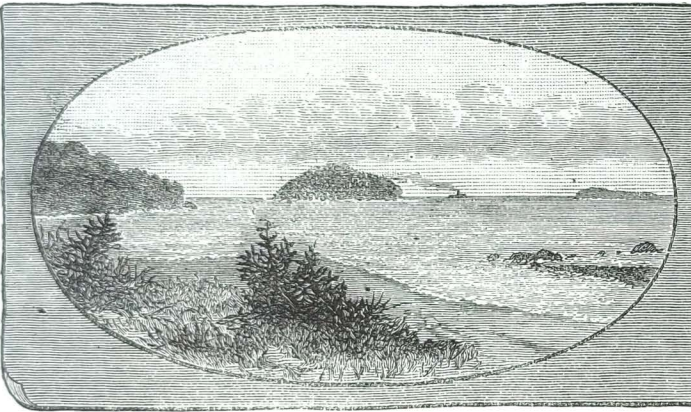


THE MISSIONARY HERALD,
MAY 1, 1886.

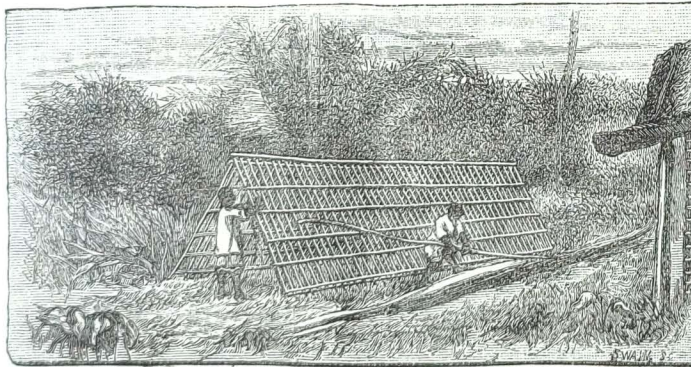
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VIEWS FROM THE CAMEROONS.—(*From Photographs*).

1.—VIEW FROM BROOKMOUNT, VICTORIA.

2.—MONDOLI ISLAND AND FARM POINT.

3.—NATIVE FRAMEWORK FOR ROOF OF HOUSE.

THE MISSIONARY HERALD.

NINETY-THIRD ANNUAL REPORT, 1885.

IN presenting the Ninety-third Annual Report, the Committee of the Baptist Missionary Society are devoutly thankful that they are able to record continuous and marked progress in almost every department of missionary work, an increasing number of those who by Divine grace have been brought out of darkness into light, a large reinforcement of the missionary staff, a marvellous opening up of lands hitherto almost closed to the heralds of the Cross, and a generous sympathy and support from churches and friends at home never before equalled.

The Committee feel that these clear indications of the Divine blessing call for special gratitude to God, and demand renewed earnestness in His service.

With regard to the almost universal appeal for "more labourers," the conviction of the Committee is that this, so far from being less urgent and loud than it was at the commencement of the year, is far more pressing than ever.

Vast districts never yet trodden by the feet of the Christian missionary, to-day are open and free.

Surely these opportunities impose sacred and solemn obligations upon the Christian Church.

May the spirit of entire consecration, in which alone acceptable service can originate, abound more and more, until under its blessed and far-reaching influence the Church to-day shall join with the Church of early days in affirming—

“None of us liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord’s.”

FINANCES.

The year commenced with a debt due to the Treasurer of
 £ 3,215 11s. 8d.,
 viz., £2,871 12s. 1d. on the General Account, and £343 19s. 7d. on the Widows and Orphans’ Account.

In reporting that not only has this debt been extinguished, but that the receipts of the year have been more than sufficient to meet the whole of the enlarged expenditure of the year, the Committee feel that they have abundant reason to thank God and take courage.

The response to the appeal for the immediate liquidation of the debt, made in Exeter Hall at the last annual meeting, together with other contributions, produced £2,687 12s. 1d., and the balance of £527 19s. 7d. has been met by an appropriation from the excess of legacies over the average received during the year.

The debt of last year, therefore, has been completely extinguished.

The total Receipts from all sources during the year just closed have amounted to

	£67,828 9s. 11d.,	
made up thus :—		
Liquidation of Debt	£3,215 11 8	
General Contributions	59,143 17 6	
Widows and Orphans’ Fund	2,514 1 1	
Special Funds	2,954 19 8	
	£67,828 9 11	

by far the largest sum ever received by the Society in any one year, and an increase of £8,044 10s. 5d., as compared with the total Receipts of the previous year.

To this sum of £67,828 9s. 11d. has to be added £1,229 9s. 8d., the balance in hand on account of special Funds brought forward from 1883-4, giving a total of

£69,057 19s. 7d.

The total expenditure for the year has amounted to

£67,353 15s. 7d.,

made up thus—

Debt Extinction	£3,215	11	8
General Expenditure	58,238	1	0
Widows and Orphans' Fund	2,506	2	9
Special Funds	3,394	0	2
	<u>£67,353</u>	<u>15</u>	<u>7</u>

the largest sum ever expended by the Society in any one year of its history.

The difference between these totals of Receipts and Expenditure, amounting to £1,704 4s., is accounted for in the following manner:—

£790 9s. 2d. belongs to Special Funds, and is, consequently, not at the disposal of the Committee for other objects than those specified by the donors; £270 has been added to the capital stock of the Widows and Orphans' Fund, as directed by the testator; £573 2s. 1d. has been credited to the Legacy Reserve Fund, and £70 12s. 9d. is the balance in hand after meeting the whole of the year's expenditure—£62 14s. 5d. being on the General Account, and £7 18s. 4d. on the Widows and Orphans' Account.

It is especially gratifying to report that the general contributions from the Churches show an increase of £4,540 19s. 2d. as compared with the receipts of the previous year, and gifts for special stations a further increase of £499 8s. 3d., and that for the last five years there has been a continuous and steady growth in these most important sources of receipt indicating unmistakably the deepened interest of the Churches in the Mission enterprise.

It is clear the Society to-day has a stronger and more intelligent hold on the confidence and practical sympathy of the Churches than in any previous period of its eventful history, while its rapidly expanding work, especially that on the Congo River, has evoked the prayers and the gifts of not a few generous friends altogether unconnected with the Baptist denomination.

The large additional outlay involved in the recent extension of the Missions, especially in China and Africa, has all been met by the Receipts

of the year, a fact which the Committee cannot refrain from regarding as a practical proof that the *Forward Policy* of the last few years in the East and the West has secured the sanction and sympathy of the Churches and the constituency.

The increase in the contributions of the past year is doubtless largely due to the more complete working of well devised plans for the thorough and efficient organisation of the Churches, with a view to the systematic gathering up of large and small periodical subscriptions; by which means, together with a wider diffusion of missionary intelligence, in many cases, contributions have been more than *doubled*, while in some the increase has been *four-fold*.

To the Pastors of our Churches, and the many indefatigable officers of our Missionary Associations, the Committee feel greatly indebted for hearty co-operation and support, and to their Association Secretary, the Rev. J. B. Myers, they feel a special expression of thanks is due for services in connection with the Missionary organisation of the Churches of a most valuable kind, the results of which are now so apparent.

The pages of the monthly *Missionary Herald* during the past year have borne striking witness to rare self-denial and heroic devotion associated with many of the contributions to the work of the Society.

Gifts from the poor and needy, the widow and the fatherless, the blind, the halt, and the lame; from policemen, sailors, soldiers, bargemen, scavengers, and labourers; from bed-ridden women, and hard-worked seamstresses; from colliers and miners, and from costermongers and watercress sellers, telling strange tales of privation and pressure, gladly borne for "love of the work," have revealed how deep a hold the Mission enterprise has upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

"Whosoever shall give a cup of water to drink because ye are Christ's, verily I say unto you he shall in no wise lose his reward."

"And He said of a truth I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

THE MISSIONARY STAFF

The Committee are rejoiced to record that during the past year they have accepted twenty-two candidates for missionary service—a larger number than has been accepted by the Society in any one year of its previous history.

Of these twenty-two, eight are for work in India, five for China, seven for Africa, one for Ceylon, and one for Japan. The Committee have also used their good offices on behalf of the Allahabad Baptist Church, by securing the services of the Rev. J. G. Dann, late of Peckham, for the pastorate, and by helping the Church to maintain the ministry in this most important North-Western centre of India.

The Rev. A. G. and Mrs. Jones, and Rev. W. J. and Mrs. Price, after a season of rest at home, have returned to their spheres of work in China and India, at Tsing Chu Fu and Dinapore respectively. Mr. Herbert Dixon has exchanged the Congo Mission for that in North China, in pursuance of peremptory medical advice, and Mr. and Mrs. Crudginton, for the same reason, will take up work in India during the ensuing autumn, instead of returning to Africa.

Mr. W. Ross, of the Congo Mission, after a brief season of faithful service, has been compelled, to his great grief, to relinquish the hope of further work on the Congo River, medical opinion being decidedly adverse to his resuming work in a tropical region.

Miss Gertrude Fletcher, after a few months of earnest and successful toil at Victoria, was compelled to return to England, broken down in health, her condition clearly indicating that to attempt further work in the climate of the West Coast would be at great risk to life. Acting upon medical advice, therefore, she has taken up Zenana Mission work in the city of Delhi, in connection with the Zenana Missionary Society, and the Committee congratulate the Zenana Mission on having secured so devoted a worker.

The Rev. Thomas Martin, after long years of faithful service, has been compelled finally to retire from the mission field, to the great regret of the Committee, and of all his colleagues in India. The Rev. W. Etherington, B.A., late of Benares, has resigned his connection with the Society. Miss Saker, of the Cameroons, accompanied by her widowed sister, Mrs. Quintin Thomson, of Victoria, has had to leave Africa in broken health, and Mr. Samuel Silvey, from Bethel Station, after passing through a season of great strain and anxiety, in connection with the recent sad events in the Cameroons, has been compelled to voyage to England, in consequence of repeated attacks of fever, accompanied with great prostration and weakness.

The Rev. Isaac Allen, M.A., of Howrah, has returned home in a sadly shattered state of health, after months of acute suffering in India.

The Rev. J. T. Kitts and Mrs. Kitts, of Tsing Chu Fu, reached this country early last summer seeking restoration to health.

The Rev. Timothy and Mrs. Richard, after fifteen years of incessant work in North China, and the Revs. T. J. Comber and J. H. Weeks, of the Congo River, have also returned home for a season of rest and change.

If the Committee have thankfully to record large additions to the staff of the Mission during the past year, they also have to mourn over many and severe losses. Mrs. Rouse, Mrs. Potter and Mrs. Kitts have left behind them memories of quiet, heroic, self-sacrificing service in India and China, that will abide in fragrance for long time to come. In many an Indian zenana, and in many a Chinese household, these names will be held in loving and thankful remembrance. The Committee ask for Christian sympathy and earnest prayer on behalf of bereaved and sorrow-stricken husbands and children who, specially at this season, need the presence and succour of the Divine Saviour.

The Indian Mission has sustained a further heavy loss by the removal of Robert Carr, of Allahabad; John Christian, of Monghyr; and J. W. L. Gordon, of Bombay—men whose names will long be associated with unobtrusive service for Christ, and an intense interest in all that concerns the truest welfare and progress of the native Church in the East.

A missionary, referring to the great loss India has sustained by the death of Mr. Christian, writes:—

“His immortal ‘*Bhajans*,’ or hymns, have long been scattered far and wide throughout the whole of the North-Western Provinces of India, where, on account of his beautiful poetry, the natives call him ‘*a holy man*.’ I can bear personal testimony that his hymns have comforted and sustained many and many a devout Christian native in seasons of sorrow and suffering.”

On the Congo, the early death of Dr. Sidney Comber has been a mysterious and heavy blow. “His sun,” indeed, “has gone down while it was yet day.” In the words of his brother and colleague on the Congo:—

“He has been called away home after one short year of work, although so splendidly qualified and after such careful preparation. The *how* and the *why* we can’t tell. But we know One, in whose wisdom and love we can lovingly confide, and who once said to a perplexed disciple, ‘What I do thou knowest not now, but shalt know hereafter.’ For my brother ‘to live was Christ, and to die gain.’”

As these lines were passing through the press, further sad tidings arrived from the Congo, reporting the death, from fever, at Underhill Station, on March the 9th, of the Rev. Donald McMillan, after a few days’ illness. Mr. McMillan only reached the Congo in January last; but, during the two or

three months of his active mission service, he endeared himself to all with whom he came into contact by his unselfish sympathy, his sweetness of disposition, his earnestness, and his devotion. His name will long be gratefully remembered by the Congo peoples at Underhill with loving regret at his early loss; while, to the Committee, the decease of such a promising missionary is a heavy and sore trial.

At Home, from their own circle, the Committee have to mourn the loss of fellow workers, wise in counsel, fearless in action, and ever intensely interested in all that concerned the welfare of the Mission. The names of

John Bigwood,
Henry Dowson,
William Garrett Lewis,
John Stock, LL.D.,

will long stand associated with the conduct of the Society, and long be held in affectionate remembrance by their colleagues and companions left behind.

“BLESSED ARE THE DEAD THAT DIE IN THE LORD.”

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Chittagong, Soory Santhalistan, and Jamtara.

NORTH-West—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

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“What is it that makes your Bible have such power over the lives of

those that embrace it?" said a Brahmin priest to the late Alexander McCumby, of Benares.

A recent Eastern traveller, Mr. Moncure Conway, who realises with marvellous distinctness the failures of false religions, writes:—

"On my book-shelves you will find copies of all the sacred books of the East over which I have pored and exulted for years. The noble aspirations of those ancient writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the pilgrim sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindoo poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of any thing ideal or spiritual or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon, or invisible power, who would treat them cruelly if they did not give him some melted butter. *Of religion in a spiritual sense, there is none.* If you wish for religion, you will not find it in Brahmanism."

The same may be said for China and Japan. Buddhism has no regenerating power. The same is true of Confucianism. The wise maxims and beautiful sayings of its great founder fail to convert men from the error of their ways. They profess to believe them: they laugh at the idea of practising them. They lack regenerating power.

It is the chief glory of the Christian religion that it supplies this supernatural, regenerating power, carrying with it a Divine vitality, and the power of a perpetual life. It opens up a new future to men, it lifts them into a new state of existence, it educates, it civilizes, it ennobles. "If any man be in Christ he is a new creature: old things pass away, all things become new."

"I hate the idea of conjugating Christ's success in India in the future tense," wrote Chunder Sen, only a brief season before his death; "it is a thing already largely achieved—yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying saving influences of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals: He imparts the germ of a new life: this is His wonder-working power."

"I believe," said Lord Lawrence, "notwithstanding all that the English

people have done to benefit India, Christianity and Christian missionaries have done more than all other agencies combined."

"Christian missionaries," wrote the late Governor of Bombay, "are infusing new vigour into the stereotyped life of the vast populations of India, and are preparing them to be in every way better men and better citizens of the great empire in which they live."

"The changes that are to-day being wrought out by Christian missionaries in India," writes the present Lieutenant-Governor of the Punjab, "are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

"From long observation I can most distinctly affirm," said the present Lieutenant-Governor of Bengal, Sir Rivers Thomson, at a recent meeting in Calcutta, "that wherever I have found Christian missions established and properly conducted, I have ever found missions and missionaries great and valuable coadjutors in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviours of India."

With regard to mission work, not only in India, but in all lands, it cannot be too distinctly stated that the one great aim of the missionary is to *Christianize*, by means of the fearless, loving proclamation of the blessed Gospel of the grace of God.

The supreme need of the heathen world is the knowledge of Jesus Christ and His Salvation. The only good that will certainly bless the nations, lift them to a nobler life and a larger growth, is the blessed Gospel of the grace of God; and to preach this Gospel all the world over is the one great object of the missionary enterprise—deliberately, intelligently, lovingly—until the whole world shall be penetrated, filled, and leavened by the Gospel of God's dear Son.

With regard to the PREACHING of the Gospel, a missionary, who has been nearly fifty years in India, writes:—

"Of this I am fully convinced, after a long life of work in India, there is no power equal to *preaching*—the loving, faithful telling-out of the Gospel message; other forms of Christian work have doubtless their special advantages, but, so far as my experience goes, no method has been so much blessed of God to the conversion of souls in India as that of the plain, patient, loving,

preaching of the glad tidings. To see your hearers listen attentively, and now and then, and here and there, to see the tear steal down the cheek as the story of Christ's love is being unfolded, is surely inspiration of the most blessed sort. Never was there such 'a spirit of hearing' as exists in India to-day; the people will listen quietly and intelligently for hours together to the plain preaching of the Gospel, and then come and ask questions about Jesus Christ and His Gospel for hours after that."

In this work of *preaching*, during the past year the labours of the missionaries have been more than usually abundant. Cities, towns and hamlets, bazars, markets and melas have been visited periodically, and multitudes have heard the good news in parts never before visited by a Christian missionary.

Nearly all our brethren call attention to the growing desire of the natives to know something more about Christ and Christianity; while the still rapidly increasing sales of Scriptures, and Scripture portions, give evidence of a like kind.

"From what I know of India to-day," writes Professor Max Muller, 'the people seem to me riper for Christianity than any nation that ever accepted the Gospel.'

The Rev. Benjamin Evans, of Monghyr, reports:—

"Evidently there is a strong desire taking hold of the mind of the people to know the TRUTH, and to their heart also the name of JESUS is becoming quite a charm; this was seen by the way in which many of them came to us on the last day of the Ram Lila Mela, in Monghyr, this year, and asked us to sell them those books in which the account of the life and work of Jesus Christ was written; the result being that every copy of the gospels we had was sold, and we could have sold many more had we had them."

The Rev. W. R. James witnesses:—

Many a time have I stood up in the open air, after preaching, to offer books for sale to the people, when many of them would ask for a book containing the life of Christ in preference to any other. Sometimes they would be offered the history of Moses; but the people would say, 'No, we do not want that.' Then they would be offered little books containing the life of Daniel, Elijah, or Joseph, and frequently they would say, 'No, we know nothing about these men; we want the life of Christ—we want to know about Jesus Christ. No other book will suit us; we must have a book about Christ.' And right glad they would be to get a copy of the gospel written by Matthew, Mark, Luke, or John."

A vastly larger number of Scriptures and Scripture portions were SOLD last year than in any previous year; while the sales of religious books and tracts were also very considerable.

The Rev. J. D. Bate, writing from Allahabad, states :—

“As to colportage, it is, as you know, carried on mainly at the railway station. I have obtained the consent of the authorities there to our colporteur being permitted to sell tracts and Scriptures on the platform at all hours, day or night. To provide against his being molested by any officious busy bodies there, I have bought him the regular badge worn here by vendors on the platform. He walks the platform, shouting out the titles of his books, and he thrusts his books into the carriages for sale as newspaper boys do on your platforms in England. Thousands of Christian publications are thus carried to the ends of the land in the course of a year. It is a capital outlet for Christian energy. I wish missionaries everywhere would but try the plan. But, to be sure, the vendor needs to be a strong man, and active, with his wits about him. Our colporteur is a member of our church, who served for twenty years as a Sepoy in the Bengal Army. He is a middle-aged man, tall, strong, soldierly. Believers in Jesus will see at a glance how such a method of sowing the seed may tell upon the great purpose for which missionary societies exist. Not at the station only, but also at the junction of the rivers and in the streets of the city, this same form of usefulness is carried on still, as in years long past.”

The Rev. Arthur Jewson reports from Comilla :—

“During the year, I, with the help of the colporteur, who is entirely supported by the proceeds of sales, have sold over 5,000 portions of Scripture, also 5,500 small books and Christian almanacs, and fifty English Bibles. We have also given away over 15,000 tracts.”

The Rev. J. A. De Cruz, writing from the Chittagong district, reports :—

“At the Mahamonee mela we had great success, by the blessing of God. At the place where this mela is held is a large brick-built temple, sacred to the memory of Buddha, about 40 feet high, with an image of Buddha inside in a sitting posture about 30 feet high with some shaven-headed, yellow-robed priests officiating. At the time of the Churruck Poojah some eight to ten thousand Buddhists, Hindoos, and Mohammedans assemble here every year; the Buddhists attend to the observances of their religion, and the Hindoos and Mohammedans to the purposes of buying and selling and to see the *tamasha*. This year we made a band of twelve workers, and visited the mela and preached daily for four successive days. The effect produced upon the minds of the people by this preaching, varied with the singing of Gospel hymns, was very favourable. While the preaching was going on, we noticed one or two persons actually melted to tears, while several persons were seen sitting in the shops reading the Scriptures which they had bought from us, and some of them invited us to sit down with them and to talk to them about our holy religion and Jesus Christ. Four Hindoos also called on us at night at our tent who had been deeply impressed by the preaching of the Gospel. We explained to them the plan of salvation and prayed with them, trying to lead them to Jesus. They were much affected.”

The Rev. D. P. Broadway, writes from Patna :—

“ The desire to *hear the Gospel* is widely on the increase, and copies of the Scriptures are in unusual requisition among all classes of the people.

“ There is a happy change too at work among the Mohammedans of this district. Men of learning and influence have been surprised to find that, according to the testimony of the Koran itself, Christ is the Saviour of the world and will be its final judge; the Bible is beginning to be prized by them, and many are in the habit of coming together to read it and consider its contents.”

The Rev. J. H. Anderson, of Backergunge, reports :—

“ Everywhere the people are found ready and eager to listen to the Gospel message, and I can fully confirm the statements which many other missionaries have made, that the belief in Hindooism is rapidly decaying, and the sentiment in favour of Christianity is *widening and deepening*.

“ The constant, plain, loving preaching of the Gospel in the district of Uttarpar has led, through God's blessing, to a very interesting movement among the people there, and we are hoping that a body of 200 people will join our Christian community.

“ At Angram, some well-to-do residents have arranged with our native brethren to hold a week of meetings for the consideration of the subject of religion. They propose to spend four hours each day in this manner.

“ At Mandra, a family of ten persons have accepted the Christian religion.”

There are abundant indications that the broadcast circulation of the Scriptures is likely soon to produce remarkable results. Our native brother, Romanath Ray Chowdhry, who devoted many months of last year to itinerating work in Burdwan, Purnea, Hazarebag and Gya, reports :—

“ Wherever in the district of Gya I went, I saw copies of the Word of God in possession of many. This shows how widely the Word of God has been circulated throughout the district. Those who keep the Word of God in their possession, keep it not for the sake of curiosity or fancy, but they keep it in order to know more of Christ. At Budh Gaya I not only heard the people singing Christian hymns, but I also met with an old man whose knowledge of atonement by Christ's death was indeed very beautiful and greatly encouraging. In conversation with this man I was much delighted. He loved me so that he cooked for me without fear of caste. There is no doubt that this man is a Christian in heart, but only for fear of separation he has not yet joined the church. Separation at his old age is indeed very difficult and painful. Many more such people I found at Gya itself.

“ All that I observed in the city of Gya was indeed most encouraging. Congregations can be formed without the least difficulty. The people listen to the story of the redeeming love with such interest, with such attention, and with such earnestness that no one could help thinking that they are not far from the Kingdom of heaven, or that the time of harvest is at hand. Those who argued with me, argued not for the purpose of defeating me, but for the

purpose of either knowing more of Christianity, or clearing away the doubts they have in their minds concerning it."

Romanath reports that, during his travels, "women of high caste even would come and listen to the preaching of the Gospel," and that "crowds of the people would sit and listen from ten in the morning until twelve at night, to the story of Christ and His love."

On one occasion he entered a large village and found the people in their temple worshipping their god Vishnu. He says :—

"I at once entered the premises where they were worshipping, and commenced to speak against idol-worship. Thus the people were drawn and gathered together around me. They were not disgusted with me for having thus interrupted them in their worship, but they commenced to argue with me with obstinacy and strong prejudice. The people then proposed that I should remain with them for some time, so that they might have ample opportunities to hear and argue with me. Accordingly I remained with them for four days, and they listened to me with great interest and peculiar attention. I was received and treated with respect and kindness. They asked me to remain with them for a few days more. Certain young men were favourably inclined, but they were afraid of their superiors. This shows that where truth is admitted, there the Spirit of Truth is not always accepted through fear lest self-sacrifice should be their portion. But the leaven is at work there, I am sure; wherever I went preaching Jesus I was welcomed by the people."

In addition to *preaching* and the *circulation of the Scriptures*, the brethren have found a good knowledge of *singing* and *medicine* very helpful.

Many of the popular native tunes have been adapted to Christian hymns and have proved singularly attractive to the people.

One of our missionaries writes :—

"I have often found that, when preaching will not carry the glad tidings home to the heart of the Hindoo, singing will do so; and a band of good Bhajan singers will often carry by storm the most bigoted opposition, and produce a most favourable impression. Singing has not yet had its proper position in the proclamation of the Gospel in India. Let our Committee at home see that the young men they send out to India as preaching missionaries are not only good preachers, but are also the sons of song and men of melody, which will add immensely to their usefulness in this country. To show how passionately fond of music and poetry the natives are, we need only remember that their very grammars are poetic productions."

The Rev. T. R. Edwards, of Serampore, writes with regard to his preaching at the great Juggernaut festival :—

"The last day we spent wholly in preaching and singing and selling books. I sang and spoke until I was quite exhausted and hoarse. Hundreds

assembled in front of our hut and heard us. I shall never forget the sea of faces eagerly listening to the words of Life on those two days. We sang and preached alternately; every now and then urging the people to buy books that would tell them more about Christ. In connection with the singing I will mention one interesting incident. Having just finished singing a lively Bengali tune to one of our hymns, a native stepped forward from the crowd and offered me a pice. Thinking he intended buying a book with it, I offered him one in return, but to my surprise he declined taking it, saying he could not read. I then asked him what he gave me the pice (halfpenny) for? He replied by innocently saying, 'You sang so sweetly, Sahib; it was for your singing I gave you the pice!' I smiled, and so did the crowd around, while the poor fellow looked rather confused at his good intentions being received in this way. I, however, returned him his money, telling him that we were not like fakirs and beggars who sang for money, but that we sang to direct men and women to the true Saviour of their souls, Christ Jesus. I may also say that after the festival was over, I was invited by a wealthy Babu, living in Serampore, to his house to sing. The reason for doing so was that he had heard the singing in the festival, and wished to hear more. Of course, I gladly complied with so pleasant a request, and only wish many more would follow his example. In this way singing gave me an introduction and entrance into his house, and an opportunity for preaching Christ."

Our brother Gogon Chunder Dutt, of Khoodna, writes:—

"From the commencement of the year up to this time, we have given medicine to 10,000 patients, and 90 per cent. have been cured. Our faith in homeopathic medicine has been increased, and many doors have been opened to preach the Gospel to men and women. I have two preachers under me who have been trained as medical preachers, and their usefulness in the work of the Lord has been very satisfactory. I am sure medical knowledge helps the missionary greatly in his work."

Sree Nath, of Backergunge, a native evangelist who possesses great medical skill, writing to the Rev. J. H. Anderson, reports:—

"There are among the Chandals of Kotwabipara, five leading men. When I went to preach there they would not hear me attentively, but on a certain occasion one of them, named Mohun Baroi, was taken dangerously ill, and was at death's door. I went and administered medicine to him, finding the house full of his relations and friends who had come to take a last look at him. Some of them were crying bitterly, some expecting his death, some waiting upon him.

"His eldest son made a vow to give a buffalo to the goddess Kali if she would spare his father's life.

"When the son saw me he eagerly took me to his dying father. I examined the sick man carefully; applied what I thought the right medicines; and then, turning round upon the assembled company, I began to speak as to the temporary nature of man's life here, of heaven and hell, of the love of Christ—how He gave up His life for sinners, the story of the cross, and His resur-

rection. They listened to all these heart-stirring truths most attentively, and then said, 'If this is really true, and there really is such a loving Saviour, we should like to hear more about Him.'

"Since this time, and the recovery of the man, they have come often to inquire about Christ, and I go to them and preach Christ. In this way medical knowledge is a great help to the preacher of Jesus."

Activity, self-denial, and personal sacrifice for the cause of Christ are undoubtedly essential to any real life or growth in a Christian community.

The faith that is the gift of God is not the formal adoption of a new creed with special rites and ceremonies; *but a new life*—a faith which worketh by love.

The native pastor whom his own people support, who preaches in the little chapel they themselves have built, however humble, is naturally quite another *man to them*, from missionary who receives his stipend from a foreign Society, and preaches in a chapel built by foreign funds.

The native Christian who, on going to his little chapel, always looked first at the roof which his own hands had shaped, and his own self-denial supplied, was a typical man.

Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which, nowhere more than on missionary ground, commends the Gospel and does honour to the Christian name.

Now that practically the *whole world* is open to missionary effort, and there are calls loud and urgent on every hand for greatly extended missionary effort, there surely is no question of more vital moment than that of the *independence and self-support of the Native Christian Church and ministry*.

In the words of Dr. Anderson, of Boston:—

"Doubtless the one important controlling principle underlying mission policy should be the establishment, at the earliest possible moment, of self-supporting, self-governing, and self-propagating institutions of the Gospel—in short, the work of a missionary society is done in any given field when the leaven of the Gospel is well introduced, and such institutions are firmly established as will secure not only its permanence, but its early and rapid extension throughout the entire population."

For some years past the Committee have done all in their power to bring this most important question prominently before their converts in India, and have urged their missionary brethren to use their best endeavours with a view to secure from the first the education of the native converts to habits of self-denial and personal effort on behalf of their fellow-country-

men ; to see that some regular system of frequent and conscientious giving be established in all Christian communities ; that all expenditure and allowances be carefully adapted to the social surroundings of the people, and such as they may be able to themselves undertake at an early date.

It must not, however, be forgotten that "the more highly civilized a people is without the Gospel, the more difficult it commonly is to reach the higher or middle classes ; those, in short, who have the means to maintain religious institutions for themselves."

Hence it is that in India, with rare exceptions, only the lowest and the poorest classes were accessible at first to the Christian missionary, while to-day by far the larger proportion of the native converts are distressingly poor ; and while individual missionaries doubtless differ in their judgment of the ability of native communities to help themselves, all agree as to the depressing and oftentimes very unfavourable influences to which native converts are exposed in their efforts to attain a genuine, vigorous, and independent Christian life.

The moral and intellectual degradation of many of the peoples of India has only been equalled by the oppression to which they have been subjected for centuries, and which, in many cases, seems to have gone far towards the extinction of every sentiment of self-help or self-respect.

It is only as Christianity works a recognised change of life and character, rouses to enterprise and effort to improve their abject condition, that the native Christians are prepared to help themselves and become self-supporting.

Nor should it be forgotten either that even to-day, in many districts, the native Christians have to suffer great privation and persecution, on account of their Christianity.

The Rev. J. Ewen, of Benares, reporting the conversion of a Mohammedan, writes : —

"For some months previous he had been inquiring, and impressed us all with a belief in his sincerity. When he requested baptism we saw no reason why his request should not be complied with. I accordingly arranged to baptize him together with Henry Ginock on the 21st December. But on that day the Nizam arrived in the city and created quite a sensation amongst the Mohammedans. They turned out *en masse* to welcome him, and lined the streets he drove through, profoundly salaaming as he passed. Our convert's friends insisted on his accompanying them, and by the time he returned he was too late to keep his engagement with us. However, one week later, on the 28th December, he kept his appointment and was baptized.

"I regret to say that, in consequence of his professing Christ, he has been sadly maltreated by his late co-religionists, and despised by his mother. They stopped his work, maligned his character, set a guard over him who

accompanied him wherever he went, even to our service, armed with sticks; spat upon him; argued with him; forced him into the masjid and beat him violently with sticks till with his lips he repeated 'Lá iláha illal-láh Mahomet rasúl Alláh;' and attacked him with knives when they found him instructing his mother. Still he is faithful, and reasons with them from day to day, opening the Scriptures and alleging that Jesus is indeed the Christ. He was engaged to be married, but the engagement has been broken off on account of his conversion. His affections were evidently engaged, and he feels it very keenly. He, however, tands fast in his faith in Christ."

During the past year, however, many cheering indications of the growth and development of an independent spirit on the part of the native church have been exhibited.

The Rev. J. H. Anderson, of Backergunge, reports:—

"At our last district conference, held at Kaligram, our worthy brother, Sree Nath, moved that the time had come when six more of the native churches should become entirely independent. I found that a sentiment in favour of independence had been gradually gaining ground in the minds of the native brethren, and I was most agreeably surprised to find it led to such a proposition. Mr. Spurgeon kept the subject well before the minds of the people, and I have done what I could also.

"The proposition met with the cordial approval of the large representative gathering of the Conference, and it was arranged that five of the leading native preachers should accompany me to the six churches, that we might together confer with them as to the execution of this plan."

The Rev. Arthur Jewson, of Commilla, reports:—

"The native Christian community at Commilla is composed of twenty-eight adults, of whom only two are unbaptized, and of twenty-five children.

"This little Christian community loves to be independent. The affairs of the community are managed by its own elected panchayat. It has also elected its own pastor and pays him ten rupees per month. This, with a rupee paid to the chapel-keeper, is raised by monthly subscriptions from each householder, by handfuls of rice given morning and evening by the women, by collections at the Lord's Supper and monthly missionary meeting, by the sale of first-fruits and of the fruit which grows on common ground in the Christian village, and by the rent of their little holdings."

The Rev. T. R. Edwards, reporting on the Johnnugger native church, says:—

"The Christian women in the village regularly lay aside handfuls of rice, which are collected month by month by two native sisters who have been appointed to do this work. It is then sold, and the proceeds handed to the treasurer. All the church-members, too, are giving according to their incomes, at the rate of about one pice in the rupee. By this means a sum of more than three rupees are realised monthly. This is in addition to what is given

at the Lord's Supper. By these means the church is able to meet all its expenses."

With regard to the important question of *provision for a well-trained native ministry*, the Committee are thankful to report that the new arrangements in connection with Serampore College and the Delhi Training Class are progressing favourably.

Reporting on the Vernacular Christian Young Men's Class at Serampore College, the Rev. E. S. Summers, M.A., says:—

"In this class we have had sixteen students. Of these sixteen, two are Garos from the plains of Mymensing, and one is an Assamese sent us by the late Mrs. Ward of Assam. Of the remaining thirteen, who are all Bengalis, two come from the village to the south of Calcutta, one comes from Dacca, nine from Barisal, and one from Serampore itself. During the year they have studied the whole of Dr. Wenger's Commentary on the Gospel of John, the greater portion of Mr. Rouse's Commentary on Isaiah, the Books of Samuel, Kings, Ezra, Nehemiah and Esther, and the Companion to the Bible. All have studied Bengali, some English, and one Sanscrit. One of the students from Barisal was compelled, to our great regret, to leave in the middle of the year. He has been engaged as a preacher by Mr. Anderson, and is, I have reason to believe, usefully and happily employed. Three students this year complete a three years' term of study, and have therefore been honourably dismissed. The Conference has recommended their being employed by the Society: Prem Anondo Sircar as second grade preacher at Barisal, Prosonno Cumar Gayen as third grade preacher at Dacca, and Jonathan Mondol as third grade preacher at Dinagepore.

"Besides the Theological Classes we have been carrying on the Christian Boarding School as in former years. Under the supervision of Babu Bhogoboti Choron Ghose (a convert himself from the Serampore College School), who has ably and industriously cared for the boys during the past year, we have had, we hope, deeper religious impressions produced than in former years. Five of the boys have asked for baptism, and we believe that the request on the part of some, at least, has been preceded by a very complete change of heart. We are trying to keep the standard of the school up to the Entrance Standard of the Calcutta University, as in the present circumstances of the country seems most desirable. It is my hope that from this school may come forth many fine men, qualified by their school training to be preachers and teachers of a higher class than we have ever had before in our mission. And those who never become preachers or teachers will be better qualified to take their place, whatever that may be, in the Christian community, by the combined religious and intellectual training that they are now receiving."

The Rev. T. R. Edwards, who is associated with Mr. Summers in this important work, writes:—

"I may say here in connection with teaching in the College, that, having always been used to itinerating work, and being very fond of it, I should have

found the daily routine of the college work irksome, did I not feel its solemn and vital importance, now that its main object is to educate young men to be preachers and teachers and missionaries. It is this alone which has reconciled me to so much indoor teaching when I would be abroad, going from place to place declaring the unsearchable riches of Christ to the ignorant thousands around. However, this work on which the College has now entered is exceedingly important, and will, I am confident, be far-reaching in its results. I think it therefore a great honour to be connected with it, and I am sure it is the work that is most of all needed for our mission just now."

At Serampore College, also, an English Theological Class has been conducted during the past year. Mr. Summers reports:—

"In this class we have had two students—J. D. Morris and C. V. Harris. One of the students in the Vernacular Class has also read with them in some subjects. We shall be very glad when we can have Bengali students sufficiently qualified to take up all the subjects of this class. We hope to get some at no very distant date. The curriculum for the year has consisted of the following books:—Hodge's Theology, Wayland's Moral Philosophy, Jevons' Logic, Angus' Handbook of the Bible, and Smith's Græca Initia, Part 1. The industry and zeal of the students have been most commendable, and their progress very satisfactory. Besides the subjects that they have read in English, they have been studying different vernaculars, and for some time have been regularly conducting a service in Hindustani for the benefit of the College servants. They bid fair to form, in the future, very useful additions to our mission staff."

The Committee earnestly trust that Serampore College, in the future, will furnish the Mission with a large number of efficiently trained missionaries, pastors, evangelists, and school teachers, and so the devout longing of its great founder be abundantly realised.

"Above all things else," wrote Dr. Carey to Dr. Ryland, in 1817, "I desire to see carefully and fittingly prepared as large a body as possible of Christian natives of India for the work of Christian evangelists, teachers, and pastors. India must be brought to Christ by the labours of Christian natives specially trained for this vast undertaking."

In the memorable words of the late Sir Donald McLeod:—

"Looking back over eighteen centuries of Christian life and progress to-day, we see that Christianity abides in purity and strength, in perpetual and perpetuating power only in those lands where Christian education has prevailed side by side with the stated preaching of the Gospel. The question of how best to develop and educate an *indigenous ministry* is, in my judgment, one of the most important factors in the grand enterprise of winning India for Christ.

"Perhaps the most pressing want of India to-day is an earnest, educated native Christian agency, thoroughly consecrated to the Master's service, and burdened with a desire to preach His Gospel to dying men—Native Christians who shall close their ears to the attractions of the world, and, in a spirit of

thankful and joyous self-sacrifice, renounce tempting prospects of material advancement for the blessed privilege of becoming ambassadors for Christ to their fellow-countrymen."

With regard to the Training Institution at Delhi for North-Western India, the Rev. R. F. Guyton reports that:—

"The Theological Vernacular Training Classes were attended at the beginning by twenty-four students, but only ten presented themselves at the examination for native evangelists. The subjects, according to the curriculum presented to the Conference in 1883, were as follows:—Genesis and Exodus to chapter xx.; the lives of Samuel and David; the Four Gospels; *Din-i-haqq ki Tahqiq*; Scripture Geography; History of India; Urdu Grammar; Reading, and Writing from dictation; Sermon on a given text. The want of a suitable text-book for Scripture Geography necessitated the omission of this subject. The following are the marks obtained by each candidate in the examination, out of a total of 700 for all the subjects:—Ramman, 607 (87 per cent.); Behari Lal, 461; Jaimal Singh, 427½; John Stephan, 422½; Allah Bakhsh, 421; Bhup Singh, 397—all above 50 per cent. Yaqub II., 331; Yaqub I., 315½—above 40 per cent. Masih Charan, 276; Samuel, 270—above 33½ per cent. Thus it will be seen that all have passed."

The present position of the Christian Native Normal and Boarding School is as follows:—Twenty-nine boarders and nineteen day scholars, of whom four were former teachers. Mr. Guyton conducts the theological, English, and higher arithmetic classes; the remaining classes are taught by Mr. Thomas and three Moonshis. The Punjab Government curriculum and text-books are adopted, and although we are not drawing any Government grant-in-aid for this school, it is annually examined by the Government Inspector. At the examination held last April, seven passed out of the lower, and four out of the upper primary. Thus for the first time a middle school, or sixth class, has been formed, now numbering seven; seventeen are in the fifth and fourth or upper primary, and twenty-four in the classes of the lower primary.

Mr. Guyton closes his report by saying:—

"With frequent disappointments in men of whom we hoped much, we often are grieved deeply, and much disheartened, as they all seem to put the end of our endeavours farther off than ever; but we are nevertheless confident we are on the right path, and are sure that, with the help and blessing of God, our efforts will result in lasting good to the Church of Christ in India."

A still more recent report from Mr. Guyton states:—

"I am greatly pleased with the spirit manifested by my students. Most of them promise to be men of earnest purpose, and I find many signs of deep spiritual life. I am certain of their ability, as I cannot be of their heart-life,

they are most eager for knowledge, and are really acquiring a wonderful amount of information, which will be of great value to them in their work. And I think and hope that the governing impulse is the right one—love to the Saviour, and for His sake love to men.

“Any who may be successful in passing the second grade examination in October will be, in my opinion, well equipped for their work, and worthy of your confidence as fully and efficiently trained ministers of the Gospel.”

With regard to *literary and translating work*, the Rev. G. H. Rouse, M.A., reports:—

“For the Bible Translation Society I have brought out two new books. One is Mark in Mussulman-Bengali. Hitherto we have had only the other three gospels in that dialect; and they are in a high Urduised style. In Mark I have endeavoured to follow the same kind of language as has been used in the Mussulman-Bengali tracts, which has been found acceptable in almost all parts of the country.

“The other book consists of selections from Matthew, pure Bengali, in large type.

“The elementary book on Theology referred to in last year’s Report has been completed. And I have written a dialogue tract on Krishna, similar to those on Jagannath and Kali. The two monthly tracts of the C. T. S. have also had to be provided for. In the Zenana Leaflet series I have commenced a series giving the substance of Gospel teaching.

“Two Mussulman-Bengali tracts have been published during the year, of which Mr. S. P. Buksh and myself may be said to be joint authors. One is on the ‘Law and the Gospel,’ and the other is on ‘Isaac and Ishmael,’ showing that the promise runs in the line of Isaac.”

The Rev. J. D. Bate, of Allahabad, has also devoted a large portion of time to translating and literary work, and has just issued from the press the first part of a most valuable work, entitled, “*Studies in Islam: An examination of the claims of Ishmael as viewed by Mohammedans,*” a book which, by common consent, will prove of utmost value to missionaries labouring amongst Mohammedan peoples, and the preparation of which has involved great labour and research.

The Rev. Thomas Evans, of Monghyr, has also been engaged in a considerable amount of literary labour during his residence at Mussorie, Mr. Evans thus summarises his work in the Hindi language:—

“‘*Satyā Shatak,*’ or one hundred Christian songs, by the late Mr. John Christian.

“These ‘*bhajans,*’ or spiritual songs of John Christian’s, are among the most popular papers in Hindi Christian literature in India, and the book has gone through some six or eight editions numbering many thousands of copies.

“The chief charm of the book to the Hindoos is its perfect *native* style. It

abounds in striking figures, and is full of charming metaphors, descriptive of (1) the evil of sin, (2) the folly of idols, (3) the vanity of the world, (4) the glory of God, and (5) the saving power of the Lord Jesus, and the utter helplessness of the sinner to save himself. It is, in short, a compendium of Gospel truth set forth in charming Hindi verse, which has great attraction to the poetic mind of the Hindoos.

“Our ever generous friend Mr. Dear has set up a most valuable monument to the memory of his late friend and relative, Mr. John Christian, by granting us permission to issue at his cost a new edition of 10,000 copies of these immortal *bhajans* which already have been scattered far and wide throughout the North-West Provinces of India.

“The type of the present edition is beautifully *bold*, the same as that used in Mr. Parsons’ Hindi Testament, which is a great recommendation to the book to the natives, who are used to *large* characters in Hindi.

“The Calcutta Baptist Mission Press has done its work well.

“The ‘*Murti Mudgar*,’ or Iconoclast, 5,000 copies.

“This a pamphlet on idolatry, written by myself, and comprising a treatise on idolatry in seven chapters thus:—

- I. The *causes* of idolatry.
- II. The *excuses* for idolatry.
- III. The *folly* of idolatry.
- IV. The *sinfulness* of idolatry.
- V. The *condemnation* of idolatry.
- VI. The *punishment* of idolatry.
- VII. The *remedy* for idolatry.

“The book is written in the native parabolical style for the greater part, and in the fifth chapter there are copious quotations from authorised native literature, both in Sanscrit and Hindi, to show that idol-worship is *condemned* by the very best Hindi writers in the religious literature of the country. It is shown that the Vedas, the highest authority of the Hindoo religion, condemn idol-worship in unmeasured terms, and that all the celebrated Hindoo reformers have done the same. In short, it is proved that idol-worship, and hero-worship, too, are but modern innovations, for which there is no authority in the ancient ritual of the Hindoos.

“The last chapter shows that the craving of the human mind for a *tangible* Saviour is fully provided for in the *Man* Christ Jesus, who is adapted for *all* the wants of the soul that is thirsting for that Water of Life which alone can quench the fire within, and satisfy the longing soul.

“‘*Satya Dipika*,’ or the Lamp of Truth.

“This is a poetical tract on the life of Christ by our good brother Babu Prem Chand, who displays very considerable power in the construction of Hindi poetry. We have appropriate verses here (1) on the birth, (2) the teaching (3) the miracles, (4) the death, and (5) the resurrection of the Lord Jesus; and as these verses come in very fittingly at the end of the pamphlet on idolatry, they are included in the *Murti Mudgar*, while 5,000 copies will also be struck off as a separate tract for distribution.

“ ‘*Kaitha Hindī.*’ Footnotes on the gospel of John to explain difficult words, or local and technical expressions. A much more elaborate explanation on the gospel of John has also been issued already by our Press at Monghyr, as well as lengthy notes on the other three gospels in Kaithi Hindi, in lithography; but the present edition of John, and the short notes, are issued in the new Kaithi type appointed by the Government of Bengal.”

The reports from Western India are hopeful. In the important city and centre of Bombay, the Rev. William Bell, M.A., has been making steady progress. The congregations are increasing, and several additions to the church have taken place. Mr. Bell feels much encouraged, and looks trustfully forward to the future.

From the great Mahratta stronghold of Poona, the Rev. Hormazdji Pestonji, reports that “he has been greatly cheered by many tokens of the Divine blessing resting manifestly upon his work during the past year.”

He has rented a small shop, in the heart of the native city, for the sale of Bibles, Christian books, and tracts in many languages: it also serves well for a preaching station; crowds listening to the Gospel, and examining the Bibles and books as they pass through the street.

He has also been much encouraged by the voluntary help of several of the native Christians, who have accompanied him upon his preaching tours in the surrounding districts, and voluntarily rendered valuable service in his evangelistic labours.

In their last Report the Committee referred with feelings of thankful pleasure to the growing missionary zeal of the Australian Baptist Churches, and they now record with feelings of still warmer appreciation the deepening consecration of their colonial brethren with regard to this great undertaking.

The following extracts from a recent missionary appeal addressed to the Baptist Churches of Australia, New Zealand and Tasmania, and signed on behalf of the South Australian Baptist Missionary Committee by the Rev. Silas Mead, M.A., LL.B., of Adelaide, cannot fail to be read with interest by friends in England:—

“Dear Friends,—It is a recognised principle among most Churches, and is in entire harmony with our Lord’s great commission, ‘Go ye into all the world and preach the Gospel to every creature,’ that both Churches and individual Christians should give themselves to labour for others. These ‘others’ certainly embrace the heathen. To what a very small extent this has been done in India is painfully evident from the fact that many a million of that country’s population has not heard of salvation, and scarcely knows of even the occasional presence of a missionary from Christian lands. This appalling state of things was vividly set before the eyes of a few South Australian Baptists in 1864, by the Rev. J. C. Page, who, but slightly known in these

lands, had come hither in broken health to regain strength for future work. At the time we had opened up communications as to the undertaking of mission work in Polynesia. Through Mr. Page's representations we were led to adopt Furreedpore as our field of missionary operations. In due course Mr. Page visited Victoria, and Mymensing was adopted as its mission field. With varying degrees of vigour and success these two districts have remained to this day practically allocated to the Baptists of these two colonies to be evangelized. I feel that so far we have only touched the fringe of the work lying before us, and I do hope and pray that, ere seven years shall have rolled away, we shall be doing, under the inspiring power of the Holy Spirit, sevenfold more work in these two mission fields of Furreedpore and Mymensing than we are now doing.

"It behoves us as Australians to ponder well the fact that India, as a mission-field, and a nation containing a vast mass of heathen people, is practically our next door neighbour. There is no doubt that, in a very brief space of time, regular steam communication will be opened up between our northern shores and India. It is particularly our duty as Baptists to bear in mind that Carey, Marshman, and Ward were the noble pioneers of mission work in India. Thus it seems as if the providence of the Lord of the Churches has left it to us Australians especially to listen to the deep and intense cry of India's myriads to bring them the healing message of the Gospel of Jesus.

"Our New South Wales friends have recently passed a resolution adopting Tipperah, with Commilla as its chief town, for their missionary district. We venture to name Cachar and Sylhet as open and needy fields for the Baptists in two of the remaining colonies to take in hand. There may be, here and there, a solitary missionary working single-handed, but practically these districts await the advent of organised Christian effort for their evangelisation.

"I am sure that as we all realise this burden of the Lord laid upon our hearts, and earnestly pray, and eagerly work, and nobly give, in order to the winning of tens of thousands of dark hearts living in Bengal to the light and love of our precious Saviour, there will be returned, even into our own bosoms, a tenfold blessing of holy joy, peace, and power. I can only pray that the presentation of these facts to the Australian, New Zealand, and Tasmanian churches may, in an eminent degree, be used for the glory of God."

The Committee greatly rejoice that the Australian churches are taking such a deep and growing interest in mission work, and gladly will do all in their power to further the efforts of their Colonial Brethren.

In India, with a population of more than two hundred and fifty millions of people, the whole Church Catholic has to-day but a few hundreds of missionaries.

A solitary Herald here and there thrust out by his own heart's desire—out into the waste of darkness to proclaim the great Evangel among the echoes. Yet, what hath God wrought by the sanctified heroism of these lonely, widely scattered witnesses?

Only a few weeks ago, in the columns of a native Hindoo paper, the editor expressed himself thus:—

“To-day every department of native society is undergoing change—radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones. There are changes even in our modes of living. The spirit of Western enlightenment and civilisation is at work in the core of Hindoo society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutionising its entire organism. Its powerful influence has shaken the enormous fabric of Hindooism to its very foundations, and convulsed the very heart of the nation, and every sphere of native thought and occupation, intellectual, social political, commercial, and religious, is in a state of violent fermentation.”

Surely there is ample encouragement to press on with a far deeper earnestness the evangelisation of this noble empire.

Who can doubt that God has committed to England supreme power in India, with the intention that we should give to this magnificent country the blessed Gospel of His dear Son!

Deliberately, intelligently, by all means at our command, must we carry forward this great Christian propagandism, until the whole empire be penetrated and leavened by the Gospel of Life.

Our Lord and Master is marching to victory. His light is in all the sky of human life, too clear and fair to be mistaken.

The passing years tell of His growing dominion, the centuries are the steps by which He is mounting to His throne, and His longing church waits with unutterable desire the blessed day when the millions of India shall everywhere salute the Crucified, as King of kings and Lord of lords.

“Our sword has swept o'er India ; there remains
A nobler conquest far—
The mind's ethereal war,
That but subdues to civilise its plains.

“Let us pay back the past, the debt we owe ;
Let us around dispense
Light, hope, intelligence,
Till blessings track our steps where'er we go.

“O England ! thine be the deliverer's meed ;
Be thy great empire known
By hearts made all thine own,
By thy free laws and thy immortal creed.”

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS ...	...	...	...	...	78
Missionaries ...	...	...	...	...	4
Native Evangelists ...	...	...	...	...	22

Reports from Ceylon indicate steady progress.

The settlement of Mr. Lapham, of Kandy, as the pastor of the Cinnamon Gardens Church, Colombo, announced in the last Report, appears to be more and more appreciated. Preaching has also been resumed in the old Pettah Chapel, and an active Sunday-school connected with the Colombo Young Men's Christian Association has been commenced. The prospects are full of promise, and the work is consolidating and extending.

The Colombo Girls' Boarding School, conducted by Mrs. Waldock, continues to give great encouragement.

Mrs. Waldock writes:—

"Last year we had a larger number; and, better still, a larger number than in any previous year gave their hearts to Jesus.

"Seven girls have made a profession of their faith in Christ by baptism. Two of these were the children of Buddhists, and over those we are compelled to rejoice with trembling, as they must be exposed to such great temptations; their husbands being chosen for them, they having nothing to do but submit. May the God who kept Esther in the court of Ahasuerus preserve both of them!

"Five more are wishful for baptism, and we hope to comply with their wishes so soon as we are fully satisfied that they are not influenced by passing emotions merely, but have experienced a real change of heart."

Mr. Waldock reports from the Colombo district, as follows;—

"We have 39 day-schools. Of these, 24 are for boys, with 1,499 scholars; and 15 for girls, with 586 scholars; total, 2,085.

"By far the larger proportion of these are Buddhist children; and when it is remembered that all these schools are distinctly religious and Christian, the Bible being a text-book, it will at once be seen that they are very direct and effective missionary agencies.

"In our Sunday-schools we have 526 scholars and 50 teachers.

"I have been specially happy in having the training of two native students this year, Mr. Lapham kindly helping by giving a weekly lesson in New Testament Greek.

“One has just left me for evangelistic work in the Batnapura district, the other remains with me. Two others from the Kandy district are to come to me at the beginning of the year. We trust that the Lord of the Harvest, in answer to earnest prayer, is sending us such as shall prove to be labourers fit both in head and heart.”

Since the removal of Mr. Lapham to Colombo the oversight of the work in the Kandy district has been undertaken by Mr. Waldoek.

Mr. Waldoek writes :—

“Thanks to the railway, I have been able to pay many visits, and hold many services in both the Singhalese and English in the Kandy district, while it has been a special pleasure to me thus to renew my acquaintance with people and places connected with my earliest life in Ceylon so many years ago.

“In December we were indeed right glad to welcome to Ceylon Mr. Andrew Sims, who has come to supply Mr. Lapham’s place. His first main work of course is the acquisition of the language, to which he is already applying himself with vigour and success. May he be long spared for the work of the Lord in Ceylon.”

The reports from the Native Evangelists of the work in the various districts in which they labour, for the past year, indicate, in almost all cases, progress.

Readers of the *Missionary Herald* will doubtless remember the account given by Mr. Guyton, of Delhi, of the missionary work carried on at Abbotsford, Ceylon, by Mr. Alec. Ferguson, Mr. Guyton closing his account with the following words :—

“It was, indeed, most refreshing to our faith to see so much veritable mission work carried on. At no cost to any society a mission has sprung up in Abbotsford, in which the work is as varied, the zeal as fervent, and the results as encouraging as in most regularly established missions. If Mr. Ferguson’s example were followed by other Christian men in India and Ceylon, the need for specially appointed workers would soon cease, and other fields be more adequately supplied.

Mr. Waldoek gives the following account of the rise and progress of the work on Mr. Ferguson’s estate at Lindula :—

“In our last report, a slight reference was made to the work on this estate belonging to our brother, Mr. A. M. Ferguson, one of the deacons of the Cinnamon Gardens Church, Colombo. It has now reached proportions which demand a fuller notice. For a number of years a day-school, supported by the owner of the estate, had been carried on in connection with the Tamil Coolie Mission; and visits had been occasionally paid by catechists of that Society, but little result was apparent. In March, 1883, a person who was conductor on a tea estate in the low country, and nominally a Baptist, came to be employed here. He had before this corresponded with me, and at my suggestion had

received a visit from our evangelist, Mr. Marcus, who was then stationed at Ratnapura. He had no idea that the owner and manager of this estate were Baptists, or that he would here find the very Christian privileges he was seeking. A few months after his arrival, he and his wife received baptism from Mr. Marcus, Captain Passingham, then in Ceylon, being present. A few months later the schoolmaster's brother also was baptized, as he confessed he had received conviction while at the London Mission seminary at Nagercoil, Travancore, his native place, but was led to decision by the earnest question addressed to him by Captain Passingham at parting—"Have you received Christ?" From this time the schoolmaster and his brother began earnestly to preach Christ to the coolies, and to hold meetings for the instruction of those who had any desire to seek Him. Every facility was given by Mr. Ferguson, jun., their manager who had a suitable 'service house' provided, and a further visit from Mr. Marcus afforded great encouragement, and led to a systematic arrangement of work. The Divine blessing following, on the 2nd November last no less than twelve candidates, after careful examination as to their fitness, were baptized in one of the lakes on the estate, in the presence of more than three hundred of the coolies and overseers. Among the twelve were the schoolmaster himself and his wife.

"Thus there are now eighteen communicants, fifteen of whom are Baptists. On Sundays, a Tamil service is held in the morning, and an English service in Mr. Ferguson's bungalow in the afternoon, and the communion is monthly observed in both languages. A week-evening meeting is held, principally for the Christians, and weekly preaching to the heathen coolies. There is also a Sunday-school with thirty-two children. I have just had the pleasure of paying our brethren a visit, and delightful it was to see the fruit of Christian effort and example. May the loving Lord preserve our brethren from the temptations arising from their past lives, and their necessary contact with the heathen, and through them may He 'turn many more' from darkness to light, and from the power of Satan unto God."

The district of Sabaragamawa, about sixty miles from Colombo, is a great stronghold of Buddhism. It being the high road to Adam's Peak thousands of pilgrims annually pass through it, to worship the so-called "footprint" of Buddha.

The Rev. H. R. Pigott, who a few years ago established mission work at Ratnapura in this district, finds many difficulties and much opposition. School work, however, greatly prospers, and he contemplates opening up two new schools—one for boys at Gilimale, and the other for girls in the central station of Ratnapura—these schools being thoroughly religious in their character and teaching.

Mrs. Pigott has carried on a useful and most successful work amongst the high caste ladies of the district, for "although we have no Zenanas strictly so-called in Ceylon," writes Mrs. Pigott, "the high caste ladies of the interior

are almost as much secluded from the outer world as the native ladies of India are. On coming to this district the Lord seemed to show me the great need of a regular visitation of these secluded ladies. I have therefore devoted two hours to it every afternoon, and have, as a rule, been able to visit each house in the district once a month, and read and explain the Scriptures. The ladies receive me with much kindness and politeness and thoughtfully listen to our message. We are sowing the good seed in hope, and are already encouraged by many cheering signs of success."

CHINA.

PRINCIPAL STATIONS IN SHANTUNG AND SHANSI:—

Tsing Chu Fu, Pei Su Chu Fu, and Tai Yuen Fu.

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Missionaries (3 in England)	14
Native Evangelists	18

At the Autumnal Meetings held in Leicester in October, 1883, the churches, through their appointed representatives, unanimously approved the resolution of the Mission Committee, that—

"Subject to the adequacy of the funds, the Committee determine that during the next three or four years, reinforcements to the extent of fourteen additional missionaries shall be sent forth to China, if possible."

The Committee are thankful to report that *eight* of the projected *fourteen* additional missionaries have already been accepted and appointed; and the Committee only *wait for funds* to send forth at once the remaining six. Suitable missionaries are ready and waiting, and the need for immediate and large reinforcements appears just now specially urgent.

One of the brethren writes:—

"On all hands there are evident signs of awakening thought and interest. Never before did the prospects of Christian work in North China appear so promising.

"Then, too, remember that the Chinese Christians are fine men; they have heroic endurance, and when they once accept Christ they cleave to Him with full purpose of heart, and themselves at *once become missionaries*.

"Every Chinese Christian is a centre of life and light, and influences others for miles around."

On this subject the following extract from a recent letter from the Rev. Francis James, of Tsing Chu Fu, throws interesting light :—

“A man in a village ten miles from this city, entered the church two years ago. He is over sixty years of age, and seems to realise the supreme importance of using well his remaining time in preaching the Gospel and exhorting people to receive it, to the full extent of his opportunities. He constantly travels to the neighbouring villages preaching and teaching, undaunted by the reproaches and sneers he meets from his idolatrous and atheistic fellow-countrymen. He is remarkable for gentleness and patience under abuse. He receives no pay for his evangelistic work, but seems to find both his duty and pleasure in it. His name: Mr. Cheng, and his native place Cheng-Kia-Keo. He is only a small farmer with very limited means indeed.

“A respectable widow lady, over forty years of age, named Sung, who lives at Wu Kia Chiang, twenty miles from this city, was once a diligent disciple of Taoism. On hearing of Christianity she came to the city, obtained books and Christian instruction from Mr. Richard, and returned home to study and pray. She became an earnest Christian, is highly respected even by her heathen neighbours, and has now sixteen of the people of the village who have united with her in Christian fellowship. She is a tall, fine woman, with a cheerful look, as if she enjoyed her religion. She is herself a most efficient and earnest missionary.”

More than 350 converts have been added to the churches in the Tsing Chu Fu district during the past year, many of whom have had to endure sore and heavy persecution on account of their public profession of Christ. Yet they have all remained faithful and consistent, notwithstanding great provocation and insult.

The following report is from the pen of the Rev. Timothy Richard, of Tai Yuen Fu, in Shansi, who, after fifteen years of self-sacrificing toil, visits England at the earnest desire of the Committee, for a season of rest and refreshment :—

“The best that the Christian Church has is needed for China. The Christian Church, in dealing with China and her hundreds of millions, cannot afford to send her average or feeble ones. China demands the best and highest of service.

“China needs the highest schools, the best colleges—as yet, she has only one or two of these. What is that in such a vast empire, where every province is a kingdom ?

“We have medical missions. They are doing good work. Still we must not forget that whilst healing the sick is Christlike, it is only preparatory for the bread of life which perishes not. We have an Evangelical Alliance formed there with a view to protect the native Christians, but it is like stopping a leak from without. The missionaries united nobly in relief during the great and terrible famine, but it was only a temporary aid. We want the Chinese to adopt new principles which will make such calamities impossible again.

"To-day we should bear in mind that many of the present methods, while perfect almost in their fitness for Africa, Madagascar and the South Sea, where the chiefs are easy of access and not overlearned in philosophy, history, and politics, do not meet the greatest want of China now. Those who have given most attention to these subjects agree in saying we must have better methods. Acquaintance with the splendid literature of China, say these missionaries, must be more enlightened. We learn from experience in China, and in other countries past and present, that we need the highest men for the highest nations. In taking in reinforcements we must not do over again what other Societies after long years' experience are giving up. Chinese officials do now consult missionaries about international affairs—ask their help towards the peace and prosperity of their people. Officials from a political view ask for bread. Shall the officers of the Kingdom of God give them a stone? Our Sovereign is King of kings. Can any monarch be more careful of even the *material, the physical* condition of his subjects than our Heavenly Father is? The blessings used by earthly monarchs are *all* of His providing. Where are the men qualified for giving advice in all the various high departments of vast empires? If the church neglects this, it is faithless to the high decrees of Him whose right it is to reign on every throne as well as in every heart. We must believe that nations are to be born in a day. It is true, many of the high officials in China would not dream of asking a missionary's advice; but shall we, when we actually hear some of them already asking for our help, be faint-hearted? God could speedily convert China. For years opportunities have been given, and fresh ones occur every year. *The difficulty now is to get the Church to embrace them, and enter in.* We have prayed for this time, and God has answered us. With new answers come new responsibilities. The time has now arrived for the Church to *crown* her former missionary efforts by sending her ablest and ripest men to give China friendly Christian counsel. When this is done, then, instead of falsehood, hatred, darkness, poverty, wars, and destruction of body and soul, we shall have truth, love, light, plenty, peace and salvation, temporal and eternal.

"Amongst the five hundred missionaries in China, what has the little band of six families of the English Baptist Mission done there this year? Though hitherto we rank among the smallest of missions in China, as regards the number of our missionaries, the results of our evangelistic efforts give about as many converts as the China Inland Mission, which has over a hundred missionaries. This year, as in former years, some hundreds have been added to the church.

"Largely through our efforts a branch of the Evangelical Alliance has been formed in China. Educational work, such as the training of about sixty native helpers and local preachers, and the superintending of a few Christian schools, has had our attention. So has medical work, by which many thousands of patients have been brought under our influence. So has literary work, in preparing a half-yearly church magazine, biographies, pamphlets, tracts, for the use of Christians and heathens, officials and people.

"Almost all our converts are as yet in Shantung. In Shansi the work has been mostly preparatory, but we are glad to report that we have now succeeded in getting free access to *all* classes of people.

“We were devoutly glad to welcome the first three out of the promised fourteen new missionaries; but we have to deplore the loss of one of the most devoted, unselfish, and beloved of missionaries—Mrs. Kitts. God alone can comfort our dear brother, her husband, in his great loss.

“The need of China gets to be more vast and varied every year. Let us pray that the Church may immediately send an adequate number there, and that these may give exactly what China needs, the blessed Gospel of the Grace of God.”

Writing from Tai Yuen Fu, the Rev. Arthur Sowerby reports:—

“During the past year we have made steady and thorough advance. We have had a good number of conversions and baptisms here. ‘*Evangelise*’ is the one word that sums up our work. Our native helpers have been constant in their labours in the cities and villages north-east and south-east of the city, and have done noble service in preliminary work.

“The arrival of Mr. Turner here was most opportune, and his help has been most acceptable and efficient.”

Referring to the fine qualities of the Chinese converts, Mr. Whitewright reports:—

“A large measure of the success of the mission in Shantung is due to the fine character of the Chinese Christians, and their intense desire to bring their fellow-countrymen to Christ. How I wish you could know our elder, Wang. He is one of the best men we have. One cannot speak with him for any time without being impressed with his thorough goodness and sincerity. He is a Christian, all through and through alike. You cannot help feeling this, although you may only be talking with him on all manner of secular subjects, and Christianity be never once mentioned. A quiet, unassuming, gentle, loving, unselfish man—a man that cannot fail to give you hope for Christ’s work in China. If only we had a thousand like him, I feel sure the millions of Shantung would be won for Christ at once. The work here is most encouraging, and I enjoy it more and more. In spite of the war with France we are left here quite undisturbed and unmolested.”

Early in the current year, the Rev. A. G. and Mrs. Jones returned to Tsing Chu Fu, accompanied by Mr. Forsyth; Mr. and Mrs. Couling remaining at Chefoo for some months with a view to acquire the language, and Mr. Morgan proceeding further north to Tai Yuen Fu, to join Messrs. Sowerby and Turner.

We trust shortly to hear of the safe arrival in China of Messrs. Dixon, Medhurst and Watson; the former to be stationed at Tai Yuen Fu, the two latter at Tsing Chu Fu.

In connection with the visit to this country of Mr. Jones, it may not be out of place to record the resolution of the Committee passed a few weeks before he sailed for China:—

“In the prospect of the approaching departure of the Rev. A. G. Jones from

this country to China, the Committee desire to place on their Minutes an expression of their deep thankfulness to God for the great and solid work wrought in China through his instrumentality.

"It would not be right, they feel, to withhold the expression of their conviction that the widely diffused and deepening interest taken by churches in the evangelisation of China is largely due to intercourse with their dear brother, and that his influence and exertions alone have made the extension of our work there possible in the face of so many other imperious and absorbing claims.

"They commend Mrs. Jones and himself to the guardian care and gracious guidance of their God, and pray and trust that in lengthened service and increasing success in the work for which they have toiled so hard, and sacrificed so much, they may find 'a great recompense of reward.'"

The late Sir Harry Parkes, of Pekin, whose untimely decease every friend of China must mourn, wrote but a few months ago :—

"At length it may with positive truth be said China is on the move—railways telegraphs, mining machinery, steamships, Western commerce, Western discoveries and adaptations: all these, and much more from outside, are surely but silently at work, and even China cannot withstand their transforming influences."

We may go further, and add Christian truth, Christian missionaries, and Christian literature are also "surely but silently at work, and even China cannot withstand their transforming influences."

Gradually the air is being filled with the music of the Cross, and the minds of the Chinese are becoming saturated with the story of Christ's love.

In many parts of China the people are beginning to question their old creeds and superstitions. Thousands have already cast them aside as worthless things, and have gladly given up all for Christ.

Now surely is not the time for indifference or despair, but rather for downright earnestness and daring enterprise. We have opened China in spite of herself, and we have forced the Chinese into the great family of nations.

They are spreading themselves over all the face of the globe, and the wave of emigration is to-day actually touching our own shores.

One thing is certain, the Chinese are going to take their place among the civilised nations of the earth, not as a cipher, but as a real factor; and it is for us to consider whether that factor shall be a Christian or a Pagan one.

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS ...	... 6
Missionaries... ..	2
Native Evangelists	3

One of the most experienced missionaries in Japan reports :—

“The Japan of to-day is quite a new country. The old institutions and ancient customs are fast dying out. We live emphatically in a period of changes. The only thing permanent is the natural scenery around, while in all other things change seems to be the predominant element. Buddhism is gone. Confucianism has lost its power. The temples are left in their former grandeur ; but they have very few worshippers, and those very few worshippers consist only of old men and old women belonging to the lowest classes. This is sufficient to show the impotent state of the once great religion of Buddha. Confucianism, which was for so long a time the highest authority in all the regulations of society, is now studied only for the sake of literature. The old religions thus all gone, what is now coming to take their place ?

“This is a momentous question, and he who has any interest in Japan should know its answer. We know what must take their place, and we rejoice. But we also know what is taking their place, and we are saddened. Change in politics and science has changed also their religious thoughts. The old men being habituated to their religious customs, still keep them tenaciously. Those who are most affected by it and suffer the greatest are the young men. To their minds, Buddha is no longer a god ; Confucius is only a man, after all. Materialism in its grossest form, Atheism in its absolute sense—this, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. All those views of science, different as compared with each other, but one in their object of attacking Christianity, are well known here and are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and development of the world and its many inhabitants by the spontaneous activity of matter, are as firmly believed as in the circles of their originators. In Western countries, there are men of high authority in science who yet are the humble believers of the Word of God ; but we have none here. The young men admit that Christianity is ‘good,’ and, as far as the present society of men is concerned, it may be a necessity ; yet their proud contempt of it as being fit only for the ignorant people is not very different from the attitude of some of the scientists in the West from whose works they have got their notions. They have absolutely no religion, and, we know, to have none is a state more lamentable than to believe in the basest form of superstition. Unless a far mightier spiritual force replace Shinto and Buddhism, little will be gained save a glittering veneer of material civilisation and the corroding influence of foreign vices.

“With the sublime forces, however, that centre in pure Christianity, I firmly and confidently believe Japan will ere long take and hold her equal place among the foremost nations of the world, and that in the onward march of civilisation which follows the sun, the ‘*Sun Land*’ may lead the nations of Asia that are now appearing in the theatre of universal history.”

The Rev. W. J. White, in his review of mission work during the past year, writes :—

“Whatever friends at home may conceive from certain statements in regard to the mental, moral, and religious condition of the Japanese, the fact that the nation to-day is almost as much heathen as it ever was is only too sadly evident to us who are daily brought face to face with the actual immoral and heathenish condition of things in Japan. Of course, with the exception of here and there an instance in the interior, there is every reason to believe that the fierce and bitter opposition, and that old spirit of hatred to Christianity, which was so characteristic of the Japanese some twenty years ago, has for the most part disappeared. And it may, moreover, be affirmed that there is on the part of some of the rulers a very decided and outspoken sympathy with the Christian missionary and his work; and possibly, were it not for considerations in regard to traders taking advantage of any steps the Government may take for the purpose of allowing travel and residence in the interior, there would be no obstacle in the way of the missionary itinerating throughout the entire empire. There is another fact vividly apparent to those who are seeking the welfare of the Japanese, and who anxiously observe what the effect of the introduction of Christianity has been on the minds of the multitudes. It is plain to those of us who have large intercourse with the people, that they feel conscious of a night of terrible spiritual darkness, which in these latter days is being felt by the advent of the light of Gospel Truth. They are conscious of their darkness, but the sad truth is that they love this darkness; and how long a time will elapse ere they embrace the light, and walk in it, of course we cannot tell. The faith which brought us here as workers, however, enables us to look forward to a day when the religion of Jesus Christ shall triumph in this fair ‘land of the morning,’ even as it has triumphed in other lands. But looking over Japan to-day, the conviction is that there must be much patient toil and waiting on God in prayer, ere His Kingdom is finally established in this empire. I mention this to show how evident it is that Japan as a mission-field invites a lively interest on the part of Christian friends at home. And here I am constrained to say that I believe many friends at home have the impression that Japan is overrun with missionaries, and that there is no need for reinforcements to be sent to this field. This impression, however, must simply arise from a want of knowledge of the actual condition of things at present existing here. I repeat here what I have already said, we need at least *three* more men to put our mission in Japan upon anything like a reasonable basis, and it is most desirable that these other three men be sent out as soon as possible. The field is indeed white unto harvest. May the Lord send forth more labourers.”

Referring to the arrival of Mr. Eaves, of Bristol College, recently sent out by the Committee to be associated with Mr. White in mission work, Mr. White says:—

“ I cannot refrain from giving expression to our devout joy and thankfulness at the arrival of Mr. Eaves, he has already greatly gladdened our hearts. I feel sure he is a God-sent brother ; he has already made rapid progress in the study of the language.”

Mr. White has had many pleasing instances of conversion in connection with his work during the past year. Referring to one of the converts recently baptized, Mr. White writes:—

“ He is a promising young man, he is at present the superintendent of a large Government school at Shimoda, in the peninsula of Idzu. He was to have been baptized in October last, but had to leave Tokio to take up this appointment before he could receive the ordinance. It is his intention, on his return after the holidays, to open a preaching station in connection with us at Shimoda. As he understands English pretty well, we hope to assist him with a few English books. He has already ‘ Butler’s Analogy ’ to begin with. The Government school of which he is superintendent has about one hundred students, whose ages range between fifteen and thirty, and Mr. Yamauchi hopes to be able to do Christian work among these, and so become a self-supporting missionary.”

During the past year Mr. White has completed and carried through the Press, as far as the Second Epistle to the Corinthians, the Kana Majiri edition of Dr. Brown’s version of the New Testament ; and, at the request of the Religious Tract Society of London, prepared a Japanese translation of the *Pilgrim’s Progress*, which is now in the hand of the printer.

Over 4,000 copies or portions of Scripture, in Japanese, have been sold during the year, the demand for purely Christian books being very marked on all hands.

Mr. White concludes his report by saying:—

“ At all our preaching-stations the congregations are large and very attentive. We have many inquirers, and several candidates for baptism ; the outlook is decidedly cheering, and we are greatly encouraged by the whole prospect of our work.”

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill, Bayneston, Manyanga, Stanley Pool, and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Lukolela and Bolobo.

Missionaries (4 in England) — 16

To-day Central Africa no longer bears the ancient geographies' label—“*Unexplored*” “*Terra Incognita*” can no longer be written over any very vast portion of the interior.

The almost blank chart of a few years ago has been superseded by the well-defined map, representing plain and plateau, river and lake. It is no longer the “Dark Continent” because unknown, but the “Dark Continent” with a deeper dark, because it *is* known.

And what can be said of the religious condition of the millions of people inhabiting these vast central reaches?

Arriving direct from English civilisation and Christianity, the traveller in Central Africa is much in the condition of a man coming suddenly out of the full blaze of sunlight into a low, dark hut. The very intensity of the light which he has left may for a time deepen the obscurity in which he finds himself; but gradually his eyes become familiar with the darkness, and he discerns the presence of one thing after another, and so, by degrees, sees more clearly the form of his surroundings. Thus, at a first glance, inexperienced men will say that the native tribes of Central Africa *worship* nothing, and that consequently they have no religious belief. A brief

residence, however, will convince one that there is a something to which deference is paid, and before which the natives tremble with awe. The Waguha have no temples, no altars, no sacred groves, but at the door of every hut stands a miniature hut. "Here," say they, "dwell the Wazimu the disembodied spirits of our ancestors, whose favour we seek, whose protection we crave." Tribes along the Zambezi have a distinct idea of a Supreme Being, Maker and Governor of all things, whom they call "Morimo." The doctrine of transmigration finds expression in snake, monkey and crocodile worship. Retribution shines forth in the belief of the Waguha, that at death they go into the sunset, there to be judged by a great Being, with whom they will live if approved, from whose presence they will be cast out if condemned. A recent traveller met six men-slaves on their way to the coast, singing as if they did not feel the weight and degradation of the slave sticks. "Why so merry?" said he. They answered: "We rejoice at the thought of coming back after death and haunting and killing those who have sold us." But over all the religious beliefs of the Central African rests a dense cloud of superstition. He trembles before the witch-doctor. He kills his own wife when he imagines her bewitched. He kills one child because it cuts the upper front teeth before the lower. He kills another child when it turns from one side to the other in sleep. The ghost-like medicine-man, the universal demi-god of savage nations, with his hideous miscellany of dead lizards, hide, nails of the dead, lions' claws and vulture-beaks, stalks through the village imparting strange efficacy to claw or bone, stick or stone. And as beneath the dull, leaden skies of the distant north there are believed to be structures haunted by ghosts and goblins, so here the forest, with its tenantry of owls and bats, is the abode of malignant spirits, and the rustling of the foliage at eventide is their mysterious dialogue. Shadowy vagueness and superstitious terror are the cardinal elements of Central African religion.

The last words of David Livingstone addressed to the students of the University of Cambridge, ere he left England for his final journey in Africa, were:—

"I go to open the door to Central Africa. It is probable I may die there. Young men in England! see to it, I beseech you, that that door is never again shut."

From the weary, worn-out figure kneeling at the bed-side in the hut in Ilala an electric spark flew, quickening hearts far and near.

The dust of the great African apostle, borne long distance by loving hands, lies treasured up in the Abbey shrine of Westminster; but his

spirit still pleads with men to-day; and his voice, like clarion call, still rouses the Christian Church. In the words of the late Bishop Steere, in Africa to-day

“ We have a continent to work upon where chaos still reigns, both in the social and spiritual world. We have the reproach of ages of cruelty and neglect to wipe out. We have the key of the gate of Heaven, and millions are waiting for us to open it to them. Christian men and women, come *yourselves* and help them. If *you* cannot come, seek out and send *your* best and dearest, that their glory may be yours. If you have money, give it; and that not in little dribblets, but as God has given it to you. Do not wait to be canvassed, but canvass others yourselves. And, as you stand in spirit on the edge of the great continent of darkness, do for it with all your might whatever the whispers of God’s Spirit may suggest.”

The history of the rise and progress of the Society’s Congo Mission, one of the many efforts recently put forth on behalf of the peoples of Central Africa, has been so beautifully told by the Treasurer in his recent work on this subject, that no words are needed here to add to that most complete and comprehensive sketch.

It may not, however, be out of place to give some brief record of the various steps that have led up to, and culminated in, the establishment of the new *Congo Free State*, as now officially recognised by all the great European powers, at the recent African Conference of Berlin.

The following memorandum on this subject is written by the Rev. W. Holman Bentley:—

“ On February 26th, 1884, Lord Granville signed the Treaty between our Government and Portugal, by which the Portuguese Sovereignty was recognised over the long debated territory situated between 8° and 5° 12’ of South latitude.

“ By this treaty the mouth of the Congo River was handed over to Portugal, and the future of our loved Congo Mission greatly imperilled.

“ Had everything been thus placed into the hands of Portugal, we should have been hampered and thwarted at every turn, our expenses indefinitely increased, while restrictions, interference, and constant annoyance would have hindered the prosecution of our work. We should, if possible, be in a worse position than our American brethren in the French territory of the Gaboon.

“ It is true that a clause granting religious liberty was with great difficulty wrung from the Portuguese Ambassador, but the great reluctance with which it was granted, and the past experience of Portuguese treaties, gave us no hope that this stipulation would be fulfilled any more than many such fair but fragile promises made in the past.

On April 25th, our Society presented a petition to the House of Commons praying that the Congo Treaty be not ratified. Our Government, however,

had so far committed itself in signing the treaty that it was most reluctant to refuse the ratification. Trade interests, however, were at stake. The Chambers of Commerce throughout the country strongly opposed the measure, and when it was found that the other European Powers were in no way inclined to recognise the dual arrangement between England and Portugal, the Government was obliged to abandon the treaty. The announcement was made in the House that the Congo Treaty would not be ratified.

“In August, the news reached this country that Germany was annexing the independent territories on the West Coast, and had acquired the Cameroons River where our Society has so long been working. Complications arose in consequence of this action; also in reference to Angra Pequena, the South-East Coast, the Niger, and between the French Government and the International Association. An uneasy feeling was awakened by the passion for annexation which had arisen. It became necessary to call a Conference of the European Powers to consider African affairs. After a preliminary interchange of views between Germany and France, an invitation was issued, and the Conference held its first sitting at Berlin, November 15th.

“While preparations were maturing, the International Association began to declare its policy. In 1879, the Comité d'Etudes du Haut-Congo dispatched an expedition to the Congo, under the leadership of Mr. H. M. Stanley, designed to explore the Upper Congo, to open the country, and to establish scientific stations.

“The expedition had quietly pursued its way, and latterly developed a benevolent policy which, if earlier shown, would have defeated itself.

“The King of the Belgians desired that the whole of the basin of the Congo should be thrown open to trade and civilization. Had the people been left to themselves, or to the European powers having possessions on the coast, we might wait indefinitely for the opening of the country. The French and Portuguese Governments so hampered trade with heavy dues and restrictions that nothing could be done at any long distance from the coast. King Leopold conceived the great idea that, if the basin of the Congo could be placed under a Government that was really anxious for the development of the country, and a railway laid to connect the Upper with the Lower River, the whole country might be speedily opened, and its vast resources placed within the reach of Europe. If a simple trading company attempted this, it would soon be ruined by the greed and false economy of France or Portugal. A railway would be too tempting a bait for avarice. The only possible thing would be to establish an independent State, founded on enlightened principles. Quietly, but energetically, the expedition acquired sovereign rights in the country, until France and Portugal threatened its existence by annexation of all the littoral.

“When the Conference commenced to sit, Portugal had large claims, while France demanded immense territories on the north bank, and, later on, ‘discovered’ rights to further districts on the south bank.

“It seemed likely that King Leopold's philanthropic schemes would be all frustrated, the immense sacrifices of his expedition, both in treasure and life, utterly wasted, and all hope for the future of the Free State taken away. Without a port and free communications, the State could not exist. So great,

however, was the jealousy between the Powers that questions of sovereignty had to be rigorously excluded from the Conference.

“The International Association had therefore to fight its own battles. The United States had recognised the New State, and now negotiations were opened with the other Powers. France presented the greatest opposition. In the Conference attempts were made to limit the time during which any regulations should remain in force, and to restrict the area of incidence; while large demands were made for territory belonging to the New State.

“At length terms were arranged. France was to have all the coast from its colony of Gaboon down to 5° South latitude; thence the line should include the valley of the Niadi Kwilu, following the line of the Chiloango River to its northernmost source; then, striking the Congo above Manyanga, the middle line of the river to the Equator, including the valley of the Likona; the first degree of North latitude being the French northern boundary.

“Portugal was very obstinate, and an identic note from England, Germany and France was necessary before she would abate her pretensions.

“Finally she accepted the extension of her Angola frontier to the south bank of the river for the first ninety-five miles (about), as far as the Portuguese factory at Wanga Wanga. Thence the boundary runs south for about half-a-mile, and a line drawn on the latitude of Noki, as far as the Kwangu River, bounds the Portuguese possessions to the north, and the Kwangu River on the east. A further concession to Portuguese susceptibilities was necessary, in the shape of a strip of coast line from Massabe (5° S. lat.) to a little below Kabinda.

“The Free State thus obtained thirty-seven kilometres (23 $\frac{3}{8}$ miles) of coast line, including Banana, the port of the Congo, and a strip of north bank about sixty miles wide as far as Manyanga. Thence the River is the western boundary of the State. Its north and south frontiers are undetermined, being in unexplored country, and extend from 4° N. lat., to 6° of S. lat.; and in part of the country to the sources of the Zambeze in 12° S. lat. The 30° of E. long. is roughly its eastern boundary. The State has the recognition of all the Powers, and the railway past the cataract region is to be commenced at once. We regard with the highest admiration the philanthropy which first planned such a scheme, the consummate skill with which the various stages were slowly and surely elaborated, and the high ability with which diplomatic arrangements of great difficulty were conducted and brought to a successful issue, in spite of such jealousies and forces. While according our full homage of grateful appreciation to King Leopold of the Belgians, we see a Higher Hand working in all this. The Lord reigneth, and the King of kings in these latter days is working out His gracious designs. Surely the fulness of time is near, and these things are but the dawning of the day when the Kingdom of Righteousness and Peace shall be established, and when all shall know Him.

“Doubtless, King Leopold's greatest joy is this, that not only is he benefiting millions of his fellow-creatures, but that he is the chosen instrument in God's hand of accomplishing this end.

It is gratifying to us that all our stations, with the exception of San

Salvador, are in the territory over which King Leopold has accepted the sovereignty; and we regard this with unbounded satisfaction.

“We have to record our appreciation of Mr. Stanley, who has been the King’s agent in Africa; but, as we hope to be able to do this publicly very shortly, we await that fuller opportunity.

“The founding of the Free State of the Congo has thus occupied our attention, because that has been the chief though indirect work of the Berlin Conference. Other important ends have been attained, which we proceed to note:—The final *Acte Général*, which has been signed by the European Powers and the United States, occupies itself first with a delimitation of territory concerned. Commencing on the Atlantic, it extends to the Indian Ocean. Its northern boundary is delimited by the crests of the watersheds of the Niari, Ogowe, Shari, and the Nile, reaching the Indian Ocean in the 5° of N. lat. On the south, commencing in the mouth of the Zambeze, it follows the course of that river until five miles above the mouth of the Shire, and continues by the line separating the waters flowing towards Lake Nyassa, from the tributaries of the Zambeze; thence, following the crest of the northern watershed of the Zambeze, and on to the western watershed of the Kwangu River as far as the River Loje, when, following the course of that stream to the Atlantic Ocean, the delimitation is complete. Throughout these vast regions there is to be absolute freedom of trade; no import dues are to be levied for a period of twenty years, when the Powers will decide whether that clause shall be maintained; no privileges or monopolies shall be conferred by any power exercising jurisdiction in this territory. Article VI. secures absolute religious liberty: guaranteeing the suppression of slavery, it provides special favour and protection, without distinction of nationality or form of worship, to all religious, scientific and charitable enterprises, to all Christian missionaries, to scientists and explorers, their escorts and collections. Freedom of conscience and religious tolerance is guaranteed to the natives. The free and public exercise of all forms of worship (*tous les cultes*), the right to erect edifices for religious purposes, and to organise missions belonging to all creeds, shall be submitted to no restriction or impediment. The *Acte* further regards matters connected with postal service and navigation, the slave trade, neutrality of the region, with matters connected with the Niger River, and the formalities of annexation. This received the signatures of all the Powers on the 26th of February, 1885.

“We must now hope that, after these arrangements, jealousies and scheming will cease, we can look forward to better and brighter days.

“As to our mission at San Salvador, which is in the hands of the Portuguese, but within the territory influenced by the stipulations of the Berlin Conference, we have no reason to anticipate any difficulties.

“The Portuguese have now a clear definition of their territories, and the jealousies and susceptibilities of the long period of uncertainty should be at rest.

“Our influence can no longer be feared in the country thus recognised by the Powers. We also understand that there is a feeling at Lisbon that the past policy has been a mistake, and that Portugal must win the esteem of

Europe by more enlightened measures. Our influence will be exerted to secure the peace and prosperity of the peoples under the Portuguese rule, and our brethren at San Salvador will be ready to render every assistance to the Portuguese Government, and to use their best influences with the natives.

“The Grammar and Dictionary of the Congo language, which will shortly be published, may be recognised by the Portuguese as no mean advantage accruing to them in consequence of our work in their territory.

“The New State has an area of about 880,000 square miles, or fifteen times the size of England and Wales. The introduction of law and order into this country will be an incalculable blessing to the natives; it is that for which all sigh, and any power which brings that in its train will be hailed as the salvation of the country.

“Not at first, perhaps, will they realise the benefit, but, as the sense of security is felt, the affection of the people will be won, and King Leopold will have raised an imperishable memorial. Of its resources, Mr. Stanley speaks in glowing terms; metals, coffee, india rubber, woods, ivory, oils—whatever India produces may be grown there. We regard this rapid opening up of the Dark Continent, this peaceful conquest, as altogether unique in history. The year that commenced with dark forebodings closed with the brightest hopes.

“We wish the Free State the most prosperous future, and rejoice that, under such a Sovereign, we shall be able to pursue our work, looking towards the time when Africa shall be won for Christ.”

One of the last resolutions passed by the out-going Committee in April, 1884, was the following:—

Resolved—“That the further consideration of the urgently pressing question of large reinforcements for the establishment of Mission Stations on the Upper Congo, beyond Stanley Pool, in the Interior of the Continent, be referred to the incoming Committee, with an earnest request that this matter may be taken up without any loss of time, lest by delay the specially favourable openings that exist to-day for the immediate occupation by the Society of the districts of the Upper Congo should pass by, and the great object of the Congo Mission—viz., the opening up of Central Africa to the Gospel—seriously hampered.”

In pursuance of this the Western Sub-Committee, early in July, had several special meetings in conference with the Rev. W. H. Bentley on this important matter; and, at the Quarterly Meeting of the General Committee, on the 16th July, they presented a long report dealing with the entire question.

From a careful examination of previous resolutions relating to the Congo Mission, the Sub-Committee found it abundantly clear that one great object has, from the very inception of the Mission by Mr. Arthington in 1877, been kept steadily and persistently before the Society and its constituents, viz. :—

The establishment of missionary operations on the Upper Congo

River, beyond Stanley Pool, at "as early a date as may be practicable."

The Sub-Committee further stating that, in their unanimous judgment, that date had now been reached, and that from facts before them it was quite clear that—

"Not only have good intermediate stations been established between the ocean and Stanley Pool, but a good footing has also been already secured at Lukolela, on the Upper Congo, 300 miles towards the interior from Stanley Pool, and an admirable allotment of ground, in the best possible position, leased from the International Association for a purely nominal rent, upon which to commence mission buildings.

"The whole of the Upper River, as far as Stanley Falls, some eleven hundred miles from Stanley Pool, is open to missionaries of the Society; while in most parts the people are not only willing, but clamorous for the settlement of Christian teachers.

"It is also clear to the Sub-Committee that the present is a very specially favourable time for the opening-up and establishment of up-river stations, for not only is the International African Association ready and willing to offer generous terms with regard to the possession of suitable land, but the peoples on the banks of the river are favourably disposed to white men, not having as yet become subject to the painfully evil influence of ordinary white traders and dealers.

"The Sub-Committee also believe that, on economical grounds, it will be the truest wisdom for the Society to take action in this direction without delay.

"To man *new* up-river stations with inexperienced brethren will be undoubtedly unwise; and, as new missionaries require some twelve months' residence in Africa before being properly equipped for up-river work, reinforcements should be sent out at once, in view of the urgent need for up-river agents. Delay in this matter cannot but involve increased expense and liability to disaster.

"After careful consideration, the Sub-Committee have arrived at the very decided conviction that between Stanley Pool and Stanley Falls, on the Upper River, a distance of uninterrupted water-way of some eleven hundred miles, there should be established at least ten mission stations at about an average distance, say, of a hundred miles apart, one of these proposed stations being, without question, Lukolela, the ground for which has been already secured.

"They also think that, between Lukolela and Stanley Pool, two other stations might with advantage be opened up also; but they are quite satisfied that this most important question should be left to the wisdom and experience of the senior Congo missionary brethren in conference—subject, of course, to the ultimate approval of the Home Committee; it being suggested to the missionaries that it might be wise, in selecting positions for new stations, to have regard to the special advantages connected with proximity to the mouths of the numerous and large affluents on the south bank of the Congo River, many

of these affluents being of sufficient volume to admit of the *Peace* traversing them for long distances southwards and eastwards.

“ Re-affirming the wisdom of the rule already adopted by the General Committee, the Sub-Committee would advise that in all cases the brethren be located *two and two*, no up-river station being occupied by one missionary alone.

“ The Sub-Committee are thankful to report that all the evidence before them indicates that up-river stations are likely to prove much more healthy than the district of the Lower Congo, no deaths of Europeans having as yet taken place on the Upper River, in connection with the stations of the International African Association, save from accident by drowning or misadventure.

“ As to the ultimate expense involved in the establishment and maintenance of the proposed ten up-river stations, with their complement of twenty missionaries, the Sub-Committee find it extremely difficult to arrive at any exact figure. It is clear that, in many ways, the maintenance of up-river stations will be *LESS EXPENSIVE* than the intermediate ones between the ocean and Stanley Pool; the experience of the agents and representatives of the International African Association indicating that food supplies are much more plentiful, and far less costly, than on the Lower River.

“ In the judgment of Mr. Bentley, £5,000 may be taken as the estimated annual outlay for the ten new stations and the twenty new missionaries; this figure being, without a doubt, a *maximum* sum, sufficient to cover all reasonable contingencies.

“ Having regard to the whole of the facts before them, and specially in view of the exceptional openings which exist to-day for the immediate prosecution of up-river work, neglect of which may seriously imperil the valuable results springing from the long and costly toils of the Lower River; having in view also the one main object of the Congo Mission, as set forth by Mr. Arthington in his first and all subsequent letters, accepted and endorsed by repeated resolutions of the General Committee, the Sub-Committee unanimously recommend the following resolutions:—

“ First—That the sanction of the Committee be given to the proposed occupation of the Upper Congo by missionaries of the Society, with, at the same time, a devout and thankful recognition of the ‘striking way in which the road had been made ready and the path made straight.’

“ Second—That the proposed establishment of ten stations, with two missionaries at each, between Stanley Pool and Stanley Falls, as suggested by the Congo Mission brethren, be generally approved.

“ Third—That in view of the great importance of immediate action in this matter, the proposal to occupy Lukolela at once be cordially approved, and leave given for the establishment of at least two additional up-river stations during the current year, or as early as practicable.

“ Fourth—That further reinforcements, to the extent of at least six additional brethren, be sanctioned, such brethren to be sent out as funds permit, should suitable candidates for the work be found.

“ Fifth—That these resolutions, should they be sanctioned, be forthwith published in the *Missionary Herald*, with a statement of the present circum-

stances and needs of the Congo Mission, and an appeal to the churches for extended sympathy and help in view of the present exigencies of the work, and the call to GO FORWARD and take possession of the district so strikingly opened up."

After prolonged deliberation, these recommendations of the Sub-Committee were unanimously adopted by the Quarterly Meeting, and the FORWARD movement for the occupation of the Upper Congo deliberately sanctioned.

It is most gratifying to the Committee to report that since the adoption of this ONWARD policy, seven new missionary brethren have been accepted for service on the Congo River.

With regard to the general work of the Congo Mission during the past year, the following report from the pen of the Rev. T. J. Comber furnishes valuable information:—

"The basin of the Congo gives us 1,300,000 square miles, over a great portion of which we wish to plant our stations. Let the greatness of the work keep our friends at home from impatience, and the feasibility of the scheme lead them to resolve that in the name of our Redeemer and Master it shall be done. Let our motto be still that of our first honoured missionary, Carey—'Attempt great things for God; expect great things from God. According to your faith' (and faithfulness) 'be it unto you.' Is it possible? It is. Can we do it? We can. We missionaries do not flinch from it. Let not the churches hesitate.

"The year opened with heavy loss and disappointment. Our hearts were jubilant with our success in so speedily getting all the parts of our steamer up to Stanley Pool; but then came the news that the two mechanics, riveter, and engineer, had, with our dear brother Hartley, fallen by the way. Our newly arrived brother, Ross, too, was suffering acutely from a cerebral malady, and felt he must return. Mr. Crudgington, too, reported from Underhill the severe illness of his wife and Mr. Whitley, both of whom he feared would have to leave the Congo if their lives were to be saved. Grenfell then had alone to hold Arthington; I alone to take charge of our Wathen station at Manyanga; Moolenaar was alone at Bayneston; Hughes was at Underhill, preparing to take over the work of Messrs. Crudgington and Whitley; Weeks was alone at San Salvador.

"My dear brother Sidney was fortunately on his way down to the river from San Salvador to come to our help, for we were indeed in sore need. Ross and Whitley set sail for England, and in June following our dear brother Crudgington also left with his wife.

"For the loss of our brother Crudgington we indeed grieve, especially we older ones who have happily worked together with him for five years, 'toiling, rejoicing, sorrowing' together. Mr. Ross, too, we are very sorry to lose, and pray that he may be blessed and prospered in his new sphere in England. Mr. Whitley has, we are thankful to say, been able to return again to his work.

"During my absence, Mr. Grenfell had been hard at work with the *Peace*,

had made his black lads and men riveters and engineers, and when I arrived I saw our precious and splendid little steamer, newly painted and all complete, lying in the river alongside the bank. It was a glad sight, and we rejoiced together in the work that by the hand of God upon him he had so successfully and speedily brought to a conclusion.

“The Lord hath done great things for us, whereof we are glad.”

The *Peace* is a splendid success, and gives every satisfaction. There is no fault whatever to be found with her.

After a trial trip round the Pool, Mr. Grenfell and I started off up the river on a five weeks' missionary prospecting tour. A full report of this journey, of nearly six hundred miles either way, has been published in the *Missionary Herald* for January.

The Liverpool station at Lukolela was occupied by three Victoria assistants.

Sites were chosen in populous districts and among promising people—Babuma, Babangi, and Ba-ilebu—for three other new stations; or, more properly speaking, one *site* only was chosen, and in the other two cases the places were decided on.

Mr. Grenfell had not, by last intelligence, returned from a three or four months' journey in the *Peace*, on which he intended to go up to Stanley Falls, ascend several of the affluents, and choose locations for six other stations, completing the ten recently decided upon by our Committee.

These Upper River stations will be situated at about a hundred miles' distance from each other, among densely populous tribes, who almost all *want us to come to them*. I don't say they want the Gospel, but they want us, and we can, with very little danger, live among them. After a time, when they get to understand the eternal life which we bring to them in the knowledge of God and Jesus Christ, they will want the Gospel, we trust, which shall prove to them the power of God unto salvation.

It is of no use our having made these long journeys; our steamer will be a gigantic folly (costing as it has many valuable lives besides much money); our brother Greenfell's work, so laborious and devoted, will have been work in vain, unless we occupy these central up-river stations.

As to our work at Arthington, Stanley Pool, it has of course suffered in its continuity, on account of the changes that have taken place, and has also been far less than it might have been had we been more in number. Our relations with neighbouring chiefs are good, and the nature of our work is getting to be better understood. We visit much among the people, and they also come constantly to visit us. Often, at our Sunday afternoon native services, the people who have been about the station have come in to join with our boys in listening to the words of eternal life, and have manifested much interest. Our little school there now numbers about twenty. The boys are bright and intelligent, and some of them are trying to be Christ's disciples. Mrs. Greenfell's few girls, too, are getting on well.

Mr. Whitley, by last advices, is in charge of the station, Mr. Cruickshank having come to Wathen to help Mr. Darling, and Mr. Grenfell being away up river.

At Wathen, we held some very interesting and largely attended meetings

in the towns, while I was there. A number of boys are under our care there, and everything promises well for good steady Christian work. The place is quite as hopeful as a sphere for mission work as our old station of San Salvador. This place and San Salvador are the two places where the people manifest a real desire after the good things which we bring to them as missionaries.

"A man was to have been buried alive there recently, but our efforts to save his life were successful.

"At this station of Wathen, my dear brother Sidney commenced what was to be his life work. He had made fast friends with the people, was rapidly acquiring the language, had developed a large medical and surgical practice, and was looking forward to a long life of usefulness there; but the Lord has decided otherwise, and has called him away to other and higher service.

"Mr. Cottingham will probably be Mr. Darling's coadjutor at Wathen.

"The work at Bayneston has been carried on alone by Mr. Moolenaar. It has suffered much in consequence of his solitariness; but he bravely holds on, as did our brother Weeks alone so long at San Salvador.

"At Underhill, Mr. Hughes has just been joined by our new brother Mr. Macmillan. The beautiful wooden house sent out from England is complete, and the station is in good working order. Mr. Hughes will now be able to gather round him a large school, from the many towns within easy reach.

"The work which we entrusted to Mr. Bentley is rapidly approaching completion. His dictionary and grammar of the Congo language will shortly be ready. Such a full and thorough work will be an incalculable boon to our brethren who are now perplexed by the difficulties of the language. It will also be a good basis upon which to ground further work on the other languages which have already occupied our attention. Until the dictionary and grammar are completed, and our brethren's mouths are thus opened, the translation of the Scriptures and other literary work must wait. A month or two will put us in possession of this invaluable work.

"One other matter calls for note. Mr. Bentley brought home with him his lad Nilembo to help him in his work, and I have brought with me Mantu, who so long has been my faithful helper, and Lutunu, a promising boy from Wathen. Mr. Weeks has just arrived with a lad from the neighbourhood of San Salvador. We have therefore with us boys from our principal stations, and trust that their visit to this country will subserve many ends. Until now the Congo people, and the boys in our schools, have only relied upon our own explanations of our work—the impulse that brings us to them, and the means which enable us to do so. Now the lads with us have seen with their own eyes; they have learned something of the deep desire in the hearts of so many hitherto unknown friends that their people should rejoice in the salvation which Jesus has accomplished, and they understand more fully the nature and benefit of our work.

"They will carry back to their people accounts of all that they have seen and heard, and, telling the wonderful story of thousands of kind, loving, unknown friends in England, deeply anxious for the welfare of their coloured brethren and sisters in dark Africa, giving of their means, praying ceaselessly for them, sending their sons and daughters to make known the glad tidings, they

will be able to help their countrymen to understand in some small measure the love wherewith God so loved the world that He gave His only begotten Son, and to comprehend something of the breadth, and length, and depth, and height of the love of Christ which passeth knowledge.

"We know that some of our dear boys have already given their hearts to the Saviour, and are looking forward to the time when they too may teach their people of that which makes their own hearts glad."

The Rev. J. H. Weeks, of San Salvador, reports:—

"Our school at San Salvador progresses wonderfully, and now numbers forty-five boys.

"Many leading men and chiefs who at first held back now bring their sons to us, asking not only that they may learn to read and write, but that they may be instructed in the good palavers of God, about which they themselves have heard from the Missionary.

"Our boys come from sixteen different towns, at distances of from five to forty miles distant.

"On Sunday we have Sunday-school and Bible-classes, and during the week we meet for singing and prayer, and every opportunity is used to press home the truths of the Gospel.

"At stated intervals they visit their homes in distant towns and tell amongst their friends and relations what they have heard and learned of the Gospel, and so become messengers of Life to their own people.

"During last year one of our senior boys went to visit a large town in Madimba, and I was greatly cheered by receiving a letter from him a few days afterwards. In it he writes:—'On Sunday I told the chief to call all the people, and he did, so I told them a little bit of God's Word, and what you missionaries come to our country for; and that you teach all good. The people sat quite still, looking on my face with fear, and when I finished, they thanked me very much; and the chief said I will give two or three boys to go to school.'

"There is going on in our school a quiet, but real and efficient work; the old system of superstition is being undermined, and boys, when visiting their towns, cannot but protest against the absurdities, cruelties, and wickedness of Fetichism.

"You will remember that in a previous letter I gave you the account of one boy's conversion, and I truly believe that others will soon follow. Some give good evidence of a change taking place, which shows they are not far from the Kingdom."

It is estimated that there are more than fifty millions of souls within easy reach of the right and left banks of the mysterious Congo River—untutored savages, as ignorant of God and of His Son Jesus Christ as are the beasts of the forests around them.

What a grand field for Christian enterprise. What a heavy and solemn responsibility rests upon the Christian Church to-day to give the Gospel to these dark and degraded peoples.

The races of the Congo basin are superior to the negroes of the coast, in appearance, stature and intelligence. They have all the capabilities of a strong and flourishing race. As yet these races are simply pagans. They are far more easily won than the Mohammedans or Brahmins. Rev. E. F. Merrian, of the American Baptist Missionary Union, illustrates this difference by the fact that while in Burma the missions of the American Baptist Church have won but about 1,200 Buddhists, they have gained among the Karen pagans no less than 24,000. Or, to use another illustration of his, while only about 2,000 Mohammedan converts are claimed by all missionary societies, whole populations of pagans in the Pacific Islands have been won to the truth in a short period. The motive for missionary effort found in these contrasts appears still stronger when we consider that Mohammedanism from the North is fast progressing toward Central Africa; that a great Propaganda in Cairo, with two thousand students, is constantly sending forth its armies of Islamic heralds to meet us and contest this grand mission field, with its fifty millions of idolaters.

WEST COAST—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville or Hickory, Victoria, and Bukundu.

SUB-STATIONS	...	...	...	...	...	...	...	...	6
Missionaries	...	...	...	...	...	...	...	...	5
School Teachers (Female)	...	...	...	...	...	...	...	...	3
Native Evangelists	...	...	...	...	...	...	...	...	8

The year just closed must ever remain as a sad and memorable one in the history of the West Coast mission.

For many years past the Committee of the Society have indulged the hope that a favourable response would be returned by the British Government to the repeated appeals from the chiefs and head-men of the Cameroons district that their country might be taken under the government and protection of the English Crown, and when sending in memorials to successive Governments asking the same favour for the Society's settlement of Victoria and the adjacent district belonging absolutely to the mission, the Committee have frequently pleaded on behalf of the Dualla people also.

With regard to the Cameroons, however, all such expectations must be finally abandoned, as the district is now under German authority, the whole country having been annexed to the German Empire in August, 1884.

The story of how this was brought about is so plainly told in a recent Blue-book presented to both Houses of Parliament, and entitled—

“Africa. No. 1. 1885.

“Correspondence respecting affairs in the Cameroons”:

that further reference to it here is unnecessary.

The Committee, however, cannot refrain from placing on record their sincere regret that the British Government so long delayed taking action in response to the numerous appeals of the Cameroon chiefs and peoples, as but for this delay recent painful and disastrous events might altogether have been avoided, and the often expressed desires of the Dualla peoples complied with.

Nor is the recent annexation of the settlement of Victoria by the British Government likely to be attended with any real advantage to the dwellers there, if reported concessions of surrounding territory by the English Government to Germany be a fact: as by such arrangement the small township and territory belonging absolutely to the mission will be completely environed by German possessions, and trade with the interior rendered practically valueless in consequence of restrictive and almost prohibitive duties and exactions.

The outlook at present is dark in the extreme, and it appears more than probable that the work of the Society on the West Coast, rendered so dear to the denomination by the sacrifice of many noble lives, and the outlay of large sums of money, may have to be relinquished.

Should this eventually prove needful, the Committee earnestly hope that the work there may be carried on by some Evangelical German Missionary organisation, whose agents may have the joy of reaping a rich harvest from the toils, the tears, and the seed-sowing of devoted workers, many of whom have fallen asleep.

Under present circumstances, however, and while negotiations are being carried on with Her Majesty's Government by the Committee, it would be premature to forecast the future, or take any definite step in the matter.

The Committee are devoting to this painful business their constant and careful attention, and they earnestly invite friends of the Society to unite in special prayer on their behalf, that they may be Divinely guided to such issues as shall best promote the glory of God, and the truest welfare of the peoples of the West Coast.

Through the pages of the *Missionary Herald* the sad particulars relating to the destruction of Hickory Town and Bell Town have already been made public. The Committee, through the British Foreign Office, have made a respectful claim upon the German Government for compensation for the loss by fire of Hickory Town mission chapel and premises, and for serious injury to the Bell Town Mission Buildings; but no pecuniary compensation can restore to these townships their former prosperity, as the places are now entirely deserted, and, according to an eye-witness, "not a dwelling of any sort left standing for miles."

Since December last, mission work has, of course, entirely ceased at these places, and the general reign of fear and terror, consequent upon the recent action of the German imperial forces, has done much to scatter the peoples of the district, and render missionary work increasingly difficult.

Writing with regard to Bethel Station, Mr. Samuel Silvey says:—

"Notwithstanding recent distressing events, the work at this station still continues to progress in face of the many trials and difficulties of the past year.

The native church under the oversight of Pastor Dibundu numbers ninety-five members. These members still continue to pay their own pastor's salary, and have during the past year spent £30 on chapel building. At the end of the year, after paying all expenses of every sort, the church had a balance of £10 in hand.

"The children in the Sunday-school, by their own contributions entirely, have supported an evangelist and teacher at Dikolo station.

"Never in the past history of the Cameroon Mission has the day-school been so well attended. We recently held a public examination and distribution of prizes; the children answered admirably, and all the prizes given were well and fairly earned. Bell Town, Moskoko Town and Joss Town have been completely destroyed by fire owing to the troubles between the natives, King Bell, and the Germans. The church members have been scattered all over the country, and the station is now utterly deserted. During the year eleven members had been added to the church, and the station was very promising—never more so. Hickory Town, or Mortonville, is also deserted and in ruins; and the members all scattered far away. Dibumbari is some little distance up the country, and has escaped these troubles. During the year the church has increased from five to eleven members and the school work has gone on steadily."

The only missionary at present in the Cameroons is Mr. Thomas Lewis, Mr. Samuel Silvey having been compelled to leave for England in January in consequence of serious failure of health. Miss Gwen Thomas has, by direction of the Committee, removed to Victoria, and will carry on the girls' school work there recently relinquished by Miss Gertrude Fletcher, whose health did not permit of her return to Africa.

The Rev. J. J. Fuller, with Mrs. Fuller, still remains in England, waiting

the course of events, but will in all probability return to the West Coast during the next few months.

The Committee feel deeply grateful to Mr. Fuller for the large measure of interest he has created by his addresses in various parts of the country on the African Mission, on behalf of which he has so faithfully laboured for more than forty years.

From Victoria, Ambas Bay, the Rev. Robert Wright Hay writes :—

“During the short time I have been in Africa, the conviction certainly grows upon me that the process of slowly and silently leavening is that by which mission work in heathen lands is for the most part done; and while doubtless we ought to expect and look for manifest results, and gratefully record them as they occur, let us honour God by a firm faith that, as the work is HIS, not ours, results that come short of OUR expectations, cannot surely be taken as the full measure of His working.

“Before, however, passing on, let me say what intense joy I have had in my work here. I have found few things just as I expected. Some have come short of, others have exceeded, what I looked for; but it can scarcely be otherwise in commencing an untried work amid circumstances and surroundings so entirely new.

“The new year has come to us full of promise. There is a new fervour in our prayer meetings, indicative of quickened spiritual life, and I believe and expect a time of true revival is at hand.

“The boys’ school is very ably carried on by John Pinnock. I think him admirably adapted for this work; he excites real enthusiasm amongst the boys, and exerts a most beneficial influence over all his scholars.

“At *Bonjongo*, some of the young men living there, but members of the Victoria church, are themselves building a meeting-house of bamboos which will I think be found very useful; while the energy of the young men is very gratifying, as indicative of their desire to help themselves in the matter of the means of grace.

“I recently visited *Bukundu*, in the interior, and remained there some days.

“As I passed through town after town full of people, and crossed the Cameroons Mountain, where the gross darkness of superstition and idolatry still reigns, without a single ray of light to alleviate it, I cannot at all adequately express the deep sense of relief which I experienced when at last, and before I was conscious of having emerged from the bush, I found myself at the mission station of *Bukundu*.

“But if my sense of relief and gratitude was great, my impression of the gigantic difficulties to be coped with by the missionary of the Gospel there was still greater, specially as I saw and heard something of the terrible hold that the Prince of the Power of Darkness has over the hearts and the intellects of the native peoples.

“The day before I left I had the pleasure of assisting Mr. Richardson in the baptism of two young men, one of them being a son of the king of that district. Had I not, however, been granted this special token of God’s blessing, I should have come away feeling quite satisfied that good work is being done at *Bukundu*.”

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO
HAYTI, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

SUB-STATIONS	...	...	...	...	...	...	...	...	68
Missionaries	...								2
Native Evangelists	...	...	...	..					73

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS	...	...	...						13
Missionaries	...	...		...					2
Evangelists...							...		20

HAYTI.

PRINCIPAL STATIONS:—Jacmel.

SUB-STATIONS	...	...	...	...					8
Missionaries	...			..	...				1
Native Evangelists				...	...				6

TRINIDAD.

PRINCIPAL STATIONS —

Port of Spain and San Fernando.

SUB-STATIONS	...	...	...	...	...	...	...	...	16
Missionaries	..			...	..	...	...	...	2
Native Evangelists	13

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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The year's work in the *Bahama and Caicos Islands* has been quietly carried on, although the attendances have not been quite so large as usual.

In many of the out islands great distress prevails, partly due to rapidly declining trade, and partly to a most disastrous cyclone, which caused great havoc to the buildings and destroyed the crops.

The Rev. Daniel Wilshere writes :—

“Notwithstanding this, however, although nearly all the stations suffered so severely from the hurricane, the greatest cheerfulness and zeal have been displayed. The new chapel at Free Town, San Salvador, was opened in November, a capital building, pewed throughout, with platform and pulpit of solid mahogany, all most tastefully designed and of first-rate workmanship, and paid for by the people. A new chapel at Bennett's Harbour and a new school-house at Dumfries have been commenced. At most of the stations improvement is visible, and quiet and peace and good work going steadily on. At St. John's and the Lakes in Abaco, and at Mose Island, new chapels are being built by the people.

“In conclusion, it is my delight to testify to the hearty devotion of our members as a whole.

“To my own knowledge £350 in cash for special objects has been raised, and at least £100 more which I need not tabulate, and this in a year of general and bitter trial and hardship, consequent upon heavy losses by the cyclone.

“The work of the past six years is beginning to bear fruit, and, although the colony seems never free from starvation in some island or other, thank God it has never been general or universal.”

From *Puerto Plata, San Domingo*, the Rev. R. E. Gammon reports :—

“I am thankful to say during the past year we have had in Puerto Plata some spiritual as well as numerical success. We have just baptized ten converts. At Monte Christi, for the first time, we have had a baptism of three converts one of them being a good man, who I feel sure will render good help as a local preacher.

The day-school, under Mr. Francis, of the Calabar College, Jamaica, is very encouraging. At the recent Government examination the results were most satisfactory.”

From the *Turks AND CAICOS Islands*, Mr. Pusey reports that :—

“The people at Grand Turk have raised over £400 for repairs to their chapel, and twenty-two souls have been added to the church. At Salt Cay a great sea-wave swept over the island, and washed away 400,000 bushels of salt, involving the people in terrible loss and suffering. The church nevertheless greatly prospers, and sinners are converted.

“In all the churches of the CAICOS Islands the state of things is progressive and their spiritual condition sound. 141 have been baptized.”

From HARTI, the Rev. A. Von Papengouth reports that he has not yet been able to hand over the work in Jacmel to the Jamaica Baptist Missionary Society, as the Jamaica Committee have not yet made definite

arrangements for its conduct. Mr. Papengouth, however, hopes to be able to leave Hayti within a few months.

During the past year he has devoted himself with marvellous self-denial to the good of the people of Jacmel. Having considerable skill as a medical man, he has used this knowledge as a powerful auxiliary to his missionary work, and has gained a large measure of influence over the people. He has had many striking cases of conversion, and is beloved and trusted by all classes in the city.

A firm foundation has been laid for future work, and Mr. Papengouth will leave Jacmel in a far brighter condition than when he arrived. The Committee earnestly trust that the work there—henceforth to be carried on by the Jamaica Missionary Society—may be abundantly prospered, and prove a real blessing to the Jamaica churches.

The Rev. W. H. Gamble, of TRINIDAD, reports that, owing to the depressed state of the sugar market, there is very considerable financial pressure. Employment is scarce, and the rate of wages low.

The church in *Port of Spain* continues peaceful and prosperous, and considerable additions to its membership have been made during the past year.

From *San Fernando* the Rev. W. Williams reports 101 baptisms in connection with San Fernando and the district churches. There are many inquirers, and clearly "a better time near at hand."

JAMAICA.

The Report for last year presented by the Committee of the Jamaica Baptist Union at the recent Annual Session held in Kingston, gives the following information:—

"Looking at the reported results of the year's work, we find that 109 churches report additions by baptism, and 116 have had additions by restoration. In 84 churches there has been a net increase and in 38 a net decrease, while 6 remain stationary. No baptisms are reported by 19 churches.

"The detailed totals are as follows—

Added by baptism	..	..	..	..	..	2,358
,, restoration	..	..	..	..	..	1,056
,, received	..	..	..	..	..	274
being a total gross increase of	..	..	..	..	..	3,688
Lost by death	..	..	..	..	..	682
,, exclusion	..	..	..	..	..	1,103
,, dismissal	..	..	..	..	..	493
,, withdrawal	..	..	..	..	..	69
,, erasure	..	..	..	..	..	533
being a total gross decrease of	..	..	..	..	..	2,879
and showing a total net increase in the membership of the churches of 809.						

“As, however, 320 of those appearing under the head of losses have been simply dismissed from the churches of Jericho and Mount Hermon to form new churches which will be received into the Union, the actual decrease in the churches is 2,559, and the actual net increase is 1,029. The total membership of the churches is 28,850 and there are 4,467 inquirers.

“Last year we reported 131 churches, and another was added to the roll. As two of the churches, namely, Kedron and Green Valley, have been dropped from the roll in accordance with the fifth rule of the Union, there remain 130 churches connected with the Union for the present year. From 128 of these returns have been received, the churches at Worsop and Enon being the only ones from which returns have not been obtained. Written reports have been received from ninety-eight churches, or their pastors.

“The examination of the reports brings to light the fact that the year has not been marked by any very special or striking events.

“The political condition of the island has undergone an important change. After being deprived for eighteen years of all participation in the management of the affairs of the state, the privileges and responsibilities of representative government have been, to a large extent, restored to the people. Notwithstanding attempted agitation in some directions, and efforts to excite the people, and to stir up strife, the ‘new departure’ has been taken, and representatives have been elected in a way which reflected the greatest credit upon the people generally, and called forth the warmest encomiums of Her Majesty’s representative. We think we may claim that the unbroken peace and good order which prevailed at such a crisis in political affairs was due in no small degree to the prevalence of religious influence and teaching. We regard with some degree of satisfaction and thankful pride the fact that in no case has political change or party feeling caused a ripple of discord to disturb the peace of our churches. On the contrary the year appears to have been felt to have been particularly uneventful; and we therefore have the opportunity of observing the work of the churches uninterrupted by any unusual occurrences; and of inquiring into their condition when not affected by exceptional circumstances.

“We are glad to note that the work of building has been carried on with considerable activity in connection with rather a large number of stations. A small school chapel is being erected at Temple Hall. At Morant Bay a commodious chapel was opened in the month of January, and a mission-house is being built at Prospect. Foundations of new chapels have been commenced at Leith Hall in St. Thomas, and at Mount Moriah in Hanover. A new chapel at Port Antonio for the Bethlehem Church is being used for worship; while the buildings at Clonmel, Mount Lebanon, Jubilee and Sudbury have made considerable progress. The new chapel at Old Harbour was opened on the 1st of August. The chapel at Hartland has been shingled and repaired; that at Zion Hill, in St. Catherine, has been founded, and other buildings erected. At Bethlephil the chapel has been thoroughly repaired and made like a new building. At Mount Carey the sum of £250 has been spent on repairs and improvements, and a similar amount has been spent for the same purpose at Lucea; and £100 have been spent on repairs at Port Maria. The friends at Oracabessa have determined to build a new chapel, and have commenced by

bringing in £106. In connection with the stations under the care of the Rev. W. F. Hathaway, three chapels and two houses are in course of erection. Various sums have been expended at Belle Castle, Buff Bay, Mount Pleasant and Tranquillity. There are 132 day schools on the Government list, which have been inspected, with the following results:—7 in the first class, 41 in the second, 82 in the third, and 2 exceptionals. There are in these schools 11,001 scholars on books and an average attendance of 6,385."

The Committee very heartily congratulate their brethren in Jamaica upon the improved and thriving condition of the churches, and earnestly pray that a yet larger measure of the Divine favour and benediction may rest upon them in the coming year.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The following communication from the Rev. D. J. East, the Principal of the College, gives a summary of the information contained in the Forty-second Annual Report of the Institution:—

"This is my thirty-third annual review of the College. Whether I shall be spared to write another is with Him who has the keys of life and of death; but within a few weeks of entering on the seventieth year I cannot but feel how few remaining days of service are left to me.

"The first half of the year passed over without any distressful occurrences. The High School was opened in January with about a dozen scholars. It gradually increased, till at the close of the second half of the year there were fifty in daily attendance.

"We do not at present know what the pecuniary results are; but we hope they will fully meet the expenditure.

"In the High School expenditure must be reckoned, the beneficiary remission of fees to the sons of ministers—a boon which I hope the income from the school will cover. The lads admitted on this foundation are the following:—A son of the Rev. C. E. Randall; two sons of the Rev. Windsor Burke; a son of the Rev. Jas. Steele; a son of the Rev. W. Teall; and a son of the Rev. Mr. Waring, of Belize. The remission to each of these will be £15 per annum, if the profits of the school will allow. In permitting this appropriation the Baptist Missionary Society is conferring a great benefit, and the school is doing good service to our ministerial brethren, both native and European.

"In addition to the sons of ministers on the foundation there are five lads the sons of ministers of other Christian denominations—two sons of the Superintendent of the Wesleyan body, the Rev. Mr. Butcher; a son of a native Presbyterian minister; and two sons of a minister of the United Methodist body, also a native. The school is, therefore, doing good service to ministerial brethren outside our own denomination.

"The re-establishment of the High School, I am glad to report, has not affected the attendance at the general day-school, so important to keep up as

the training ground of our Normal School students. There have been nearly 200 on the books, with an average attendance of from 120 to 150; and you will be gratified to know that it keeps up its efficiency as a first-class elementary school, having taken sixty marks at the last Government inspection.

"While reporting on the schools, you will be interested to know that the day-schools under my general superintendence in the outlying districts of the city and in the country are keeping up satisfactorily. These are Allman Town, Fletcher's Land, Mount Charles, Rose Hill, and Gardner's View. Besides these, three of our church members are conducting elementary schools under Government inspection on their own account. The schools in connection with the church and the college number over 700 scholars. Recently we have taken up another country station, about six miles from Mount Charles. Mr. Balfour has adopted this in his vacations, and during the session it is supplied from the college as a branch of our evangelistic work.

"Indeed, we have been concerned to make the college not only a centre for ministerial and educational training, but for evangelistic work; and I question whether in any part of the world a larger amount of true missionary work is being done in both departments of Christian labour. The churches at Mount Charles, Rose Hill, and Gardner's View have been supplied by the students throughout the year; and their pastoral and evangelistic work has been crowned with a large measure of success. To all these churches considerable additions have been made, and their order and discipline have been well sustained. Our young men, therefore, are getting a good practical, in addition to a scholastic, preparation for their work as ministers of the Gospel.

"During the year, there have been twenty-two students in residence—sixteen in the Normal school, and six in the Theological department. Of the former, one took charge of a school at midsummer, in which he is doing well. Several completed their term of residence at Christmas, and left with every prospect of obtaining useful spheres of labour. One of the six theological students has entered on a wide sphere of labour as a missionary pastor on the south side of the island, and another has joined Mr. Waring in Honduras. Of those in the college, one has made application to be engaged as a missionary to Hayti, on the completion of his college course. There are three or four candidates for admission to the Theological department, while seven have been accepted for the Normal school. During the coming year, therefore, we are likely to have as many young men in residence as we can accommodate.

"The class-work of the college has been pursued in the usual course. Mr. Balfour has relieved me entirely from the classes in English Composition, Latin, and Greek. How, especially of late years, I managed to take these I am now at a loss to understand. The multiplicity of claims still pressing upon me taxes my strength to the very utmost. I thank God for Mr. Balfour's efficient help, and yet more that He enables me still to labour in His service."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Skien, and 16 other Towns.

Missionaries—One wholly supported, and the other 16 Brethren assisted by an annual grant to the Norwegian Baptist Union.

With a view to secure more accurate information with regard to the work of the Mission in Norway, the Committee requested the Revs. J. T. Brown, of Northampton, and J. G. Greenhough, M.A., of Leicester, to visit the country, and thoroughly investigate into the present condition and prospects of the churches.

These gentlemen very kindly consented to do so, and on their return, last summer, presented a valuable and exhaustive report, for which the Committee feel very grateful.

In connection with this report the Committee have devoted much time to the consideration of the best measures to be adopted for the future of the work in Norway, and one of the results of such deliberation has been the termination of the somewhat exceptional arrangement with Mr. Hubert, as an agent of the Mission, acting independently of his brethren of the Norwegian Union.

Mr. Hubert having expressed a desire to remove to the United States and take up work there, the Committee have very willingly done their utmost to assist him by a grant-in-aid, in sincere recognition of his long and faithful services in connection with the work of the Society in Norway.

Referring to the condition and work of the Norwegian churches the Deputation report as follows:—

“We visited all the Churches except Tromsøe, Frederickshald, and Christiansund, which lay so far wide of our route that we were compelled to omit them.

In each case the brethren received a few hours' notice *only* of our intended visit, and assembled, not generally at their usual time of service, but to suit our convenience, and in several instances it was found impossible to give notice of the meeting to all the members. Yet we had the pleasure of seeing the great majority of them. We were gratified beyond measure by their simple Christian devotion, by the spirit of prayer which pervaded their assemblies, and by the intense, and almost apostolic, brotherly love which binds them together. Again and again, they confessed in feeling terms that in leaving the Established Church and joining the Baptist community, they had found a new and distinctly higher religious life, and, indeed, had learned for the first time the realities of Christian doctrine and experience. They are few in number, almost exclusively poor, and regarded with much contempt by the dominant sect, yet they are full of joy in their religious life, and abundantly hopeful concerning the progress of their work, and so far as we could learn they are all alike intent on spreading the knowledge of those truths which have given them peace. It is evident also that their quiet fervour and consistent Christian lives are gradually removing the suspicion and disarming the enmity of their neighbours, and winning for them a degree of toleration and even of approval to which, in their early days, they were little accustomed. We received testimonies from all sides of the indirect good which they are doing in stimulating other Christian bodies, and especially the priests of the Established Church to greater activity. Together with other dissenters, they have succeeded in provoking a demand for earnest, living preaching, and the result is seen in something like a revival of the prophetic gift throughout Norway. Wherever dissent has established a footing it has given a new character to the religious life of the community generally. It has led especially to the opening and extension of Sunday schools, and proved in many ways that, whilst it is a tree yielding all manner of fruits for those who sit under its branches, 'its leaves are for the healing of the nation.' It is only by giving full prominence to this most significant fact that we can form any just estimate of the results of our mission in Norway.

"The energy and zeal of our brethren are, alas! crippled in all directions by their poverty. Their chapels are, in every instance, heavily burdened with debt, the interest on which, together with the incidental expenses of worship, absorbs the whole of their contributions. Their ministers, therefore, are entirely dependent on the grant made by our Society, and they are, without exception, sadly underpaid. Two or three of them are men of more than average ability and education, and we cannot too highly commend the self-denial which retains them in this work on what is little more than a starving pittance.

"The people also contribute with a generosity which shows how deeply their religious life has taken hold of them. In two cases we found that they were building chapels with their own hands, devoting all the time that they could steal from their ordinary occupations to this praiseworthy object, and in all cases we found that the churches, considering their small numbers and extreme needs, are giving on a scale which exceeds the average contributions of our home churches."

During the past year considerable additions have been made to the

churches ; more than 200 having been baptized, many of whom have been subject to bitter persecution in consequence. The brethren write :—
 “ Prospects are cheering and we feel much encouraged, notwithstanding many trials and grave difficulties.”

BRITTANY.

PRINCIPAL STATIONS:—

Morlaix, Tremel, and Saint Brieux.

SUB-STATIONS	23
Missionaries	3
Native Evangelists	9

The Rev. Alfred Ll. Jenkins reports from Morlaix :—

“ The meetings in our French place of worship in Morlaix have been held as usual ; but there is nothing specially interesting to be said with regard to this part of the work, as the number of the French attendants has remained very much the same. The disposition of the Breton population being more favourable, we are naturally led to give them greater attention. There is no lack of sympathy shown us by the Republican part of the townspeople, but this is rather political than religious. It is the working-class which has hitherto been accessible to our efforts, and our congregation at the Madeleine is mostly composed of them.

“ I am glad to say the meetings at the *Madeleine* have been throughout the year encouraging ; they are held every Sunday evening, and the average congregation is about sixty. These people come from all quarters of the town, and the attention with which they listen and take part in singing our hymns is such, that a casual visitor would easily take them all for Protestants. This is not however the case. Many who come to hear me in the evening have been to mass in the morning, so strong is the power of habit ; and there is no doubt that if it were a question of breaking the ecclesiastical link that binds them still to the Church of Rome, many would shrink from the ordeal. To press on such a people the question of membership would be injudicious and would defeat its own ends, as those acquainted with the work of evangelisation in France must know. Still some of these give me encouragement, read the New Testament and benefit by it, being able to give an intelligent account of their belief ; but many of those who attend, and particularly the women, are unable to read, and their progress is consequently very slow and uncertain.

“ At our *Lanneanon* Station, things have also prospered, the meetings continuing to be well attended, and the population in the district being in sympathy with our efforts. The attendance on Sunday afternoons has been on an average about forty, but this number increased when, during

the winter, we had the meetings at night on the week-days. The room on such occasions has been fairly filled.

"At *Lanleia*, a hamlet about six miles from Morlaix, we have rented the house which till lately was used for the village school, and we began meetings there last October. The Mayor of the parish kindly allowed us the use of the old forms, telling me he was delighted to see us making these efforts to enlighten the people. The meetings have hitherto been encouraging, the schoolmaster and many of the young men under his tuition attending.

"At *Kervebel*, the meetings are held in the house of a retired Custom-house employé, who with his two sisters are much attached to the cause. They go themselves to invite their neighbours to come to the meetings, and, being very much respected and loved, generally gather a good number, mostly fishermen, as this village is on the sea coast."

Mr. G. Le Coat, of Tremel, reports that at Pont Menou, Brest, and several other stations, services have been regularly carried on, and that, in connection with the Tremel Mission, during the past year "39,243 portions of the Scriptures have been sold, as well as 34,195 tracts."

From St. Brieuc, the Rev. V. E. Bouhon writes:—

"The preaching of the Gospel has been regularly carried on here and in the surrounding districts, and, I think, with very promising anticipations."

For some time past the Committee have been contemplating a gradual withdrawal of financial support from the Brittany Mission, in the hope that a spirit of local self-help and independence might be evoked and developed by such a step, and recent events have led them to take action accordingly.

For nearly half-a-century the mission has been carried on at the cost of the Society, and the Committee think that the time has now arrived when a movement in the direction indicated may, with advantage, be made. They propose, therefore, to gradually diminish their financial aid and they confidently trust the mission may ultimately be maintained by local support.

At the same time, the Committee intend permitting their mission houses, chapels and buildings, to be used for mission purposes, for a merely *nominal rent*, with a view to render the maintenance of the work less burdensome to friends on the spot.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY — Rome, Tivoli, Civita Vecchia,
Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS	5
Missionaries	3
Native Evangelists	11

NORTHERN ITALY.

The work of the Mission in Turin appears to be of a very hopeful character.

The Rev. Robt. Walker, who during the past year has been resident there, but has now returned to Genoa, writes:—

“The services are all crowded in Turin; there are fifteen candidates waiting for baptism—many have had to go away because there was no room for them in our Sala. The Lord seems about to pour out the blessing we have been long expecting.”

From Genoa we also receive good news. The meetings are all well attended, and Signor Jahier is much encouraged. A second meeting-place is being secured; and Mr. Walker feels sure “the work in Genoa is consolidating and extending. The Christians wear well, and are themselves missionaries to their fellow-countrymen.”

CENTRAL ITALY.

From the City of Rome, the Rev. James Wall reports:—

“In *Piazza in Lucina*, Mrs. Wall's mothers' meeting, held each Monday afternoon, has had a total attendance of 928 during the year. The Sunday-school, held but once on the Lord's-day morning, has had 3,608. The number attending the service on the Sunday for worship, 3,666. At the prayer meeting, on the Monday evenings during the year, 1,841. At the Evangelistic services, 9,143. During the same period twenty-two have confessed Christ in baptism; several have died triumphantly, rejoicing in the Saviour. Many members have taken part in the work. The Church has contributed more than £40 towards its own expenses, and the children of the Sunday-school

send you £2 3s. 4d. towards the support of a Congo child under our beloved brother Mr. Comber.

“Our two Evangelists, Signori Petocchi and Dal Canto, meet for prayer and consultation in my house every morning, and either preach or take part in a service every evening. Now, through the kindness of Elisha Robinson, Esq., Bristol, Signor Giordani, a deacon of the church, does the same. Our Bible work has been extensive, tract distribution constant; our printing press has sent forth hand bills, placards in great numbers, also hymns for the meetings and for circulation, and now we are beginning to print in large and beautiful type texts from the Word of God, which I shall have posted on the walls of the city. In addition to this we have visitation, Bible tours, controversy with our adversaries, special services, and other work which is laid upon us by the necessity of our position, and the ceaseless opposition of the Catholic priesthood in Rome.

“The station beyond the Tiber, where Signor Pettochi has special responsibility, is quite a hive of Christian activity. There the attendances during the year have been as follows:—Mothers’ meeting, 709. Preaching in connection with the medical mission there, 3,024; at the meeting for the poor, by Mrs. Wall, 6,955; at the usual preaching, 8,816; at the Sunday-school, 2,632; making a total, during the year, of 22,136.

The third station in *Via Consolazione* is still crowded by the poor of that densely populated part of Rome. The room—low, damp, and infected with bad odours—is utterly ‘bad,’ but the situation is perfect. The preaching there has had 9,996 attendances; the medical mission, 3,583; the Bible-class on the Sunday afternoon, 1,904. The latter is conducted by a member of the church. It would be a great help to the work at this station if we could secure suitable premises. One of the old houses in this quarter at present would cost but little; in a few years it will probably cost four times as much.

“Our fourth station in Rome, *Via de Serpenti*, where the Bristol evangelist labours, during the ten months it has been open has given us 5,657 hearers; and only 621 at the Bible-class. The class of persons we get at this station is often select, but the work there is pretty hard.

“In looking over the reports of the evangelists in Rome for 1884, I find the attendances marked for this period at all the meetings reach 63,082, which I consider rather under than over the mark. This numerical aspect of the mission will, I hope, be interesting at least to those practical brethren who believe there is science in missions. Relief will be given to these facts if it be remembered how few and feeble the workers are, how restricted for means, how great the opposition of the Vatican, and how trying the climate is in the hot season. I am thankful to our Heavenly Father for all that I see, and am confident that in this work lie the germs of ruin for the Papal Church, and the salvation of increasing numbers of precious souls. But there is quite another side to this work in Italy; the converts are poor, feeble in knowledge and in gift, deficient in moral force, requiring attention which hampers the evangelist. Then, whole classes of society are drifting round us into the worst phases of godlessness. The nation itself cannot, it thinks, afford to be religiously independent—it is silent. Catholicism is making the greatest possible effort to

regain lost ground, and is spending hundreds of thousands of pounds in Rome with the hope of finally bruising our heads. It compasses sea and land to rob our churches. If we excommunicate a man his fortune is almost made, if he is prepared to be a hypocrite. In this critical moment, especially, our work requires the prayers and help of all who love the Lord."

In Trastevere Mrs. Wall has carried on her self-denying and loving labours on behalf of the poor, her medical and hospital work, and her shop and mothers' gatherings. Of her medical work Mrs. Wall writes:—

"We have now two rooms used for this purpose in different parts of the city. That in Trastevere has been in operation for nearly five years. This year, the numbers have very much increased, showing, we think, increasing faith in the doctor, who so kindly gives his services gratuitously, and also less superstition and belief in the priests. Every week we get patients who have never attended an evangelical meeting before, and know nothing whatever of the salvation through Christ. While waiting for the doctor, we get them to unite with us in singing. The effect of this is often marvellous; from sad and sorrow-stricken they frequently become quite cheerful, and say the singing makes them forget their pains. We have those who come to the medical mission every week for the sake of listening to the Word of God, who, as yet, will not come to the usual public services, fearing persecution. In this way very many have been brought to Christ. Several of those who attended with us at the beginning of the year are now no more; they were visited by the Bible woman nurse to the last, and are we believe gone where the inhabitants no more say they are sick."

In Tivoli, Civita Vecchia, Orbitello, Leghorn and Florence, the work has also been carried on during the past year. No detailed reports from these stations have as yet, however, come to hand.

SOUTHERN ITALY.

From the city of Naples, the Rev. W. K. Landels reports:—

"As far as our work in the south of Italy is concerned, the year 1884 was in many respects a remarkable one.

"*Additions and Baptisms.*—In Naples, we have not had as many additions to our church as we could have desired. The number on our church-roll at the end of the year was the same as at the beginning, five new members having been added, and the same number taken away by removal or dismissal. In other respects, however, we have much to be thankful for, the attendance at our services has been gradually improving, and this was especially observable during the last few months of the year; and what greatly encourages us is the increasing number of women whom we are beginning to influence. Some people are always urging upon us the necessity of undertaking school-work, on the plea that the children will bring the parents under the sound of the Gospel;

my own experience, however, has been that, in a place like Naples, this is putting the cart before the horse, and that the true plan is to first get hold of the mothers, being well assured that through them we will also get the children. One mother may bring a number of children, no child can bring more than one mother. In seeing so many women about us we are led to trust that our work has a bright future before it.

"In Caserta, our brother Libonati has been doing a very encouraging work, and during the past year has had the joy of baptizing no less than twenty-one persons, the larger number of whom were soldiers."

Mr. Landels gives an encouraging account of Sunday-school work, mothers' meetings, printing, press-work, and journalistic work.

Referring to work amongst the soldiers, Mr. Landels writes:—

"Our evangelist in Caserta has been giving his especial attention to the different regiments stationed in that town, and has been greatly blessed in his work. A large number of soldiers have been attending our services regularly, and during the past year our brother had the great joy of baptizing some twenty of them. In his last letter, Signor Libonati announces that, on the 8th of last March, six persons in Caserta confessed their faith in baptism, four of them being soldiers and two students.

"We are hoping to do a work of this kind in Naples also. On the departure of the first expedition to Africa, our Church distributed 260 Bibles and Testaments among the officers and men, and since that we have given away other 250 to those who are now leaving. This has brought us into connection with others who are remaining in Naples, a number of whom have asked us to open a meeting for them. As they are quartered in a distant part of Naples, we have been obliged to seek another room; and we have, through the kindness of Mr. Irving, of the Free Church of Scotland, been able to secure a hall with very little extra expense; he, with the sanction of his committee, having let us have one of theirs for two days a week free of rent. I take this opportunity of thanking them most heartily for their kindness."

Signor Nardi Greco, referring to the cholera scourge, writes:—

"Just at the time when Naples was rejoicing in its clear summer sky; just at the time when this vast population thought only of visits to the country, bathing in the sea, and other pastimes, without ever worshipping its Creator in spirit and in truth, then burst forth the terrible disease of cholera, like lightning in a clear sky. As is always the case in public calamities, the people were stupefied and panic-stricken by the first ravages of the disease. Some took to flight, some hid themselves, others closed their shops, left their business, and gave themselves up to despair. The noisy, busy city of Naples became squalid and desolate. But in a very short time the people took courage, and everyone did his best to help his neighbour. As if by enchantment, committees sprang up under the names of the white, green and red crosses; and then, as these were not sufficient, troops of volunteers came down from Leghorn, Florence, Milan and Bologna.

“The white cross in three days gathered together a thousand helpers, who came from the best classes in the town; among these were a number of the gentle sex, two of them being English ladies. From the King to the lowest of the citizens, all vied with each other in acts of charity and of self-sacrifice. The Evangelical Christians were among the first to run to the help and consolation of the afflicted and the dying in those parts where the fatal disease raged most fiercely. Every denomination quietly worked without making any show. The Society of Mutual Aid among the Evangelicals of Naples was untiring in its efforts to assist the Christians of all the churches. It would be impossible to describe the episodes and the scenes of desolation of those days. When one morning visiting a sister of our church, who lived in one of the lowest and most filthy parts of the city, I found that in the same house there were eleven persons sick of cholera, and six were already dead. The lamentations of their friends, the moans of the dying, the overwhelming odours of the disinfectants, and the smoke of the burning beds and linen, moved every heart and wrung every soul. And this was not all. On the 9th and 10th of September, in which the number attacked reached 3,000 according to the official accounts, without taking note of those cases which were not reported to the authorities, the shops were nearly all closed, commerce was interrupted, all work was suspended. In the streets scarcely any sound was heard except the noise of the funeral cars. At the government pawnshop hundreds upon hundreds of weeping women might be seen getting rid of jewels, mattresses, and kitchen utensils. Misery everywhere reigned supreme.

“The evangelicals, during all this time, did not cease to pray that the scourge might be taken away; and with them, and for them, the Christians in all parts of the country offered up their supplications. It is impossible to express in words our thankfulness for the many signs of sympathy we received, not only from the brethren in Italy, but also from those in all parts of the world; and also for the way in which our appeal for pecuniary aid was responded to.

From Caserta, Signor Libonati sends an encouraging report, and refers, very thankfully, to the special blessing following his labours amongst the soldiers.

CONCLUSION.

Less than a hundred years ago, the Foreign Mission enterprise was practically regarded by the Christian Church as the “dream of a dreamer.”

When it became a fact, those who founded it held their gatherings in “small parlours, and obscure places,” the agents employed could be counted upon the fingers, and a few hundreds of pounds was the total amount contributed for “the evangelisation of the world.”

To-day, for the most part, Christian men look at missions with a genuine respect. They admit the worth of their results, the sacrifices they inspire, and that they are righteous, urgent, and imperative; they watch as a few missionaries sail away to countries more or less known; they are grateful for the stir of a missionary service; and there, alas! in many cases their interest ends. They feel no personal obligation distinctly binding them to carry the mission forward, nor have they any special eagerness or enthusiasm. The mission enterprise still continues to be the work and care of a few, and Christian people have yet to feel that it is their own individual cause, and the most sacred and lofty cause for which they can toil or struggle. The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people; penetrating like a fire that burns into men's souls, and then leaps out in flame of impulse and passionate surrender, we shall see this mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; the children will grow up, believing that this is the aim for which they are all to live, and Churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labour and treasure and genius, the affections and the life—will pour these and more, because this cause must always overtop every other.

Surely it is now time for the Church to ask for this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field.

The voices that proclaim this blessed missionary enterprise in its spiritual breadth and glory may still be crying in the wilderness; yet they are the voices of advent. The day of the mission is at hand. The Church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with His incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task, until, seized and transfigured by the Spirit of the Lord, she will become again what she was at first, what she was always meant to be—mission and Church in one.

“ Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh

beyond his hut ; but how one night it surprised him by its brilliance—vivid, finished and transfigured. Like that fisher, we have seen the mission hitherto as if—

‘ The minster’s outlined mass
Rose, dim, from the morass.’

“ Like the fisher, we shall one day be startled into joy when, looking at the fabric of the mission, we shall see that—

‘ Lo ! on a sudden, all the pile is bright,
Nave, choir, and transept glorified with light ;
While tongues of fire on coign and carving play,
And heavenly odours fair
Come streaming with the floods of glory in,
And carols float along the happy air,
As if the reign of joy did now begin.’

“ And why ?

‘ O, Saxon fisher ! thou hast had with thee
The fisher from the Lake of Galilee.’

“ Faith in that perpetual presence and perpetual power is the sign we need, if men ask the Church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, ‘ In what name and by what authority do ye these things ? ’ we shall make answer, ‘ Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggared nations to glorify God. Jesus Christ, the Crucified, is the meaning of our victory. His name is above every name. To Him be the glory and the dominion for ever and ever.’ ”

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order ; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.
