We can describe our friends: how they look like; their moods and their general behaviour. But we do not find it easy to describe ourselves. In the same way we do not find it easy to describe what life is, probably because it is part of us or we are part of it.
We can only see it in action. For instance:

In the first place, clever people see one form of life at work in the blood stream. They can even tell how many cells of one kind that must be in the blood for its regular circulation and how many of the other kind which must act as sentry soldiers to vanquish enemy bodies in it. This kind of life, which can be handled in this way, is called physical or biological life. We find it in man, in animals in insects, even in the smallest of them etc. It is this kind of life which God meant in Genesis 1:20, "Let the waters bring forth swarms of living creatures."

In the second place, we speak of a person's ease of life, or a person living a simple life or having a dedicated life. Jesus must have meant this kind of life in Luke 12:22, "Therefore, I tell you, do not be anxious about your life, what you shall eat; nor your body, what you shall put on. For life is more than food, and the body more than clothing."

Thirdly, the late Rev. Edwin Smith, in his book Aggrey of Africa, tells a story when Dr. Aggrey was once addressing a white gathering, in South Africa, in the early 1920's, and one white man shouted from the back of the meeting, "The man's a saint; damn his colour!" Apparently, he spoke from deep conviction. He had been highly impressed by the Speaker. As a matter of fact, he had seen in Aggrey something superior to and bigger than colour. He had seen a new life; a new spirit, and had come to one conclusion that such a man can only be a saint - and the simple dictionary meaning of 'Saint' is a 'holy man,' that is, associated with God.

This kind of life, which the white South African saw in Dr. Aggrey, is called spiritual or eternal life. It is to this kind of life we are being called to address ourselves. It is the life which Jesus Christ lived on earth, and taught and transmitted to His disciples. It is the life which Adam forfeited, when he sinned, and which we, after him, lost, too, but which we get once again when Jesus reconciles us with God. It is the Kingdom of God on earth.

Let us now have a look at life in the following four components:
1. Life a gift from God;
2. Life in the midst of death;
3. Life in its fullness, and
4. Life in its unity.
(i) We read in Gen 2:7, "—then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being". Please, note, a living 'being', and not a living 'creature', as in Gen 1:20. One dictionary meaning of 'being' is "human creature"; the other is 'the Supreme Being' (God). After man got the breath of God in him, he became a 'being'. A living 'being', therefore, unlike a 'living creature' was destined to live for ever.

The breath must have contained two of the great Attributes of God: Life and Truth or Awareness (see the advent of the two trees, verse 16). Man had now acquired Life and a capacity to assimilate Truth. The third Attribute; that of Energy, he had already imbued in his physical constitution. He was, therefore, now a complete being in the image of God. Before the advent of the breath of life, man had been a finished product like a finished car off the conveyer belts, without fuel and without oil. But man had now Life and Intelligence, although perhaps, in their embryo form, as they had to develop according to a set plan—life, according to the plan, and not intelligence, must develop first.

One important lesson is to note that all this is a free gift from God.

Man's disobedience and fall upset not only God's plan but also man's normal and spiritual development. God as we saw in Part I of this Essay, had to devise a new plan of the seed of the woman.

The Bible had to be the record of God's grace working to save man from complete perdition to salvation, when his Son, who does not sin, dies in order to be the ransom or the vicarious atonement for the sins of the many. God through His Patriarchs and Prophets actually promised to send His Son on earth to bear this role of the Saviour of mankind.

(ii) When The Promised Saviour came, in the person of Jesus Christ, He showed conclusively that this life is a gift from God, on the condition that the would-be receiver of it believes in Him as the Son of God (1 John 3:16; 1 John 5:10-11). Therefore, it is those who are reconciled with God, through faith in Christ, who receive this free gift of eternal life (Rom. 5:10-11; 6:23).

Yet belief in Jesus Christ is not a passive but an active exercise. The believers are not an army of defensive soldiers either, although many time they give such an impression, and their effectiveness of "The Christian soldiers marching as to war" is diminished. True Christian soldiers should be on the offensive all the times, because the enemy is the devil, who does not relent his attacks.
First, because it is Jesus' commission that we should. When He was sending the twelve on their mission, He ended by charging them that he who did not take His cross and followed Him was not worthy of Him. "He who finds his life will lose it", He taught, "and he who loses his life for my sake will find it".

After such a clearly sounding charge can we hope to enjoy the gift of the eternal life folding our hands. If that is what we have been doing, it is time to rethink. Life will be given neither to the lazy nor to the slothful, although this is a rather difficult concept to grasp. It is like grace. As we cannot continue in sin so that grace may abound, so must we not be lazy that life may be granted to us. It is a matter of faith. The stronger the faith, the more one is used in the service of God, and those who are thus used are among the busiest people in the world. Life is the gift to those who have learnt to let the Lord work through them and to be used for His purpose.

Secondly, as Christians, we are called by Him, 'who had nowhere to lay His head,' and who taught that He was the true vine and we the branches, to walk as He walked and to bear fruit.

As we have seen in Jesus' teaching and passion, His whole purpose in coming to the world was to reveal this kind of life to man, that henceforth he may be no longer at the mercy of Satan, but above him through faith in Him. Christ is our victory. When He died on the cross, He once for all purchased for us this victorious living; we get it not through striving; nor through our strength, but as a spring of cool and fresh water running through us; after we have learnt the secret of dying to sin and emptying ourselves of all the works of the devil and of the flesh. It is the result of Christ dwelling in us. As St. Paul says: "...it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

And it is not everyone who says, "Lord, Lord," who is going to reap this fruit of eternal life, but those who are prepared to live and die for Christ, and who overcome by doing the will of God. And to those who overcome, according to the writer of the Book of Revelation, Rev. 3:21, the promise is:

"He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on the throne."
(iii) Those who qualify for this life are blessed: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" (Mt. 5:3 etc. 5:16)

It is a life of perfection. "You, therefore, must be perfect, as your heavenly Father is perfect" (Mt. 5:48).

It is a holy life. "Be ye holy, for I am holy" (Lev. 20:7)

It is a life which is possible only to those who are born again, and are living and walking in the Spirit. "Walk by the Spirit and do not gratify the desires of the flesh" (Gal. 5:16).

It is a life of rest. "Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart, and you will find rest of your souls. For my yoke is easy, and my burden is light" (Mt. 11:28).

It is a life of peace. "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27).

It quenches thirst. "On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, out of his heart shall flow rivers of living water" (John 7:37-38).

It makes people free. Jesus then said to the Jews who had believed in Him, "If you continue in my word, you are truly my disciples and you will know the truth, and the truth will make you free" (John 8:31-32).

There is truth which enslaves, which St. Peter calls "of perishable seed resulting from the works of flesh," which he likens to grass, and says, "All flesh is like grass; and all its glory like the flower of the grass. The grass withers, and the flower falls, but the word of the Lord abides for ever" (I Pet: 2:4).

There is such a thing as clever fools. The men who built the city and tower in the plain, in the land of Shinar, which since then became known as Babel, did not lack anything in all the building skills. As far as that was concerned, they were clever. But they were clever fools. Instead of building houses for the people to live in and enjoy good and comfortable lives, they decided to build "a city, with a tower with its top in the heavens." Why? Because they wanted to use the wealth of the nation and the gifts, which God had given..."
them, in order to make a name for themselves and not to care for God’s people.

How much more is the modern world ensared by this kind of truth than the people of Babel? The world is being mercilessly held in the balance by the whims of a few people with power in their hands, who can spend the fortunes of the people not to enhance their well-being, but one day to cause their entire annihilation! If the discovery of the nuclear bomb, and the neutron bomb, and the poisonous gases, is the sum total of the human intelligence and wisdom, woe are we!! Had God not vowed Himself, in His covenant between Himself and every living creature of all flesh, never again to destroy the earth, He would have destroyed this modern world without further delay. All the same, when the Son of God will return, in His glory, to establish His everlasting Kingdom, many people, who are misleading this age, will have a lot to answer for their crooked and evil ways.

This life is a life of love. "A new commandment I give to you, that you love one another. By this all men will know that you are my disciples, if you have love for one another" (In. 13:34-35).

This life is the life of the Kingdom of God; the life of righteousness and justice (see the Author’s Note P...). Its outward manifestations are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, and against such, as St. Paul teaches, there is no law.

(iv) By living this kind of life we imbibe in our nature the quality of the divine life itself, and are no longer prone to the destructive lust of the world (II Pet. 1:3-4).

(v) This life is the salvation of man, which God arranged for him, through His Son, Jesus Christ, who died for him in order that he might live together with Him for ever, when He comes again (I Thes. 5:9-10).

It is the Sovereign rule of God manifested in Christ to defeat His enemies. In short, it is the Kingdom of God on earth, but which
will appear in its most manifest glory, when He comes back to rule forever. It will be then its perfection and full reality of blessedness will shine like the sun in the hearts of the children of God. (Rom. 2:7; II Cor. 5:4).
LIFE IN THE MIDST OF DEATH

One could write, under this sub-head, about our Lord Jesus Christ, the greatest example of a life in the midst of death. But to do so would be to minimise His influence, and to create an impression that He underwent such an ordeal, and was through it victorious, because He was the Son of God. Such an impression would be misleading. Jesus' life on earth was truly human. He was the truest human being or the perfect man - in this connection I prefer to regard Him as the truest human being to being the perfect man; the 'perfect' man connotes something natural and easy, whereas Jesus' life was far from being natural and easy. And what made Him the truest human being? One may ask.

He had all the qualities of the human person. In addition, He knew the word of God; He had complete faith and trust in His Father; He had complete obedience to His Father; He had complete surrender of the self, and lastly He had the Power of the Holy Spirit. These five assets are what made Him the truest human being. But He revealed to the world that these assets were the prerogative of man, if man believed in Him as He whom God had sent, and lived as He lived. Their attainment does not make us 'Gods,' but true persons, in the true image of God. He promised that when we are perfect as our Father who is in heaven is perfect, we can do what He did and greater works than those He did. We fail to reach that standard not because the promise is not true, but because of our weakness. But throughout the ages there have been those who have come as near to it as possible. Even nearer home here we had some such people, three of whom I wish to bring as examples of those, who prove what Jesus taught to be true.

Example (i)

ALEXANDER MCKAY Alias THE STORY OF THE
UGANDA MARTYRS

Bishop Alfred Tucker, who was the third Bishop of Eastern Equatorial Africa, and the first bishop to reach Buganda, calls Alexander Mackay, "One of the most remarkable characters of the age in which he lived." And he continues, "It will belong ere the impress which he left on the lives and characters of the Baganda will be effaced. It will be longer still ere his noble example of devotion to the highest ideals - of courage in the face of almost insurmountable difficulties, of self-sacrifice, and self-denial - ceases to stimulate, and inspire, and urge men on to participation in the noblest of the noble enterprises - the seeking to bring to a saving knowledge of the truth those sitting in darkness and the shadow of death."

1) Condensed from chapters 2 - 6 of my book "The Light that came to Uganda - A century of Christianity" (not yet published).
And his friend and fellow missionary, the Rev. R.B. Ashe, who shared life with him for over three years in the most trying conditions of life, when they and their pupils, in Buganda, were facing persecution and martyrdom, no less violent than those which were faced by the early Christians under the Roman Emperors, Nero and Caligula, has this to say about him: "Mackay was more to me than any brother; my best and truest and most loving friend, most tried and most true...he was the oneperson on earth."

The great explorer, H.M. Stanley called him the best missionary since Livingston. "Like Livingston," he wrote, "he declined to return, though I strongly urged him to accompany us to the coast."

That was the assessment of the men by men who either knew him and saw him at work, or who studied his life and work at close quarters. It is the conditions under which a man works, which determine the true measure of what he is. The conditions under which Mackay worked tell his true story.

Alexander Mackay was one of the eight young missionaries accepted by the Church Missionary Society, in Britain, in answer to the letter by the explorer H.M. Stanley, which appeared in the Daily Telegraph. In that letter, Stanley was appealing for some pious, practical missionaries to come out to Buganda, for "what a field and harvest ripe for the sickle of civilization!" He wrote "It is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor - that is the man who is wanted."

Stanley had been sent to Buganda by the New York Herald (in U.S.A.) and the Daily Telegraph (in Britain) to complete the work of Hanning Speke and J.A. Grant, and ascertain whether the Nile had really one outlet or several which later joined together. He arrived in Buganda at the beginning of April, 1875.

He had been highly impressed by king Mutesa I of Buganda and his people, the Baganda. He wrote in his book, the Dark Continent, "Mutesa has impressed me as being an intelligent and distinguished prince, who, if aided in time by virtuous philanthropists, will do more for Central Africa than fifty years of Gospel teaching."
unaided by such authority can do. I think I see in him the light
that shall lighten the darkness of this benighted region;
a prince well-worthy most hearty sympathies that Europe can give.
In this man I see the possible fruition of Livingstone's hopes,
for with his aid the civilisation of Equatorial Africa becomes
feasible."

Because of this great impression, which Mutesa had instantaneous
ly left on his guest, Stanley was compelled in his interviews with the
King, even as early as his first week of stay, to take occasion to
introduce Christianity to him. He drew the image of the Son of God
humiliating himself for the good of all mankind, white and black,
and how when He was in man's disguise, He was seized and crucified
by wicked people, and yet out of His great love for them, while
suffering on the cross, He asked His great Father to forgive them."
He also related in brief the history of religious beliefs from Adam
to Mohammed. He avoided any doctrine.

Mutesa was greatly impressed by what Stanley taught him about
Jesus Christ and his religion, so much so that when he was parting with
him, he said to him, "Stanley, say to the white people when you write
to them, that I am like a man sitting in darkness, or born blind, and
that all I ask is that I may be taught how to see..."

X X X

The eight missionaries left Britain in March 1876, for Zanzibar
on route to Buganda.

Before embarking on S.S. Pershawur from Southampton, Mackay wrote
the following letter to his father:

"Having placed myself in the hands of the
CMS, whose proceedings are ever guided by
prayer to Him who is over all, I doubt not
but everything is ordered for the best.

May God grant me humble, trustful dependence
on His promises in Christ Jesus, our Lord; and thus, going
forward in His strength, and not my own, I may rely
on that arm which aforetime divided the Red Sea and
made the waters of Jordan to stand on an heap.

It is His cause - it must prosper, whether I be
spared to see its consumation or not. May God give
me health and strength and fit me for so glorious
a work; the enlargement of His dear Son:

Pray for me, that grace may be given to keep
steadily in view the one great object.

Your loving son

A. M. Mackay"
The party reached Zanzibar on 30th May, 1876. Here James Robertson died, and before reaching their destination after leaving Zanzibar, two of the party had been invalidated home. Mackay fell seriously ill at Ugogo, and was ordered to go back to the coast. During his enforced retirement at the coast he managed to learn Swahili well. Dr. John Smith died at Kageyi before reaching Buganda. Lt. Shergold Smith (the leader of the Party), and the Rev. C.T. Wilson, leaving T.O. Neil, an architect, at Kageyi, went ahead of the party and arrived at Rugaja, in Buganda on 30th June, 1877.

They were warmly received by King Mutesa and his chiefs and people, with the drums booming their welcome, and volley of salutation being fired, and court meeting to receive them. On the first Sunday, 6th July, 1877, the first Christian Service was celebrated in the king's enclosure. After a month's stay Shergold Smith returned to Kageyi to hasten the rest of the caravan, only he and O'Neil to meet their death, on 3rd December, 1877, at the hands of Lukongo's men of Ukerewe Island. The Rev. Wilson was left alone in Buganda.

In November, 1876, Mackay reached Rubaga, where as Providence would have it, he had to play the most dormant role in planting the Gospel of Jesus, in Uganda. All seemed hopeful at first. Teaching at court went on regularly, though the rest of the country was touched. The missionaries were highly respected and treated everywhere as the king's guests. Mackay was very popular with the king and the chiefs, as he proved most indispensable in many ways. They were given, as their headquarters, the Natete Village, about two miles to the west of the Capital, which was a very good area, with plenty of water.

Stanley had released one Dallington Mufta from his service to read the Bible and conduct services for King Mutesa until the missionaries sent from England came and found a church in Buganda. When the missionaries came, their first duty was to conduct divine service before the king and his chiefs, Dallington interpreting. There were discussions of religion at court being led by the king himself. Mackay slew himself wholeheartedly into the work. He applied his wonderful gifts especially in handcraft in all kinds of iron work: to the greatest advantage. He soon won the king's friendship and had several interviews with him. He talked about many other things besides religion: railways; steamers; electricity; the telegraph and the telephone; about the stars and the rotation of the earth; about the human body and the circulation of blood and the like.

His Swahili became very useful here because Mutesa and the chiefs spoke Swahili well. He soon learnt Luganda, too. The king built a small class-room near his place. Selected chiefs were taught there. He made a decree forbidding all labour on Sundays.
On 26th January 1879, after the Sunday service, the king said to one of his attendants, Songura, "This is the truth." And he turned to the Arabs and said to them that their religion was different from the truth. "JESUS (Jesus) was there ever anyone like Him?" From then on, Mutesa took religion seriously. Chiefs of their own accord began to cut their charms off their hands as proof that they had no more in the Lubaale (an evil spirit). Every Sunday the Christian flag was hoisted on palace hill.

Mackay during these first months was very well impressed by Mutesa and by the Baganda. He even wrote a defence of Mutesa against his detractors.

Having learnt Luganda, he then started reducing it to writing, and translating the Gospel, e.g. St. Matthew Gospel, in it. He made it a rule for all the missionaries to learn Luganda. He had brought with him a small printing press. He invented wooden types, curved out of wood, and making reading sheets, of which he made several. Pupils increased rapidly in number. He taught writing, too. Reading and writing became a new fashion in Buganda. The king ordered all his pages to go and learn reading and writing, and exhorted the chiefs to tell the people to go and learn. In order to control the new skills, he made his enclosure the learning place. Reading became such an important skill to the Baganda that the adherents of Christianity were called the Readers (Abasomi from the verb okusoma, to read). Reading and writing became so popular that no sooner a person learnt to read or write himself or herself than he or she began to teach another. In this way the new skill spread like wild fire.

Mackay started teaching other skills: Simple Arithmetic, artisan work, building, designing, planing, and his pupils learnt everything he taught so quickly. In addition to teaching he did many other things such as to run the mission, to attend court, to receive chiefs at his place, to build the new mission house; to visit the Baganda in their homes and to join them at their meals. Before long the missionaries had become closely associated with the Society of the Baganda. Their relationship with their followers was exactly like that of the chiefs and their people.

At the same time, he taught the scriptures. He taught about the Lord Jesus and His teaching; he taught the Old Testament, he taught about the angels, about polygamy and such things. Although he was getting on well with the king and the chiefs, yet he saw that lasting success lay with the common people, especially with the young; work among the young was hopeful by far. The missionaries kept this ever in view.

At the same time as doing their work, the missionaries were trying to combat terrible evils such as cruelty, slavery, witchcraft, charms, the Lubaale, and the like. There were also opposition and hostility from the Arabs and some old-fashioned chiefs. Even Dallington Mufata gave them a hell of trouble. He would falsify the translations of their speeches. They endured all this and their
teaching prospered.

THE COMING OF THE ROMAN CATHOLIC MISSIONARIES

The forces of sending Roman Catholic Missionaries were set in motion by one extraordinary man, Cardinal Lavingirie, the Bishop of Algiers. He had founded the Society of Missionaries called the White Fathers, to start missions in the Sudan.

In 1876, King Leopold of the Belgians, called an international Conference, in Brussels, to review the question of Legitimate Commerce in Africa on an international level. Although the conference failed, yet Leopold decided to retain the Association under his patronage and to use it in order to acquire the Congo Basin as his personal Empire. Cardinal Lavingirie watched the developments of this Association with keen interest. Because the majority of the Participants were Protestants, he feared that the interests of the Catholic Church might not be cared for properly. He could not remain quiet where such a great opportunity for evangelism was concerned. He drew his own plan to match the International Association, and Pope Pius IX authorized him to found a Catholic Mission in Uganda.

On 8th May, 1878, Cardinal Lavingirie sent a party of five from Algiers to Uganda. They arrived at Entebbe unannounced, on 17th Feb. 1879. After they had offered the Kabaka their gifts, they were granted permission to settle in the country.

At first Mutesa was reserved towards the R.C. Missionaries. It was some weeks afterwards that he revealed that he wanted to know them. Father Lourdel, who later was popularly known as Mapera (Mon Pere) was sent to the palace to teach him Catechism. From then on Mutesa began to take an increasing interest in them. It was not long before Father Lourdel acquired a great influence over Mutesa. Lourdel was fearless, prudent and had the presence of mind.

The king fell ill and Lourdel acted as his doctor. When he promptly recovered from the illness, it earned the Father great respect from the king and from the chiefs. He was acclaimed the saviour of Buganda. After that he had to visit the palace continually.

The arrival of another Christian Mission in Buganda was followed by great confusion, as both the Protestant and the Catholic Missionaries turned their mission fields into battlegrounds for their old and historical funds.

On Sunday, September 7th 1879, Mutesa told Mackay that he wanted to be baptized. But Mackay turned the request down because baptism could not be performed on any except true believers, judged not by their words but by their actions. He wanted to know whether he was
ready to live as a Christian. Would he be willing to give up polygamy and keep to one wife?

Mutesa replied that he had once made his mind to live two years with no wife at all; but after two months he returned to the old way.

The missionaries insisted on a thorough training. On 18th March 1882, they performed the first baptism of five men: Sembera, Mukasa, another Mukasa, Bausabalyawo and Kutakirambudde. A few days later Lutta Kitakule was baptized in Zanzibar.

There now started problems from among the missionaries of the two Missions, due to their historical and national differences. When Stanley preached Christianity to Mutesa and his chiefs, he just presented to them the character and teaching of Jesus, without any doctrine nor any mention of the different denominations that existed in Christianity. Mutesa became interested and saw in that "the light" which must enlighten his people. He, therefore, asked for the Gospel of Jesus Christ to come to his country. But when the missionaries came what happened? Confusion!

Instead of the missionaries of both parties presenting the merits of Jesus' teaching and His character before the king, they now simply argued the doctrines that separated them, giving the Reformation. The king was not amused. Mutesa was not a fool. He saw that neither of the parties had the whole truth on their side. To him it seemed that there was no sure way to side with either was to lose all. Now he delighted in playing one against other.

Because both parties failed to present one viewpoint of Christianity, he began to have second thoughts about the new religion. When he was ill, he reverted to the medicine men with their magic wands. When Mackay talked to him and warned him not to return to those unworthy things, Mutesa replied that there was necessity to mix the new religion with the old.

Mutesa was confused to see missionaries believing in the same Saviour yet disagreeing with each other so violently on matters of the same religion as those missionaries did. He once said to the missionaries, "Every nation of white men has another religion, every white man has a different religion." He said to the C.M.S. missionaries, "The French man have one religion and you have one religion; they cannot be both true; first agree to have one religion in Europe and then come and I shall let you teach my people."

Lord Salisbury had written a letter to Mutesa about the massacre of the British missionaries, Shergold Smith and O'Neil, in Ukerewe. The letter had been carried by the C.M.S. missionaries, that had come via the Nile. This led the king to think that the missionaries were as well political agents. It damaged the C.M.S. influence in the country. The C.M.S. missionaries were, therefore, seldom allowed to see the king.
to see the king.

Once Mackay with a friend were going to the R.C. Station and they were attacked by an armed crowd of about a hundred, with clubs, spears, axes and guns. The leader explained that they were under the king’s orders. When Mackay sought an audience with the king to protest, he was not allowed. He commented, "Our lives are no longer safe." Formerly, Mackay and his M.S. friends used to have seats in front, but now they had been pushed behind everyone.

Next Mutesa turned against the readers and said that he would kill any boy who went again to learn reading at the Mission station. He also put an end the royal Sunday School. But the more the royal disfavour increased, the greater the progress the missionaries made with the young readers, as the boys now came to them privately and mostly at night to learn.

Mutesa reverted to cruelty and the missionaries wrote at this time that everyday revealed fresh tales of iniquity and cruelty and oppression. The king ordered a kivwondo (great butchery of human beings) at the time of building Mutesa’s father’s grave and about two thousand people were murdered on the spot. Mackay and Pearson sought a joint action with the Roman Catholic priests to try to restrain Mutesa from this butchery of human beings; but they replied that unless they had an army, they would not risk their lives by interfering. The C.M.S. missionaries wrote to the king a lengthy letter protesting against this evil, with the result that they earned his displeasure, and they were excluded from court altogether. The truth is that Mutesa was disenchanted with the missionaries.

But the more the king and his chiefs became disenchanted the more keenly the poorer people and the young came all out to both Missions in increasing numbers to be taught religion. One missionary commented, "They learn without trouble the texts of the Catechism, and believe without the slightest hesitation all the truths which we expound to them." This was of great consequence for the future.

The more successful the missionaries became with the poor and the young, the worse the king and the traditionalist chiefs became suspicious of them. This fact and the general disenchantment of the king towards the missionaries helped the Arabs to regain a good deal of influence over Mutesa.
As Mackay had become the spokesman of the Protestant Mission, he came in for greater attacks by the Arabs than all the other missionaries. They told Mutesa that the missionaries had definite designs of eating his land. The only hope of the country was to make Islam the official religion, and for the king to order his people to attend the Mosque. Mutesa listened to them and decided to make Islam the official religion on 9th September, 1881. Invitations were sent out for the great assembly.

Father Lourdel courageously fought this measure tooth and nail. On the 9th he went and attended the meeting, which embarrassed the king. The meeting was postponed to the following day, Saturday. The following day, Father Lourdel turned up again. This time he caused annoyance, and the meeting was put off for Sunday, when they knew he would be at Church.

When Sunday came, Father Lourdel was there, too. This time Mutesa decided to give the order in spite of Father Lourdel. He told the meeting that he had been told the bad plague they had would go if they prayed with the Arabs. "Therefore, we will now go to the Mosque," he ordered the people.

Father Lourdel fell on his knees before the king and entreated him not to force his people into religion, "a great king does not do that."

The Arabs rebuked this insolence of a foreigner dictating to the king, whereupon Father Lourdel sprang upon his feet and threw a very strong challenge to the Arabs, in the fashion of Elijah. "If the religion of Christ is a religion of lies," he cried holding up the Gospel, "and if theirs be true, let God be the judge. Let them bring wood into the court-yard, and make a great fire. I will go through it with the Gospel in my hand; let them do the same with the Koran."

This was more than the Arabs expected, and they dared not accept the challenge. Lourdel had won the day. The king ordered that everyone should pray as one pleased.

The Protestant missionaries went that evening and congratulated Father Lourdel for his brave defence of Christianity.

But suspicion of the strangers did not lessen. They were now in disfavour. People ceased to respect them as the king's guests. The mission was frequently broken into by thieves during the night. Fathers had to take it in turns to sit up watching, lest their house should be set on fire or robbed. Persecution was clearly on the way.

At about the same time White Fathers were murdered in the Sahara. The White Fathers decided to leave Buganda and told the king so, who gave them boats to carry them across the lake.
The traditionalist forces in Buganda, which, like the Arabs, had been thrown into the background during Mutesa's time of experimenting with Christianity, seized upon the king's disenchantment and came back to the scene with great momentum. Now they began to question the many visits by the young men to the missionaries. They accused the missionaries of teaching the young "a loyalty that transcended their duty to the earthly ruler." Some of the young readers were frightened and dropped out.

As Mutesa had had an incurable disease, the chiefs persuaded him to turn to lubaale Mukasa (the spirit of the lake). They alleged that he would be preserved by certain persons known as lubaale, regarded as holding converse with the departed spirits of kings, or were themselves possessed of certain spirits. Mackay disputed such spirits, and said that they were only liars. He said to the king, "I sit before you, your servant and the servant of the Almighty God, and in His name I beg of you, have no dealings with the lubaale, whether a chief tries to persuade you, or a common man advises you."

"If this Mukasa is the lubaale," he continued, "then he is a god, and this means there are two gods in Buganda— the God Almighty and Mukasa, but if Mukasa is only a man, as many say he is, there are two kings in Buganda, Mutesa, who we all acknowledge, and Mukasa, who gives himself out as some great one."

Mutesa then made clever interrogations of the chiefs, whose answers proved clearly that lubaale was omuntu, a person.

"Then," commented Mackay, "if he is a man, he is not a lubaale; for lubaale is a spirit or a god." By clever tactics, Mackay accused lubaale of causing rebellion in the country, as for more than five months chiefs had disobeyed the king's order to supply the Arabs with boats to go to Usukuma, because Mukasa had asserted his right over the lake as before that of the king.

With such firmness, Mackay managed to put into doubt in the minds of the hearers. Mutesa promised Mackay that he would attend to what he had said. And after court, Mackay had many friendly handshakes with the chiefs.

But, unfortunately, ten days afterwards, the king had given orders for hurriedly to build houses within the court for Mukasa. This upset Mackay very much. He had nothing to do but to lay the matter before the Lord God in prayer.

When court met again, Mackay, Pearson and Lourdel were present. Mackay asked whether it was the king's pleasure that he should cease teaching the word of God at court.

Mutesa answered that it was not by any means. After a long harangue by Mackay on the lubaale, the king agreed, amidst very great
displeasure of the Katikkiro and the chiefs, that what he had said was the truth and that he knew witchcraft was falsehood, but regretted that he did not know what to do, as his mother and his friends were the main advocates of the lubaale. He did not know how to get out of the fix, for he saw that it was wrong, yet his mother and the people wished it.

After court, Mutesa sent Kaggo (the chief of Kyaddondo County) to the Queen mother and the other old women and his aunt, to tell them that he did not want to have the lubaale brought to court, but that he wanted their reaction.

The following day the missionaries were called to court. They were told that the Queen-mother had sent the king's aunt to escort Mackay to her council so that he might explain to them why he refused to see the lubaale. Mackay refused to go to the Queen-mother's court. Then the chiefs, especially the Katikkiro, tried to use pressure on the king. Then Mutesa gave his verdict that they would leave both the Arab's religion and the European's religion, and they would go back to their religion of their fathers. This pleased the chiefs.

By the end of the week, it was reported that lubaale Mukasa had failed to cure the king, and because the king would no longer see his company, he had decamped and gone back to the lake.

After this Mutesa was advising his chiefs to go more and more to the white men to learn to read and write, and to prepare for the world to come rather than to live for this world and to amass riches.

It wasn't very long after this that Mutesa died. The news of his death was announced on 9th October, 1884; he was dead some days before, but his condition had been kept a great secret. He was buried without pomp as his wish was, on 13th October, in two coffins that Mackay made.

The First Martyr

Before he died, Mutesa told the chiefs his will, that Prince Mwanga should succeed him. Katikkiro Mukasa managed to enforce this will, although the chiefs could have selected another prince because in Buganda the choice of the new Kabaka belonged to the chiefs. Therefore, Mwanga became king. He was a boy of eighteen.

In Buganda, the custom was that the appointments of one Kabaka ended with his death. The new rule had also its own Namaacle (Queenmother), and Lubuga (Queen sister or Princess Royal). For his Katikkiro (Prime Minister) Mwanga re-appointed Mukasa first chief in the throne because he had been brought up in the country in Wanyange County. All
Mwanga was very little known when he first came to the throne because he had been brought up in the country in Ggomba county. All that we know of him after his accession to the throne is from the pens of missionaries, who were at court at the time. And all of them are agreed that Mwanga was weak, vain, vicious, fitful, revengeful, rash, a tyrant and all the other unfavourable adjectives. But they wrote after they had been disappointed in him.

At first both the Protestant and the Roman Catholic missionaries had high hopes for the new Monarch, who as a prince had shown himself well disposed towards Christianity; who reluctantly had agreed to go through the superstitious ceremonials attached to his enthronement; who soon after the enthronement had gone as far as to order his pages to beat and drive off one of the mediums of the tribal gods, and had appointed Joseph Mukasa Balikuddembe, a leading Catholic adherent, his Major Dome (Sasabakaki), and had recalled the R.C. Missionaries.

Katikkiro Mukasa was apprehensive of Mwanga's interest in Christianity. He wanted to hear the new king say publicly, in the presence of his chiefs, "Our Father which art in heaven "; and talking of recalling the R.C. missionaries, instead of dismissing the remaining C.W.S. missionaries and declaring that God, through the prayers of the Christians, had placed him on to the throne, when it was his lobbing and ability that he owed the throne. He resented the practice by the chiefs of attaching their young to the missionaries (okusenga) as if the missionaries were chiefs.

The Arabs sought to make a common cause with the old pagan chiefs. Their avowed aim was to make Buganda a Muslim state. They feared that if Christianity succeeded they would not fulfill their ambition. With an inexperienced king, they thought to succeed where they had failed with his father. They, therefore, started a scare campaign that the British intended to invade Buganda; the British missionaries were the advance agents, sent to prepare the ground before the British came and annexed the country.

On Christmas Day, 1884, a number of young believers were baptized by the C.W.S. missionaries. The chiefs and the Arabs used this as another reason why the young king should beware of these people, because when they became the majority, they would not allow him to remain the king.

At the beginning of January, 1885, Mackay arranged to go down with the boat to Musalala, at the south of the lake and take their letters. He had to go to the king to obtain permission. The king granted him and asked him whether he wanted a legate or messenger. Mackay said that he did not. Unfortunately, Mackay had missed the real meaning of legate, that it was for their own protection. In Buganda, when an important stranger was travelling, it was the custom for the Kabaka to give him a messenger, as a sign of protection,
a visa, that the traveller was approved. 

Mwanga granted the permission, but at once informed the Katikkiro that Mackay had refused a messenger.

The Katikkiro magnified this simple incident so much that he used it as his opportunity to avenge himself on the missionaries. He advised the king to make a decree that all the Baganda found in the employ of foreigners should be seized. Orders were given to seize lads who were working for the missionaries and the Arabs. By this time Mackay had started his journey to the lake, and the Rev. Ashe and his two boys, Lugalaraa and Kekumba, were accompanying him to the lake.

As they neared the lake an armed throng headed by the Hujaasi (head of the armed forces) confronted them. The armed men blocked the way crying "Go back!" They rudely hustled them and dragged and pushed them along for some distance. They bound the boys. Because they offered no resistance they were allowed to walk normally back to the Capital. When they reached the Capital, the missionaries were told to go back to their house, at Nateie, but the boys and Sarah Nnalwanga, the widow of the deceased Christian, Philip Mukasa, who had also been arrested, were led away by the Hujaasi to the king's enclosure.

The Rev. Ashe commenting on this treatment afterwards said, the Rubicon had at length been passed by Mwanga's insolent soldiers, and the terror with which, we as Bazungu (Europeans or white men) had hither to been regarded seemed to have disappeared. Now the Baganda could see that we were merely helpless mortals, and that it would be an easy matter to make an end of us.

Mackay and Ashe at once went to the Katikkiro and lay the whole matter before him. When they reached the Katikkiro's enclosure, the Katikkiro and some chiefs and the Hujaasi were discussing the very topic of being entrapped by the Hujaasi. They were told to wait and no one would dare to announce their presence to the Katikkiro, as the Hujaasi was having a private interview with him. After waiting some time, they went to the doorway and announced their presence by Mackay calling out loudly, "Katikkiro, my friend, I am your friend. We are the white men." After calling once or twice they were admitted and invited inside the house. Mackay stated their case and asked why they had been so badly treated. The Katikkiro rather defended the Hujaasi, and Mackay was accused of having threatened him with his gun. As Mackay had no gun, the Katikkiro then asked what they meant by taking the Baganda out of the country. Mackay explained that the boys were not going in the boat, and the matter was dropped. Mackay then told the Katikkiro that it was a sad thing to treat the guests as they had been treated. But suddenly with flashing eyes the Katikkiro turned to the Hujaasi and said "Take the Bazungu (white men) and send them away, and let them return no more."

This was a great blow to them and as they tried to appease
the great man's wrath; his anger grew more fiery, and calling
Nujasi forward, he said to him with much passion, "So, Nujasi,
dress yourself tomorrow, and seize Mackay and Firipo (Philip O'Flaherty)
and Ashe, and bind them and send them and all their things out of
the country, and return them to Bulawayo (Europe). Immediately Nujasi
arose, and his men with him and seizing long reeds, they went
through evolutions as if attacking an imaginary foe with spears.
Ashe says, "Mackay and I were utterly taken aback and astounded at
this decision, and we begged the Katikkiro to hear us and tried to
take his hand to plead once more. But he waved us scornfully
aside, and, with a cry of triumph from Nujasi's soldiers, we were
hustled and dragged from the great man's presence, dangerous and
angry mob momentarily growing thicker about us."

But Ashe goes on to add, that notwithstanding the Katikkiro
did not wish matters to go quite so far, and sent his head executioners
to warn off the soldiers. The order was instantly obeyed "and amazed
we found ourselves alone." It was then near sunset and they went
back to Natete in a very unhappy frame of mind.

From Natete they sent up six loads of cloth to the king and
six loads to the Katikkiro to propitiate them. The Katikkiro in
accepting his present, sent back to the missionaries to say that
they were his brothers.

Next, they warned their followers to take flight. But one
young fellow, named Serwanga, would not go. He lingered. Ashe
went out and railed him what madness it was that possessed him and
made him loiter when there was such danger. His reply was, "I am
going my friend." A little later, he again went out, and there he
was, and Ashe became angry, and bid him leave at once, and he left,
but alas, too late, and that evening he was seized. The next day
the Mission house was searched for Christians.

Meanwhile the boys and Sarah had been condemned to death by
burning allegedly for trying to run away from the country with the
white men.

"Next day, the these boys, Serwanga, Kakumba and Lugalama,"
writes Ashe, "were led away to death, a mocking, crowd following
them. "Oh, you know Iza Masiya (Jesus Christ), said Nujasi, "you
know how to read? Well I will burn you and see if it be so."
These were some of the mocking taunts which they endured; and louder
was the laughter which greeted such sallies. But the proud
Christians went boldly and faithfully to their death singing:

Bulijjo tutenda meta ekibuga kyaffe
(Daily, daily sing praises)

When they reached Busega, at River Mayanja, the crowd halted.
Here firewood was brought and a rough framework made, under which
fuel was heaped. The prisoners were seized one by one, and, after
their arms having been cut off, flung on top of the burning flames;
fist Serwanga; then Kakumba and lastly Lugalama. When they came
to Lugalama, the youngest of the three, he prayed to them,
"Oh, do not cut off my arms; I will not struggle - I will not fight; only through me into fire."

When Mujaasi turned round he saw another believer called Musale, whom he knew and who had been watching the sad ending of his fellows, and said to him: "Ah, are you here; I will burn you too and your household. I know you are follower of Isa (Jesus)"

"Yes, I am," said Musale, "and I am not ashamed of it."

Mujaasi then left.

Sarah Nalwanga, who was carrying her baby on her back, was first condemned to the same death as the boys for teaching Christianity to some princesses. But when it was discovered that she, too, belonged to the royal family she was pardoned by the king, but he ordered that she should attend the burning of her fellow Christians.

The outbreak of violence against a few Christians did not satisfy those who wanted complete eradication of Christianity. There now grew a movement being led by Katikire Mukasa himself to
First point

I am jealous? or jealously

congregation not congregation

but... any churc... who is standing

the way of... re-union is therefore

in accord? not accord

a -

o -

and with regard to the charge of being... it is

mentioned elsewhere not void or deep army of

bureaucracy itself. any more read just take now or else...

a few more later...

I don’t remember to have... 1 think he might have

more. I think I had the... 1 think I had the... I think I had the... and... that was the... I think I had the... I think I had the... that was the...
to remove all foreigners. They decided to remove Mwanga first by assassination because he was not bound by the past; his trust was not in the old men but in the young readers. They feared he might at any time choose one of the religions and make it a state religion. Katikkiro Mukasa was even more disturbed by the rapid appointment of Joseph Mukasa Balikuddebe, a Roman Catholic Christian, to a high post, which challenged his own position.

So Mukasa and the pagan chiefs decided to replace Mwanga by his brother Kalema. The coup was planned for 22nd February, 1885, but it leaked through Joseph Mukasa Balikuddebe to the Nnamasole (Queenmother), who warned her son not to attend court on 22nd Feb.

On 25th February, Mwanga put Katikkiro Mukasa on the carpet. He wept for shame, and cunningly professed fidelity. Mwanga forgave him and ordered him to disgrace his fellow conspirators by deposing them from their chiefships, and several of them lost office. The new appointments included several Roman Catholics and some Protestants, chief among whom was Joseph Mukasa Balikuddebe and Andrew Kaggwa, whom now Mwanga groomed as his next Katikkiro and his next Commander-in-chief (Kabasa) respectively.

The Murder of Bishop Hannington

At the beginning of 1885 a certain Joseph Thomson, of the Royal Geographical Society, in Britain, almost by stealthy, came from the coast to as far as Busoga and stopped there, having come by the Eastern Route, via Masailand. He had disappeared again and gone back to the coast before the news of his coming reached the Capital of Mwanga.

Mackay writing to his sister at this time attributed all the troubles they had had in February, and which had cost the Mission almost its existence, to the suspicion aroused by this Thomson, and being in Buganda, he sent to him by Mwanga himself. Unfortunately.

In September, 1885, the German Government sent a fleet to Zanzibar. The Arabs had heard of this fleet and had declared the publically that the Bantu (Europeans in this case the Germans) had intended to use the territory near the coast and had demanded a port; Bagamoyo, and that on being refused the port they had declared war against Said Burqash, the Sultan of the territory. Mackay wrote to his sister that all this had raised suspicion of the authorities in Buganda to highest pitch, as ever and ever, the Arabs had alleged that Missionaries were only pioneers of conquest. Now the beginning had been made at the coast and a good way inland, too. Mackay was more than convinced that the aim of Berlin was to the great lakes.

In September, 1885, too, Mackay received the news of the newly appointed Anglican Bishop, Hannington, intending to travel to Buganda from the coast, which would bring him to Buganda, through Buganda.
man, he then asked whether he was coming alone. They told him that as a great man he would not be travelling alone. He seemed satisfied and he gave the permission. Mackay this time asked for a messenger to be sent with the boat. Mwanga gave them Mika Ssematimba to be the legate with the boat.

Unfortunately, when court met the next morning, the chiefs decided that the white men were all the same; they were only waiting for their Bishop to begin to annex the country. They suggested that the Bishop must not be allowed to enter the country and must be attacked and killed and all the white missionaries as they were the forerunners of the white men at the coast, who were at war with Said Burgash, because an evil can only be eradicated by destroying it at the source. But Kulugi, the Omwanika (Treasurer) proposed that the Bishop and his party be told to proceed first to Musalala, to the south of the lake. From there, after his strength had been assessed he could be invited by the King to Buganda. This proposal was adopted. And Mika Ssematimba was instructed accordingly. On 1st October, the missionary boat was dispatched to go and fetch the Bishop.

On 27th October, 1885, Mackay wrote to his sister that they were in much trouble once more. The trouble now was that they got the boat sent to the Bishop to carry him and the party to Musalala from Kavirondo, where he expected to reach the lake. "But the Bishop seems to have changed his mind and come right on through Bunaga."

When the Bishop reached Luba's country, in Bunaga, he was met by an army of the Baganda, which had gone that way on a slave raid. He was arrested by them. On 25th October, a young page called Gideon Ntanda being sent by the general delivered the news to the King that the Bishop and another Englishman and twenty coast men had arrived at Luba's headquarters in Bunaga. Mwanga at once called a meeting of his chiefs to urge that the King be told to invite the Bishop and another Englishman and twenty coast men to Buganda, after his strength had been assessed he could be invited by the King to Buganda. This proposal was adopted. And Mika Ssematimba was instructed accordingly.

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The blood of the Martyrs become the Seed of the Church

In spite of the increased persecution, the work of the Church continued to grow. Persecution simply evoked a new kind of enthusiasm.

The numbers of young readers increased as the persecution heightened. Mackay, writing to his sister about this time, says that their new chapel was already much too small — every week getting more crowded. There were about thirty candidates more ready for baptism. A Church Council of Elders was formed.

The school, too, was flourishing. Mackay was devoting two hours every morning on the school and the afternoon he spent in translation.

The young readers, although forbidden by the King to come to the missionaries, continued to come for lessons secretly at night. This necessitated printing more reading materials so that they might take home with them and continue to read, without causing suspicion by congregating in one place. Therefore Mackay was very busy with printing. Women also began to attend at this time. The same was the case with the Red Cross Mission. J.P. Wandel writing about the period says "In spite of the prohibition, large numbers of men and youth went to the Catholic Mission for instructions. The Christian pages far from being disheartened by the death of their leader, Joseph Mukanuki Balikiddembe, were in high spirits encouraging one another saying, "Let us remain firm. If the Kabaka wishes to put to death, then we, too, shall know how to die like Joseph, our leader".

Pierre Lourdel wrote, "This afternoon (the very day of Joseph's death) a number of pages came in haste to the mission saying we are destined for death; give us baptism before we die!" He baptized forty of them the following day.

Church attendance increased very highly. They bought books at a good price and the books sold quickly. Mwanga was baffled by this solidarity and sought advice from the Katikiro, who advised him to kill all the Christians as he had threatened before. But Mwanga feared the repercussions as the majority of his pages plus several women were followers of the two missions, to kill them would raise feelings that he was slaying the whole country.

Christian Holocaust.

Mutesa had died of gonorrhea, after a long illness. This terrible disease was introduced in Buganda by the Arabs. Mutesa's sad condition made Mwanga to resent women; he never showed much interest in women.
As a substitute he adopted a much more mortal sin; he became homosexual.

Hence his great interest in young boys. And Mwanga learnt this ugly practice from the Arabs.

One day at court, a Muslim chief, the head Cook and a considerable chief, wrote Ashe, "made a request that the page Gayiya, Sabagabo, should be handed over to him for an evil purpose, to which the King acceded." Gayiya had just been baptised and received the name of Matia. Matia Gayiya bravely stood out against the shameful treatment to which the chief wished to subject him. "And it was this splendid act of disobedience," says Ashe, "which, when reported to Mwanga, served to set the spark to the train which had already been laid."

At the same time Princess Nyalumansi, a Christian Princess, gave a great offence to the Kabaka by publicly flinging away her sacred charms, aamagama and asatira, and by burning her ancestral relics. The Christians were accused of disloyalty and sedition and that in the event of war, they would not fight for their country. All this filled the King with great rage.

Matia Gayiya, the Sabagabo, was seized and badly beaten and was put in chains. Many other Christian rulers were arrested and sentenced to death.

Nyonyintono, the Omusango, a very zealous Catholic reader, who later succeeded Mukasa as Katikiro, was cruelly and shamefully castrated. The same day Apollo Kaggwa, who later succeeded Nyonyintono as Katikiro and became the first African to be knighted by the King of England with the title of Sir Apollo Kaggwa K.C.M.G., was called in the king's presence with another Christian youth, and he was impulsively beaten by the king himself with the wooden handle of a spear until it broke on him, and the other youth was stabbed by the king and killed. Walugagga, the blacksmith, and Musale were also seized and several others. At this juncture the King gave orders to seize all the Christians. Matia Gayiya, the Sabagabo, however, was pardoned and he regained his freedom. The missionaries advised their followers to escape, but they related afterwards, the most prominent of them would not run away nor go into hiding lest they should lend colour to the accusations. They simply appealed to the law of the country and were prepared to appear before the judge Okwabo Omusango. But this privilege they would not be allowed except Mikoddema Ssebwato alone. They, instead, were given the choice of submission to the king's will by denying belief in Jesus Christ or of being burnt alive. All chose the latter. Forty-six of them in all were condemned to die by burning at Namugongo, the traditional place of execution. Ssebwato was the Katikiro who would not witness this. He was allowed to appear before the chief judge and be questioned why he followed these foreigners and their strange religion. When he would not deny the accusation, he was publicly beaten. Ssebwato proved himself afterwards in some of the wars in which the Baganda were engaged, as a man of great valour and the Baganda
There were none so brave as the Christians.

One of the forty-six condemned Christians was Ham Mukasa. At the time he was away, an errand, in the country. When he could not be found, the Kabaka ordered the seizure of his father, Kiwanuka M Mukabugo, the SsenstLire, an important chief, who looked after the royal cow and the royal milk. Mukabugo was detained and condemned to die.

When Ham Mukasa returned and was told of the situation, he went and offered himself to the King. This kind of courage impressed the King that he forgave both the father and the son. Ham Mukasa rose to be one of the greatest leaders in the religious wars that followed, and a strong pillar of the Church of Uganda for many years, very important of the chief. He was made on C.B.E. by His Majesty's Government in 1927. He died at the ripe age of 86, in 1956, and his grave next to that of Alexander Mackay is in front of St. Paul's Cathedral, Namirembe.

As the young detainees languished in prison, Mackay, on 29th, 1886, went to see the King at Munyonyo, where he had gone to intercede on their behalf. The King promised to spare them, but he did not keep his word. When followed the crowning act in the cruel tragedy;" Ashe wrote at the time, "a mighty pyre was heaped upon the Christian captives. Each was firmly bound, a burning brand was brought, and soon the consuming fire enfolded this company of saints, of whom the world was not worthy; and so calling on their persecutors to believe in Christ, they were caught away in their chariot of flame". This was on June 3rd 1866.

Dr. Margery Perham writing about this incident, in her book, Years of Adventure, says that when this news reached England, men asked, "What latent powers must such a people possess, whose sons not only embraced so exacting a faith but were ready for its sake to face death in its most terrible form?"

These lads, who died in the unity of their faith, are today being commemorated in the divisions of their church, by two shrines, at Namugongo, as His Holiness Pope Paul VI witnessed in 1965.

Mackay leaves Buganda.

Mackay was a tired man. For nearly ten years he had been staying in Buganda, at most times alone without his fellow missionaries and working almost superhumanly under great pressures of opposition from the King and his chiefs, from the French missionaries, and above all from the Arabs; of suspicions of all kinds; of intrigues from the Arabs; of hatred by the chiefs and the Arabs. A change was what he needed.

And since the persecution started, Mackay and Ashe were several times asking the King for permission to leave the country, but every time he was refusing them. He would especially not let Mackay

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leave "because I love him so much". At one time when he would not let him go, Mackay pleaded for his friend O'Flahearty, that he might be given permission to go, and permission was given.

But after his converts had been cruelly put to death and in such numbers, he made up his mind with his companion Ashe to ask definitely for permission to leave the country because they felt the King and his chiefs had shown them unmistakably their feelings towards them by the murder of their pupils.

On the 3rd, August, 1886, he and Ashe went to court firmly to ask for their leave. He knelt in front of the King and asked him for canoes that he and Ashe might leave the country. After a length y exchange of questions and answers, Mwanga refused them permission.

But it was imperative that Mackay should have a change after such a long time in Africa. So they made a second attempt to ask for permission; this time for Mackay alone, but again the King would not consent to that. Ashe records that Mwanga called Mackay privately when none of the great chiefs were present, and said twice over, "you shall remain with me and teach people religion". He agreed to let Ashe go, and Ashe left Buganda on 25th August, 1886.

Mackay accepted the decision good humouredly as the will of God for him.

Mackay now left alone, he devoted most of his time to translating portions of the Bible and printing materials for reading. There was a lull in persecution of the young Christians, although the Arab intrigues against Mackay had ceased.

Then the Arabs made repeated demands of Mackay's dismissal until the King yielded to them on 12th July, 1887, and Mackay was told to leave, and he left for mouth of Lake on 21st July, 1887. 

Mwanga had asked him to send him another missionary. So when Mackay arrived at Musalala, he arranged with Gordon to come to Buganda and replace him. Gordon went to Buganda alone.

Mackay while in Busamboiro occupied himself usefully by continuing his labours in the interests of the mission in Buganda. He engaged himself in re-translating St. John's Gospel and printing more materials for reading in Buganda. He also embarked on making a steam boat to shorten the lake voyage to and from Buganda. Alas his plans were cut short. At the beginning of February 1890, he died in Busamboiro after a short illness.
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Example ii

APOLLO KIVEBULAAYA OF THE PYGMY FOREST

I had intended to write about Apollo Kivebulaaya of the Pygmy Forest and show how his life illustrates "Life in the Midst of death," but because this portion of the book has already got too long, I am afraid I cannot fulfill this intention here.

Example (iii)

WILLIAM AND SARAH MAGENDA

William and Sarah were among the foremost leaders of the East African Revival. I knew them both very well: William from his boyhood; we were at school together, and I was his prefect; and Sarah from her childhood. In their early life, both had the temptations of self-interest and self-pride. After they met the Lord Jesus Christ, what struck people most about them were the traits of humility, graciousness and joy in the Lord. That was a tremendous change for the better.

William died and he was buried at ................ Buloba, the Church which Simon Mubambi, one of the two co-founders of the East African Revival, built near to his ancestral home.
And when Sarah died we buried her next to her husband. It was at Sarah's burial service that the following incident happened. We had just interned her body, and the Rt. Rev. Bishop Pesito Kivengere was speaking about her, when I saw this vision, as described here-under.
Life in its fullness means LIFE minus SIN plus POWER.

Jesus lived such a life.

This is exactly what Jesus meant when He told Nicodemus that unless one is born again, that is unless one is born of water and the Spirit, he cannot enter the Kingdom of God. He was referring to the baptism of water and the Spirit.

At baptism, the water completely washes away sin and all the spots of sin, and the Holy Spirit, which is with fire, completes the process later by burning all the dirt and the debris, and there is nothing left (or these should be nothing left) and the by-product of this process is Power.

Thus we see that although Jesus had done no sin (John would have prevented Him from coming to be baptised by him) yet because the ceremony had to be performed, after He was baptized with both water and the Holy Spirit, we read, "He returned in the Power of the Spirit into Galilee." (Lk. 4:14).

After the Holy Spirit had come upon the apostles Peter and the rest, they at once were inspired with Power and they began to do miracles and signs. The history of the early church is manifest with life in its fullness. The church as the Body of Christ and the carrier of the Good News of the Kingdom of God on earth, offers the most rewarding study of life in its fullness.

Life in its fullness is as comprehensive as the roots, and the stem and the fruit of Christianity. Briefly, the roots of Christianity, are the long story we have traced from Adam, through the Patriarchs, Moses, the Judges, the Kings, the Prophets, Israel generally as the line of the chosen people, and through some Gentiles to the coming of the promised Saviour.

With the New Testament, we begin to see the unfolding of the fulfilment of the plan in Jesus Christ, Emmanuel (God with us) the Son of God, the Son of man. And Matthew opens his Gospel with the words, "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham." And Jesus in all His ministry refers to Himself as the Son of man and the Son of God.

Jesus' teaching is the stem of Christianity. After making a forthright Statement at the beginning of His ministry, that He did not come to abolish the law and the prophets (the old covenant) but to fulfill them, He went and made 'the kingdom of God' or 'the kingdom of Heaven' the central theme of His teaching. This is the Kingdom of the Messiah, which every Israelite was expecting, although He offered it not on their terms. Nor did He leave them in any doubt that they would get the kingdom as a matter of right. He told them that they would get it on one condition, that of producing fruits. "Therefore, I tell you," He announced to them, "the kingdom of God will be taken away from you and given to another producing the fruits of it."
He taught by parables, by direct explanation, and above all by His example, that the kingdom of God is a kingdom of conscience, contrary to their expectations, of an earthly kingdom with an earthly king. He even taught hardly anything about the Church, or the people of God, although He directed His teaching to the Jews. But He chose twelve apostles "to be with Him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14).

This is a very important passage. The figure twelve focuses our minds on the twelve tribes of Israel. He wanted these twelve disciples to be with Him in order that He might instruct them in the principles of the kingdom at close quarters, so that they might get, as it were, the inside story of it from Him. As disciples in training, He sent them to do some practical work in preaching and casting out demons — an apparent preparation for a commission in the future.

Even to the twelve, who were with Him nearly three years, He did not mention anything about the Church. But one day, almost out of the blue, when He came to the district of Caesarea Philippi, He asked them,

"Who do men say that the Son of man is?"

And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter replied, "You are the Christ, the Son of the living God." — we must note here that Peter was answering on behalf of the twelve, which means that they had known Him so well that they had recognized in Him the life of the Kingdom of God, which He was trying to transmit to them and through them to the rest of the world. This was the supreme moment in His ministry because He saw that the twelve had grasped the meaning and the essence of His mission to the world. He was extremely happy to know this.

And we read further that Jesus answered him, "Blessed are you, Simon Bar - Jone! For flesh and blood has not revealed this to you but my Father who is in heaven. And I tell you, you are Peter, and on this rock, I will build my Church, and the powers of death shall not prevail against it. I will give you the keys of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

This is the first time for Jesus to raise the question of the Church. It is useful to stop here and make a few reflections and observations.

(1) When Jesus teaches about the kingdom, He refers to it as "The kingdom of God."

When He raises the question of the Church, He calls it "My Church."

(2) When He is talking about the kingdom, He uses the verb "to be" most of the time.
"the kingdom is....."

When He mentions the Church, He chooses a transitive verb "to build"——"I will build....."

3) The verb "to be" implies "a state" or a condition etc., while the verb "to build" gives the impression of "an edifice."

Jesus is saying that He is going to build His Church on the Rock of the believers who have understood the meaning and grasped the essence of the kingdom of God—those believers with the kingdom of God in their hearts are the Rock upon which Jesus is going to build His Church, and not upon Peter, although by coincidence his nickname is 'Rock.'

The Church is the fruit of Christianity, as Jesus taught it.

The two expressions, "The Kingdom of God" and "the Church of Christ," although complementary to each other have a slightly different but significant emphasis: while the emphasis of the Church of Christ can only be on something that can be built or organised or planned etc., such as a building, or a community etc., that of the Kingdom of God can only be on complete transformation.

1) 'Of' something from one state to another: A dirty room, to a clean one; a more conscience, to a happy and shining personality; a dark place, to an enlightened habitation; a confused and hostile community, to a peaceful society; where 'Self' is the centre of life i.e. chasing your own shadow in life, to change and be the centre of the Kingdom of God and His righteousness, till the shadow becomes the chaser after you; to love life, in order to find it, to serve others, in order to be the 'first,' and the last to become the first; to be meek and humble, in order to inherit the earth; to be poor in spirit in order to possess the Kingdom of God; to be loving to your enemy, instead of hating him, etc.

Simon becomes Peter. When Jesus addresses Simon and says to him in Mt. 16:18, "And I tell you, you are Peter....." He is simply saying to him, you are now a full member of the Kingdom, as Saul became Paul, when he became a full member of the kingdom, and Mukasa became Ham etc. A sinner becomes a saint.

On (2) 'Of' that which can be winnowed: the good grain from the chaff; the good wheat from the tares; the wise maidens from the foolish ones, etc.

On (3) 'Of' that which must be brought back to normality: the sick to good health; the lame to be made to walk; the infirm and possessed of evil spirits, back to the normal state, etc.
There is now of God is the blood of the Church of Christ. Without the Kingdom of God within and in the midst of its members, the Church of Christ is a vehicle or the conveyer that carries the Kingdom of God in the world, from generation to generation, and in the world to come. The two are fulfilled in Jesus Christ, the Son of man (the Church), and the Son of God (the Kingdom). He is the Indwelling Spirit of the Church, and the Kingdom of the Father, and the Son, and the Holy Communion of God in their hearts: therefore the people of God.

The Kingdom of God is a State which is attained in fullness of life by yielding your heart and through repentance and baptism in the name of Jesus Christ, which leads to the saving of the soul and the perfecting of the person, so that the person may live. And all this is yours and mine by faith in Jesus Christ, as Lord and Master, the indwelling Spirit at the centre of life, your heart and my heart, too.

To Page 165:

The church of Christ is a Community of people, who are the people of God, making a complete about-turn (in one's thinking, beliefs and behaviour) and facing the Cross, the crucifixion of Christ, and the resurrection of Christ. This is the crucifixion of self and the resurrection of Christ. The Kingdom of God is a State which is attained as a free gift by yielding your heart and will through a process of faith and through repentance and baptism in the name of Jesus Christ, which leads to the saving of the soul and the perfecting of the person. That is why it is the Way, and the Truth and the Life. All this is yours and mine by faith in Jesus Christ, as Lord and Master, the indwelling Spirit at the centre of life, your heart and my heart, too.

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love the Lord, your God, with all your heart, and with all your
soul, and with all your mind, and with all your strength; and
your fellowmen as you love yourself," that is as you would like
to do to you, so to do to them.

And 'the Kingdom of God' is 'the blood of the Church of
Christ' — there can be no 'Church of Christ' without 'the Kingdom
of God' within the hearts and in the midst of its members; and
'the Church of Christ' is the vehicle or conveyer that carries
'the Kingdom of God' in the world, from generation to generation,
and in the world to come. The two are fulfilled in Jesus Christ;
the Son of man (the Church) and the Son of God (the Kingdom). He
is therefore, the promised King and the promised Servant. He is
the great fulfiller. In Him we have, therefore, the way of
restoration with the Father. All this being due to His grace,
which seeks the lost until he is found and taken home; and pays
the ransom to set the prisoner free; and by which He, the
Righteous, dies so that the sinner may live. And all this is
mine and yours by faith in Jesus Christ as Lord and Master, the
indwelling spirit at the centre of life, your heart and soul
and mine, too.

THE KINGDOM OF GOD

The Kingdom of God is a State
which is attained as a free
gift by yielding your heart and
my heart by faith to God's rule
in complete obedience to His
will through a process of
making a complete about-turn
(in one's thinking, beliefs and
behaviour) and facing the Cross,

THE CHURCH OF CHRIST

The Church of Christ is a
Community of people, who,
through Repentance and Baptism
in the name of Jesus Christ for
the forgiveness of their sins,
have accepted the governance
and the Holy Communion of God
in their hearts; therefore the
People of God.
the way of eternal life. It is a religion of conscience.

(1) It is a Realm of more than the sum total of those who have accepted Him as their Lord and Master.

(2) It is a Realm in which the believers are united by the Holy Spirit of God. That is why it is more than the sum total of the believers.

(3) In short it is the Good News.

(1) It is a Community of more than the sum total of those who have accepted Him as their Lord and Master.

(2) It is a united Community by the Holy Spirit of God. That is why it is more than the sum total of the believers.

(3) It’s role on earth is to spread and plant the Good News.

**GOD RULES**

When we pray,

"Thy Kingdom come,"

We mean,

"come and rule in me"

"And in my fellowmen."

In addition to the teaching about the Kingdom of God and about His own Church, He began now to teach His disciples about someone else, whom He called the Counsellor. "If you love me," He taught, "you will keep my commandments. And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive because it"
And the Kingdom of God is the blood of the church of Christ. There can be no church of Christ without the Kingdom of God within the hearts and in the midst of its members; and the Church of Christ is the vehicle or the conveyer that carries the Kingdom of God in the world, from generation to generation, and in the world to come. The two are fulfilled in Jesus Christ, the Son of man (the Church), and the Son of God (the Kingdom). He is, therefore, the promised Servant and the promised king. He is the great teller of all the Truth. In Him we have also the Way of restoration with the Father, and the Life of righteousness and justice in the world (see the Author's note again, p.—). As such He is the life of the world in its fulness at the centre of all existence. That is why He is the Way, and the Truth and the Life. All this being due to the grace of God, which seeks the lost, until he is found and taken home; and pays the ransom to set the prisoner free; and by which He, the righteous, dies so that the sinner may live. And all this is yours and mine by faith in Jesus Christ, as Lord and Master, the indwelling Spirit at the centre of life, your heart and my heart, too.

In addition to the teaching about the Kingdom of God and about His own Church, He began now to teach His disciples about someone else, whom He called the Counsellor. "If you love me," He taught, "you will keep my commandments. And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

On another occasion, He said, "I have many things to say to you, but cannot bear them now. When the Spirit of truth comes, he will guide you in all the truth ...." In another speech, He calls him the Holy Spirit. "These things I have spoken to you," he said, "While I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."
On the Day of Pentecost when the Holy Spirit came into the world, He threw the mantle of the Church in the world upon the disciples of Jesus Christ (a term which includes the Apostles as well, Acts 11:26). "...and they were all filled with the Holy Spirit and began to speak in other tongues." (Acts 2:4). We are told that all who witnessed this were amazed and perplexed, saying to one another, "what does this mean?" They could come to only one conclusion that they were filled with new wine.

This provoked Peter to make one of the most major speeches in the history of address-making. His main thesis was to prove to his hearers how all the prophecies of their nation had been fulfilled in "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through Him in your midst as you yourselves know - this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, having loosened the pangs of death, because it was not possible for him to be held by it." After reminding them of all the prophecies of David concerning Jesus, which were household knowledge to all of them, then Peter went on to affirm, "This Jesus God raised up, and of that we all are witnesses. Being, therefore, exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he had poured out this which you see and hear—Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." In other words, Peter was saying, this was the New Covenant sealed with Israel.

The writer of the Acts of the Apostles tells us that when those bystanders, who were in thousands, heard this they were put to the heart, and said to Peter and the rest of the Apostles, "Brethren, what shall we do?" And Peter said to them, "Repent, and be baptised everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him." With that he testified with many other words and exhorted them saying, "Save yourselves from this crooked generation."

And do you know? "Those who received his words were baptised, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

Whitsuntide is not a birthday, but a day of fulfilment, the covenant of God with Abraham, was now fully established on earth.

There still remained two things not yet fitted in this pattern of the Church - Ishmael, and the keys promised to Peter. Where do they come in?

1) For the other miracles, and wonders and signs which the early apostles who had denied their master only a few days previously, See the Book of the Apostles, especially Chater 4, 5, 6, 7, 8, 9, etc.
Ishmael

Who is Ishmael? Ishmael is the first-born son of Abraham by Hagar, the Egyptian maid of his wife, Sarah, whom Sarah gave him to bear him a child, because she was barren. After Sarah had given Abraham, Isaac, according to the Lord’s promise, in her very old age, she feared that Ishmael might be heir with her son, Isaac. She, therefore, compelled Abraham to "Cast out this slave woman with her son," which he did.

But to the Lord, although Isaac was the son with whom He would establish His covenant, Ishmael was equally an offspring of Abraham. Twice He promised Abraham to make Ishmael a great nation. First, when He appeared to him and promised him the birth of Isaac by Sarah, and Abraham retorted, "O, that Ishmael might live in my sight," and God assured him, "As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation. But I will establish my covenant with Isaac...."

Secondly, when Sarah forced Abraham to expel Hagar and her son, God appeared to Abraham and said to him, "Do as she tells you, through Isaac, shall your descendants be named. And I will make a nation of the son of the slave woman also, because he is your offspring."

The covenant was with Israel through Isaac, Ishmael was not part of Israel. He was, therefore, as far as Israel was concerned, a Gentile, i.e. as an alien, in their sight from the worship, rites and privileges of Israel as the rest of us, Gentiles, are. But God had told Abraham, "and by you all the families of the earth shall bless themselves." — here Ishmael and the rest of us Gentiles are included.

Now the Good News had come, and in Jesus Christ, the blessing of all the families of the earth as promised to Abraham had become feasible; the Kingdom of heaven was here and now. But how was it going to make a break-through to the Gentiles so that they too could enjoy their blessing?

HERE IS WHERE THE KEYS PROMISED TO PETER COME IN

Acts Chapter 10

"At Caesarea there was a man named Cornelius, a Centurion of what was known as the Italian Cohort, a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius."
And he stared at him in terror, and said, "What is it, Lord?"
And he said to him, "Your prayers and your alms have ascended as a memorial before God. And now send men to Joppa, and bring one Simon who is called Peter; he is lodging with Simon, a tanner, whose house is by the sea-side." When the angel who spoke to him had departed, he called two of his servants and a devout soldier from among those that waited on him, and having related everything to them, he sent them to Joppa.

The next day, as they were on their journey and coming near the city, Peter went up on the housetop to pray, about the sixth hour. And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth. In it were all kinds of animals and reptiles and birds of the air. And there came a voice to him, "Rise, Peter; kill and eat." But Peter said, "No Lord; for I have never eaten anything that is common or unclean." And the voice came to him again a second time, "What God has cleansed, you must not call common." This happened three times, and the thing was taken up at once to heaven.

Now while Peter was inwardly perplexed as to what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate and called out to ask whether Simon who was called Peter was lodging there. And while Peter was pondering the vision, the Spirit said to him "Behold, three men are looking for you. Rise and go down, and accompany them without hesitation; for I have sent them." And Peter went down to the men and said, "I am the one you are looking for; why are you sent for me?" And they said, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to hear what you have to say." So he called them in to be his guests.

The next day he rose and went off with them, and some of the brethren from Joppa accompanied him. And on the following day they entered Caesarea. Cornelius was expecting them and had called together his kinmen and close friends. When Peter entered, Cornelius met him and fell down at his feet and worshipped him. But Peter lifted him up, saying, "Stand up; I too am a man. And as he talked with him, he went in and found many persons gathered; and he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean. So when I was sent for, I came without objection. I ask then why you sent for me."

"And Cornelius said, "Four days ago, about this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, saying, 'Cornelius, your..."
prayer has been heard, and your alms have been remembered before God. Send therefore to Joppa and ask for Simon who is called Peter; he is lodging in the house of Simon, a tanner, by the seaside. So I sent to you at once, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to hear all that you have been commanded by the Lord."

And Peter opened his mouth and said, "Truly I perceive that God shows no partiality, but in every nation he accepts those who fear him and does what is right is acceptable to him. You know the word which he sent to Israel preaching good news of peace by Jesus Christ (He is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.

"While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God. Then Peter declared, "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days."

When Peter reported this story to the Apostles and the brethren who were in Judea, they glorified God, saying, "Then to the Gentiles also God has granted repentance unto life."

**COMMENT**

I may be permitted to say that this chapter brings out three answers to three fundamental questions in the Church:

(1) That the Church of Christ is inclusive of the Gentiles — the Universal church.

(2) It was to Peter that heaven was opened in order to admit the Gentiles therein — Peter to whom the keys of heaven had been promised (How true Jesus has been to His promise!). In baptizing Cornelius and his group, Peter opened the Kingdom of heaven to the Gentiles, and what he thus bought on earth was bought in heaven also. Ever since the Gentiles became children of the Kingdom if they believed in Jesus Christ.
Life was conceived in unity. We read in St. John's Gospel Ch. 1:1, that in the beginning, Jesus was the word, was with God and was God, and that in Him was life. After He came down to earth, He lived the same life, and we have seen in the preceding pages of this Essay, especially in Part II, how He was in union with the Father. He asserted this union on several occasions. He called us, too, to enter the same union in Him and in the Father. To quote again that potential verse, Jn. 15:4, He said to His disciples, "Abide in me and I in you. As a branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."

Life in its unity is this promised united fellowship. Fellowship is a voluntary loss of the self, the state wherein a person lives in such a way that instead of thinking about his own good, he concentrates upon something bigger than, or outside, the self, with the intention of serving it, in this case God - where people are bent upon each individual interest only there can be no fellowship. Life in its unity is possible only on the basis of the paradox: "...he who loses his life for my sake will find it." The Christian is called to be non-attached to the things of the world and to be completely attached to Jesus Christ. That is how to live a unified life. This unified life in Christ is the basis of the universality of the Church. It is the unity which we get in the Eucharist, which binds the Church as a motor holds stones together in a building. In human terms this unity is best manifested in a successful Christian marriage, where husband and wife have learnt to lose themselves in Jesus Christ.

If we are called to be in fellowship of unity in Jesus Christ and the Father, we are also by the same token called to be in fellowship of unity with each other. St. Paul teaches in Ephesians Ch. 4:11, "And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of saints, for the work of the ministry, for building up the body of Christ, until we attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles."

During the first few centuries, this kind of induction kept the faith in the Lord's teaching as the only guide of the believers. But after Emperor Constantine became a convert to Christianity, in the early fourth century, and Church and State henceforth became combined, the whole situation was transformed. The character of the Christian religion changed. And as the years went by, what emerged was a Christian Civilisation instead of a Gospel Christianity. The difference was immense. Where before the word of God as contained in the Scriptures, was preached pure and simple now the Church was tossed to and fro and...
carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." The result of this cunning of men was that desired fellowship in unity disappeared.

Characteristic of the times also was that bits and pieces of Western Civilisation began to make their encroachment into the pure religion of Christ, until it became difficult to draw the line between the two. It is this Christian Civilisation which has come down throughout the ages.

To take only a few instances. First, the Western peoples prize the idea of liberty or freedom so much. As years went on this unbridled liberty, and not the freedom which Jesus teaches, became one of the foremost cherished Christian principles based on what is termed freewill, which the philosophers teach, which knows no limits. The kind of freedom he teaches is conditional (Jn. 8:31). This condition is swept aside, even, unfortunately, by the toppest church-men, when they write about freedom. This thinking, I regard as the greatest current enemy to the religion of Christ in the world. If church leaders assert that Adam had freewill, it is tantamount to saying that it was immoral for God to condemn him for doing what he had the right to do. But did he have that right?

I am not a theologian, but I do not fear to venture the opinion that this freewill business is not scriptural. It is philosophical and a perversion of Gen. 2:9. I have written about it somewhere else; this is not the place to rub it in again; except to say that it is this unbridled liberty which is misleading many people either from joining the Church, or for leaving it.

Secondly, allied with the freewill thinking was the division of the Church into different denominations, not because people disagreed about the teaching of Jesus itself, but about the doctrines and wiles of men. Naturally, because what would one expect if people were preoccupied with the freedom of their thoughts; why should one accept another's against his own? But the word of God is not divided. And Jesus Himself teaches, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." Who can say that truth is divided? That is the true freedom. The unborn again cannot know this freedom, because they are not free themselves; as they were born in bondage, and are still in that bondage of sin.

These divisions have caused great weakness in the life of the Church, divisions which prevent it from speaking with one voice on major issues. For instance, the whole world today is facing near total annihilation by the would-be builders of the new Babyl Church. put up isolated protests.

Who listens? But let us imagine what a force for good it would be.
if the whole Body of Christ spoke with one voice. Who would not care?

The disunity of the Church has caused not only weakness in the Body of Christ, but also great embarrassment on many occasions, when the followers of Christ have behaved towards each other as people from several enemy camps. History is full of instances.

Thirdly, there are other issues, which trouble man, such as tribal differences, classes, nationalism, war and peace, violence, injustice in the world and the like, which are the true domain of the Church's service. Although the Churches have done much, yet on the whole there are times when action is hindered because of national interest.

If in the preceding paragraphs, I have highlighted what seems to be the weakness of the Body of Christ, on earth, it is not to say that there is not another side to it, the side of its achievements in spite of the shortcomings. There is such a side, and of outstanding achievements, too.

First, historically, the church in different categories has been outstandingly successful. Throughout the ages, it has acted as the only light to enlighten the darkness in the world. By the Church is meant, of course, the people of God. It has been these people who have taken the light of the Gospel to the uttermost parts of the world; they have been responsible for social reforms of every kind, e.g.: the abolition of the slave trade; the juvenile reforms in industry; reforms in education; in hospital work; in war procedures; in standards of living etc.; they have been responsible for many inventions; they have been pioneers in discovery; in race relations; they stood up against dictators such as in Nazi Germany and against Idi Amin in Uganda, and they have generally always taken the side of the weak.

"Secondly, this century has seen different churches making great efforts to re-unite the Church of Christ on earth. The inauguration of the world Council of Churches, in Amsterdam, Holland, in 1948, was the first major event in this direction. Although the Roman Catholic Church (the biggest single Church) and the Orthodox Churches did not accept full participation in the formation of the World Council of Churches, in Amsterdam, yet they were represented by observer teams.

Since, in 1948, there have been important ecumenical moves towards greater understanding among the Churches. The most out-
standing of these was the convening of the Ecumenical Council, called Vatican II, by Pope John XXIII. He called Vatican II to 'review' the Roman Catholic Church and to endow it with a new Spirit; to make it 'a Church without spot and wrinkle, and more Catholic than Roman.'

Vatican II is a very important landmark in the history of the Church because apart from reforming the Roman Catholic Church, the Council extended the hand of friendship to non-Catholics, which was a great step forward from her isolation for centuries.

Since the convention of Vatican II, there have been wide ecumenical strides between, say, the Roman Catholics and the Anglicans; and between the Anglicans and the Orthodox Churches; and between the Roman Catholics and the Orthodox leaders. That the different Churches should agree to meet is in itself a good sign. The result of these meetings, we are told, is that agreement is becoming possible on many issues, although common ground may not yet have been reached, especially on such things as authority and primacy. The future is beginning to be encouraging.

Also significant is the fact that an Anglican Joint Commission with the Reformed Churches has started, which has led to discussions between these churches also.

A new factor of the Church which needs some attention here is the emergency, both in the matters political and matters ecclesiastical, of the so-called Third World (we don't hear of the First and the Second Worlds!).

This emergency is already causing problems of adjustment in matters concerning the essence and the teaching of the Christian Faith and how it could be lived. Already, for instance, there is talk about trying to evolve an African form of Christianity — May be in Asia, they have a different jargon.

Here again, the problem arises because since Constantine's day what is Caesar's and what is God's have been inextricably shaped together. The advocates of the African form of Christianity argue that our history, our culture, our ways of thought are different from those of the West. Therefore, it is high time Christianity reflected these if it were to flourish in Africa.
If the argument is about the forms of worship only, I am with them. If instead of the rhythms of the organ we should sometimes or more often hear the rhythms of the African drums etc., I quite agree. But if the argument extends to the beliefs, because we also had our beliefs, I, for one, prefer to descend. My own opinion is that if all the followers of Jesus aim at putting all their gaze on Jesus and not on anything else, we shall find that we evolve a faith that is neither Eastern, nor Western, nor African but just the heart of the Church of Christ, the bearer of the Kingdom of God on earth. That in itself is not negotiable, because, there is no Jew nor Greek nor Gentile in Jesus Christ. It is such a kind of Church that He is waiting for to come back to, and not to an African nor Eastern nor Western Church. When the Lord Jehovah invades a territory, whether Canaan or Africa etc., He lives there alone! for the Lord whose name is Jealous, is a jealous God (Ex. 34:14).

Briefly, such is the story of the Church of Christ in the world to-day. It is a Church at its crucial moment, seeking its true identity before the Master, the Christ, returns. Will He find her half believing in Him and half believing in the philosophies of men? Will He find her divided by the doctrines of men? Or will He find her a united Church bearing the full fruit of the Kingdom? Such questions are putting her in a balance.

The above moves show that the Church has begun to be sleepless lest He return and finds that she has not got the right answer. Otherwise the divisions are delaying His Second coming. He cannot return to a divided Church because He is not merely the Lord of the Sabbath; or of the Book; or of the Church; or of the Congregation etc. He is the King of the Kingdom of God, and the Servant of all, His Church. He would resent to come back and once again be unable to have anywhere to lay His head, as He jolly well cannot be the Royal Guest of the Seventh Day Adventists, or of the Anglicans, or of the Roman Catholics, or of the Congregationalists, or of the Baptists, or the Pentecostes and the rest of them. Any Church leader who is standing in the way of re-union is, therefore, laying upon his shoulders a very great responsibility indeed.

References are many whereby the leaders of the Church seem to think that by shifting the emphasis from the present to the earliest centuries of Christianity they will discover relevant clues to the kind of attitudes we are groping for. Yet I hold those are relevant clues but are neither the real nor the topical clues.
To get the real or true clues we must go to the original and not to the copy or second hand evidence. To get to the true unity of the Church, we must go to Christ Himself. To get the true attitudes of Christianity we must go to Christ Himself. He alone promises the true attitude of freedom. He alone gives the power to drive away evil spirits, which in the modern world, are assuming new stances with all the disturbances they cause. He alone restores the human relationships, which are so torn all over the world. What we need is not to make the early Church our mentor, but to go back to the Gospels and get the portrayal of Jesus Himself afresh. The modern Church has failed to portray Him aright. That failure is at the centre of our troubles. Listen to Sunday preachers, how many ever try to portray Jesus, or to use His teaching as text of their sermons? I have observed everywhere in the world I have been, that the preachers, speaking generally, take 60% of their texts from the Epistles, especially the Epistles of St. Paul; about 20% from the Old Testament, and about 20% from the Gospels. I may be wrong; I stand to be corrected.

But:

(1) When St. Peter made that first-rate speech after Pentecost (Acts 2) or when he made the cripple walk (Acts 3), he had no early Church evidence to refer to; he directed the crowd to Jesus, the crucified, and the cripple to the name of Jesus of Nazareth.

(2) St. Paul spent three years in Arabia, pondering not upon the achievements of the early church (they weren’t there) but upon Jesus Christ.

(3) When Stephen put up that famous defence (Acts 7), he did not base it on the achievements of the Apostles, but upon the significance of Jesus in history.

The three: Peter, Paul and Stephen were writing the Acts of the Apostles, or the Acts of the Holy Spirit, without knowing it. What the world needs to-day is writers of the new Acts of the Holy Spirit, and not copying clerks. Then we shall be able to enjoy that fellowship in unity which is eluding us to-day.

If the early Church was a Church with power, it was because it was a Church based upon life in its unity of the Spirit, which is another way of saying that it was in unity with its Founder and Master. It is people who have learnt to be in a personal relationship with the Master, who can be writers of the Acts of the Holy Spirit. We must first live with Christ at home, in the heart, before we attempt to present Him to the outside world with our heads. The trouble to-day is that the leadership of the Church is mostly the leadership of the head.
In conclusion, we have these two great statements respectively one from the beginning and the other from the end of the story:

1. "Then the Lord God formed man... and breathed into his nostrils the breath of life; and man became a living being," i.e. in the spiritual sense, a man became spirit, 'he was born.' But he lost it and Jesus came to show how he could once again regain it, how he could be 'born again.'

2. "In the beginning was the word... and the word became flesh;" i.e. the Spirit became man, 'the holy birth' (and dwelt among us full of grace and truth).

Here again, as we begin so we end, with two sides of the same coin.

The question is, 'Where should the Church put her emphasis for the true liberation of man, on 'man became spirit (became a spiritual being)' OR on "the word became flesh" (God became man)?

The West puts the emphasis on the flesh part of it, "The word became flesh." But is that all? Did Jesus come to show the world how God could become man OR how man could become like God by undergoing some spiritual change? The question seems to suggest that somewhere, somehow in our practice of religion, there may be some missing link.

I know the question is outside our terms of reference in this Essay; all the same, it must be asked.

In spite of the unanswered questions, I may be allowed to end this Essay by singing with Simeon, "Lord, letest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared in the presence of thy people, a light for revelation to the Gentiles, and for glory to thy people Israel." Amen.