Medical - - - - -		2,891	3 7			
100	Translation - - - - -		15	0 0			
<hr/>			<hr/>	<hr/>			
33,459			31,597	2 11			
100	Less Legacies for Specific Purpose		2,020	0 0			
<hr/>			<hr/>	<hr/>			
33,359			29,577	2 11			
1,693	Add drawn from Legacy Equalisation Fund - - - - -		4,067	2 6			
<hr/>			<hr/>	<hr/>	33,644	5 5	
35,052							
255	Grant from Sanderson Fund - - - - -				240	0 0	
869	Sales of Property - - - - -				640	3 9	
<hr/>			<hr/>	<hr/>			
246,516	Total Receipts-				243,383	2 1	
<hr/>							
14,891	Balance, being excess of Expenditure over Receipts - - - - -				41,741	11 2	
<hr/>							

201,407

£285,124 13 3

CAMPAIGN FOR NEW

Amount charged in General Account - - - - -	<i>£</i>	<i>s. d.</i>
	<u>187</u>	<u>5 0</u>

***DEFICIENCY**

<i>£</i>	<i>s. d.</i>	<i>£</i>	<i>s. d.</i>
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To Balance due to Treasurer - - - - -	<u>45,494</u>	<u>10 9</u>
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* See note on page 62.

Last year.		EXPENDITURE—continued.		Cr.	
£		Brought forward	-	£	s. d.
221,863				236,018	16 10
HOME EXPENDITURE.					
	Salaries :			£	s. d.
6,948	Secretariat and Staff (19)	-	8,101	10	11
4,041	Organisation (14)	- - -	4,497	0	9
2,134	Accountancy (7)	- - -	2,428	19	6
2,273	Visual Education Dept. (8)	- - -	2,535	9	4
987	General (4)	- - -	1,172	8	2
<hr/>					
16,383			18,735	8	8
1,734	Staff Superannuation (11)	- - -	1,730	11	8
3,256	Mission House Expenses	- - -	3,450	8	9
4,929	Printing, Stationery and Advertising	- - -	6,309	6	0
2,490	Deputation and Travelling	- - -	2,558	8	11
360	Conferences and Retreats	- - -	493	18	0
1,657	Committee Expenses	- - -	2,061	6	2
293	Annual Meetings	- - -	274	8	7
553	Collecting Books, Boxes and Cards	- - -	454	18	11
1,676	Carriage and Postage	- - -	1,912	11	5
2,122	Visual Education Dept., nett cost	- - -	3,230	18	3
540	Young People's Dept., nett cost	- - -	624	7	7
157	Refunds and Sundries	- - -	170	4	6
<hr/>					
36,150	Total Home Expenditure			42,006	17 5
Conference of Missionary Societies					
468	Annual Contribution	- - -	548	7	5
103	Visual Aids Bureau	- - -	93	18	8
—	Sundry Grants for Co-operative Work	- - -	100	0	0
<hr/>					
—	Medical Jubilee Expenses	- - -		742	6 1
500	Campaign for New Subscribers	- - -		642	17 5
780	Bank Interest	- - -		187	5 0
695	Amortization of Leases	- - -		3,424	8 9
350	Repairs and Decorations	- - -		695	0 0
147	Magazine Trading Account	- - -		350	0 0
351	Gifts for Training carried to Training Funds	- - -		795	10 5
<hr/>					
261,407				261	11 4
<hr/>					
				£285,124	13 3
<hr/>					

SUBSCRIBERS

	£	s. d.
Balance brought forward - - - - -	187	5 0

ACCOUNT

	£	s. d.	£	s. d.
By Balance brought down from 1950/1 A/c.	3,752	19 7		
By Balance brought down from 1951/2 A/c.	41,741	11 2		
			45,494	10 9

ANALYSED FIELD EXPENDITURE, 1951

	India and Pakistan.	Ceylon.	China.	Congo.	West Indies.	Brit- tany.	Total.
	£	£	£	£	£	£	£
Missionaries' Allowances:							
Basic - - -	33,351	2,165	8,766	25,218	2,173	—	71,673
Special - - -	15,177	1,084	2,508	6,451	484	—	25,704
Passages - - -	7,052	238	5,860	9,827	1,199	—	24,176
Outfits - - -	455	—	—	385	—	—	840
Medical Supplies - - -	1,158	—	—	900	—	—	2,058
Upkeep of Work:							
Budget Grants - - -	49,025	3,451	10,330	8,046	2,211	350	73,413
Supplementary Grants - - -	856	—	—	913	—	—	1,769
Sundries - - -	1,536	156	207	939	73	—	2,911
Total - - -	108,610	7,094	27,671	52,679	6,140	350	202,544

BAPTIST MISSIONARY SOCIETY, LONDON

17th April, 1952.

We, the undersigned, hereby certify that we have examined the foregoing Accounts and compared them with the vouchers of Receipts and Expenditure, and found the same to be correct.

C. T. COLE, A.C.A. A. M. LEFEVRE.
G. D. HOOPER. E. G. MERRICKS.
D. F. KEEP, A.C.A. A. W. MILLS, F.C.A.

* NOTE.—Towards this deficit of £45,494 10s. 9d. it is proposed to appropriate a sum of £10,000 from the Society's Legacy Equalization Account and a sum of £15,000 from the 1942 Celebrations Fund Allocation for China (which cannot now be used as intended), leaving a balance of £20,494 10s. 9d. to be raised.