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The India of Carey and of To-day.

WILLIAM CAREY was born at Paulerspury, Northamptonshire, on August 17th, 1761; appointed a missionary of the Baptist Missionary Society at Kettering on January 9th, 1793; left for India, with wife and family, on a Danish sailing vessel on June 13th, 1793; landed in Calcutta on November 11th, 1793; and died in Serampore College at sunrise on June 9th, 1832. The India of Carey, therefore, synchronises with the latter half of the eighteenth, and the first half of the nineteenth century. We will take the last fifty years to represent the India of to-day, a period which covers my privileged association, also as a Baptist missionary, with that land.

His Majesty King George, in his speech at the Guildhall last June, mentioning the outstanding impressions of his famous journey to Canada and the United States, said that "history and geography never really live for us until we travel." It is certainly true that the history and geography of India can only live for those who have travelled and resided there, and have experienced the remarkable hold the East gets upon them. For, both in Carey's day and to-day, the land is a land of mystery. It possesses a secret background of thought and feeling seldom revealed, and only to sympathetic hearts. Its ancient temples, on which Carey gazed, and which are standing still, suggest a religious history of uncounted years, and mystery haunts their worship of an unknown God, in rites and ceremonies, sometimes winsome, sometimes wicked. Behind all contrasts and comparisons of the India of Carey, and of to-day, let us not forget the things that never change, the haunting longing of the human soul for God, and the smiles and tears of human faces.

POLITICS.

The India of Carey saw nothing but war, strife, plunder, the constant shedding of blood and wide devastation. When Europeans became masters of ocean travel and built sailing ships to carry merchandise that could brave any storms on the open seas, the conquest of the Eastern world swiftly followed. Two centuries before Carey, the Portuguese were the first to discover the wealth of India. The Dutch followed them, and, overthrowing Portuguese influence, opened Indian trade to all the nations of the West. The East India Company's Charter was obtained from Queen Elizabeth in the year 1600; its early activities consisted of obtaining trade concessions from Indian rulers, building factories, and creating establishments to protect

them. When Carey landed in Calcutta, the Company had secured political ascendancy only in Bengal and Bihar, with smaller possessions in Madras and Bombay. In the rest of India there was nothing but interminable warfare. Hyderabad was in constant strife with Maratha neighbours. The Rajput Princes were also disputing Maratha domination, while Mysore refused to be the vassal of the Moghul Empire any longer. Then a feud started between Mysore, Hyderabad and the British, and during Marquis Wellesley's régime as Viceroy, the Company won, and British rule in South India was established. Then came the slow conquest of the turbulent Maratha Empire. It was Marquis Wellesley, too, who brought all the chief Indian States into alliance with the Company, and so checked once for all the ceaseless warfare they had been waging with one another. By 1818 the peace of the greater part of India was assured, though it took another half-century to get political control over Sind, the Punjab and, finally, Burma. It was thus that wars, annexations and treaties with those who supported the British arms, eventually made the British Raj paramount. William Carey, therefore, saw Britain's territorial expansion over the land which, in the second part of his famous Inquiry, published in 1792, he had characterized as "India beyond the Ganges—length 2,000 miles, breadth 2,000 miles, number of inhabitants 50,000,000, religion—Mahometans and Pagans. Hindustan—length 2,000 miles, breadth 1,500 miles, number of inhabitants 110,000,000, religion—Mahometans and Pagans." The knowledge of geography about Asia was meagre in those days!

Let us glance at India to-day politically. The record of British rule in India was summarized in the Simon Commission Report, published in 1934:

"The sub-continent of India, excluding Burma, lying between the Himalaya's and Cape Comorin, comprises an area of 1,570,000 square miles, with a population now approaching 340,000,000. Of this area, British India comprises 820,000 and the Indian States 700,000 square miles, with populations of about 260,000,000 and 80,000,000 respectively. . . . The record of British Rule in India is well-known. Though we claim for it neither infallibility nor perfection, since, like all systems of government, it has at times fallen into error, it is well to remember the greatness of its achievement. It has given to India that which throughout the centuries she has never possessed, a Government whose authority is unquestioned in any part of the sub-continent. It has barred the way against the

foreign invader, and has maintained tranquillity at home. It has established the rule of law, and by the creation of a just administration and an upright judiciary, it has secured to every subject of His Majesty in British India the right to go in peace about his daily work, and to retain for his own use the fruit of his labours. The ultimate agency in achieving these results has been the power wielded by Parliament. The British element in the administrative and judicial services has always been numerically small. The total European population of British India to-day, including some 60,000 British troops, is only 150,000."

Side by side with this eulogium let us place the history of the Indian National Congress, a political party which was started in the year that I arrived in Calcutta, 1886, and, after a somewhat chequered career, now claims to have over three million paying members, and to be the real voice of the masses of India. Its membership is open to all men and women, subject to three conditions—“(a) they must be 18 years of age; (b) they must sign its creed; and (c) they must pay four annas (sixpence) a year, or spin two thousand yards of yarn a year from cotton supplied by a local Congress Committee.” Its first president was a European, a retired Civil Servant, and from its commencement it had Moslems, Hindus, Christians, and all religions, sects and creeds represented on it more or less fully. There is no doubt that its influence among the peasants and the very poor classes is very great, and is growing. This influence has been won by the personal magnetism of its great leader, Mahatma Gandhi, and more by practical service than by advertising propoganda and by agitation. It has always attracted some remarkable leaders, e.g. Khan Abdul Ghaffar Khan, Pandit Jawaharlal Nehru, Sirdar Vallabhai Patel, Srijut Subhas Chandra Bose, Srijut C. Rajagopalachariar and Pandit Madan Mohan Malaviya, to mention only two or three, in its active support to-day. Its creed has been its strength. At heart that consists of a racial instinct that is non-violent. It opposes the taking of life under any circumstances. The secret of its hold on many millions of illiterate villagers is said to be their reverence for the Mahatma as the apostle of *ahimsa* (non-violence), a religious idea associated with poverty, suggesting self-control, power obtained through asceticism, and the ability to overcome its enemies by love. Mr. Gandhi's portrait as a semi-nude saint, sitting in deep meditation, may be seen to-day in almost every part of India. The hold he has gained is marvellous. He has succeeded in giving to his countrymen self-

respect, and his political ambition, which is slowly being realised, is a non-violent rebellion against the degradation, more imaginary than real, of acquiescence in British rule. A few years ago Congress initiated a civil disobedience campaign, a mass non-violent attempt to upset the administration by attacking Government revenues. First it was salt, then it was drink, then it was foreign goods. Much bitterness, suspicion and distrust were created, and at least 100,000 Congress members went to jail, women sharing with men imprisonment for longer or shorter periods. At last the movement passed away, but not before the Congress claimed that it had re-created the nation's lost manliness in the fires of suffering, and had so prepared it for some future self-government.

While all this discontent with British rule was being fostered, the British people, through the Houses of Parliament, were facing the inevitability of granting to the Indian Empire a political freedom that might prevent another rebellious rising. It is unnecessary to recapitulate the processes by which, after seven years, Parliament passed the India Act of 1937. Eleven Provincial Governments have been functioning for nearly two years, and Congress Ministries have shown evidence of considerable administrative ability, with quite a humanitarian outlook towards the masses of the people. Their policy shares the ethical enthusiasm of the Western political idealists.

Now the second problem, a Federation of all India, including the Indian States, is in process of formation. It is a great ideal. Hindu and Moslem failure to co-operate, and the fears of the Indian Princes about their status, are delaying matters. Where there is no growing tradition of co-operative political action and life, there can be no sound basis for national, or international good-will. It may be that British India will have to move forward without the States. Democratic ideas have not yet possessed the minds of the subjects of the Indian Rajas. If so, the States will have to join the Federation later on, but with less influence and standing than they are offered in the present Act. The aim of that Act is clearly to allow the Indian Empire to work out its own political salvation, as a full self-governing Dominion. That should satisfy reasonable public demand for another twenty-five years, and if honesty of purpose and international good-will prevail, the political India of to-day augurs well for the British Commonwealth of to-morrow.

COMMUNAL FEUDS.

One of the outstanding features of Indian life to-day is the communal feuds between the two great religious communities

—the Hindu and the Moslem. In Carey's day, apart from the wars in far-off places, there is no evidence of the tense feeling in Bengal and Northern India that has sprung up since the hope of political emancipation came into view. In Carey's day, though the Moghul Empire was crumbling, Moslem rulers had great influence. As military conquerors three centuries earlier, they had destroyed Hindu temples wholesale, and made by force myriads of converts. Then, and since, Islam has never concealed its contempt for idolatry. Its strict unitarian creed has always been in violent contrast to the mystical pantheistic symbolism of Hindu worship. Nevertheless, Indian Moslems and Hindus, especially in village life, have not clashed. Indeed, I can recall visits to several festivals, both Hindu and Mahomedan, where members of both religions have mixed together in great friendliness. It would seem from Carey's accounts of his tours in village Bengal that this was the rule rather than the exception in his day. But to-day a new generation has arisen in which the tolerance of the Hindu and self-control of the Moslem have vanished. What is behind the estrangement? Political and economic fear. Islam fears, as the result of the Indian Act, a Hindu Raj, as numerically, under any democratic franchise, there are four Hindus to one Moslem. This explains why Moslems have claimed separate electorates. Further, the competition for posts in Government Service has become bitter. Hindus, on the whole, are better educated, wealthier, and have had much more administrative experience. So a struggle for jobs goes on; and also both have grown strangely sensitive to religious annoyances. A Hindu procession passes a Mosque at prayer time, playing blatant music. The Moslems go for their sticks and staves and a row starts. A Mahomedan sacrifices a cow at the festival where Islam enjoins that act. He chooses a public place to do it. Hindus gather, protest, and rioting starts, with mutual murders. It is clear that many such communal feuds are due to the baneful influence of politics in these difficult days. Such strife is poisoning the national life, and India can never hope to be a united nation with Dominion status, until that hatchet is buried.

TRAVEL AND TRANSPORT.

The development of transport and communications has always been the most important of all changes that can be brought about by human agency.

In Carey's day in India there were no railways—rivers and roads were the chief ways of travel. On the roads the

multitudes were hikers; one also saw on the streets, as prints of Calcutta at that time show, a few palanquins, a horse or two, bullock carts, a carriage or buggy here and there, and an occasional elephant; on the rivers, boats of all shapes and sizes. In the many trips Carey had to take to Calcutta from Serampore, his usual way was by boat called a budgerow, a large and commodious but cumbersome and sluggish house-boat, in one of the cabins of which he could have a chair and table and go on with his work. As he looked through its windows, he would see dinghies, small boats rowed by one or two men, and large cargo boats carrying straw, rice or merchandise of various sorts. Progress was always slow, hindered or helped by wind and tide; two or three miles an hour was the average rate. To-day we are viewing with perplexity the numberless changes that are being wrought in all human relationships everywhere by the inventions of the last fifty years. In India communications are by road and rail, post and telegraph, telephone, wireless and air. A telephone system between India and England has been established by means of a submarine cable, and any of the 75,000 subscribers to telephone service in India can speak to their friends across the oceans. Regular air services for passengers and mails and much freight go all over the world to-day, and India has a bi-weekly service with the promise of an almost daily service. Six hundred million passengers travel annually on the 50,000 miles of railway that cover the continent. Third class travelling is not comfortable, but you pay about a farthing a mile, and rub shoulders, often literally, with a jostling crowd pleasant in manners, somewhat fragrant, and always prepared to talk. On a recent visit to India I was surprised to find how omnipresent the motor-bus has become. They are running everywhere, on jungle roads, as well as on the splendid trunk roads made more than a century ago, so that the troops might march under the shade of the pepl and other trees that were planted as avenues on either side. 'Bus fares suit the poorest classes, and millions of villagers are taking to this new and interesting method of seeing a larger world than their forefathers ever knew. The wealthier class, throughout India have, of course, taken to the motor-car, and a few of the more adventurous do not hesitate to fly over the long distances that separate Bombay and Calcutta or Karachi and Madras. It would be difficult to say whether India or England has travelled farthest in methods of transport during the last century and a half. Certainly, if Carey came back to visit the haunts round his old church which he knew so well, he would rub his eyes in more than mild

astonishment. And if he then took a taxi to Dum Dum Aerodrome and travelled to England in three or four days, the contrast compared with the experience of his first journey to India in the *Krön Princessa Maria* of five months, less two days, would be nothing short of miraculous.

THE MIND OF INDIA.

It would be still more wonderful if, getting beneath these material changes, it were possible for us to penetrate the mind of India, and sympathetically to gauge the changes that 150 years have brought. The educated classes, town dwellers, have far more to think about than their ancestors had, and it may be seen clearly that religion has not the same place, nor the same hold which it had in Carey's day a century and a half ago. There is less change in the Hindu and Moslem villagers' mind. The Hindu village has its temple and its priest and its gods. You can still be wakened, if you are living near at hand, by the ceremonial of daily worship, the bells and the sound of the conch shell. And if you are interested enough to go and watch, you will see the Brahmin priests bathe and dress, and feed the deity, whether Siva or Krishna, or the elephant-headed Gonesh. The daily offerings are flowers, rice and clarified butter, and the thoughts behind are still that for protection, and welfare, and some future good, that which their ancestors believed is good enough for them. The Moslem village still centres round its mosque, and the Mullah sounds the call five times daily to the faithful to come and pray. The Moslem mind has changed but little. It is different with the Outcasts, the Harijans, the Pariahs, or whatever name is given to the depressed classes, numbering more than thirty million. They have no temple and no priests. Fear of evil spirits has been their incentive to their degraded forms of worship. Various causes, political and social, and their contact in these later days with men of all creeds and classes who have been working for their amelioration and for their votes, have led to an awakening of thought and purpose among them. Some silent movement of a gracious Spirit has come into this valley of dry bones. Traced to its right source, Christ has come to that lost section of the Indian nation, and He has brought a message of the individual worth of man. Christian Missions have gained most of their converts from men and women of these lower classes, as they are called, and have tended and educated and brought them into a healthy prominence. Now, leaders of all religions are scrambling for their allegiance. In some areas considerable numbers are joining the Christian com-

munity. The chief result so far has been that this section of village India has new thoughts of the value of themselves, as persons, and of God as something very different from the evil demons their forefathers worshipped in trembling fear.

SOCIAL CHANGES.

The character of the British community in India has changed much for the better since Carey's day. Marshman, in his *Life of Carey*, writes in scathing terms of the effect of political power upon the merchants and officials of the East India Company of those far-off days. "A boundless field was suddenly opened before them for the gratification of ambition and cupidity, and every thought was absorbed in the accumulation of wealth, without any qualms of conscience as to the mode of its acquisition." "The process of turning power into money, which had been practised in the East from time immemorial, was one of the first lessons which the new conquerors learnt, and scenes of injustice and oppression which were daily exhibited make us, to this day, blush for the degradation of the British name." "Avarice was associated with profligacy." "The bulk of Europeans, both in and out of the Service, lived unmarried with native women, and their leisure was spent in the most debasing associations. The influence of Christian principles was almost extinct in European Society. For a quarter of a century after the battle of Plassey, Calcutta presented a scene of such unblushing licentiousness, avarice, and infidelity as had never been witnessed before under the British flag." The Directors in England of the East India Company had eventually to intervene; and public opinion, fostered by high officials of a different type, sent from England, led to changes that, before Carey's own course was run, restored something of the prestige of the British name for truth, honesty and clean living. The character of European Society in all parts of India to-day is not without its blemishes, but, speaking of the country as a whole, India knows she can trust the word of an Englishman. He is straight, and his social life is controlled, to a large extent, by the same moral code that prevails in the country from which he comes.

The Bureau of Public Information in India publishes an annual report on such matters as Agriculture and Industry, Commerce and Communications, Defence and Emigration, Politics and Administration, Health and Education, and Scientific Surveys—archaeological, topographical, geological, botanical and zoological. There is to-day a library of information on each of these, dealing with their quiet, steady progress,

largely under Government control and with Government financial assistance. It is a thrilling story, for example, to trace the stages of *educational advance* from the first Christian schools for boys and girls—Indian, Anglo-Indian and European—started by the Serampore missionaries, to the vast educational facilities all over India to-day. At the top there are nineteen Universities with hundreds of thousands of students; Arts Colleges, Training Schools, Secondary Schools, Primary Schools, and in many cities now, a system of compulsory education in municipal areas. Nevertheless, it has to be confessed that education is in its infancy in India. Out of forty million children who ought to be in Primary Schools, only eight million are there. Only one out of every three boys, and one out of every fifteen girls, gets to school at all. Out of every thousand women, less than ten know how to read and write; and, despite all that is being done, criticism abounds against the character of the education. The lesson has not been taken to heart which Lord Curzon, in one of his famous speeches, tried to teach: "Vital as is education everywhere as the instrument by which men and nations rise; yet in a country like India, in its present development, it is perhaps the most clamant necessity of all that here education is required, not primarily as the instrument of culture, or the source of learning, but as the key to employment, the condition of all national advance and prosperity, and the sole stepping-stone for every class of the community to higher things." Mahatma Gandhi has his own ideas as to what might be done, ideas that do not commend themselves to leading educationalists among his own fellow-countrymen. Experiments in adult literacy work are a feature of to-day. Dr. Laubach's method to reach, directly, the lower and illiterate classes, and teach them within three months to become literate, is receiving wide attention. Missions, which have had so noble a part in the training of India's sons and daughters, are still powerful influences in the ferment of intellectual advance throughout the land. Carey's aim to make Serampore a "Christian Benares" is being steadily accomplished.

STATUS OF WOMANHOOD.

Nothing would startle and please the founder of Serampore more than to note the differences in his day and to-day in the treatment and influence of women. India in the last quarter of a century has lived rapidly, and remarkable innovations and reforms in this sphere have taken place. The chief characteristics of oriental womanhood have not changed, happily. Attachment to husband and children, modesty, faithfulness, and

constant attention to all homely duties, these are still her charming attributes. The customs that debased and degraded her are almost unknown. You may see in the corridor of the India Office, Whitehall, the striking painting of a suttee, the burning of a widow with the corpse of her husband; and Carey found nearly five hundred cases of that inhuman rite in a comparatively small area of Bengal. Purdah is fast breaking down, child-marriage is being made illegal. And, on the positive side, women have obtained political franchise. One has risen to be Deputy Speaker of the Madras Legislative Council. Another holds Cabinet rank in the United Provinces. There are Indian women lawyers, doctors, teachers and nurses by the score and the hundred, and whatever department of national life they have dared to enter, they have courageously adorned.

THE TEMPERANCE CRUSADE.

In Carey's day, drink and drugs were taxed very lightly, and missionaries themselves took alcohol regularly "for their stomach's sake." But India is and always has been a land of total abstainers. Religion, tradition and social sentiment have always favoured total abstinence. As time went on, the British Government followed the East India Company in making a monopoly of the trade, because from it they found they could have an ever-increasing source of indirect taxation and helpful revenue. Indian public opinion has consistently criticized this Government Policy; and, as soon as Congress began to get into its stride, it promised legislation of a prohibitive character for both alcoholic drinks and narcotic drugs, because the teaching of both Hindu and Moslem faiths forbade their use as sinful, and because their evil effects fell most heavily on those poverty-stricken classes of the community for whose moral and social uplift Congress promised to strive. I spent a fortnight last February in one of the Districts of the Madras Province, Salem by name, a district as large as Wales with a population of over two million, to investigate the results of the Madras Prohibition Act X of 1937 therein. I would not have believed the reports of the splendid success that have followed this bold moral and economic adventure, had I not seen it for myself. The fight is only in its initial stages at present. It is being waged in eight out of the eleven Provinces of India. Serious financial difficulties, as expected, are being encountered, for in three Provinces, Excise revenue was over twenty per cent. of the total revenue. Madras and Bombay are to-day leaders in a widespread prohibition campaign. If the National Congress retains ascendancy in the Elections of 1941; and if, when Federation

is introduced, they secure in the Council of State and in the Federal House of Assembly the ability to legislate as they think right, India may yet be the first country in the world to make the prohibition of the manufacture and sale of drink and drugs a noble success.

THE GOVERNMENT AND THE MISSIONARY ENTERPRISE.

The relation of the British Government to the Missionary Enterprise in India has oscillated between violent opposition and benevolent tolerance. Carey and his colleagues and most of the Free Church missionaries met ridicule, scorn and persecution. One of the worst early storms broke out in Calcutta in 1812 when the animosity of the anti-missionary party, assisted by the Secretaries of the Government of that day, and by the inexperience of the Viceroy, Lord Minto, who had just arrived from England, culminated in an official order which aimed at suppressing the missionary undertaking altogether. All vernacular preaching was prohibited, the Mission Press at Serampore must be transferred to Calcutta, and the issue of any publications, tracts or treatises from it was to be subject to Government control, and most of those already published were to be withdrawn from circulation. The safety of the British Raj, they said, was at stake! The Government had pledged itself to protect all non-Christians in the undisturbed exercise of their respective religions. The Serampore trio, after prayerful fellowship, consulted their best friends and acted with such prudence that within a week the orders were cancelled, and with the imposition of some quite minor restrictions, the Mission was left to pursue its work practically unfettered. The Court of Directors in London, when the trouble was reported to them, condemned the conduct of the Viceroy and his colleagues, and Lord Minto was instructed to abstain in the future from "all unnecessary and ostentatious interference with the Mission's activities." What a change to-day from that attitude! During the last half-century Government officials in all parts of India have gone out of their way to commend in the highest terms, especially the educational and the medical service that Missionary Societies have rendered to India, and many non-Christian leaders are constantly giving expression to the great debt India owes to those who seek to propagate the faith of Jesus Christ over every part of the land.

THE CHRISTIAN CHURCH.

Finally, reference must be made to the position, status and progress of the Christian Church in India—the India of Carey and

of to-day. The first convert of the Serampore Mission, Krishna Pal, was baptised in the Ganges on a spot before the gate of Serampore College on the 28th December, 1800. It must not be overlooked that the Danish Mission in South India, with its most famous missionary Schwartz of Tanjore, had laid the foundations of a Protestant Indian Church in Madras during the previous half-century while, on the Western Coast, the Syrian Churches had existed, in practical isolation, for centuries. But in North India the foundation of the first little Church in Serampore was the beginning of Indian Church History. Under the aegis of British rule the country's population has made gigantic strides. In Carey's day it was reckoned at one hundred and fifty million. An official census taken a few years ago increased that figure to three hundred and fifty million! The Christian community in Carey's day, both in South and North India numbered some thousands only. Now it is somewhere around eight million. The proportionate number of Christians to Hindus or to Moslems may appear as a very small harvest after a hundred and fifty years of sowing and reaping. But every one acquainted with religious thought and life in India knows that the influence of Jesus Christ is felt, and is working like leaven far outside the ecclesiastical boundaries of those who bear His name. The history of the Christian Church in India, in its various sections, would need a big volume truly to represent it. The Anglican section, with its favoured State relationship, sought political freedom in 1937, secured it by an Indian Church Act of that date, and has become an autonomous Church under the self-chosen title of the Church of India. Its Bishops are no longer appointed by the Crown.

The Simon Commission Report points out that when the powers of the East India Company passed to the British Crown in 1858, its obligation to provide for the spiritual need of British troops stationed in India, and, where circumstances permitted, for the European members of the Civil Service, was taken over. Grants in aid out of Indian revenues, for the maintenance of church buildings and for a certain number of non-official chaplains, have been made; but under the Constitutional Reforms it is suggested that the autonomous Christian Church must, in course of time, come to depend less and less upon Government assistance. One can see that as soon as India succeeds in securing Swaraj, all such help would immediately cease. Apart from this section of the Christian Church, other denominations have been dealing with the problem of self-support, self-government and self-propagation in various ways. Movements towards Church Union, both in the South and in

the North have been slowly maturing, and many of the Indian Christian leaders desire to make the Church in India autonomous in more than name. Most foreign missionaries are in full sympathy with this aspiration, and have themselves been planning, as in the Serampore and other Theological Colleges, for a great development in Indian leadership. Generous Indian gifts in support of this desirable ideal of an autonomous Church are not a marked feature of present day developments, and there is still, in some quarters, far too much subsidizing of Church organisations, which necessarily makes advance slow in any true degree of real freedom and responsibility.

Let it be clearly understood, however, that India to-day is, in the main, unevangelised. According to a recent issue of the Directory of Christian Missions, at least one hundred million of the people have no intelligent knowledge of Jesus Christ and His Gospel. The plea that the evangelisation of these millions is the task, now, not of the foreign missionary societies but of the divided Indian Church, has always appeared to me utopian. While census figures show that the ordinary population increases at the rate of thirty million every ten years, the Indian Churches are quite unable to face that heavy responsibility. There has been the dawn of a new evangelistic zeal in many parts of India and in different sections of the Church—for which God be praised. But it seems to me that the appeal of these vast untouched areas in every Indian province must penetrate the hearts and minds of the Older Churches in the West with something of the thrill that awoke in Carey's heart the determination to go himself and give himself for their salvation. Shall not the Baptist Missionary Society Ter-Jubilee Celebrations in 1942 be made a grand opportunity for rousing the Baptist Churches of Great Britain, and of the world? THE INDIA OF CAREY AND OF TO-DAY FOR CHRIST. He is worthy.

HERBERT ANDERSON.