



AMERICAN BAPTIST MISSION

INTEGRATING AGENT OF
MAGAS INTO INDIAN UNION

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SAMSON SHEKHO CHIRU

This book "is a very detailed and comprehensive work on a subject of significance, regarding the Politico-religious history of North-East India." The study in—five chapters, besides the conclusion deals with the role of the Christian Missionaries in the North-East, in particular the role of the American Baptist Mission and its Pioneering Service rendered in Nagaland and Manipur. Tracing the growth of the Baptist Church and its work in these states, in particular Nagaland, the author rightly points out that the seeds of progress, growth and overall development, inter-alia the political, were sown by the early Christian Missionaries from the US and UK, WHO. Who sacrificed a great deal for the cause of human development in Nagaland/ Manipur. In this regard the contribution of Rev. (S) Clark, Rev. (Dr.) Rivenburg and Pittigrew have been highlighted by the author. As regards to the role of the indigenous missionaries, the author has succinctly evaluated the work done by Rev. Longri Ao and highlighted his contribution towards attaining Peace in strife tour Nagaland.

Further the author has rightly indicated in the study, to an extend that the advent of Christianity in the North-East has led to westernization and the waning and withering of traditional mores and standards in tribal societies. The establishment of Churches based on distinct tribes in Nagaland as highlighted in the study was encouraged by the missionaries accepting the divergence and singular traits of the several tribes in Nagaland, hence the formation of Tribe Based Baptist Churches. Although the realm of Christaindom is distinct from worldly matters, the author has rightly pointed out the distinct note the church has had in the political developments in Nagaland. The church has played a positive role in the several peace accords worked out between the government and the rebel(s) over the years since the formation of the state, which to an extent has minimised violence and the concomitant action by both the security forces and insurgents. This study centred essentially upto the Shillong Accord (1975).

However, the study is enriched further by the post Shillong Accord (1975) developments which are dealt in depth, in particular reckoning the stance of the Baptist Church on the NSCN (I-M)'s demand for Nagalim (Greater Nagaland) and the consequences of it, especially in Manipur and the rest of the North-east.

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The Present work is the offshoot of this Doctoral research under Prof. Christofer Sam Raj.

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Integrating Agent of Nagas
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Chapter 1

INTRODUCTION

The Nagas, they claimed, have their own history. There is Naga perspective, Burmese perspective and Indian perspective about Naga nationalism which are mutually contradictory. The underground Naga national movement observes: "The truth is with us and it shall stand untarnished beyond the interests of the power politics that has overshadowed the magnitude of the Indo-Naga case for scores of years.¹ To the Naga underground point of view, the truth they uphold has been the historical fact which India has been undermining by its consistent affirming that India has inherited Nagalim from the British Imperialists, and the claim made after 18 years that the Nagas "accepted the Indian constitution." The Nagas reject these contentions and have critically expressed their anger by stating that India "shamelessly installed puppet state in 1963 and with the help of over 200000 occupational armed forces and few traitors who were in the pay roll of the Indian Government have controlled the region."²

Meanwhile, Indian and Burmese Governments are committed to uphold the sovereignty of state and federal unit. Therefore, the Nagas who live in India and Burma had the only option of evolving themselves into Indian and Burmese state system. Any independence movement of Naga was presumed anti-national and anti-state. Freedom and statehood

for the Nagas was envisaged within the framework of Indian Constitution and federal system. Thus there emerges a conflict and violence between Naga national movement and Indian state.

The violence and conflict compelled the Christian Church to take a mediatory role between the Naga National movement and Indian state to resolve the Naga's quest for statehood particularly in post independent India.

Naga Christian church's stand has been immensely clear on as to which side they have been to be: either on Naga Underground side or Indian Government side. Evidences available proved that the church has always took a reconciliatory role between the two parties—Government of India and the Federal Government of Nagaland (Underground) or what commonly came to be known as Indo-Naga Issue.

In the pre-independent India, the Naga church, under the leadership of the foreign missionaries and few Naga native Christian missionaries maintained the Church's best exemplary role in rendering services to bring and restore peace and normalcy in the Naga areas. Essentially, the Naga church concentrated and contributed a lot in nation-building. This has helped the Nagas to evolve a sense of belongingness and tendencies to feel themselves as Indians. Christianity has enlightened them to feel themselves not as isolated human society which they have been living in the past. Hatred among themselves over petty matters on tribal line, on clans and phratries darkened their society. 'Khels' as it was known in which houses were grouped on clan lines were practiced. Hereditary clinging to and groupings on the basis of clan continues even now and made their unity somewhat a problem. However, definitely, after embracing Christianity, Nagas to certain extent developed a sense of oneness and unity as universal human civil society who deserves decent living and civilized life. The Nagas themselves started to accept fellow Indians and other outsiders in a sense of human solidarity and integrity in the enlightened manner.

THE LAND AND THE PEOPLE

The Naga people belong to the Mongolian family as race which spread all over the world from China to as far as South America.³ There seems to be varying views as to the size of the land of Nagas. But these are negligible degree of differences. According to Asoso Yunou, "The area covered by the Naga people will extend to some 30,000 sq. miles though the Naga Hills district (administered) portion alone covers an area of over 4000 sq. miles."⁴ Whereas Rev. Dr. V.K. Nuh observes that Naga geographical area includes about 47,000 sq. miles with a population of 3 Million approximately. There are more than 10,000 Naga churches with a million baptized members. Literacy rate being 62% and density of population as 70 per sq. Km.⁵ As per Naga underground leaders like Mr. Rh. Raising and Mr. Angelus Shimrah, "We are the first settlers of the land. Today, we have altogether 16 major communities and 20 smaller ones with a population of about 3.5 million. The size of Nagalim is approximately 1,20,000 sq. Km."⁶

Nagas are by nature hardy and warlike for which they are feared by the neighbouring people. Nagas are generally known for their inherent qualities of honesty, truthfulness, maturity, simplicity, generosity and courage.⁷

According to Naga history as known to them, "The Nagas are from a higher civilization, which once flourished in the South-East India and Northern Myanmar."⁸

The advent of Christianity eclipsed all darkness, ignorance and backwardness with the marvelous light of the Gospel of Christ which brought new hope of life, civilization and education. This historic and dramatic change happened because of the American Baptist Missionaries and the British Imperial Power. Today, to the Glory of God, 90% of Naga population are Christians, and Baptists are the pre-dominant denomination.

Nagaland is surrounded by the plain of Assam in the west, Tirap Frontier of the North East Frontier Agency in the north, Burma in the east, and Manipur in the South. The state lies

between 25 degree 6' and 27 degree 4' north and 93 degree 20' and degree 15' east.

THE MAIN TRIBES

There are fourteen major Naga Tribes in Nagaland. They are different tribes though they have many things in common. The district-wise division is as follows:

Kohima district: 1. Angami, 2. Chakhesang, 3. Kuki, 4. Rengma, 5. Zeliangrong. Mokokchung District: 6. Ao, 7. Lotha, 8. Sema. Tuensang District: 9. Chang, 10. Kheamungan. 11. Konyak, 12. Phom, 13. Sangtam. 14. Yimchungger. Lt. Col. R.G. Woodthrope classifies Nagas into two great sections viz., (1) The killed and (2) The non-killed. The first class embraces all the so-called Angamis, eastern and to western. The second class includes all the other tribes, for though all these latter different from each other in many minor particular, yet there is a very general resemblance.

POPULATION

The total number of persons enumerated in the state of Nagaland at the last census in 1991 was 1209546 out of this 10,57,940 viz., 87.47% is Christian. According to 2001 census population has gone up to 1,98,863. There are 447 villages with 7 districts.

LANGUAGE

Very little is known about the dialects of the Naga people. The Nagas had no written literature of their own. Tradition says that Nagas at one time had their own written literature recorded on some animal skin. Through the careless use of the scroll by a scribe, the skin was devoured by a dog. Another version has that when the Nagas were found fond of, as they are now in, consuming well dried burnt animal skin they did eat so and sooner they could realise what they consumed was

at the cost of eternally losing written history in the animal skin! So they lost their literature. The very rugged nature of the country made each tribe distinct from the other, speaking dialects often unintelligible to its neighbours. Stracy thinks that this may also be explained by the isolation in which the tribes existed unless very recently and the continuously warring with each other in which headhunting was freely practiced.

Most of the tribes have their own languages named after themselves.⁹ For instance, the Angamis speak Angami and the Ao speak Ao. Some tribes are divided into Sub-tribes which speak their own dialects. So also Chakhesang in the eastern part of Kohima district consist of Chakris, Khezas and Sangtams, each speaking their languages has had some to think that Nagas are not of a common origin. Indeed, some may wonder whether the tower of Babel¹⁰ was built in Nagaland and God confused the languages.

The Naga languages were learned after the advent of the missionaries. (Other than the legend that it was originally recorded in animal skin.) One of the early publication was 'Worcester's Primer in Naga Natahema Heran Kabanva Nyapran-children Primer Book" in Namsang language by Mrs. R.N. Bronson, printed at Jaipur American Baptist Mission Press in 1840.

OCCUPATION

Ninety-nine percent of the total population of Nagaland live in rural areas where they are mainly engaged in agriculture.' The mainstay of the economy of the state is agriculture. The rest are engaged in office work, teaching, business industries and the like. Almost every Naga home does has a weaving apparatus. Women make attractive cloths for the members of the family. It is also a source of income.

TIME-HONOURED HEADHUNTING

"The white men read book, we hunt heads instead" was an

interesting remark of the Dyaks.¹¹ The Nagas were notorious headhunters. "All Nagas are head-hunters, their women being the chief incentive to this pursuit, as girls will not look on men with favour who have not taken heads or been in raids.¹² To them it was partly religious and partly social. Headhunting until recently for 'sheer fun'¹³ but Nagas had believed that such practices had showed the 'manliness' of a man.

Many of the heads taken to prove a Naga youth had reached manhood, were unwittingly donated by the infirm, helpless, defenceless and sometimes the innocent plainsmen of Assam. The offensive weapons used were only spear, dao (a long knife with a heavy blade, and a shield.) Heads were often taken in raids, ambushade, and surprise attacks. Though considered to be a sign of valour and courage, often the heads were taken in "treacherous and cowardly ways". A young man who had taken an enemy's head in the war was highly honoured and deeply respected in his own village. The head of an enemy was an invaluable and highly taken as memorials of ferocity and vengeance.¹⁴ Some houses of the headhunters were perfect 'golgothas' .¹⁵

Each village had its own friends and foes. At any time a village might turn enemy. Carelessness was sure to bring massacre in the village at any time, day or night. Securing the heads, hands, feet, ears, etc. of one's enemies was rewarding. These were brought home ceremoniously and taken in victorious procession from house to house accompanied with drums and gongs, throwing liquor and rice on the head, and uttering all manner of incantations... and with curses enjoin them to summon their whole race to suffer the same ignominious treatment.¹⁶

Head-hunting was more than a war and vengeance. Nagas believed that 'since those heads were cut off, and who were in other ways humiliated, were segregated in the after-world and were incapable of rebirth, a permanent diminition of the social stock of an enemy village was thereby affected.¹⁷ They believed that taking off heads would bring honour and glory to the individual, prosperity to the village and success in agricultural operation. Bill Archer, a British officer, in his official

capacity imposed on June 1947 heavy fines on those who practiced head-hunting. The villagers were happy to pay the fine.

They said, "After all it was worth it, as they would now get good crops and better babies."¹⁸

Nagas believed that the 'soul-substance' or the 'soul-force' was just under the scalp of a human head. The soul-force is capable of bestowing vitality to the individual and the community. So they kept the skulls to augment the deficiency of soul-force. Natural calamity, failure of crops, mortality, infertility of man and animal were all due to the lack of soul-stuff". Decreasing fertility demands headhunting.

The British government put pressure on the people to stop headhunting. The people of one of the villages (Kongan) with the intension to stop it started channelizing interest from 'man-hunting' to monkeyhunting. Unfortunately, this option proved incidentally disastrous because of outbreak of cholera and Nagas, "decided that the substitute just would not do."¹⁹ Stracey cites another interesting incident when the commander of a punitive expedition went to Tuensang to punish the head-hunters on the Christmas day of 1909. He went to the village concerned and asked the village chiefs to hand over the men responsible for the raid. But they replied, "Does a hunter give away his souls?" The second demand was for the payment of fines for headhunting. This time the reply was, "we have no coins. We hear the government makes coins. If they are short, let them make some more."²⁰

Elwin points out the artistic and aesthetic aspects of headhunting:

It inspired wondereful dances. It stimulated artistic production, for the most elaborate textiles could only be worn by a successful headhunter or his relations. Small replicas of heads were carried to be worn almost like medals; wooden pipes, with their bowls fashioned as heads were made.²¹

The Konyak Nagas' interpretation of headhunting was one of love for God and brotherly love for man. The highest offering and sacrifice a man could offer God was human blood. On all important occasions human blood was to be shed. This

was done as a token of their love and gratitude to God. So also, if somebody killed someone in a family of the village, one's brotherly love in the deceased demanded revenge upon the offender.

Though the British government tried to check headhunting, yet it continued until 1958. However, the influence of Christianity greatly deterred headhunting practice. Their lives became more and more refined and bloodthirstiness was done away with forever.²²

The coming of the British was preceded by the American Baptist Mission. The missionaries greatly endeavoured to put an end to headhunting. Earlier there was danger of attack at any moment. Agriculture too suffered. Crops were destroyed by raiding expeditions, causing hunger and distress. Women and children were massacred in the village while men are away in fields. As people are under threat from their enemy all the time. It could be likened to the life of the people in Hobbes' state of nature where: "every man is enemy to every man". To summed up in Hobbes' words, 'In such a condition there is no place for industry, because the fruit thereof is uncertain, and consequently no culture on the earth; and life of man solitary, poor, nasty, brutish and sort.'²³

However, Mills has his own different perception. He accounts that on the one hand there has been a definite loss of alertness and vigour, and on the other hand there has been little or no saving of life. The Nagas raid on surprise, and an attack on a forewarned enemy is very rare, where all are at war all are wary, and the number of time lost is very small indeed. Visits to other villages are infrequent and every village remains almost permanently segregated. This undoubtedly lessens the loss of life from epidemics.²⁴ Mills also adds that ... People wander freely at will, and disease spreads ... not only has administration unknowingly facilitated the spread of infection, but foreigners have brought with them diseases hitherto rare or unknown. Kohima town is full of venereal diseases and men visiting women here spread it in distant villages.²⁵ According to Prakash Singh, head-hunting was not only the cause and effect of war, it was also the inspiration for

the Naga works of art. Much of the traditional Naga carvings and patterns on textiles have head-hunting as their motif."²⁶

Women and children were not spared either. In fact, woman's head was considered more prized. Prakash Singh, adds that reasons for this:

Woman's head taken means deep penetration in the enemy's side for generally women and children are given maximum protection by man. Also that enemy's population could be reduced; that woman's hair served ornamental purpose in Naga weapons. While a man goes for raid there were certain things which a woman /wife had to observe as taboo. To keep chaste, not to weave etc. For any such violation could result in her husband being killed by the enemy. Such taboos are normally observed by Naga housewives not only in raiding cases but also in times of pregnancy. For instance, Chiru woman was not to see ugly animals, not to collect certain kind of fire wood etc.

Historian S.E. Peal did not approve of head-hunting so far as to test bravery on children and women folk. He considered head-hunting as barbaric and as per his calculation based on the number of skulls he saw in the morung roughly twelve Thousand in forty years spread over twenty square miles.

The present writer's own tribe has had the tradition of head-hunting. There were inter tribal conflict and it was said that Naga Kabuis attacked a Chiru man who was alone in the SEER INN (Morung). But the Chiru's morung was located in such a strategic site, normally at the edge of the village slanting topography. It was said that large number of pumpkins were also kept in the INN. The Chiru man cleverly having locked the door inside he rolled down the pumpkins from the steep backyard of the house. The enemies chased the pumpkins thinking that the Chiru man had run downward. Wheanwhile when all the enemies had gone down chasing the pumpkins, the Chiru man tried to open the door to escape. Unfortunately one enemy pregnant woman who stood near the door outside was banged and killed by accident. Which is why the Chirus still preserved a

commemorative monumental decoration of this woman killed by accident, by being carved out in the side of the SEER INN main door. Another conflicting version holds that in olden times SEER INN (the so-called Morung) was to be ceremoniously dedicated (about which the writer has no intention to elaborate in detail) in which a pregnant woman also was present on that day in the male dominated or chauvinistic society to relate with her village menfolks. Which, of course, seems not in consonant with the taboo/denial of entry of womenfolk in the SEER INN (or could be some exceptional case) Be it one or the other version, the writer cannot confirm either of the two versions but would be more inclined to endorse the former version.

ETHNIC CHARACTERISTICS

Nagas have very fine qualities. Hutton says about Angami Nagas that 'one of the first characteristics that strikes a visitor to the Angamis is their hospitality.' Nagas have a sense of humour and geniality. At home, at school, and at work they are happy and gay. In moments of exhilaration their laughter rings out. The hospitality of the Nagas is overwhelming.

Nagas have a deserved reputation for truthfulness and honesty. Stealing is not common. A deputy commissioner Mr. Mills, in great appreciation, once said, "Nagas never lie". However the truth of this varies from tribe to tribe.

Nagas have a free and independent outlook. Their man-to-man- attitude on most questions was proverbial. The Naga villagers do not grovel before their headman, but do have sincere respect for the elderly. They are bound together as people or a community. Their loyalty to the clan or community has knit them closely together. In this sense each clan may be called an extended family. In spite of their courage and hard work, they are shy before other men.

Nagas are conservative too. They are not enthusiastic about changing their old days and adopting new ideas and ways of doing things. They think that their father's ways are the best. New methods of medicine or technology does not

appeal to them immediately. But once they are convinced, they are enthusiastic.

NAGAS IN MANIPUR

Distribution of Their Populace

The state of Manipur contains about 8000 sq. miles of which 7000 sq. miles are hill territory as opposed to the valley territory. The state is inhabited by Naga and Kuki tribe, hill people, who number slightly more than 100000. According to 1991 census Christian accounted 62,6,669 viz., 34.11% of the total population of 18,57,149 (2388634) 2001.

It is said that this territory had been the ancestral land of the Nagas. The British could take over and control only the South western part during the period 1881-1947 which came to be known as the British Naga Hills district. But the Northern and eastern parts, which formed the larger part was left uncontrolled and unoccupied by the British. The Nagas claimed this part of the territory as 'true Naga territory' remained almost unvisited, entirely independent even when India attained her independence from Britain in 1947.

THE TRIBALS

There are as many as 29 different hill tribes in Manipur. Among those the Tangkhul, the thadous, the Kabuis, the Maos, the Paite and the Mhar form numerically sizeable tribes. Ethnically the 29 tribes of Manipur may be broadly classified into two groups-the Naga and the Kuki-Chin.

The Naga Tribes of Manipur have ethnic and cultural affinities with the people of Nagaland. There are more than 10 Naga tribes living in Manipur: The Tangkhuls, the Maos, the Zeliangrong (Kabuis), the Anal, the Lamgang, the Mayon, Monsang, the Maring, the Maram, the Thangal and so on.

The Kuki-Chin family of Manipur has affinities with the Chins of Burma (Myanmar) and the Mizos of Mizoram. There are more than 10 tribes of Kuki-chins in Manipur viz., the

Thadous, the Mhars, the Paite, the Simte, the Vaiphei, the Chin, the Gangte, the Kom-Rem which comprised of Aimol, Chiru, Chothe, Kom, Koireng, Purum etc.

GENERAL BELIEF

All the hill tribes of Manipur believe in the existence of a supreme Being or God. The Tangkhul Naga calls this 'Varivata', Kabui Naga calls this 'Raguang', Mao Naga calls this 'Oramai' and the Kuki-Chin call this Pathien'. They believe he is the creator and sustainer of the universe, and thus worship him so that 'the soul may find its place in heaven. They also believe that those who live a good life in this world will have a good life in another world. They believe that the Supreme Being has judgement upon the wrongdoer, for a certain period of time, which is fixed by the elders with the consent of both parties before they act by swearing.

SIN (ADULTERY, STEALING AND PENALTY)

Concept of sin and life after death in the tribal religion is very vague. According to British political Agent T.C. Hudson and missionary J.N.D. Anderson, the life of tribal is remarkably free from lying and stealing as a general habit, and adultery is a crime punished with a heavy fine according to the tribal custom and law. While adultery among the tribal is regarded as heinous crime, the practice of 'promiscuous inter-courses among the unmarried youth is not only condoned but encouraged by the elders' among some tribes. So there is no clear concept of sin. 'Morei in Tangkhul language and 'Kama' in Mao dialect really mean punishment or consequences of misbehaviour. Sin is morally evil but may be regarded as good if it does not transgress the tribal custom and laws.

LIFE AFTER DEATH

All tribals believe in the existence of life after death. They

believe that the soul of the deceased goes to the 'land of death', which the Tangkhuls call 'Kazeiram', the Maos call 'Kathimeir Roliku' and the Kuki-Chin call 'Mithikhua'. It is their belief that in the world of the dead, there is an exact repetition of life in this world. So, the soul of the deceased goes to his or her own family in the land of dead. As a matter of fact, the Tangkhuls practice the presentation of gift to the dead. When a relative dies, a present is brought to the deceased person telling him or her to give the gift to his family members who died before and are already in the land of dead. And all the friends and relatives give presents of any kind to the dead person so as to help him continue his life and journey to another world. They believe that the soul of a good person will go to heaven to live with the Supreme god, but this concept is also very vague and is hard to explain.

CHRISTIAN MISSION AND COLONIALISM

Christian Mission and colonialism in nineteenth century seemed to go hand in hand in Africa and Asia. Seen in this perspective many people in Africa and Asia assumed that the role of colonialism as that of 'politician' and a 'priest'.

By and large, colonialism seemed to represent Christian Mission and Christian Mission appeared to be part and parcel of the western colonialism. Which is why Christian Missions were termed as mere 'hunting dog of western imperialism'.²⁷

No doubt, though seemingly there lay a cordial relations between Christian missions and colonialism yet, there also lay a bundle of tense discrepancies and complexities. This relationship problem depended on their mode of interactions which also differ from mission to mission and from country to country.

In other word the degree and extent of their interactions or conflicts between missions and colonialism largely depended on the particular mission and issues involved as well as the nature of the colonial situation.²⁸

Therefore, generalization of the nature of the relation of a

particular mission with a particular colonial government would be risky, and so the specific objective of this section is to examine the interconnections and the conflict of Missionary and colonial interests and then to provide a broad framework within which the missionary movement in India in general and the North-East in particular is to be approached.

Missionaries could be categorized into three groups for the purpose of analysis:

- (i) total collaborationist;
- (ii) partial collaborationists;
- (iii) non-collaborationists.

Total collaboration between missions and colonialism, irrespective of the duration could be seen in the case of Spain and Portugal which were two countries of strong Catholic Faith. For these two countries, missionary work could hardly be dissociated from the interest of the state nor could the later do without the faithful co-operation of the mission.

Portugal and Spain were solely guided by the principle of *cujus regio, ejus religio*.²⁹ These two countries were pioneers even in the sphere of exploration and discovery and we could see that Vasco Da Gamma, a rude sailor discovering sea route to India which in later period of time facilitated trade and commerce under East India Company. Not only did these countries sent out missionaries but also had taken up the care for their equipment as the sustenance of their missionaries.

This is where and how the missionaries were to use their volition either to be on Caesar Augustus or Christ Jesus' side.

It is said that where missionary activity was backed up by colonial power, missionary preaching obviously assumed a political colour. The native people also got the opportunity to exploit them. Faith is personal matter. Religion by compulsion had no worth and therefore mission through violence was always objectionable.

Aware of a serious implications, by the beginning of the nineteenth century, Catholic missions gradually took up missionary leadership in their own hands. The *congregatio de propaganda fide* cautioned its missionaries that they should

not occupy themselves with politics and also not allow themselves to be used for political purposes.³⁰

Whereas in the case of the English Crown there is no clear-cut alignment of the Sword with the Cross. Even then there was a strong current of public opinion in English society that plantations and colonizing agencies to be responsible for the propagation of the Christian faith. (This was opposed initially by the Britishers in Naga area as part of their non-interference policy. Rev. Clark, American Baptist Missionary without the proper support of the British administration pursued missionary activities in the Naga area.) In this instruction to the English navigators, Edward VI stressed that the service of Christianity must be the chief interest of such as should make foreign discovery.³¹

In fact, commercial and missionary opinion constituted the basis of the nineteenth century English liberalism.³²

There was a sort of collaboration be it a total or partial between missions and colonial politics. Whatever be the motive in this collaboration in most cases, the missionary penetration was far ahead of the government and even of the trader as in the case of Naga areas. The missionary usually ventured to work in a backward region where a state of barbarism or savagery existed. The selfless services which rendered in terms of mission calling of empowering the weak and moral influence tended to have a soothing effect on the peoples among whom he worked and lived. This sometimes made the way easier for the exercise or gaining of political control over the native peoples and this happened usually where the missionary and the government belong to the same nationality. When such colonial rule was established, the missionary work tended to legitimize the colonial occupation. Unable to distinguish the 'white man who preached' from the 'white man who rule', for after all both had the same lifestyle and livelihood the native peoples looked upon European rule as beneficial. But the psychological and social implications of colonialism had disadvantageous that far outweighed the heralded advantages.³³ In other words, "in national balance sheet debit side is heavier than the credit side." There are proofs that

missionaries normally favoured the idea of bringing their mission areas under the government to which they belong. For instance, nobody could doubt at the beginning David Livingston's sincerity when he went to South Africa" from Scotland to be a missionary and medical doctor to the people of Africa. However, Livingston was not always the same person. His later public utterance showed that his main objective was the opening up of a path for trade and Christianity in Africa.³⁴

Even where the missionary had not served directly to the colonial power, he had only too gladly accepted the protection from and development through the colonial power. In such a situation, the missionaries with pro-imperialist in particular held the view that, the hand of God was visible in colonial expansion. Thus, by and large there had been an attempt to mystify colonial expansion as 'divine command' to intensify their evangelical works. Colonial movement was not an establishment of the kingdom of heaven on earth as Gustav Warneck admitted. But at the same time he has theologized on the colonial movement as if it were a 'divinely willed' opportunity for a missionary cause and "if God in heaven provides an opportunity then His servants on earth have to take up the work."³⁵

So far so good it seems, but what most surprising thing was that in African mission David Livingston was said to have whispered to the Duke of Angyll "... what I can tell to none but such as you, in whom I have confidence, is this, I hope it may result in an English colony in healthy islands of central Africa."³⁶ Livingston had to eventually break away from his original African sponsors, the London Missionary Society, because the latter thought that he spent too much time exploring without gosselling.³⁷ Yes, such statement perhaps echoed Livingston's own comment on his missionary voyage as appeared in Mrs. J.H. Worcester, Jr's book, "David Livingston: first to cross Africa with the Gospel". Where quite detailed and relevant materials are collected including some Livingston's own writings. Nonetheless it seems discoveries and explorations were too no insignificant. He collected matters

relating to science, descriptions of plants and animals, and geographical inquiries, and so little what directly concerns the work of the missionary. Livingston recognized himself as only a pioneer in missionary enterprise. To quote Mrs. J. H. Worcester, Jr., "If the information given and the views expressed on missionary topics are all put together they would constitute no significant contribution to missionary literature." And she continued to add that "Probably, no missionary in Africa had preached to so many blacks, but in most cases he had been a sower of seed, and not a reaper of harvests." He was indeed the forerunner in the wilderness. About the dark continent and its mission" he wrote to his father and other friends, "The conversion of a few, however valuable their souls may be, cannot be put into the scale against the knowledge of the truth spread over the whole country. In this I do and will exalt. As in India, we are doomed to perpetual disappointment; but the knowledge of Christ spread over the masses. We are like voices crying in the wilderness we prepare the way for the glorious future in which missionaries telling the same tale of love will convert by every sermon. I am trying now to establish the Lord's kingdom in a region wider by far than Scotland. Fever seems to forbid, but I shall work for the glory of Christ's kingdom—fever or no fever."

To substantiate the work done to the Africans, though he candidly admitted always that even after his shattering relation with the London Missionary Society he was determined to go back to Africa. He was summoned in England where he saw nothing but his father's death. In his own words, "I go back o Africa to make an open path for commerce and Christianity, do you carry out the work which I have begun? I LEAVE IT WITH YOU."

Livingston was no doubt an ardent missionary and a medical doctor who desired no large church of nominal adherents. "Nothing," he writes, "will induce me to form an impure church. Fifty added to the church sounds fine at home, but if only five of these are genuine what will it profit in the Great Day? He was a lover of thorough finished work who allowed no celebration of the Lord's Supper³⁸ because he did

not deem the professing Christians to believing consistent lives. Similarly the English missionaries in Cameroon and in South African Bachuanaland also decided for British occupation of their mission areas. The Anglican missionaries in New Zealand were perhaps the strongest opponents of imperial expression. But they also succumbed when it seemed apparent that if the British did not come in, the French would do so.³⁹

As political control advanced, the missionary was prepared to welcome it and to cooperate with the government if he was convinced that its policy was of benefit to the subject people. It should be noted that the missionaries belong to the epoch of Cecil Rhodes and Bismarck. They were liable to be caught up in the stream of the time and semi-consciously to identify their own country's interests with interests of the kingdom of God.⁴⁰ No human motives were entirely pure and even the most blameless of missionaries could be victim to this. Instances, though few, showed that some missionaries left the service of their mission and enthusiastically entered into the service of their country in British colonial domain. (Two missionaries in Naga areas did the same and is mentioned in chapter III) This inevitably made them appear before the eyes of the world and of the subject peoples in particular the character of agents of their government than as messengers of the gospel.⁴¹

Warneck has thus justified the missionaries' action that sought to take advantage of the colonial situation. More serious, he had rigidly maintained that only the great colonial movements had made the missions acceptable.⁴² This proposition is quite dangerous because the white official's behaviour which was not always in conformity with the Biblical doctrines could stand in the way of the success of missionary work as the native writer Prof. Lal Dena argues.

China Mission was a passing mission, anyway it was a mission. How it came could be traced back from the humiliation of China and the subsequent signing of the treaty of Namking after the Opium War in 1842.

This opportunity was immediately seized upon by the missionaries as if it were opened by Providence for

missionizing the Celestial Empire. An Englishman, David Urganhart made fun of the episode saying that 'England was offering' China at the same time opium and Evangelism.⁴³ So continuous and so vehement was China's hostility towards the western missionaries that the later found no alternative than to fall back upon the western powers. In turn the dependence of missions on the government made the Chinese to think that the missionary movement was just a part of western imperialism.

In their eyes the missionary was not different from the merchant, the diplomat and the captain of the gunboat.⁴⁴ The missionary who might otherwise have disapproved of colonial expansion for its mundane goals tended to become a willing partner when he thought that the propagation of Christian faith might be promoted by such colonial expansion. There is no doubt that the missionary expansion in various countries was greatly facilitated through its association with the government agencies. Prior to the extension of British political authority into the Igbo country in West Africa, most Igbos treated missionary evangelism with respectful indifference. F.K. Ekechi, in this connection has argued that British military imperialism and other forms of colonial exploitation were in fact basic to the decision of many Igbo communities to embrace Christianity.⁴⁵ Therefore some missionaries in west Africa tended to regard British power and prosperity as a blessing for fidelity to the true faith and thus we see nothing insidious about taking advantage of their association with British economic or political expansion to further the kingdom of God.⁴⁶ Surely some missionary movement had an almost Hebraic faith. They also believed in worldly success and power which certainly attended the faithful pursuit of duty, and were instrumental in forwarding God's purposes in the world.⁴⁷ The only restraining factor was that these worldly success and power were not to be striven for on their own accounts.

Where the mission submerged into the colonial plunge without any restraint, its credibility irreparably suffered and it was bound to be, to use Paul Schuetsz' phrase, "the mission is an important factor in culture and civilization."⁴⁸

While some missions might not have totally excluded a possibility of preparatory support of colonial aggrandizement, it would be wrong to assume that all missions had close connections with colonial politics. Nor was it true that the missions or missionaries could not operate successfully without the support of a colonial government. Klaus J. Bade, a noted German theologian, has argued with some exaggeration that the interconnection between missions and colonial policy centered on the question of the need for political stability which was provided either by missions or colonial rule.

According to Prof. Lal Dena, Bade has overlooked the fact that stable political condition was not a pre conditional factor for the success of missionary work. There are many mission stations outside European colonies too. At the same time he admitted that political stability was needed by missions for greater and more permanent development. The mission stations such as Fiji, South and Central Africa, Sierra-Leone, Burma, Guinea, etc. emerged long before the British imperialistic had set their foothold over them.⁴⁹ The pioneers in the Naga areas were no exception. It could be recollected that when Rev. Pettigrew had a vision to pioneer Manipur, Major Maxwell, the then political Agent of Manipur, lent a great help in getting Ukhrul pioneered. So was other areas of Nagas in present Nagaland in the second quarter of the 19th century, Jenkins lent quite initial sustenance for the missionaries in these areas of Nagas. But definitely before the British administrators could dare to set foot in these Nagas mainland the missionaries did it so before. As Rev. Pettigrew himself was of British blood, the British officers had more confidence in him. There are still instances that even the British missionaries had managed to penetrate into Madagascar and Buganda and consequently won large number of converts quite outside the realm of British colonial administration which quite invalidated the theory of mission without colonial protection and its indispensability.

Certainly colonialism and Christian mission might have had what is called operational unity. But one must not overlook the fact that colonial powers in many cases more or less directly

exploited missions for their own ends. In the nineteenth century, the colonialism was coloured with 'civilising responsibility and infused the missionaries to take up such challenge. The 'ideas of advantages of civilization' and its promotion, the concern for progress and development of the natives was incorporated in the agenda of the Berlin Conference in 1885. The Conference started with the evocation ceremonially the omnipotent God.⁵⁰ Hence in this Conference both the mission and the colonial politics accepted the 'white man's burden' as a 'genuine responsibility' which some anti-imperialists missionaries referred to as a 'Christian imperialism'.

Educational and medical works were the areas in which missions and colonial structures were most closely integrated and the government offered funds to the missions for these humanitarian services. They carefully introduced the interest of 'Motherland' in the teaching learning curricula and in shaping the educational structure. In some cases claiming to be both a missionary and a nationalist at the same time some missionaries even carried with them their national prejudices took up the work of spreading the gospel as a matter of 'patriotic honour' and 'national duty' as well. Notwithstanding, one thing is quite clear, the basic characteristics of Christianity was 'universalism' as Prof. Lal Dena remarked. The moment it was made to lose its universality by linking it with the colonial interests of a particular country, the mission eventually became colonialism.

In most cases, the missionary was far ahead of the government and even of a trader. The missionary usually ventured to work in a backward region where a state of barbarism or savagery existed. The ultraistic spirit shown to the native people, the moral influence tended to have a soothing effect on the people among whom he worked and lived. Sometimes such impact on the natives tended to pave way for political control. Particularly where the missionary and the government belong to the same nationality.

Most of the writers agree that the relation between the Christian missions and colonialism were two movements

opposed to each other basically. They were fundamentally deriving motivation and inspiration from opposite conceptual extremes. And thus, the interconnection between them was in the nature of highly temporary process which was solely determined by the principle of expediency.⁵¹

ORIGIN OF PROTESTANT BAPTIST CHURCHES

Jesus is the head of believers in Him called the church. He founded the church on the *petra* (small rock in which hell cannot prevail over) Jesus chose twelve disciples one of whom called Thomas came to India in 52 AD. He was put to a martyr's death at the hand of religious Hindu group who could not share his conviction, faith and belief in Jesus. However, the church grew in some parts of south India in course of centuries.

Believers in Jesus often zealous of their faith and conviction entered into conflict with their fellow believers and often failing to reconcile formed various denominational churches. This process saw one major development during the Renaissance in Europe giving the final blow to oneness and unity of the church of Christ by dividing as Roman Catholic and Protestant churches.

The latter part of the breakaway from the Roman Catholic church which took keen interest in Renaissance Movement, because of which it lost the confidence and support of many of its own supporters. Many new Protestant churches formed who opposed the appreciation of the beauties and pleasures of life which resulted in the immoral activities of the church officials. Thus, what is popularly known as Reformation in church history, of which the offshoot came many Protestant churches such as the Lutheran, Calvinism, Aana-Baptism, Pentecostal, etc. Significantly, during this movement separate denomination as Baptist church also emerged.⁵²

ORIGIN OF BAPTIST CHURCH DENOMINATION

Religious persecutions forced the one group of the Linconshire

separatists who sought asylum in Amsterdam founded a denomination under leadership of John Smyth (1570-1612). He was a Minister (Priest) and a Cambridge graduate. This group believed that 'Baptism' should be restricted to believers only and in 1609, John Smyth was baptized himself along with 36 others. There was another contingent under the leadership of John Robinson which shifted at Leyden.

The first Baptist church in Amsterdam was formed under the leadership of John Smyth. However, divergence emerged which soon led a section of the group to return to England under the leadership of Thomas Helwys in 1612. Thus, the first English Baptist Church in London incepted and the parent group of Amsterdam soon disappeared.

The English Baptist Church was soon divided into three groups (1) The General Baptist, (2) The Particular Baptist, and (3) The Immersion Baptist. Among these classifications the Particular Baptists made the greatest impact not only in England but elsewhere in the English speaking world. The revival, as a result of a new surge of growth was also initiated by the activity of Andrew Fuller, Robert Hall and William Carey. William Carey formed the English Baptist Missionary Society in 1792 and became its first missionary to India in 1793.

EXPANSION OF BAPTIST CHURCH

In Australia the first Baptist churches were established in 1831 and in New Zealand in 1854 by Missionaries of English Baptist Missionary Society. In Canada, Ebenezer Moulton, Baptist immigrant from Massachusetts organized a church in Nova Scotia in 1763. Like 13 colonies in the Atlantic, the Canadian Baptist Church was nurtured by the Philadelphia Baptist Association. In Ontario, the United Empire Loyalists who crossed the border following the American Revolution founded the Baptist Church. Whereas the immigrant Baptist from Scotland and by Missionaries from Vermont and New York and other churches were established.

In Africa the first Baptist activity was initiated in 1819 by

Negro Baptists of Richmond. By 1960s total communicant membership was more than 4,50,000. In Latin American Baptist community was nearly 50,00,000.

In the continent of Europe the pioneer Baptist John Gehardt Oncken was baptized with six others by Sears of Colgate Theological Seminary. From this Seminary the Baptist mission spread and extended throughout Germany and missions were established in Austria, Hungary, Rumania, Bulgaria, Switzerland, Belgium, Holland, Denmark, Poland and Russia. Whereas in France, Italy and Spain Baptist denomination worked independently. In Sweden Baptist denomination took root from 1844 and later penetrated into Norway and Finland. There were mainly 8,70,000 European Baptists in late 1960 exclusive of British Isles and Russia.

In Russian Baptist growth was witnessed in 1884. Primarily with the result of the influence from Ocken. The Union of Evangelical Churches came up in 1908 under the influence of English Baptists. In spite of Soviet constitution's subjection of Christianity, Russian Baptist Union and Union of Evangelical Christians combined in 1944 to form what is called the Union of evangelical Christian Baptist in USSR which reported 5,45,000 baptized believers.

Baptist denomination was initiated by William Carey in India, Adoniram Judson in Burma and Timothy Richard in China and by the 1960s the adherents numbered nearly 10,00,000 in Asia, chiefly in India, Burma and mainland China.⁵³

DEVELOPMENT IN USA

The first Baptist Church in America was established by Roger Williams in 1638. In 16th, 17th and 18th centuries, a series of religious awakenings gave the emergence of Christian Foreign Missions. And thus, an evangelistic concern developed among the Baptists in America like the then Baptist cousins of Europe. The first association called the Philadelphia Baptist Association was organized in USA in 1707 and it sent missionaries. Between 1743 and 1762, they established four churches in Charleston and South Carolina. Similar

evangelistic activities were carried on by Baptists in New Zealand and Virginia.⁵⁴

Baptists in Boston founded the Massachusetts Baptist Missionary Society in 1802 to carry evangelization of the settlements in the frontier. The cooperation between Massachusetts Baptist Missionary Society in support of a Missionary among the Tuscarora Indians in North-Western New York.⁵⁵

William Carey contributed in all these formative years of the Protestant movement. Leaders of England and America were in touch in the initial period of the Baptist Foreign Missions. For instance, the Philadelphia Baptist Church had received frequent reports of the work carried by Carey in India, which encouraged financial assistance for him in India. Furthermore, the work of Dr. William Staughton an English man by birth and education revealed the affiliation of American and English Baptist. Dr. William Staughton was present in 1792 at Kethering in England on the occasion of organization of the English Baptist Mission Society that sent William Carey as its missionary to India. The same zeal was brought to America three years later. Dr. William Staughton as pastor of the first Baptist Church at Philadelphia, he found a congenial company of the like-minded Calvinistic Baptists. He advocated their support of the East India Missionary Enterprises. He published a book entitled: 'Baptist Mission in India', to raise funds for the support of the English Missionaries. He was able to be an effective Promotional Agent in America,⁵⁶ through regular and extensive correspondence with Baptist in England and those in India.

Meanwhile, Carey's work in India was supported by all other Associations in America. They made generous contributions. Carey's Mission received in 1906 from Baptists along the Atlantic coasts from Boston to Charleston 2000 dollars. Luther Rice and Adoniram Judson and Ann Judson was assisted with 3000 dollars by the American Board of commissioners for foreign missions established by the Congregationist in 1812. American Baptists in a twenty-year period to organization of their own society in 1814 gave between seven and eight thousand dollars.⁵⁷

FORMATION OF THE AMERICAN BAPTIST FOREIGN
MISSION SOCIETY (CURRENTLY AMERICAN BAPTIST
BOARD OF INTERNATIONAL MINISTRIES)

'The Word of God is sharper than the double edged sword'. By this word, Adoniram Judson was convicted by the sermon of Claudius Buchanan, a chaplain for the British East India Company as appeared in the Massachusetts Baptist Missionary magazine. As it was preached at St. James Parish Church, Bristol, England for the benefit of a 'Society for Mission to Africa and the East' entitled 'The Star of the east'. This message had a far-reaching consequences in the minds of Judson in particular. It appeals for missionaries in India gripped his imagination as nothing had ever done before. After months thoughtful consideration, it was one cold day in February, 1810 as he was walking alone in the woods behind the Seminary building, the 'Great Commission' struck his mind. And thus a decisive moment resolved to become a Missionary to people beyond the seas.⁵⁸

However, Adoniram Judson was not alone. There were already a Missionary Fellowship of young man at William's college. They were Samuel J. Mills, Luther Rice and James Richards. They joined the Andover Seminary in 1810.⁵⁹

In the same year the first meeting of the American Board of commissioners had held extensive discussion resulting in the appointment of a prudential Committee to explore ways and means of equipping and sending forth missionaries.

Later on December 25 after more than a couple of months, Judson, Nawell, Nott and Hall were appointed as missionaries to work in Burma or Surat or Penang after thorough examinations. A sum of 300 dollars was appropriated for books for missionaries besides a fixed salaries of 666.60 dollars for married and 446.45 dollars for unmarried one. The vote was taken on the strength of a promised bequest of 30,000 dollars from the widow of John Norris. The bequest was designated for recruitment of missionaries.

The five young men including Luther Rice were on Thursday evening in February 6, 1812 before the congregation

of 1500 and 2000 people who overcrowded at Tabernacle church in Salem were ordained. Soon after, Ann and Adoniram Judson, Harriet and Samuel Nowell were married. Then on Saturday, February 8, 1812, they sailed on the caravan from Salem to Calcutta. On February 24 of the same year, Samuel and Roxana Nott, Gordon hall, Luther Rice, and three couples of English Baptist Missionaries sailed from new castle, Delaware. They too being on their way to India and thus, American Foreign Mission was on the offing.

With the restrictions imposed on American Missionaries to stay in India by the then East India Company, the Judsons made a frantic effort to secure permission. The governor granted them permission to proceed to the isle of France. Meanwhile, Adoniram Judson and his wife were invited to live in Calcutta, in the house of Mr. Rott, an English man who was married to widow of Brandson, one of the English Baptist Missionaries. Judson asked William Carey in Serampore for a believer's baptism. He along with Luther Rice, Hall and Samuel and Roxana Nott arrived. Samuel Nott and Judson agreed to be baptized too. Judson wrote to William Carey in Serampore. Then to Worcester, chairman of the American board of commissioner. He also offered resignation from the British Baptist Missionary so as to join American Baptist Mission. Dr. Thomas Baldwin Pastor of the second Baptist church in Boston was sought support for a missionary in these parts. I shall be ready to consider myself their missionary.

In America enthusiasm ran high with the news that Judson joined the American Baptist. On January 25, 1813 the day after Dr. Baldwin had received Judson's letter, the Baptist of Boston began prayer meetings. February 8, 1813, the 'Baptist society for promoting the gospel in India and other foreign parts' was organized in Baldwin's home. This organization from Massachusetts was to join with other like Organizations.

However, such development in America were not known to the Judsons. Their future was uncertain at Calcutta. But Luther Rice who was baptized on November 1, 1812 was with them. Unfortunately the officials of the East India Company issued strict orders for the deportation of Luther Rice and

Judsons to England. Hence, after long deliberations it was decided that Luther Rice should return to America for arousing interests for the missionary cause among the Baptists in America.

Luther departed from Calcutta, Judson and his wife had been obliged to cast their lot at Rangoon. Under Burmese rule Rice convinced his churches, visiting associations and began to organize foreign Mission Societies after the pattern of the one at Boston. Among these the Philadelphia Society which came into existence towards the close of 1813, and the Savannah society, organized in December, 1813 to include Baptists of South Carolina and Georgia. Luther Rice also intimated the churches the need of a General convention to organize a National Agency. He went to propose that it be held in Philadelphia in June, 1814.⁶⁰

Eleven states and Washington D.C. represented thirty-three delegates. In Philadelphia week of meetings that started on Wednesday, May 1814, Twenty of the thirty-three came from New York, New Jersey and Pennsylvania, New England sent three. The Southern states Virginia to Georgia sent six. All those who came were leaders in their own areas.

Richard Fuhrman of Charleston, South Carolina was appointed President of convention. The Secretary was Thomas Baldwin, pastor of the 2nd Baptist church at Boston.

Prior to formation of committee of fifteen as appointed to prepare a constitution for a plan of union, a preliminary discussion was held. The committee appointed Dr. Baldwin as chairman. A draft of the constitution was unsatisfactory. So another committee was formed which comprised of Fuhrman, Baldwin, Steheb Gano and William White with instruction to prepare another constitution.

A new constitution was presented with minor changes/modification. It was adopted unanimously:

WE the delegates from Baptist Missionary Societies and other religious bodies of the Baptist denominations in various parts of the United States, met in convention in the city of Philadelphia for the purpose of carrying into effect the benevolent intentions of our constitutions, by organizing a

plan for eliciting, combining, and directing the energies of the whole Denominations in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light, DO AGREE to the following rules of fundamental principles.

Thus, the General Missionary convention of the Baptist Denomination in the United States of America, for Foreign Mission was formed. It met every three years. It soon came to be known as the triennial convention.

A Board of 21 Commissioners, to act for convention for a term of three years was created with a provision of President, Vice-Presidents, a treasurer, a Corresponding Secretary, and a Recording Secretary. It was called 'the Baptist Board of Foreign Missions in the United States.'

The said constitution continued to serve American Baptist for 32 years with amendments made at every subsequent meetings. The word 'convention' was inserted as a title for an organization of American Baptists.

It was comprised of organizations, not individuals. It was distinctly Baptist. The new organization focussed the missionary concern of the people whose zeal had been awakened first by Carey's work in India, and then by Judson's courageous venture of Burma. In 1814, it became united in purpose and spirit which was marked by scattered and weak financially, lacked solidarity in 1812.

The Board was organized on May 24, 1814 Dr. Baldwin was elected its President. First vice-president was Dr. Henry Holcombe of South Carolina pastor of the first Baptist Church. In Philadelphia second vice-president was Dr. William Rogus, professor of oratory and English at the University of Pennsylvania. John Claudwell was made Treasurer. Dr. William White was appointed to be recording Secretary and Dr. William Staughton was elected Corresponding Secretary.

Genuine piety, talent and zeal, in good standing in some regular church were the criteria for missionary appointees as per Article V of the constitution's provisions.

The good report of labour in the south, made Luther Rice appointment as a missionary on May 25. He was assigned as a

Promotional Agent, interpreting the missionary cause and organizing societies in institutions for its support. Judson in his letter expresses the hope that his work be accomplished in five or six months after which he should be free to join him in Burma.⁶¹

The process to appoint Adoniram Judson as a missionary based on earlier pledge of support given by the Baptists of Massachusetts, was activated and he was requested to pursue his work in such places as in his judgement might appear most promising.

It was voted that a sum of 1000 dollars to be appropriated. However, the news of his appointment did not reach Judson until September 5, 1815. More than 15 months later, on that date, he wrote in his journal concerning convention:

"It unites with all the Bible Societies in Europe and America during the last 20 years, in furnishing abundant reason to hope that the dreadful darkness which has so long enveloped the earth, is about to flee way before the rising sun."⁶²

Adoniram Judson saw the organization of Triennial Convention as part of the great Christian movement to evangelize the world. The fledging Mission in Burma found main motivating force for uniting with the Baptist of America in the General Convention in 1814, there soon emerged other interests and concerns which vied with foreign missions for encouragements and supports.

Thus the American Baptist Mission Society was founded with the first fresh breath of enthusiasm. Ann and Adoniram Judson in Rangoon's challenge was very much in need of support from the Baptists of America. It had soon gathered momentum as a number of young men and women gave themselves selfless to the great Missionary enterprises. Thus, the awareness of the cause not around the imagination of Baptists North and South America, but it drew them together into a national organization which did much to strengthen a Baptist witness in America—to enlarge the vision of Baptists for a World Mission. It must, however be noted that the plan for a world mission was made on voluntary basis and the government of USA had nothing to do with it.

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