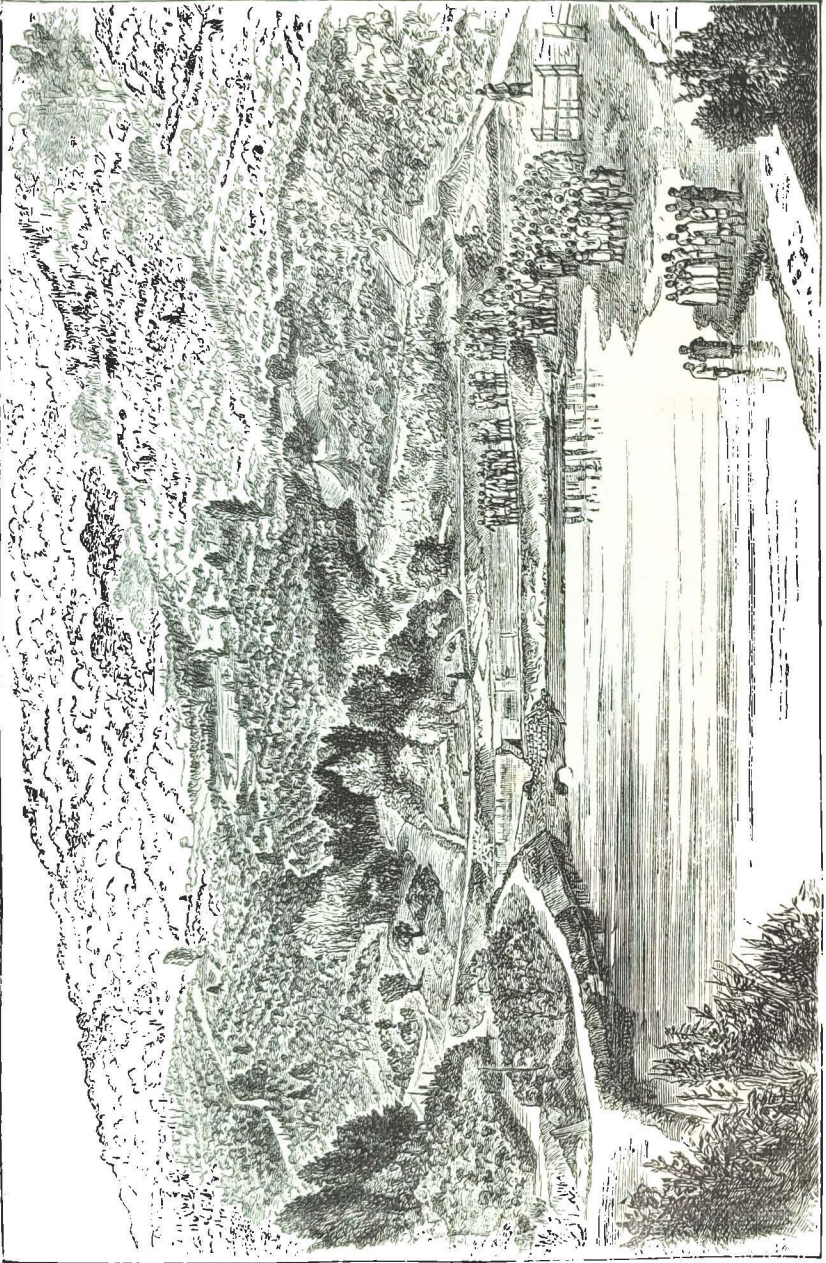


THE MISSIONARY HERALD,]
JUNE 1, 1886.



BAPTISM IN THE LINDULA LAKE, ABBOTSFORD, CEYLON. (See page 308.)

THE MISSIONARY HERALD.

APPEAL FOR LIQUIDATION OF DEBT.

SINCE the issue of the May number of the MISSIONARY HERALD, in which we appealed for contributions for the Liquidation of the Debt of the Society, we have, we are thankful to report, received the following responses :—

SUMS RECEIVED AND PROMISED FOR EXTINCTION OF DEBT.

Mr. W. R. Rickett	£100	0	0
Mr. Ed. Rawlings	100	0	0
Mr. J. J. Colman, M.P.	100	0	0
A Member of the Committee	50	0	0
Mr. John Marnham, J.P.	50	0	0
Mr. J. B. Mead	50	0	0
Mr. Alfred Henry Baynes	50	0	0
Mr. Jas. Nutter, Cambridge	20	0	0
T. L.	20	0	0
Mr. W. W. Baynes, J.P.	10	10	0
Mr. Howard Bowser, Glasgow	10	0	0
Mr. W. B. Hodge, Glasgow	10	0	0
Mr. R. Cory, Cardiff	10	0	0
A Friend	10	0	0
Mr. J. Jenkins, Argoed	10	0	0
Anonymous, Taunton	10	0	0
Mr. Jno. Chapman, Harrow	5	5	0
Mutley Sunday School, Plymouth	5	0	0
Mr. J. A. Stanton, Cambridge	5	0	0
Miss Anderson, Bridge of Allan	5	0	0
Dr. Alfred G. Page	5	0	0
E. D.	5	0	0
Mr. Jas. Barlow, Accrington	5	0	0
Mr. T. H. Howell, Newport	5	0	0
Rev. G. H. Rouse, M.A., LL.B.	5	0	0
Mrs. Bell, Sunderland	5	0	0
Sums under £5	43	6	3
Total	£704	1	3

The balance of the Debt now stands at

£1,198 6s. Od.

Once again we venture to plead with the friends of the Society for further help, that by a united and prompt effort this balance may be raised, and the DEBT EXTINGUISHED.

The following Report records much and manifest blessing; on all hands there is the sound of "abundance of rain." The missionaries were never more hopeful; fields are "already white unto Harvest," lands long closed are now wide open, while the cry rising up continually from all quarters is—"Brethren come over and help us."

We therefore earnestly appeal to the Lord's people to clear away the debt, and set the Committee free to begin the New Year without burden or anxiety.

NINETY-FOURTH ANNUAL REPORT.

IN presenting the Ninety-Fourth Report of the Baptist Missionary Society the Committee desire to bear grateful testimony to the goodness of God in advancing his own great work in many and widely separated fields of labour.

The reports for the past year from the various mission stations exhibit continuous and steady progress. The leaven of Christian truth is manifestly working in the great mass of sin-stricken humanity, and blessed results are unmistakable and widespread.

The Church of Christ is evidently on the eve of great events. To-day seems the missionary opportunity of the ages.

India is full of hope, and seed long sown is springing up.

Only a generation ago, and China was almost unknown, her many doors closed and bolted. To-day she is abandoning her exclusiveness, her thousand ports are open, and her highways free.

Only a few years since Japan was a land of mystery, and shrouded with the sleep of centuries. To-day she is awake, instinct with a spirit of Western enterprise, and aiming at a fore-front rank in the onward march of nations.

Twenty years ago and the map of Central Africa was "a sheet of white paper"; to-day the dark Continent is stretching out her hands to God, and the clouds of her dreary night are gilded with the colours of the coming dawn.

To-day on all hands exclusiveness and isolation are passing rapidly away, and a new era is opening to the Christian Church.

To England, beyond any other nation, has been entrusted wealth, influence and power; and, above all these, to her the Divine Lord has granted exceptional facilities for bearing the Lamp of Life into regions of darkness and death.

Shall we be found faithful to our lofty trust?

In this matter the words of Mordecai to Esther may well teach us:—
“For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise from another place; but thou and thy father’s house shall perish. And who knoweth whether thou art not come to the Kingdom for such a time as this?”

Even though we hold our peace and render no aid, relief and deliverance will arise. The only doubtful question is, whether the opportunity will be our spiritual exaltation or our ruin.

FINANCES.

The past year commenced with a balance in the hands of the Treasurer of
£70 12s. 9d.,
 and has closed with a deficiency of
£1,902 7s. 3d.;
£1,697 1s. 2d. of this sum being on General Account, and **£205 6s. 1d.** on Widows and Orphans’ Account.

It is, however, very satisfactory to find that this debt is not due to any decrease in the General Receipts, but solely in consequence of increased Expenditure.

Notwithstanding widespread and severe distress, consequent upon commercial and agricultural depression, the General Income of the Mission has been more than maintained, as compared with the Receipts of the previous year—having amounted to

£61,417 12s. 0d.,
 as compared with **£59,143 17s. 6d.** for 1884-5.
 being an increase of **£2,273 14s. 6d.,**
 of this increase, however, **£1,000 0s. 0d.** has been devoted to the Widows’ and Orphans’ Invested Fund, and **£1,000 0s. 0d.** to Calabar College Fund, in pursuance of the special instructions of the legatee.

Many of the letters conveying generous remittances have been most touching, reporting in numerous cases a hand-to-hand struggle with want and hunger—with in some cases only two days of work per week, instead of six, and in many instances no work at all, owing to depression in iron and coal industries, and in farm labour. "*A Working Collier*" sends his usual contribution of £1 for the Congo Mission, because "God's work must have the first care," "although," he adds, in "consequence of working only two days a week instead of six we have had no meat in our house for more than a month. While "*A Farm Labourer*" sends ten shillings for the Society, although he "has earned only money enough to get one meal per day for his wife and family;" adding, "if we have to go short, we must not let the Lord's work suffer."

The General Expenditure for the past year has amounted to

£61,177 7s. 7d.,

as compared with £58,238 ls. 0d. for the year before, showing an increased outlay for the past year, as compared with the previous year, of

£2,939 6s. 7d.

This increase is mainly due to Missions in India and on the Congo, where recent reinforcements have added very considerably to the annual outlay.

It cannot but be cause for thanksgiving that the General Contributions from the churches exhibit a considerable increase over the previous year, as will be seen by the following figures—

General Church Contributions 1884-5	..	£41,572	0	3
Do. Do. 1885-6	..	43,346	4	11
		<hr/>		
Increase during the past year	.. ..	£1,774	4	8
		<hr/>		

and this is all the more satisfactory when the greatly depressed financial condition of many of our smaller churches in the Principality and the rural districts is taken into account.

Month by month the pages of the *Missionary Herald* have borne touching witness to the generosity of the rich and poor alike.

Numerous gifts have been received, indicative of a depth of interest in the work of the Society, specially the Congo enterprise, almost without precedent, the poor and struggling giving nobly out of their poverty, thanking God, as one wrote, for "the high privilege of being permitted in any way ever so small to help on a work so blessed and divine," and the

rich contributing with joy of heart for an enterprise so dear to the Master's heart.

Never before have the Committee had greater occasion to thank God and take courage; and never before has the work of the Society been more prospered.

Words used in last year's Report may most truthfully be repeated here—

“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.”

With regard to the future, the Committee feel there is abundant cause for confidence and hope, for while the existence of a debt is certainly greatly to be deplored, the continued increase in the contributions of the Churches is, on the other hand, a most encouraging fact.

While exercising, therefore, wise prudence and caution, the Committee desire once again to give themselves to a FORWARD policy, firmly believing in the sympathy and resources of the Churches to sustain them in such action.

THE MISSIONARY STAFF.

During the past year twenty-one missionaries have been accepted for service, including two ladies, one of whom, Miss Lila Y. Dawbarn, of Liverpool, now on her way to China, is “thankful to relieve the Society from all pecuniary liability, her means enabling her to entirely support herself”; the other, Miss Martha Spearing, formerly associated with the American Baptist Mission on the Congo, returns to Africa to assist Mrs. Grenfell in her native girls' school at Stanley Pool.

Of the nineteen new brethren, six have been designated for India, nine for the Congo, and four for China.

The Committee have also accepted for the pastorate of the English Baptist church at Dinapore, Patna, the services of the Rev. Samuel J. Jones, late of Brighton Grove College, Manchester, and Oswaldtwistle, Lancashire, and cheering accounts have already been received from India of his happy settlement in his new and important sphere of work.

Mr. and Mrs. Crudgington, formerly associated with the Congo Mission, have, in consequence of medical advice, exchanged Africa for India, and are now comfortably settled in the city of Delhi.

Mr. Samuel Silvey, of the Cameroons, in re-established health, has exchanged work on the West Coast for service on the Congo River.

The Rev. J. J. and Mrs. Fuller have once again returned to their African home, and are now stationed at Bethel Station, Cameroons; and the Rev. J. H. and Mrs. Weeks have resumed work at San Salvador.

Early last autumn, the Revs. Daniel and Mrs. Jones, Robert and Mrs. Spurgeon, and W. R. James, after a season of change in England, returned to their much-loved work in India, at Agra, Barisal, and Serampore respectively; and the Rev. T. J. Comber to the Congo. The Revs. Leonard Tucker, M.A., of Serampore, J. T. Kitts, of China, and W. Hughes, of the Congo, in pursuance of medical advice, will not resume foreign mission work, and their official connection with the Society has therefore terminated. The Rev. Thomas Evans, formerly of Monghyr, being unable any longer to work in the plains, has been placed upon the Retired List, and has removed to the beautiful Hill station of Ootacamund, in the Nilgherries, where, in association with the venerable George Pearce, the Committee trust he may be able to do good work for the Master.

The following missionaries have been compelled, by impaired health, to return home for a while, medical testimony reporting such a change to be "absolutely needful":—

The Revs. Angus and Mrs. McKenna, from Soory, Beerbhoom; G. H. Rouse, M.A., from Calcutta; T. R. Edwards, from Serampore; Miss Gwen Thomas, from the Cameroons; A. K. Moolenaar, from the Congo; and R. Wright Hay and Thomas Lewis, from the West Coast.

The Rev. W. Holman Bentley, to his intense grief, is still kept in this country by the state of his eyesight. Surgical examination reports slow improvement, with confident anticipation, however, of ultimate recovery; but in the meanwhile the sight must not be used in any way, and patience must have her perfect work. The Committee deeply sympathise with their

esteemed brother in this heavy trial, and earnestly trust that, ere long, he may regain the full use of his sight.

While the Committee feel they have abundant cause for thankfulness, in view of the large additions that have been made to the staff of the Mission in "the regions beyond," they also feel deeply that the exceptionally heavy losses they have been called upon to sustain during the year throw them back in mute and humble submission upon the unfailing wisdom and goodness of the Divine Father.

In the Foreign field the names of such veteran toilers as

Thomas Morgan, of Howrah,
John Edward Henderson, of Montego Bay,
Ellis Fray, of Kettering, and
Helen Saker, of the Cameroons,

must ever be dear to the friends of mission work; while of those whose "sun has gone down while it was yet day," the names of

Andrew Cruickshank,
Alexander Cowe,
W. F. Cottingham, and
John Maynard,

of the Congo Mission; and

Carrie Comber Hay, and
Elizabeth Phillips Lewis,

of the West Coast Mission, will long linger in the memory as bright examples of accepted sacrifice and consecrated zeal:—

At home, from amongst their own number, the Committee have had to part from brethren honoured, trusted and beloved. The names of

James Phillippo Mursell,
Charles Kirtland,
Hugh Stowell Brown,
William Anderson,
Charles Stanford,
James Benham and
Elisha Smith Robinson,

all more or less associated with the conduct of the Mission as members of the Committee, must always be held in affectionate and tender remembrance.

Voices that for years past have stirred to noblest enthusiasm and splendid daring are to-day silent, save as by the inspiring record of lives of devout consecration, they being dead yet speak.

May the mantle of these faithful ones, now called to higher service, fall

upon those who are left to carry on this blessed enterprise! Fathers and leaders have fallen, but from their empty places beside us they solemnly appeal to us to rise above the old measure of our faith, and with a finer enthusiasm, and a fuller sympathy with the Divine Saviour, take our individual part in building up that enduring kingdom which Christ, through the efforts of His servants, is raising, not in the East and West only, but over all the world.

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, and Jamtara.

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

SUB-STATIONS	...	...	...	...	...	...	...	...	130
Missionaries (9 in England)	...	...	...	...	...	...	...	...	63
Native Evangelists	...	...	...	...	...	...	...	...	119

It is just eighty-five years ago since the Directors of the Honourable the East India Company placed on solemn record, in a formal Memorial to the British Parliament, "their decided conviction," after "consideration and examination," that—

"The sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast."

In this interval, measured by the days of the present century only, what hath God wrought?

Only a few months ago the present Lieutenant-Governor of Bengal, Sir Rivers Thompson, said:—

"In my judgment Christian missionaries have done more real and lasting good to the peoples of India than all other agencies combined.

“By their pure, unselfish lives, by their fearless, brave exposure of all wrong and injustice, by their self-sacrificing sympathy with distress and sorrow, by their living *with* the people and *for* the people, they have exercised a power and produced results that words cannot fully set forth; they have been the salt of the country and the true saviours of the Empire.”

In the eloquent words of Dr. Thoburn:—

“The changes effected by missionary workers in India during the present century are wonderful indeed. Should Carey and Thomas visit to-day the scene of their life-labours, it would seem a stranger land by very far than when they first touched its shores.

“Her sacred Ganges is now ploughed by government steamers, while twelve thousand miles of wire carry messages from her people. Then, the whole interior of the country sealed and the roads almost impassable; now, it is all open, surveyors are everywhere and ten thousand miles of ironway have opened up the continent.

“Then, a whisper against sacred customs through the mission fields, sent a panic through India and England; now, the re-marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in purely native newspapers.

“Then, it was with difficulty that children could be hired to attend Christian schools; now, staunch Hindoos freely contribute to the support of these schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success; books are now sold everywhere. Then the education of women was looked upon with terror or utter contempt; to-day, the education of the girls of India receives more attention than did that of the boys thirty years ago.

“In Calcutta nearly five thousand women are regularly taught in their zenanas, and many a young Brahmin secretly imparts to his wife daily what he learns in the public schools. It is not sixty years since an order was issued by the Indian government, that ‘missionaries must not preach to natives, nor allow native converts to do so’; now, the officers of the government vie with each other in praise of the work done by missions, while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed, to the everlasting gratitude of India.

“And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible; and already in vision we see, not far off, the time when between us and them ‘there shall be no more sea.’”

Mission work in *India* must always be specially dear to Baptists. By the hallowed memories of the past; by the apostolic labours of the great men whose names are inseparably associated with the commencement of this

great enterprise; and by the fact that the millions of this land are our fellow-subjects, India must always hold a most important place in the hearts and affections of the members of our churches and congregations.

And the condition of India to-day calls for special effort and prayer.

It has been well said by a thoughtful Indian missionary:—

“For the last fifty years we have been steadily transplanting British institutions to Indian soil; and by the extension of our university system of education, our courts of justice, our ideas of local self-government, not to mention our commerce, railways, and other material changes, we have been bringing about a noiseless but marvellous mental and social revolution. Western literature, philosophy and science, and all the subtle influences of modern life, have been imbibed with surprising readiness; and we have confronting us to-day—what a book recently published styles—a ‘New India.’ The age of unrest, of intellectual revolt, of new departures, has touched the immobile East; Western thought has broken the continuity of thirty centuries of Hindooism; and two civilisations, at very unequal stages of development, are brought face to face with each other.

“A large number of well-to-do educated natives pass continually from Government and other secular colleges, with no knowledge of Christianity, but with faith in the religion of their fathers severely shaken and often utterly destroyed. To help to fill this void, to guide those thus cut off from the old moorings from drifting away into ‘sunless gulfs of doubt,’ is a work eminently worthy of the enterprise of the Christian Church.

“The *destructive* influence of Western civilisation is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncared for, must bring blight and death upon the nation. Losing a superstitious faith in Hindoo marvels, they reject, as a deception, the supernatural altogether. Religious indifference and moral callousness characterise this class—a far more serious obstacle to overcome than any speculative opinions.

“Many, however, are more positive in their opposition, and have adopted the theological or non-theological policy of the *National Reformer*—‘War against all religions.’ They search eagerly after whatever is sceptical and anti-Christian in current English magazines; and boast that they need no other Gospel than the ‘Fruits of Philosophy’—no other Bible than Secularism, Positivism, and Materialism. Madras has its Freethought journal, Calcutta its *Anti-Christian*, exposing ‘the absurdities of the Christian faith’; while London, America, and Australia are active competitors in the infidel trade. The outlook would be dark and sad indeed, did it not throw us back more entirely upon the Divine Spirit in our endeavours to meet the evil.”

Reviewing the work of the past year, the Rev. George Kerry writes from Calcutta:—

“There never was a time when missionaries in India were more full of hope of

great and early blessing on their work than now. There was probably never a time when the manifested indications of Divine working and power on the hearts of multitudes of the people of India were so apparent as now. There is a growing desire on the part of the people to possess and read the gospels, which are now generally sold, instead of being given away. Crowds listen attentively in all directions wherever the Gospel is preached, and evidently listen with more intelligence than in the earlier days of the mission. The opposition which is occasionally manifested is not violent or bitter, and oftener seems to spring from a spirit of mischief than from real hostility. Here and there secret disciples are met with, and people are found in out-of-the-way villages who meet together to read and study the Word of God. As in former times, so now, the fear of man bringeth a snare, and it is evident that but for this, many would openly avow themselves to be on the Lord's side.

"Most of the reports from our own stations give unmistakable indications of an increasing ferment and inquiry amongst the people in relation to the Gospel of Christ.

"There are also other facts that fill one with the highest hope of the blessing which is surely coming. Nor is it only in our mission; but in all. Missionary brethren were never fuller of hope than now. We feel very sure there will very shortly be a great gathering of the people to at least a nominal Christianity, if not at once to Christ. This will give us grave responsibilities.

"May the gracious Master grant us wisdom and power for the momentous time that is so surely coming."

One of the last public utterances of Keshub Chunder Sen was:—

"Christ will surely reign over India: already His benign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away, and the full and everlasting light shine never to set again, for India is already won for Christ."

And, although this must be regarded as a rhetorical exaggeration, and the speaker as ignorant of the full meaning of the words he used or of the prophecy he uttered, certain it is that to-day in India inquiry as to Christ and Christianity has become so prominent, and seems to be spreading so rapidly, that the brightest anticipations may be entertained that the blessed day of India's emancipation is not far distant.

The Rev. Daniel Jones, of Agra, writes:—

"The changes going on in India to-day are to us astounding. Actually natives are going up and down the land lecturing against child-marriages. Widow re-marriage is rapidly gaining ground. New sects are constantly springing up, and vastly greater toleration is being exhibited by the natives towards Christianity.

"An undercurrent, reaching to the very foundations of Hindooism, is daily growing in power, and is sweeping away ignorance and prejudice—woman is speedily being raised, and is really beginning to *claim* her rights. Hindooism,

built as it is upon the sand, must fall, and great will be the fall. The Lord hasten it in His time."

Well might Lord Lawrence say, looking back upon his long and eventful Indian experiences :—

"Christianity, wherever it has gone, and no where more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed it has refined, and where it has not sanctified it has softened and subdued."

In many parts of India, the evangelist to-day, instead of being *roughly used and persecuted*, is kindly *treated*, and *even entertained*.

Brojo Nath Banerjea reports from Jessore :—

"In a village named Roymanick, a Mohammedan fakir and his wife received us and fed us at his home as they do their own religious teachers. I visited the village twice. They joined with us in prayer, and said they had become convinced that Jesus Christ was the only Saviour of sinners. In many other villages also the people fed us and gave us kindly shelter."

Mr. Bion, of Dacca, mentions that, while on one of his tours :—

"A Brahmin gentleman came almost daily to our boat for religious conversation. He not only took tea with us, but joined in our family worship. For three successive evenings some twenty English-speaking native young men sat with me on the deck of the Mission boat until nearly dark, listening with the deepest attention to my discourse on Jesus Christ and His claims and love."

Mr. Ellison, of Mymensing, reports that when out on one of his evangelistic tours—

"I stayed five days in the house of a Bengali, and had conversations with many Bengalis who came to see me about the Christian religion, and to whom I sold portions of Scripture.

"After five days the son of the Bengali, in whose house I was entertained, lent me a boat, in which I went three miles to a place called Gouripore, and there I stayed in the house of a Bengali widow, a great landowner. At the previous place and at this place everything in the way of food and table things and bedding were fully provided free of charge.

"I stayed here six days, visiting landowners in the morning, and preaching in markets in the afternoons.

"I also went to Muktagachu, where I remained for six days, preaching in a landowner's house, where I had everything provided for me free of all cost."

Many other brethren testify also to the great change that has taken place in their reception by the people—instead of opposition and persecution, as in days gone by, they are now welcomed and hospitality freely given.

In all parts of the field, whether in Bengal or the North-West, the

missionaries have devoted a large portion of their time to directly *evangelistic itinerant work*.

Cities and towns, bazaars and markets, villages and fairs have been constantly visited, and the blessed message of life and light preached in hundreds of spots never before visited by the messengers of the Cross.

The almost universal testimony of the brethren is that a very remarkable "spirit of hearing" is abroad, questions relating to Christ and Christianity "being asked almost everywhere," and "an evident desire on the part of large numbers to know something of the new religion."

Some interesting incidents are reported by the Rev. W. Bowen James, of Dinagepore. He writes:—

"My third tour was made through the north-west of Dinagepore and the eastern part of Purneah. On this and the three following tours I was accompanied by brother Surjya Kumar Dey. There are on the eastern side of Purneah about eighteen villages, which, on different occasions, have been visited by us, some of them we have been visiting for the last five years, and we have good reason to believe that a real change has taken place in many of the villagers. At Doobgul, the first village at which we stayed on our last journey, I missed a number of men whom I had expected to see, and, on making inquiries, I was told concerning one of them, whose name was Kreek Chaund, that he was dead and buried. As he was a Hindoo, I asked how it was that he had not been cremated according to the general custom of the Hindoos. Then I was told that on his death-bed he had asked his two brothers not to cremate his body, but to bury it. They expostulated at first, and reminded him that their own father and their ancestors had been cremated. 'Yes,' he said, 'but the dear Lord Jesus Christ who died for my sins was buried, and for this reason I wish to be buried.' They promised to carry out his instructions, and their promise was faithfully fulfilled. They buried their brother in a plot of land on the outskirts of the village, and that solitary grave is now regarded by the villagers as a testimony to them of Kreek Chaund's faith in the Lord Jesus Christ.

"It was in April, 1884, that I last saw Kreek Chaund. On that occasion he told me that he had long ago put his trust in our Saviour. On my asking him why he had not made a public profession of Him, he replied that by doing so he would expose himself to much persecution, and that he did not think it absolutely necessary, for he had read in the New Testament of secret disciples of Christ, and the Lord Himself had commanded His disciples to perform their religious exercises not before men, but in secret, and as a proof of his statement he mentioned the first verses of the sixth chapter of Matthew.

"I explained to him the meaning of that passage, and pointed out the mistake which he had made. I moreover endeavoured to impress upon his mind the fact that our Lord expects us not only to confess Him before men, but even to suffer persecution for His name's sake. 'He that taketh not his cross and followeth after Me, is not worthy of Me.'

“ Having reflected on these words he said, ‘ I will consider the matter, and will try and influence my friends to do the same. You must come to us again soon, and then we shall see if a number of people in this place will not openly confess the Lord.’

“ Nine months had elapsed when in January last I again visited Dubgul, and learned that Kreek Chaund had indeed made a profession of faith in Christ, but in a very different manner from what I had expected.

“ It is not the burial of baptism that has been the testimony of faith in his case, but the literal grave.

“ The people of the village received us most cordially on this occasion as they had done before, and manifested the same deep interest in the truth.

“ From Dubgul we went to Bedampore where we fully expected to see some fruit of our past labours. Here, too, we were welcomed by the people, but on this occasion I observed that some of them were ill at ease as if afraid of being seen with us. I soon learned the cause of it. A line of demarcation had already been drawn between them and the unbelieving Hindoos, who accused them of having become Christians. Their own wives threatened to leave them and return to their relations who had not been affected by Christianity. Under these circumstances they seemed unable to decide what to do. But one there was among them, who had fully made up his mind to follow Christ, cost what it might, a young man by the name of Honoo. At first this young man thought that a number of his neighbours would have courage enough to be faithful to their convictions, but finding that their courage failed them, he expressed a wish to accompany us to Dinagepore, that he might join the Christian community there. I advised him to remain at home, and told him that if he had really decided for Christ, he had better confess him there amongst his own acquaintances, and by doing so he might prove a blessing to them. He did remain, and was baptized in his own village—the first in these parts to have the honour of following Christ in baptism. I must now say how this young man was brought to the knowledge of the Lord. Four years last April he attended the Nekkard mela in Dinagepore, and one day came to hear our preaching.

“ Before he left he bought a copy of the Gospel by Luke. There were at the mela several men from another part of Purneah, two of whom came to my tent one night to converse with me about Christianity. A few days later, at their request, I visited Dhadipara, the village in which they lived, and from there the news of my arrival travelled to Bedampore, the home of Honoo. The truth which Honoo had heard at the mela had left some impression on his mind, and that impression had been deepened by reading the Gospel, and now he resolved to go to Dhadipara, a distance of eight miles, that he might learn more about Christianity. When he arrived there he was told that I had left on the previous day for Dinagepore. His disappointment was great, for he had hoped not only to hear the Word preached, but to purchase a copy of the whole Bible. Having heard that several of the people at Dhadipara had bought copies, he tried to influence one of them to sell his copy to him, as there were other copies there, while there was at Bedampore only one portion of the Bible. He succeeded in having it by paying one rupee and four annas for it, four annas more than it had cost the first purchaser. Some time elapsed before I heard of Honoo, but no

sooner was I informed concerning him than I arranged to visit Bedampore, and what I heard and saw there filled my heart with gratitude to God.

"A number of the villagers, through Honoo's influence, had made Christianity the subject of their study, and often assembled themselves together to hear him read the Bible; they began to compare the life of our Lord with the lives of their gods, and soon perceived what a vast difference existed between them. His life they found to be a life of unspotted purity, a life of self-denial and self-sacrifice for others. Theirs were characterised by human passions and human failings. He came to seek and to save that which was lost. They came to kill and to destroy. The comparison disturbed their minds and saddened their hearts. Their forefathers for ages had trusted in their gods, their relations and friends worshipped them at present, and they themselves had for a long time served them. How could they give up the old religion? And yet they felt that it must be done.

"Each time we visited them until the last, they seemed to draw nearer to the Kingdom of God, and although on the last occasion only one of their number had courage to take up the cross, yet I believe that amongst them the work of grace has been commenced in many a heart and in due time it shall be perfected.

"Our fourth journey was taken to the Dholdighi mela, where for seven days we preached the Gospel to the people. One day an elderly Hindoo who had been listening to our preaching followed me to my tent, and there told me that he had long ago given up the worship of the gods, for their worship had failed to secure for him the peace of mind which he sought. He afterwards tried to obtain it by means of good works, and spent a large sum of money every year in feeding the poor, but after all his soul found no rest. At last one of his neighbours, himself a Hindoo, but who had been favourably impressed with Christianity, directed his attention to Christ, and now he earnestly wished to know more about Him. The man seemed truly sincere, and had evidently tried hard to find the path of life. That path was now pointed out to him, and the impression he gave me was that he would walk in it.

"Our fifth tour was made to Ghoraghat on the south-eastern border of the district. One of the numerous places visited on the way was Daudpore, where the people manifested so much eagerness to procure the Word of God, that it was as much as we could do to supply them.

"Our last journey was taken to the Nekmard mela. Here we received the sad news of Honoo's death from cholera, the young man who, a short time previously, had been baptized in Purneah. Some hostile Hindoos tried to frighten the people of Bedampore by saying that the gods had killed him for changing Hindooism for Christianity, and the same wicked men I fear caused Honoo much suffering during his short Christian life. I was told that he had written two letters to me, neither of which I received, and a letter written to him from Dinagepore never reached its destination. I had hoped that much work should be done in Purneah through the instrumentality of this young man, and for this reason I persuaded him to remain there, never thinking that his career would close so soon, and that we should never again see him on earth. His death has cast a gloom over our work at Bedampore.

"In addition to the tours referred to, many visits have been made during the year to the churches which are situated in different parts of the district, and some of them are thirty miles away from the station. Our hearts have been greatly cheered by the spiritual progress made by some of the brethren, and the deep piety manifested in their lives."

The Rev. J. D. Bate, of Allahabad, writes :—

"There are several souls now seeking the Lord and desirous of wholly identifying themselves with His people. Some of these appear to be entering 'the Kingdom' gently and easily, as if drawn by cords of love; others are fighting their way through bitter social persecution, and are like people being 'saved though as by fire.' They all need our prayers, patient dealing, and gentle sympathy in the spirit of Him who doth not quench the smoking flax nor break the bruised reed.

"I am struck with one thing—the great extent to which the knowledge of the Gospel has been spreading. All the people that I meet with in this district seem to have *some* knowledge of the way of salvation as taught in the Gospel; the knowledge of some of them amounts to actual familiarity with the facts and truths of the Bible, and not unfrequently one meets with men who are even possessed of a more or less critical acquaintance with the grounds on which the claims of Jesus are based. All this is occasion for encouragement, joy, and thankfulness, though to be sure we must not stop short of the actual salvation of the souls of the people and their open decision for Christ. I am more and more carried forward by the tendency of events to the anticipation of such an event as that of entire village populations in these provinces turning in a body from the service of dumb idols to the worship of humanity's only Friend. By teaching, by the circulation of the Scriptures, by personal intercourse with the people the light is rising upon them, the leaven is operating, and better days are undoubtedly drawing near."

In connection with the evangelistic work of one of the native brethren at the great annual Hindoo festival which takes place in Allahabad at the junction of the rivers in January and February, Mr. Bate reports :—

"One difficulty only arose, and it was raised by one of the English Government officials—a fellow countryman of our own. A number of Hindoo priests and sellers of idols went to him, and, joining each his two hands in the form of supplication before him, they begged him to stop that man preaching (alluding to our good brother, old Michael), as he was injuring their trade. The people, they pleaded, would not buy their idols, and were becoming quite sceptical about the teachings of their priests; and, as they had to pay a heavy tax to Government for permission to ply their respective trades, they begged the said official to interdict poor old Michael from preaching the Gospel. No one would be more surprised than the said official to know that he was supposed to be a Christian. He therefore yielded at once to the votaries of the idols, and informed our good old native brother that, if he did not at once cease preaching the Gospel, he would either put him in prison or march him out of the city into some remote part of

the country, under a strong escort of police. 'Not only to the good and gentle but also to the froward,' the dear old evangelist bowed to the Magistrate's law. The melá was nearly over, and he did not think it worth while to bring the matter further to an issue. He came and related the whole circumstance to me, and I approved entirely of the spirit in which he had withdrawn from an unpleasant situation. Many of the English officials of Government, I regret to say, are much more ignorant of the Gospel than are the heathen around us. The man in question doubtless thought he was doing only his duty; but he was apparently quite unaware that the Queen's Proclamation confers freedom upon all classes of Her Majesty's loyal subjects in this land in the exercise of their religion, be it what it may, and *guarantees protection to the propagators of all religious beliefs—even though it be belief in the one living and true God.* Such a man is not to be regarded as representing Government in indicting a Christian preacher, he represents only himself, and he doubtless thought he was acting for the best. Let us hope that he may find mercy at the hands of the Great Judge 'in that Day.'"

At Simla and the adjoining districts of Ludiana, Putealla, Nalagurh, Kalka, Kharar and Repur, the work of evangelising has been very successfully carried on by Mr. Goolzar Shah. Referring to the work of the past year, Mr. Shah reports:—

"We have been labouring in Simla in spreading the Gospel net all over—in the bazaars, villages, and in the melas, to the hill people, as well as to those who come up from the plains, but here we have found very few to receive the truth. The Gospel is foolishness to the educated and a stumbling-block to others, and while we cried unto the Lord—'Master, we have toiled all the night and have found nothing,' He said, 'Launch out into the deep, cast your net on the right side of the ship, and ye shall find.' Accordingly, for the past four years, our attention has been directed more towards the people who come up from the villages below Kalka than to those of this place. The few workers that we have, our itinerant preachers, and colporteurs have been working diligently in those parts. Most of the villages between Kalka, Khara and Repur have been visited with the Word of Life, and also the many melas that have been held in different places. The Lord has blessed us with a good number of converts during the past four years—19 in 1882, 55 in 1883, 117 in 1884, and 77 up to the end of September this year. These are chiefly Muzbi Sikhs, and many of them have become voluntary labourers in speaking to their relatives and neighbours on the love of Christ which they have experienced.

"Of the 326 members constituting our native church, 216 are residents of the villages, who, with their families, wives, and children, compose a Christian community of 748 souls. Adding to this the remaining 110 members and their families, some of whom live in Simla, and others in the Ludiana, Putialla, and Nalagurh districts, we find that we have upwards of 900 souls including children connected with the Simla Baptist Mission, scattered over the country.

"In September last, in compliance with our invitation, about forty brethren from different villages came to Kharar, and we had a most happy meeting held in

the dawk bungalow there. Eight candidates for baptism were examined and accepted, and we baptized them there in a small river near the bridge on the road to Ropur. Many Hindoos and Mohammedans of the place, as also the chief Government officials, the Tehsildar and others, were present on the occasion. This baptismal service has, we believe, done good in removing from the minds of the spectators some of their prejudices against Christianity, and we believe several have been favourably impressed with the truth of our most holy faith.

The *sale* of Scriptures, Scripture portions, and religious books and tracts, has been larger far than in any previous year.

In former years it was most difficult to secure acceptance of the Scriptures as a gift even; now on all hands the people are most anxious to *purchase*.

Romanath R. Chowdhry, of Allahabad, writes:—

“The strange eagerness with which the people purchase the Word of God, and the great care with which they keep it and read it, and the many serious questions they ask as to the truth of Christianity, is indeed most remarkable.

“And the effect is remarkable too. The irresistible power of Gospel truth working amongst the people is destroying slowly, although quite perceptibly, the foundation of caste and idolatry.

“Men who protest against these can be found almost everywhere. These men, renouncing the religion of their forefathers, seem to distrust other religions; but these people are *born religious*, and cannot long remain satisfied without a religion. Let only their sins take hold of them and make them unhappy, and they will then certainly seek Christ for peace of mind, as, thank God! many of them have already done.”

Day-schools and Sunday-schools have considerably increased during the past year, and encouraging reports have been received of the progress of special work on behalf of the young.

Of the great importance of school work it is difficult to speak too strongly. In the words of the Rev. J. H. Anderson, of Barisal:—

“If we want the smaller churches to have men among them who can teach the rest, we should give education to them in their boyhood. If we want to have a good supply of teachers, pastors and evangelists, scholastic work must be the basis of their preparation.

“If we want to raise the entire community in intelligence, and in the ability to influence and instruct their fellow-men, and if we want the Church to have pecuniary resources more adequate than those they have now for the support and growth of Christian work among them, we must educate the young.”

There are now 3,827 children in our day schools, and 2,208 in our Sunday-school.

Good progress has also been made during the year *in developing the independence and self-support of the native churches.*

Mr. Anderson, of Barisal, reports :—

“Having now become well acquainted with the native churches, I think it quite likely that in a year or two more of the larger churches may become independent. The superintending missionaries must, however, keep on stimulating and encouraging the movement. And if our district class shall be carried on efficiently, and the native evangelists in charge of the smaller stations will co-operate with the missionaries in teaching in their own villages, faithful men to fit them for Christian work, I believe that, through God’s blessing, in a very few years *the entire community will be able to dispense with our pecuniary aid so far as the sustaining of the pastorate is concerned.* The larger churches in the course of time may be able to appoint and support their own pastors, according to our English method of making monetary payments ; but in regard to nearly all the rest, it is vain to entertain the hope that they will be able to do so while they continue small. Our plan is to hand them over two or three together to duly qualified brethren whose great and constant aim will be to teach the faithful men among them that they may be able to teach others also, and then the people must give to these men presents in kind, as seems to have been the practice in the primitive churches. It will be quite enough that in the small churches there should be this kind of acknowledgment of the services rendered.”

One of the most successful of missionaries in India, Dr. Phillips, of Midnapore, writes :—

“There is no token that cheers me so much in the outlook for India as the growing independence of the native church. It is an indigenous ministry that that India must have for her teeming millions. We of foreign birth and habits can do little at most, and poorly at best, for that vast population. Her own sons and daughters hold the key to her heart, and preeminently theirs is the work of evangelizing their native land.

“Every little church in India that cuts aloof foreign cash and control asserts her own independence, and uses it in spontaneous and hearty efforts for the salvation of her heathen neighbours, becomes an abiding and even increasing source of blessing. A free church with her native pastor and officers will not be looked upon long as an exotic. All the foreign missionaries may be driven out of the country but a native church remains. It was this that saved Madagascar. The strength of the native church of India was tested during the sepoy mutiny of 1857, and she nobly stood the test. Thank God, these intervening years have added much to her strength and influence. A second mutiny would find her truer and sturdier, more ready to dare and die for the truth.

“Our chief duty is to teach this Indian church how to help herself, how to stand alone, and how to woo and win the heathen around her. Hence the vast importance of our training schools for native helpers and all the machinery of our mission stations. The outlook for India’s speedy evangelization was never so cheering as now.

In some parts of the country converts to Christianity, however, are still subjected to privation and persecution. As an illustration of this, the

following incident, mentioned by the Rev. J. H. Anderson, tells its own tale:—

“While we were at Rajehar one of our native preachers, accompanied by two or three native Christians, came to us bringing with them a young man named Nobin, who the day before, along with his wife, had come over from Hindooism, and entered the Christian community. He was called at once to suffer persecution. When I looked at him I thought he had not that happy expression of face that I should have liked to have seen in one who has taken Christ to be his Saviour, but I soon found out the cause of his being so sad. He and his wife had left their home, which stands alone in the midst of a large rice-field, to go to the wife's mother, who is a widow living not far away. During their absence some heathen neighbours, incensed with him for becoming a Christian, went to Nobin's house, removed and sent away five cows that Nobin had charge of, took possession of the homestead, and declared that he should not have it again. His father, who is a heathen, wanted to expostulate with them and to save his son's property, and with this intention went near to the house, but the men, about ten in number, threatened to beat him. When Mr. Anderson heard about these matters from the native preacher, he said he would go to the place and do what he could: told them to remain quiet, and very likely, at the sight of the mission-boat approaching the spot, the trespassers would be afraid and run away. On the morning of the third day we reached the place, and were very glad to find that Nobin's enemies had become alarmed, had quitted the house, and left only a poor woman to look after it. She, too, became alarmed, and asked that she might be taken to some other place. She was accordingly put into a boat and taken to a homestead not far off. She would not say who had committed this outrage. As soon as Nobin found his enemies had gone he went off to fetch his wife, and brought with them her mother and uncle and one of our Christian women belonging to the neighbouring Christian station, Kotaliya. They were so glad to find they could take possession of their house again. As they had an idea as to where the cows had been taken, Mr. Anderson advised three of the native Christians to go with Nobin in search of them, and if they should be found to give up the idea of going to law. The house had been robbed: ten rupees worth of rice had been taken off, but he was advised to suffer this loss. This man and his wife knew very little of Christianity, but he has a relation or two who are Christians, and a year ago he ceased worshipping idols. He could not say much more than this, that he believed the Christian religion to be the true religion. The name of Jesus, he was, of course, familiar with, but he knew but little of our Saviour's history. In some cases a general impression merely of the truth of our religion leads to the abandonment of Hindooism, which they see to be false. After we had had a good deal of conversation with them, Nobin's face acquired quite another expression, and he and his wife looked as cheerful as they had before been sad. We most affectionately urged the mother and the uncle too to embrace the Christian faith, and they said they would do so. We are thankful that they have kept their word, for a day or two ago the uncle and Nobin came to us at another station, and he gladly avowed that he was a Christian. While we were at Andermanich the place where Nobin lives, they brought us a round earthen plate on which is

painted the figure of the goddess Durga, the deity principally worshipped in Bengal, and this very plate had been the object of their worship. They gave it up to us, and it is in our boat with us now."

In the last Report the Committee gave expression to their feelings of gladness that the Australian churches were taking such a deep and growing interest in mission work, and specially in mission work in India.

It is very satisfactory to find that the contributions of these colonial churches are steadily increasing, and that the Calcutta Treasury received from Colonial churches during last year a total amount of £1,436, for work in Furreedpore, Mymensing, and Commilla.

With a view to deepen the missionary spirit by the diffusion of accurate information, the Committee have most cheerfully given their sanction to a request from the united Australian churches that the Rev. Geo. and Mrs. Kerry should visit the colonies, and hold a series of meetings in the larger centres.

Mr. and Mrs. Kerry left India for this purpose on the 4th of April, and contemplate a visit of some six or eight months' duration. The Committee anticipate the happiest results from this arrangement.

Mr. Panchanon Biswas, of Furreedpore, one of the evangelists supported by the churches of South Australia, writes :—

"Most of my attention, during the year, has been paid to a certain class of people called Sivanarayanis. These people belong to the class generally known by the name 'Bunas,' and as they are followers of Sivanarayan, a Hindoo reformer, they call themselves Sivanarayanis. Speaking of these Buna people, it will suffice to say that they (or their forefathers) were brought as coolies from Santalistan, Birbhun, Bancura, and other districts, by the indigo-planters, but when the progress of indigo planting was stopped by the Government, they began to settle themselves in various parts of Bengal. The present generation is well-settled and some of them are rather wealthy. Now, regarding the Sivanarayanis as a religious sect. I have already mentioned that these people are the followers of a Hindoo reformer called Sivanarayan. Sivanarayan was born in a village called Chandra, in the Azimghar district, of very poor parentage. He is not so widely known as Choitanya, Budha and other reformers, because he was born of poor parentage, and chose as the objects of his labour, the lower, aye the lowest, class; while Choitanya and others came of high families, and their work, also, was mostly among the high caste people. But, though he is known among low class people, still his teaching are in no respects inferior to those of any other reformers, not even to those of the Vedas; on the contrary, some of his precepts are far superior to those of Choitanya and others. Some say that his teachings have been taken from the Vedas, but it is impossible, because Sivanarayan was one of those people who had no right to hear or read the Vedas; but as some of the precepts are very nearly parallel to the precepts of the Bible, I think I do not exaggerate if I say that they are taken from the Bible, especially when it is a fact that Sivanarayan lived in an age when Christianity was brought to India. Sivanarayan is said to

have wrought some miracles, but in none of his own writings, nor in any of the writings of his disciples, do we find any mention of them. The fact is that, like all other Hindoo reformers, Sivanarayan has, after his death, been considered by his followers as an adorable deity instead of a reformer, and they, in order to prove his divinity, have introduced those traditions. The places of worship of the Sivanarayanis are called Dhams, and every Dham has one or more priests, who have a great influence over the people. I am happy to say that two Sivanarayani priests who were in charge of the Dham at Furreedpore have come out of the darkness of Sivanarayanism and been lately baptized, and thirteen of their former followers have followed them. After twenty years' labour and weeping, the season of reaping and rejoicing has come, and I have no doubt that this news will be 'cheering,' not only to the people of Australia, but to all whose hearts weep over dark, benighted and idolatrous India."

The Australian churches are also actively supporting Zenana Mission work. Miss Gilbert, of the Zenana Mission at Furreedpore maintained by Colonial contributions, writes :—

"The actual work of the zenana branch of our mission has been somewhat divided in nature and locality ; and this year of 1885 must form the beginning of an important era of increased missionary interest and aid, the latter consisting of both workers and money from Australia, New Zealand and Tasmania.

"It has pleased our Heavenly Father to bring this about through the instrumentality of our sister Miss Arnold, whose efforts, with His people's prayers, He used and greatly blessed in those colonies. Miss Arnold left us eighteen months ago in a critical state of health ; returning to Adelaide. It was generally felt by the friends here, that she would not be able to return to India, but, through God's goodness, she is restored again to us.

"While in Australia the South Australian Committee decided that Miss Arnold should visit the several churches in the large towns of the neighbouring Colonies with the aim of spreading information about zenana work, and provoking an interest in the same. Miss Arnold was enabled to work on uninterruptedly, and God brought to light very much latent good feeling concerning the work, which was waiting to be aroused. Numerous instances have been related by Miss Arnold of warm sympathy in zenana mission work expressed by very many kind friends she met. Some among these instances are deeply touching about the sacrifices of dear old people, whose hearts were full of love to their Lord and His work, but to whom He had given only a scanty share of this world's necessities. 'Their bodies,' they said, 'were too aged to offer for the work ;' so some gave a last relic of jewellery, others a coin, &c. Miss Arnold felt truly that these were 'widow's mites ;' sometimes she tested them by the question, 'But can you really spare this ?' 'Oh yes, take it for the Lord's sake, and say nothing about it ; we only wish we had more to give Him.' Returning last November, four other ladies from Australia accompanied Miss Arnold for zenana work."

With regard to *literary and translating work*, the Rev. J. W. Thomas reports that in consequence of the absence of the Rev. G. H. Rouse, M.A., he is only able to give an imperfect statement :—

“SCRIPTURES PRINTED AT THE MISSION PRESS FROM OCTOBER, 1884, TO
SEPTEMBER, 1885.

For Bible Translation Society's Account.

	Copies.
Bengali—Matthew	6,000
” Mark	6,000
” Luke	6,004
” Luke	5,000
” John	7,500
” Acts	5,000
” Elijah	5,000
Mussulmani-Bengal—Matthew	5,000
” ” Luke	5,000
” ” John	5,000
Kaithi—Matthew	5,000
Hindi—Mark	5,000
” Luke	5,000

For Calcutta Auxiliary Bible Society's Account.

Bengali—Bible	4,000
Sanscrit—John	1,000

“Of the Sanscrit New Testament we have proceeded as far as First Corinthians, p. 456; last year we had printed up to page 216.

“I may add that the proofs of Hindi work were read by Mr. Bate. As the Gospel of Luke was urgently wanted, Mr. Jordan kindly saw it through the press; while the Kaithi Matthew was edited by Mr. Benjamin Evans and Babu Prem Chand, of Monghyr. Mr. Jordan has undertaken to carry on the Bible Society's edition of the Sanscrit New Testament in Mr. Rouse's absence.

“I am able to say even less of the Tract Society's work, as I do not know for which of the tracts issued from the press Mr. Rouse was especially responsible.

“A second edition of 5,000 copies of the Mussulmani-Bengali tract, ‘Isaac and Ishmael,’ has been printed during the year; also an Urdu translation of ‘Injil,’ one of the series named, and an English translation of four others.

“Of our own (Press) publications I have to report a new edition of Dr. Weeger's Bengali Grammar; the first having been issued in 1840, the second in 1864. This has been thoroughly revised by Mr. Rouse, aided by Babu Mothura Nath Nath.

“The Children's Bengali Hymns (English metres) has been brought out in a new edition, with a few additional hymns; also of Balya Sangit, Hymns for Children (Native metres), prepared at the suggestion of the Conference by the Rev. G. C. Dutt, a small edition has been printed. The Conference asked for a small Bengali hymn book; it was arranged by Mr. Rouse, who, before he left, saw one forme through the Press and left the work in a forward condition.

The Rev. G. H. Rouse, M.A., writes:—

“I wrote two new Mussulman-Bengali tracts; one on ‘The Prophecies regarding Jesus Christ,’ showing how the law pointed to the gospel, and how Jesus is

the only Saviour. Our work with the Mohammedans in India is somewhat akin to that which the Apostles carried on with the Jews, while work among the Hindoos is like that of old among the 'Greeks.' The second tract is on the 'Ten Commandments,' in which an endeavour is made to arouse in the Mohammedan mind the sense of sin which is so deficient. Four of my Mussulman-Bengali tracts have been translated into English, and a small edition printed. It was thought they might be useful to Mussulmans who know English, and also be adapted for translation into other languages. Application has been made to have them translated into Urdu, Tamil and Canarese, and copies have also been sent to Ceylon and China to see if they are suitable for translation there. One of them has been translated, with alterations, into Urdu by Mr. Imam Masih.

"During the year we commenced a series of tracts for Christians in connection with the Calcutta Tract Society, and I wrote the first three on "What is a Christian?" 'Prayer' and 'Christian Testimony.' I am preparing in MS. a brief commentary on the Old Testament in Bengali for the Tract Society, and have written notes on Jeremiah and Ezekiel. I brought out a revised edition of the Bengali Grammar, published by our Society. We have also brought out a small Bengali hymn-book, to be sold at the price of one anna (1½d.). We have finished during the year the reprint of the Bengali Bible, begun in 1883, and are still progressing with the Sanscrit New Testament. The monthly *Khristiya Bandhab* is still continued, and, I hope, does much good. In English, I wrote an explanatory appendix to a volume of essays on Biblical subjects, which is to be given with an English Reference Bible to all who pass the B.A. examination at an Indian University year by year. Part of my time was also given to the preparation of the memoir of my wife."

The *training of Christian natives* for work as pastors, evangelists and school teachers at Serampore, and in the Training Institution at Delhi, has made satisfactory progress.

The Elementary Vernacular Schools at Bishtopore and Barisal have also done good work, and have sent up to Serampore some specially promising native Christian lads as students.

Reporting on the Vernacular Theological Training Class at Serampore, the Rev. E. S. Summers, M.A., writes:—

"Since the starting of the class, in 1882, thirty-two young men, have been admitted to it. Since that time I thankfully acknowledge we have been making solid progress, and have been doing a work that will, I trust, prove more influential in its effects upon our mission than at present appears. At the same I feel that some very serious difficulties stand in our way and prevent us from doing more than we otherwise might do. I have sometimes felt sorry that Serampore College was built before our theological classes were large enough to be worthy of so magnificent a building. This circumstance provokes comparisons that visitors and others have not always been sufficiently courteous to keep to themselves, and what might appear no ignoble work if carried on within mud walls or in a one-storied bungalow seems dwarfed into utter insignificance in comparison

with the noble building in which it is carried on. But the small number of the students is the result of the small number of the converts throughout Bengal, and the increase of students and of converts will no doubt correspond. The comparatively slender previous preparation of the majority of the students is likewise intimately associated with, and the result of, the social condition of the majority of the converts. In the nature of things, therefore, it will be some time before there can be a correspondence between the classes, which are the soul of the work, and the building which is its outward shell. I make a rough calculation that 250,000 will not be too high to reckon the membership of Baptist churches in England and Wales, and 200 will be a high figure at which to reckon the sum total of students in theological colleges. I find in the Decennial Census returns of 1881, that the total membership in connection with our Society in India, including, I suppose, the North-West as well as Bengal, was 3,110. Subtracting 600 for other parts of India, especially Monghyr, Agra and Delhi, we have about 2,500 members in Bengal. Hence if 250,000 members in England and Wales supply 200 students, we may expect 2,500 in Bengal to supply two. As a fact we have fourteen Bengal students besides our two East Indian ones."

The new building for the Native Christian Training Class at Delhi is now nearly completed, and the students are already in occupation.

Reporting on the work of the past year, Mr. Guyton remarks :—

"I have observed with much grateful satisfaction, first, that there has been during the past year a very perceptible growth in the spiritual life of the students. Everyone here will understand how difficult it is to define so subtil an impression as that of growth or decay in spirituality in ourselves or others, but the impression is unmistakable. In their conduct in class, in the replies elicited, and in their public services, this deepening of spiritual apprehension has been principally perceived. It has been also a cause of pleasure and thankfulness to notice the increase of mental energy. At the first, the communication of an abstract theological idea, bordered on the impossible. It has grown to be not only possible, but in the higher class the rapid assimilation of thought and eager readiness to grasp ideas has been most gratifying. The industry of most has been satisfactory. The course pursued in these classes has been mainly regulated by the requirements of the grade examinations. The subjects have been studied, however, with a thoroughness not demanded by the examination. In the Biblical subject, for instance, so far as lay in my power, the books appointed have been thoroughly gone through, both exegetically and homiletically.

"In addition to the book-work, special attention has been given to preaching in Urdu and Hindi. A daily service at my house, attended by the girls' and boys' schools and such native Christians as live near, has been almost entirely conducted by them. The sermon preached was on the next day subjected to careful criticism, and not only defects pointed out, and points which had been missed supplied, but better methods of statement or arrangement suggested. On one or two occasions the students have accompanied Mr. Thomas to adjacent melas, and his kind notice of their work, in a recent number of the *Herald*, will be in the memory of some. Every week bazaar preaching has been carried on, in which they have taken part.

"In the last year's examination eleven passed the examination for the third grade of native preachers. These have all continued their studies during this year, and ten of them have now successfully passed the examination for the second grade. Of these, three names will be proposed to this Conference as fully qualified preachers of the second grade, and I may say here, in brief, that should they be accepted and appointed to work in connection with our Society, they will, I believe, do really good and honourable work. They have each my entire confidence. Two of the remaining passed students will return to their teaching work from which they were temporarily withdrawn, and one who has carried on his school at the same time that he was attending the class, continues as a teacher. They who remain have shown such exceptional ability, that they will be permitted to continue their studies up to the first grade.

"In the lower class, out of fourteen, ten have this year passed the third grade examination. Of these, only two leave the class, and these are appointed to branch schools in Delhi. The others will go on for two years' further study. I believe there is a great future for this class. If, as I am glad to hope will be the case, young men could be sent from other stations in the North-West, the work would be greatly stimulated. Hitherto, I have only received one from any other station—viz., Bihari Singh, from Agra; but I have communications from Agra, Benares and Dinapore which lead me to hope that five or six will enter for the work of the next session.

"It is intended to very much widen the course of study—to include Persian, Arabic and Sanscrit. The first two for the careful study of the Quran and some of its Commentaries and Hadis, and the latter to enable the future preacher to correctly quote some of the many passages to be found in books on the Hindoo controversy. Also, the course will be so arranged as to carry each student who may reach the first grade through all the books of the Bible. I expect to begin the new year's work with six in the first class, nine in the second, and eight in the third class, not counting those who may be sent from other stations."

Cheering reports have been received from Western India.

From the renowned city of Poona, the great Mahratta centre, the Rev. Hormazdji Pestonji writes:—

"The work carried on here is substantially the same kind of work as I reported upon in the year before. It consists of a Bible-class in two of the vernacular languages; a monthly meeting for prayer and conference in Marathi; an elementary vernacular school in the city for boys, and another for girls; a Bible and book shop and preaching place; and constant services in the chapel.

"At the outstations of Decksal and Dhond occasional services are held, both in English and the vernaculars. The English services are generally held on the railway premises; and the vernacular ones in the houses of the Baptist converts, and in the market-places of Dhond and Decksal, and the neighbouring villages of Rajgaum, Bhigwan, Coombergaum, Madenwady, Pulusdeo, &c.

Preaching Tours have been frequently taken in the districts of the Deccan as far as Raichore; and occasionally in those of the Concan as far as Baudra and Nasik. I have also taken, during the year under review, two lengthy tours in the Gujarat

districts, stopping mainly in the chief towns of Daman, Surat and Ahmedabad. All these towns and districts being, of course, within the Bombay Presidency, extend upwards of 700 miles from Raichore, in the Southern Mahratta country, to Ahmedabad, in Northern Gujarat. These preaching tours have been, as brief as twenty or even ten, miles from Poona, our headquarters; and as long as 400 miles on the south-east, and as many on the north-west of the same headquarters; sometimes for merely two or three days, and at other times for weeks, or even months."

With regard to the translation and revision of the Scriptures in Gujarati, Mr. Pestonji reports that he has devoted a goodly portion of his time to the revision of the New Testament, of which many years ago he had been one of two translators.

Mr. Pestonji writes :—

"Most of the members of our committee (our committee is composed of seven) have met in the past two years in the chief towns of Bombay, Surat and Ahmedabad, respectively. On each of these occasions our sederunts have been numbered by tens and twenties, each lasting for from two to four, and even five, hours; and two, and occasionally three, such sittings we have had each day; and that continuing for days and days together. We trust we all have rendered our best services in the name of our respective societies, as in years gone by, to the Gujarat branch of the Bombay Auxiliary to our British and Foreign Bible Society, and rendered them so unanimously and fraternally as to be prayerfully encouraged to meet again some time in this year, nearer to Poona, to go on with the same glorious work yet in store for us, hoping to bring it to a happy close by the end of 1886, if possible, or at least the middle of 1887, and then to resume the revision of the Old Testament."

In Bombay, the Rev. Wm. Bell, M.A., is drawing around him a church of earnest workers, while all his spare time is devoted to the acquisition of the vernacular, with a view to native work. In this he has made good progress, and is already able to deliver short addresses.

A minister's house, on land adjoining the chapel, is in course of construction, and the Committee have very cheerfully assisted the church by a grant-in-aid, so that the manse may be built free of all debt.

The work in Bombay is evidently prospering, and the ministry of Mr. Bell greatly appreciated.

In Southern India, at Ootacamund, the venerable George Pearce has been much cheered by the settlement of Mr. Thomas Evans, late of Monghyr, as pastor of the church. There has recently been a revival of religion in the station, and a considerable number of baptisms.

Mr. Evans, in a recent letter, writes :—

"Last week we had a beautiful and impressive baptism in the lovely lake of

Ootacamund, in the presence of many hundreds of the inhabitants of the settlement.

"There was great curiosity to know what sort of a thing Primitive Baptism was, and I have good reason for the belief that the sight of the ordinance in its primitive simplicity produced a very profound impression, and has already carried conviction into the heart of many who witnessed the service.

"Two of the ladies baptized were of high position in society, and the people marvelled greatly to see them so publicly following Jesus, 'bearing His reproach without the camp.'"

CEYLON.

PRINCIPAL STATIONS :—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	79
Missionaries	4
Native Evangelists	21

Reporting on work in the Colombo district for the past year, the Rev. F. D. Waldock writes :—

"The converts baptized during the year number 49. It is fifteen years since we were privileged to report so many in one year.

"The number of scholars in our day schools has, however, fallen from 2,085 to 1,820, entirely due to the wide-spread distress prevailing amongst the villages of the interior of the island.

"In our Sunday-schools we have 516 scholars, with 50 teachers.

"In many of the stations great suffering from scarcity and sickness has been experienced, and there is great want in many parts.

"At Hendala, the old unsightly and dilapidated chapel has been replaced by a neat substantial new one, paid for by the friends on the spot.

"At Korulawellu a good, devoted brother, Haramanis de Silva, labours for the church without the slightest remuneration from church or Society ; and he does much outside evangelistic work also.

"Sixteen converts have been added to this little church by baptism during the year. The people have themselves established a school in a remote and destitute village, among very benighted people, and maintain it."

The condition of Mr. Waldock's health rendering a speedy change to England absolutely needful, he contemplates leaving Ceylon during the current month.

In view of his speedy departure, he writes :—

"Three native Christian students have, during the year, received as much attention as I could possibly give them with my other engagements.

"I can only hope that their profit has been as great as my pleasure, and that in their future it may 'be manifest unto all.'

"In looking back, if there is anything to excite my satisfaction and gratitude, it is the fact that I have been enabled to render some help to such and a number of others who felt themselves called to the Lord's work. Our great need in Ceylon is more and more able and devoted native agents."

The Colombo Girls' Boarding School, in the absence of Mrs. Waldoek in England, has been superintended by Mrs. Lapham, who has taken the deepest interest in the welfare and happiness of the girls.

At the Government examination in November a percentage of 90 was gained, taking Singhalese, English and needlework all round.

During the year, three have publicly professed Christ by baptism.

Since the acceptance of the pastorate of the Cinnamon Gardens Church by the Rev. H. A. Lapham, the Kandy district of the mission has been superintended from Colombo by Mr. Waldoek. On Mr. Waldoek's departure for England, Mr. Pigott will remove from Sabaragamawa to Colombo, with a view to take charge of the Colombo and Kandy districts; and Mr. Andrew Sims, who has already passed his first examination in the Cinghalese language with considerable credit, will reside at Sabaragamawa.

The Committee have resolved to send out an additional missionary at the earliest practicable date, as the growing demands of the work, and the great difficulty of efficiently superintending the work of the Kandy district from Colombo, render such a step absolutely needful.

Of the work of the Kandy district, Mr. Waldoek reports:—

"In this district eleven converts have been baptized during the past year. We have seven day-schools, with 231 scholars; six Sunday-schools, with 177 scholars; and 15 teachers.

"At Gampola, Mr. Ranasinghe reports a very interesting case of an old Kandyan Buddhist priest, who has renounced his false faith, and publicly professed Christ by baptism. He delights in attending the Gampola services, and walks all the way, although his home is five miles distant.

"Mr. Ranasinghe also reports that he is confident that by far the larger number of the youths in his school have lost all faith in Buddhism and believe in Christ, although, for fear of their parents' anger, they have not made a public profession. One of them told him that they went away into the jungle to pray under a certain tree, and that others do so also.

"Many Buddhists in this district, who formerly were bitter opponents of the Christian faith, are now quite ready and quite disposed to listen about Jesus, and the true way of salvation.

"In closing his report, Mr. Ranasinghe adds:—

"I can look back on work for Christ begun by me in 1846; and to-day I can say that in my belief the time is quickly coming, although it may yet be somewhat distant, when Buddhism and devil worship will disappear for ever, their images be thrown to the moles and the bats, and the blessed religion of Christ be the only religion in this isle."

At Kadugamawa the services have been well maintained by Mr. Thom, a Christian gentleman, son-in-law of the Rev. Charles Carter, who for so many years devoted himself to mission work in Ceylon. Mr. Waldoock well says:—
“Could such free Christian workers be multiplied, the aspect of things in the island would very soon be brightened.”

The very interesting work at Mr. A. M. Ferguson's, Abbotsford, estate at Lindula, so fully described in the last Annual Report, has been most successfully maintained by Mr. Alec Ferguson. Mr. Waldoock reports:—

“The work at Abbotsford has been steadily growing. Twelve converts have been baptized during the past year, and the little church has thus increased its membership from 15 last year to 27 this year. The Sunday-school has 36 children and 4 teachers.

From Sabaragamawa, Mr. Pigott, in view of his speedy removal to Colombo, writes:—

“We are very sorry to leave Ratnapura after a residence of eight years there. Pioneer missionary work in a region like Sabaragamawa is very difficult. The very ignorance of the people seems to act like a fetter of iron to bind them to their ancient faith. The priests and Buddhist temple officers have peculiar influence over the people in this district, as nearly all the paddy-fields belong to the temple property.

“Conversion and confession of Christ under such circumstances mean great pecuniary loss.”

Mrs. Daniel Perera, wife of the evangelist, and a former pupil of Mrs. Pigott's, will continue the special work amongst the women of the district, initiated by Mrs. Pigott; and Miss Bell, also a pupil of Mrs. Pigott's, will take the place of Mr. Pigott's daughter in the conduct of the girls' school.

Six Buddhists during the year have professed Christ by baptism; several of the senior scholars have joined the church during the past year, and fifteen of the boys in the mission school have publicly renounced Buddhism.

Mr. Pigott adds:—“The prospects are most encouraging.”

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow, Sin Cheo.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu.

SUB-STATIONS	...	...	...	...	...	66
Missionaries (2 in England)	...	...	...	...	...	18
Native Evangelists	...	...	...	...	...	20

It may with absolute truth be said that never before have signs of promise been so striking in the history of mission work in China as they are to-day.

Western life and arts have begun to stir the people; the appliances of electricity are entering the Empire; steam will quickly follow, and then, doubtless, new industrial arts, until at length from Siberia to the Indian Sea, from the ocean to the wilds of Turkestan, the leaven of Western ideas and thought will sweep over the Empire and revolutionise its life.

The extension of civilization, however, is not the extension of Christianity; the kingdom of the world is not the Kingdom of God; the power for the true recovery of man lies not in the arts of civilization, but in that Gospel which renews the heart. True missionary success must ever lie in the direct power of spiritual truth, energised by the Divine Spirit from whence it comes.

Thank God, a mightier force than mere Western civilisation and science is at work.

The event of greatest significance for China is not that she is to be penetrated with railways and girdled by telegraphs, her mineral resources developed, and her commerce freed and extended. Steam, electricity, and machinery do not constitute her true regeneration; these alone will never uplift and save. Better than all these, China is beginning to feel the touch of the Saviour, the power of the Divine life, and the uplifting hope of the world to come.

England, France, and other European Powers have gone to China to serve their own selfish ends, but, all unconsciously, they have wrought for the coming of China's Heavenly King. He it is who, specially now, seems to be about to build in China, as he has so often built elsewhere, "New heavens and a new earth wherein dwelleth righteousness."

"Only once let an intelligent Christian spirit take hold of, and possess the millions of China," wrote the late Consul Medhurst, "and you will have the

grandest type of man in the world—enterprising, hardy, independent, and aggressive.”

In urging upon the Committee far larger efforts on behalf of China, and pointing out special reasons for immediate action, the Rev. Timothy Richard writes :—

“The following things make the present time exceedingly opportune :—

“I. The repeated defeats the Chinese have received at the hands of Western nations have humbled their national pride, and convinced them that there is in Western nations a power, the secret of which it is a national necessity that they should know if they are to maintain the integrity of their Empire. This feeling pervades the official or ruling classes.

“II. The strange awakening and longing for a purer and more spiritual religion which exists among large classes of the Chinese (the devout classes), attracting them powerfully towards Christian teaching. They are, moreover, so numerous and persistent as to be a source of perpetual alarm to the Government.

“III. The removal to a large extent of the antipathy to missionaries which formerly existed, owing to their united philanthropic efforts to save the people during the great famine, and owing to their unceasing activity in spreading light and healing the sick at all their centres of operation.

“IV. The great activity showing itself in the Roman Catholic Church, as evinced by the recent appointment to the Chinese Court of a Papal Legate, making it probable that if something is not at once done by Protestants, Romanists may be before them in occupying the ground.

“V. The possibility and probability that if this desire for the knowledge and science of the West is not introduced by the Christian Church it will be supplied by anti-Christian agencies, who will create a new prejudice in the minds of the Chinese against Christianity; for we have no Christian Government there as in India.

“VI. If it is supplied by the Church of Christ, it will, on the other hand, give a fresh proof of the unailing goodness of genuine Christianity, and, as the Chinese are highly rational and anxious to do the best, may we not reasonably hope, under God's blessing, that rulers and people will bid us God speed, and give every facility to have such a religion taught in their midst?

“VII. It is an opportunity unique in history to have a fourth of the human race *ready* to hear what the blessings of Christianity are! Ten years of present toil is worth a hundred hereafter; for to-day we have the marvellous opportunity practically in our own hands, *but each day of delay witnesses some of the talent being taken away.* Oh, that all the Churches of Christ should once more unite in the spiritual and lasting relief as they did in the temporal! Then, indeed, shall it be well said, ‘*How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.*’”

Of the fourteen additional missionaries that the Autumnal Meeting held in Leicester in October, 1883, resolved should be sent out to China, mainly in response to the earnest appeal of the Rev. A. G. Jones, the Committee

are thankful to report twelve have already been appointed, and offers of service from several other brethren are now under consideration; and, but for the lack of FUNDS, the remaining two might be sent out *at once*.

From Tai Yuen Fu, in Shansi, the Rev. Arthur Sowerby reports with what joy Mr. Turner and himself welcomed, in the early part of last year, the arrival of Mr. Morgan and Mr. and Mrs. Dixon. Very earnestly, however, he pleads for further reinforcements.

"There are many, many towns," he writes, "only ten, twenty, and thirty miles distant, where there are open doors, and only the want of labourers prevents us from stepping in.

"Large outlying districts, with hundreds of thousands of people, are wholly unevangelized.

"There is a splendid field open before us, but for this we need at least eleven brethren now and more later on. We seem almost to be leading a forlorn hope, for the want of some half-dozen additional brethren to work with us.

"Gladly and thankfully we acknowledge the generous and self-denying efforts of the Churches; we catch fresh inspiration and encouragement from the glorious Congo Mission, and from the noble work of our brethren in India and elsewhere; we know how great the strain is to uphold and carry on the work in which the Society is engaged; but from the midst of this gross heathen darkness, in the name of Him who died for men, we plead with our brethren at home, *send us more help and send it speedily.*"

The Rev. J. J. Turner reports very encouragingly of his work at the new station of Sin Cheo. He mentions the case of two recent enquirers, and writes:—

"There are two enquirers who are seldom absent from any of the services at Sin Cheo—Mr. Tung, a scribe in one of the official offices, and Mr. Flo, the head assistant in a large dyer's shop. They are both well advanced in life, and were formerly connected with an active sect of Taoists, which flourished in the neighbourhood some years ago.

"Tung is rather inclined to be conceited, and does not quite relish some parts of our teaching; but he appears to be in earnest, and is very regular. The other Sunday, when preaching about the 'two men who went up into the Temple to pray,' I enquired what he thought of them, and found that his sympathies were entirely with the Pharisee; and when I asked him if he thought himself a sinner, he quietly replied, 'When I was a young man I had the misfortune to lose my parents, and was consequently obliged to engage in trade. Of course, during that time I was a sinner. *All tradesmen are.* But since I have been a scholar, and a religious man, and especially since I have begun to learn your exalted doctrine, I have been free from sin.' There were some there who smiled in scorn at this open expression of self-righteousness. They would have humbled themselves lower than the publican for the sake of gaining favour with the missionary, and the possibility of making a little money. In this case the Pharisee was the better

man. Of course, he has much to learn, but perhaps he is not far from the Kingdom of Heaven.

“Mr. Flo is quite a different sort of man—very simple and ignorant—but a firm believer in the truth of Christianity. He is perhaps a little too credulous, but instruction will correct that in time, I hope. He is constant in his efforts to win over his friends and neighbours. It is now more than two years since he first heard the Gospel from our evangelists, during which time he has had to suffer a good deal of petty persecution on account of his religion, but he has remained a steady earnest enquirer, and, as far as we know, he has no thought of receiving any pecuniary benefit from his connection with the church.

“There are several other promising men in the neighbourhood, but their homes are at a distance from the city, so we have not seen much of them yet. Besides these, there are a few who come very regularly, and are very anxious to be reckoned as enquirers; but we feel sure they are only seeking employment, and are using religion as a means to that end. Such men are the sorrow of missionaries, and a serious hindrance to the work.

“Sometimes we have strangers at the services, who come to see what Christian worship is really like. A few Sundays ago, eight men came, by appointment, from a village six miles away. I heard afterwards that they are religious men. They are probably connected with the sect referred to above. They knew nothing whatever of Christianity, and had no knowledge of one Supreme God. Every act of worship—singing, praying, reading, &c.—had to be explained to them. It is strange work talking to men who have hardly any ideas in common with us; but they were very attentive, and I judged by their answers to my questions that they understood something of my meaning. They bought some books, and promised to see us again after they had read them.

“So we have a footing in Sin Cheo—a couple of workers, a few enquirers, and unlimited opportunities for preaching, and talking, and tract distribution, in city, and towns, and villages. Of course, I have presented the brightest aspect of the work, and there is a darker side, known to us *only too well*. But these brighter things are true; and perhaps the pains and sorrows and disappointments of the work are better told to God in prayer, than written about in a missionary report.

“It is a day of small things at present, and we are far from satisfied. But the ‘Kingdom of Heaven is like to a grain of mustard seed.’ ‘A little one shall become a thousand, and a small one a strong nation.’ We are often cast down by the manifold difficulties of the work; but when we think of the progress the cause of Christ has made in many lands, and when we read the promises of God regarding the future triumphs of the Cross, we cannot but feel that there is a glorious future before our mission in Sin Cheo, *if only* the Spirit of God would work mightily. Whether it shall be or not, depends in some mysterious manner upon the churches at home. Surely those who sent us out will uphold us by their prayers, and God, even our God, shall bless us.”

Much interesting work has been opened up by Mr. Sowerby at Shao Tien Tzu. Here, as elsewhere, a knowledge of medicine has been found very helpful in securing a friendly reception for the Gospel message.

Mr. Herbert Dixon writes :—

“ This medical work will, I feel sure, be found of great advantage to us all. The plan is to select some important market town as a centre ; to rent a shop in the main street ; to appoint an evangelist to reside there ; to visit and dispense medicines twice a week, the patients being preached to by the evangelist in the shop whilst waiting to be attended to ; to visit any serious cases in their own homes, and through the evangelist to follow up any who show an interest in the Word. Books are always on sale in the shop, and a systematic visiting of villages for preaching purposes set on foot. Results we will talk about when harvest time comes ; at present it is seedtime, and we are concerned that the sowing be done largely and well.

“ My servant brought me several cases of sickness to look at ; but finding the number rapidly increasing, I have had to stop all such work until I know more of the language. One case, however, may be worth mentioning. An underling of one of the officials received no small benefit from surgical treatment, and one day surprised me by a message to the effect that he wished to present me with a tablet by way of thanking me. He proposed coming in dress clothes, with a band of music, to hang the tablet outside my door ; but my wife's illness forbade any such proceeding. However, he had the board brought and hung up by a carpenter over our front door amid the banging of the inevitable Chinese crackers. The inscription declares the superiority of foreign skill over the Chinese, and gives names and dates.

“ Our work is only just opening out before us. Mr. Sowerby is practically working alone, Mr. Turner being engaged in opening up Sin Cheo, a town some fifty miles to the north ; whilst Mr. Morgan and myself are hard at work learning the language. Mr. Richard has been working here for some six years, chiefly amongst the officials of the upper classes and the better educated, and at translation work. Mr. Sowerby and myself think most promising work to be such as he is doing at Thao tien tzu, in dispensing medicine on certain days, thus opening villages and houses to us, and following it up by regular systematic services, visitings, and teaching. City work in China seems far less promising than country work ; hence, with some 60,000 around us, we go out to small villages of 2,000 or 3,000, but when we have more men at our disposal we shall attack the city itself.

“ So we are toiling on, slowly but surely, often dull and matter of fact, but sometimes catching glimpses of what the future, with all the blessings the Gospel shall bring, yea—even now bringing—to these poor benighted heathens—benighted and full of fears of ghosts, demons, dead men, &c. ; and then we quietly settle down and try to redouble our efforts to hasten the coming day.”

· Of the work in Shantung, the Rev. A. G. Jones, writing from Tsing Chu Fu, reports :—

“ Here there is indeed much to encourage, and since my return I have been greatly cheered by the success of the work.”

Referring to his welcome back to China, Mr. Jones writes :—

“ Very shortly after my return, I arranged to visit the leaders of the country branch stations, and then as I went to their various prayer-meetings I had to go

through a double experience. First, there were the old faces that I had known so long—those weather-beaten, poverty-stricken, persecuted and tried men who had turned from idols to serve the Living and True God; there they were in their same rude earthen houses, worshipping on the same clay floors, still steadfast in their profession of the one faith, and still untempted and unscared by the world—not by ones or by tens, but by scores and by hundreds. Still a feeble and despised people, scattered and weak in numbers and influence, but also still loved of the Lord, and, as surely as I looked on them, having in their midst that root of strength which is grounded in the eternal sources of all that is good and lasting. How blest we are that the various and changing scenes of life can make us see some things (or, at least, the corners, as it were, of some things) almost as God sees them; and alas! how sad it is that we ever get our eyes so blinded with the dust of the world as to see but dimly, and feel but coldly the preciousness of the human soul in its Father's sight.

“Yes, here we were again, meeting as Christians and as men, making all kinds of inquiries. Was I well? Was I strong? Were all my family at home well? Had I had a bad passage? Was I fatigued by it? Were all the church members and pastors at home in England well? (!) Was the Society well? (!) (These two last have to be answered in the sense they are asked.) And then they were so sorry for this and that—that I had tooth-ache, that I had a bad passage, and what not. Then comes the old well-worn tune and hymn, the united prayer of those long severed, and the good word of promise to the sons and daughters of the Lord Almighty; and then—what nothing is complete in China without—the long talk and the tea and smoking, that are almost the only luxuries of their lives. This all soon made me feel that here was my home, and that here were my friends; that the household of God and the brethren of the Lord, whatever their exterior or their circumstances, are, after all, the best and truest rests of the human heart here below.

“But there were many others. The work had not stood still in my absence. In the western hills are about ten stations that did not exist when I was here before, and to some of these I had to go, too, of course. Here were all new faces, almost—perfect strangers to me personally, but they knew who I was, and that I was coming, and that was enough. There was no previous acquaintance, but there was the same old feature—all the Christian warmth one could desire, simplicity of mind and faith, and the oneness that comes from a common lot in the inheritance of the Kingdom of Heaven, and that not only in word but in reality; for here some of them had toiled scores of miles and miles across high ridges to the meeting-places, in obedience to a mere idea and a sentiment.”

Dr. and Mrs. Watson, Mr. and Mrs. Couling, Mr. Forsyth, and Mr. Spurgeon Medhurst are all working hard at the language, and write cheerfully of their work and prospects.

Many of the Christians in the Shantung district are called to suffer great hardship for Christ. Mr. Whitewright gives the following report:—

“One in particular, an old man over sixty, has distinguished himself by his earnestness in preaching, entirely at his own expense, in numerous villages round

about his home. He has several times been driven out of villages where he went to preach, reviled, beaten and bruised, but I have never heard a single word of complaint from him. At his home, too, he not only gets no sympathy from his heathen friends, but, as the Chinese express it, he has to 'eat very much bitter' from them. In the beginning of the winter one of the native Christians told me about him, and it was one of the most painful stories of petty constant persecution that I have heard. His friends apparently do their utmost to make it as unpleasant as they can for him in every way. As the cold weather came on they kept his warm winter clothing for a long time from him; and in a Chinese winter that is no small thing, as the summer clothing he had was very light. After some time they let him have his warm garments, and the day or so after he had them one of his heathen neighbours came in and said to him, 'Well, and so you have got on a wadded gown at last; I suppose, according to your notions, the Old One in the Heavens sent that to you.' 'Yes,' he replied, 'I believe that God sends us all good things.' The man then produced a large stone, and laying hold of him commenced to pound him unmercifully on the shoulders and chest with it, saying 'Well, the Old One of the Heavens sends you this too, perhaps.' The old man broke away from him as soon as he could, without any attempt at retaliation, but not until he was beaten black and blue. I asked how the matter ended, and I was told that the Christian met the man who had beaten him in the street next day, and looked him full in the face, and spoke to him in a friendly way, but the other hung his head, and went past without speaking.

"I could give you many instances like this of persecution, borne and borne well and manfully for religion's sake."

It is well to remember that from the very first the fifty-five native churches in the Shantung district have been independent and self-supporting.

Many years ago Mr. Jones wrote:—

"In our judgment paying foreign money or giving any equivalent for the preaching of the Gospel, *within the range of native church action*, appears to be the way of procuring the extension of the truth—most surely tending to *attract the very worst people to it*.

"China can never be evangelised, save by fearlessly, and from the very first, letting the convert know that upon him rests the responsibility, not only of spreading the truth, but of supporting teachers of it in such a way as his spiritual instincts and appetites dictate to him."

And subsequent experience has only deepened and intensified the conviction that this, the *scriptural*, is in practice the wisest and the most efficient plan.

Much important work has been done during the past year in instructing and training the native pastors and teachers. These brethren study a few months of the year at Tsing Chu Fu, and then return to their homes in the country, their one desire being to better fit themselves for their work as pastors and leaders.

Mr. Jones reports that probably in the future Mr. Whitewright may devote a considerable portion of his time to this department of work. Four very promising Chinese young men have been sent for training to the Presbyterian College near Chefoo.

The distribution of suitable books and tracts to the University students has also been actively carried on. Mr. Forsyth writes :—

“ You will be glad to hear we had good work amongst the students who were assembled in the provincial capital for the triennial examination.

“ Instead of, as in former years, having to contend with opposition, scorn and contempt, there was a most eager desire manifested to secure religious books. Surely this is a sign of the breaking up of prejudice and superstition for which we should thank God and take courage.”

Mr. James, writing from Tsinau Fu, the capital of the Shantung province, and the great University centre as well, gives a graphic account of the distribution of books, Scriptures and tracts to the university students. Under date of September 24th, he writes :—

“ Yesterday we all worked hard at unpacking and arranging the books, inserting tracts in them and making our plans for the distribution. We have 4,688 books, and 4,322 tracts, to circulate, and as I looked at them I felt glad to be helping in such a hopeful work. I believe these books and tracts are very suitable, and will do much good. We shall make every effort to ensure the success of the plan. We must all pray for God's blessing, and then all will be well.

“ There is in the city a strong feeling against foreigners and their religion. Buying or renting houses is almost impossible. Yet I feel sure the city is not unhealthy, except in some places.

“ Among such a large population—some 200,000 souls—there must be some open to good influences. A work in this city amongst the upper classes would tend greatly to dispel the misapprehension and strong opposition to our work which these classes cherish themselves and propagate and maintain to a very large extent among the people generally. For the good of the work throughout the whole province, I feel sure that working among these officials and *literati* is really necessary. Such a work would be hard and discouraging ; but if well done and persevered in, it would bear fruit and enable many who are now overawed, and kept back from intercourse with us, or from giving any serious attention to our teachings, to learn the truth which makes wise unto salvation. However, God rules all, and He can easily direct His servants to do the best thing for the advancement of His Kingdom.

“ WEDNESDAY, 7 P.M.—The men started about a quarter of an hour ago. This afternoon I went out past the Examination Hall to take a survey of the place and surroundings, as to room in the street for distribution. We had a prayer-meeting just before they started and all went off in good spirits. In all, we have nineteen men—six of them are the chair-bearers ; they carry the books in ‘ mienpeis ’ (Chinese wadded coverlets) and wait on the men distributing. I do not think this is too many to do the work carefully and thoroughly.

"8 P.M.—Men back; all finished. The students came out earlier than usual and in larger numbers each time the great gates opened, so it was well our men went early, and there were plenty of them at the circulation. We have reserved about 300 books for circulation on the road among the returning students. All passed quietly. A great crush; but no insults, nor refusal of books. 'The Lord is thy keeper.' Total number of students, over 11,000.

"THURSDAY, SEPT. 24.—We have arranged the distribution of books on the road between here and Ts Ting Chu Fu. Six men return now.

"Our books are insufficient; about thirty students called for books to-day, but I was quite unable to supply them. There is evidently a demand and a keen appreciation of the kind of books we have distributed."

China, as the oldest and most populous nation on the face of the earth, has peculiarly strong claims upon the Christian Church. Her long isolation, her state of semi-civilisation, her peculiar but widespread system of education, have long been barriers in the way of the proclamation of the Gospel; but the day of better things is dawning, and the doors, so widely open, invite the Church to enter and possess the land. What has been done is but the merest beginning, compared with what is still before us. The difficulties that are yet to be encountered are neither few nor small. They are so great and so numerous, that those who know them, but do not understand the all-conquering power of the Gospel, think them insurmountable. But soldiers of Christ are not afraid of difficulties; the Divine Lord summons His Church to overcome them, to prepare the way for the coming of the Lord; to cast up the highway, to gather out the stones, that the King in His glory may come.

The great conflict between truth and error is to be fought in this land of the Dragon. All the forces of error, symbolised in that national emblem, are arrayed against the truth, as symbolised in the Cross.

The work of preparation already done in some places will prove of immense advantage, and enable the Church to enter on a career of prosperity, equipped in some measure for the work that opens before her. The results of the past, both as to the number of agents employed and the influence exerted, are but pledges of what must now be done. This vast empire has not been so widely opened, merely to show its extent and capacity. It is meant that we should go in and occupy it. The messengers of the Lord have gone through almost every part, and bring back the report that it may even now be possessed. By a large increase of agents, native and foreign, and the systematic division of the entire country, the whole land may soon be claimed for Christ, and the Gospel preached in every town and village. The way is open and the road made straight; the means of travel are fully

adequate to the work, and the only lack is a spirit of full consecration of men and means on the part of the individual members of the Christian Church on behalf of this vast enterprise.

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS	...	...	...	...	...	...	6
Missionaries	...	...	...	...	...	...	2
Native Evangelists	...	...	...	...	...	...	4

The following deeply interesting report has been received from the Rev. W. J. White, of Tokio :—

“During the year, we have had the privilege of receiving into church-fellowship, by baptism, no less than *forty* converts, and have been enabled to establish a chain of stations, six in number and extending over a route of over 150 miles, conveniently reached by rail at either extremity. At each of these stations the outlook is very encouraging, and there is every indication that ere long, at most of these, self-supporting churches will be established. But while these results of our past year’s work, and the cheering prospects of the present time, giving promise of still more successful effort in the years before us, may well fill our hearts with praise and thanksgiving; yet, having regard to our present situation, there are considerations, the gravity of which we cannot and dare not under-estimate, which cause us great anxiety. Men are accepting Christ’s truth, and are entering His Church. How are they to be instructed in His holy doctrines and precepts? Here are the flocks, but what about the pastors to feed and guide these flocks of Christ? These questions we are asking ourselves daily, and the only satisfactory answer to them which we can think of, must come from you in England. That answer is, *reinforcement!* We need brethren *at once* to help us, both in the general work of preaching and superintending, and in the more particular branch of training men for the responsible duties of the pastorate. I will now proceed to give you a brief description of each of our stations, the first of which is

“ MÔKA,

a small town of between three and four thousand inhabitants, situated some seventy or eighty miles to the north-east of Tokyo. Work was commenced here by our colporteur-evangelists, Sunaga and Ishiwara, in the autumn of 1884. On one of their Scripture-selling trips they happened to arrive at Mōka, at a time when one of the large *matsuris* or fairs was going on, and, as their custom is, they set up their stand for selling Scriptures and preaching to the people. There were some that heard the Word gladly, and the result was that, in the March of 1885, I had the pleasure of baptizing three men as the first fruits of the work here. A short time afterwards I again visited the town, and held a number of preaching services, and baptized three men and one woman, the wife of one of the first converts. Two months later, and the little river that flows through the town was

again the scene of another baptism; on this occasion there were eight converts baptized. In the meantime, a regular preaching place had been established, and the two brethren, Sunaga and Ishiwara, were placed in charge of the work.

“Eight or nine miles eastward of Mōka is Station No. 2,

“ISHIHŌJI.

Work commenced here under the efforts of one of the Mōka converts, Mr. Tetsuka, who goes on business to this little town regularly once a-week. Early after becoming a Christian himself, he felt he must do something for others, and so, when he made his weekly visit, he called some of the folk together, and, sitting down on the mats with them, told them the good news of salvation. In due course he invited our evangelist to extend his journey to this place, which he did, and was pleased to find that the seed sown by Tetsuka had indeed fallen into good ground. On his return from his last trip, he reported ten applicants for baptism at this station. The next, and third link in our chain, is

“HWANOMIYA,

a small town situated on the Oshū Kaido, the main artery of Japan north of Tôkyô. Here we have one believer, with five or six enquirers. The believer is the son of a well-to-do silk merchant, a very devout believer in Buddhism, and a cruel persecutor withal. Notwithstanding his kind hospitality to myself and wife when we visited this town in November, he has since disinherited his son and turned him, together with his wife, into the streets, because he would not renounce Christianity. Since his ejection from his father's house, he has written to me expressing his determination to follow Christ at all hazards. Our brother is an earnest man, and, in spite of great opposition on the part of many of his relatives and friends, is actively engaged in leading men to Christ, and it is expected that several will be baptized on my next trip to this place as the result of his work. About five miles west is station No. 4,

“NISHINUDZUSHIRO,

a large village of considerable importance. Here we have one believer and two applicants for baptism. Half-a-mile distant from Nishinudzushiro is the neighbouring village of Tomita, in which there are twelve applicants for baptism, the result of a very interesting work done by another of our evangelist colporteurs, Kurimoto. In this place, Tomita, there is a large provincial school, the head master of which came to meet me at Tochigi in November last, in order to be baptized. I knew so little about him that I asked him to wait until my next tour, when I would visit his neighbourhood and administer the ordinance. He is a man of superior intelligence and ability, and endowed with remarkable perseverance. He has a passion for geometry, which for a long time past he has been studying alone, with the sole assistance of a Japanese translation of a treatise on that subject. When I met him he exhibited with immense delight a volume on conic sections, which he had just obtained from a friend in Tôkyô. From the report of Kurimoto, there is every indication that his ability and perseverance are being consecrated by God to His own use and work. He has thrown himself into the work most heartily, and there is little doubt that the applicants for baptism are in a large measure the result of this one man's earnestness and faithful Christian life.

“Seven miles to the north-west of Nishinudzushiro stands the large and flourishing castle town of

“TOCHIGI.

our fifth station, where in the autumn I had the pleasure of addressing an audience of about 400 highly intelligent hearers. As yet we have no converts here, but there are several inquirers, and a large spirit of inquiry is manifested by the people, and I doubt not that ere long many will decide to become the disciples of Jesus Christ our Lord. Tochigi will form a splendid base for all our operations in the large province of which it bears the name, and is the capital. Our next and sixth station is

“ISHIUCHI,

which lies some twenty-five miles to the south-west of Tochigi. In this place an opening was effected by our evangelist Suzuki in July. The first baptism took place in October, when ten persons—eight men and two women (wives of two of the men) were baptized. It was found that the candidates had been well instructed, and were such as gave promise of being a splendid nucleus for a future church. The administration of the ordinance was highly interesting. It had already become dark before the place was reached where it was arranged that the baptism should take place. This was in a small stream by means of which the surrounding ‘paddy fields’ were irrigated, and by constructing a dam an impromptu baptistery was formed. As to the foot or two of mud at the bottom, our Japanese friends, who know how to get round a difficulty, quickly invented a plan for getting round this one, and so an old *door* was laid down upon which to stand, and the candidates ‘went down into the water, were baptized into the water, and came up out of the water,’ as in the way of old, while a large number of Japanese lanterns shed their glimmering light upon the eventful scene. Besides those received into our communion by baptism, there was also received a member of the Greek Church, who was an intelligent believer in Christ when he received the ordinance from that body. Again, in the following month of November, three other candidates were baptized. After the baptism, the Lord’s supper was administered, when thirteen converts gathered round the table of their crucified Lord to commemorate his death, for the first time. It was one of the most impressive services that I ever witnessed. Ishiuchi is the centre of a number of villages, some of which I visited, and held very interesting and encouraging services. In three of these we now have regularly established preaching places, in which our colporteur-evangelists hold services once or twice a week. I learn from their report, which has just been received, that there are ten persons who desire to be baptized, together with a large number of inquirers. From this general outline of stations in the interior, friends will perceive how rapidly the work is developing. Our membership has been more than doubled since December last, and there is a prospect before us of our present membership being also doubled before this current year closes. In Tōkyō the work is steadily prospering. In the church at Honjo a successful effort is being made to defray their entire expenses. The school in Kobiki Cho is in a very satisfactory condition under our present schoolmaster, who is a capital man, for he is both a good school teacher and a good preacher. And now, in conclusion, do let me urge the Committee to give every consideration to our appeal for reinforcement, and send us, if possible, *three* more men as early as possible. We are

doing all we can, but it is plainly evident that in a very little we shall be utterly unable to meet the demands that will be made upon us. The work here is greatly prospering."

Very gladly would the Committee reinforce the Mission in Japan if the finances of the Society permitted such a step.

No part of the vast mission field presents more inviting prospects than Japan. There is evidently a widespread spirit of inquiry abroad in the Empire, and far less opposition to the proclamation of the Gospel than in many other lands.

Mr. George Eaves, who a year ago entered upon his work in Japan, is making satisfactory progress in the language, and hopes very shortly to render efficient help to Mr. White. Writing of Christian work in the Empire, he says:—

"I am one of the most recent arrivals in this country, and it may seem out of place for me to utter an opinion upon the actual state of the work. I rejoice to admit that it is being very successfully prosecuted. But we must not conclude that the battle is finished or nearly finished. Years of patient and solid work are necessary before the whole harvest will be gathered. I imagine that, in this respect, India and Japan are in similar circumstances. There is an interest felt in Christianity among many classes of the people. But the path of Christian students is not strewn with roses, and the number of the peasant class professing adherence to the Gospel is very small, though, as a class, the peasants are probably a majority of the population.

"All over Tôkiô there are temples and shrines. In almost every house are 'Butsudan' and 'Kami-dani,' before which saucers of oil with burning wicks are placed every night. In unexpected places, along narrow streets, one happens upon tiny temples where passers-by continually turn in, cast their *rin* into the open coffer, and bend in the attitude of worship, repeating at the same time a rapid incantation to the resident deities, whose attention has previously been called by ringing a bell. Last January, the offerings made in this way at a single temple—that of the Water God—amounted to nearly a thousand yen, or about £150 of our money. Bear in mind that the gifts were principally copper or brass coins, and you will see what a throng of worshippers must have passed that day through the courts of that temple. Ascend any of the hills commanding Tôkiô and all around you see the city dotted with the heavy and picturesque roofs of these same temples; and you may mentally picture the scene in each one, of an endless procession of devotees casting their gifts into the treasury, and seeking aid from the great Buddha or from long-departed heroes.

"It is true that great advances in the direction of Western civilization have been made. But we must beware of supposing that railways, post-offices, newspapers, and telegraph wires are the lineal descendants of Christianity. These social improvements are quite consonant with a spirit of indifferentism in religious affairs, and can exist alongside of the densest superstition on the one hand, and the most scornful scepticism on the other. These things do not regenerate the heart."

PALESTINE.

PRINCIPAL STATION :—Nablous.

SUB-STATIONS ...	...	4
Missionaries ...	...	1

During the past year the Committee have assumed the conduct of the Palestine Mission, hitherto under the superintendence of Dr. Landels, of Edinburgh.

The principal station of the Mission is at Nablous, and the missionary is Mr. El Karey, who, with his wife and his wife's sister, have been labouring in Nablous and the district for many years past.

With regard to the character of the mission work, Dr. Landels reports:—

“ A most important part of Mr. El Karey's work is that of carrying the Gospel to the Bedouin Arabs, who are scattered over Palestine. For this purpose he makes missionary tours. These journeys he takes twice in the year (unless when quite impracticable), going from encampment to encampment, also stopping at towns that come in his way. Having for many years travelled about the country—first as a guide for travellers, and since (for some twelve or fourteen years) as a missionary of the Cross—he is well known to many of the ‘princes’ of the tribes, and is welcomed and treated with great respect by them. But as there are many tribes to whom he is not well known, and as the country is infested with robbers, his journeys are not without perils. Knowing the country and the habits of these wanderers of the desert, he is generally able to keep clear of thieves, and by God's protecting care has thus far been preserved from injury. He sometimes gets a fright, however. He gives two instances in one of his last year's journeys. Two hours after leaving a certain encampment, where, as well as preaching the Gospel, he had given medicine to ‘hundreds’ who were suffering from sore eyes and fever, he says :—‘ We met with sixteen horsemen. My man was frightened, but he discovered one that he knew amongst them, *and that saved us.*’ When leaving the next encampment, they had to pass through a thick wood. When about half way they came upon two armed men, ‘and,’ says El Karey, ‘they at once aimed at us, saying, “ Give up all you have at once, or you are dead men.” My man, having a gun, was going to shoot them, but I said “ Do not touch them.” I approached, saying, “ What do you want, my friends?” “ All that you have,” said they. “ All right, all right, friends,” I replied, and at once dismounted and said, “ Do you want my trousers?” They looked at me for some time, and then said, “ What are you?” I answered, “ I am Christ's servant, going about teaching, and, if possible, with God's help, to heal diseases.” “ Then it was you we heard of staying in yonder encampment, speaking and giving medicine to those who were sick?” “ Yes ; it was I.” “ Well, then, mount your horses and go in peace.”’

“ There is reason to think that good must result from his labours amongst these wild inhabitants of the desert, for he preaches the Gospel faithfully and fearlessly, and loses no opportunity of so doing. In many respects the habits of these wanderers are very much what they were in the time of Abraham. The manner of entertaining strangers, of preparing their food, &c., seems to be much like what we read of in Genesis.

“ The little church at Nablous is prospering ; with its Sunday services, Sabbath school, mothers’ meetings, and day schools for boys and girls. The first week of each year Mr. El Karey devotes to religious services. In a late letter Mrs. El Karey writes :—‘ This week we have been holding our daily meetings ; young men, women and children have taken part, praying earnestly before the Throne of Grace for God’s blessing ; and each night a young man has given an address on some Bible subject. We are so delighted to see the young of our congregation coming forward and speaking for the Saviour.’ ”

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO :—

Underhill, Bayneston, Ngombe (Wathen), Stanley Pool, and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO :—

Bolobo, and Lukolela.

Missionaries (5 in England)	18
Medical Agent	1
Female School Teacher	1

Perhaps no movement in the present day is more interesting or significant than that which draws the eyes of all nations toward the great Continent of Africa. The discovery and peopling of America four centuries ago are the only events in these later ages which can be compared to it. Then Europe, under the impulse of commerce and political aims, sprang eagerly to the task of making a world out of the Western Continents. And now, under the sway of nobler motives, Europe and America join hands to make a world of Africa. Annexation, colonisation, and conquest are rapidly giving new and permanent political relations to all parts of the land and to all its peoples. Commercial interests are also awake and alert. Great trading companies already have taken their posts on almost every unoccupied coast, on nearly every available river-course, and are planting their factories far inland, to reach and

develop the unknown resources of this mighty territory. Scientific forces are equally active and energetic. Exploration is going forward systematically and persistently from many points of the eastern, western, and southern shores; great national societies and private corporations are thus engaged in tracing out physical features and accurately locating peoples, cities, and towns. The map of Africa is subject to revision almost every twenty-four hours, and the maps of a few years since are mainly useless to-day.

Now it ought not to be difficult to find the meaning of these wonderful facts. Why are the thoughts of nearly all Christendom moving at the same time along these different lines towards that Dark Land? All this is not accidental. What is the meaning of this which we behold? What Belgium means, what Germany desires, what France intends, what the nations expect, perhaps we cannot tell. But what the King of nations means we know full well. And what He intends—*that* is the true meaning of it all. King Leopold draws well and wisely the thread which passes to his control. Prince Bismarck holds his policy in his own hands and spins it well. Mr Stanley guides firmly the lines of power that fall to him. But not one of these alone, and not all these combined, holds the destiny of Africa within their grasp. The thread of fate for this new world proceeds from the mighty throne of God. And His will for Africa is the conversion of her sons and the Christianization of her social and political life. *That* is the end to which all these conspiring movements tend. *That* is why the great powers plan for her empire. *That* is why commerce seeks out her riches and laboriously develops her hidden resources. *That* is why explorers, traders, and scientists are traversing her breadth, trading with her people, building roads to the interior, and setting steam and electricity to their diverse errands in all her borders. One and all, they serve His purposes; one and all dumbly, or with articulate speech, they cry: "Repent! for the Kingdom of Heaven is at hand." This is the reason why missions to Africa are fraught with such momentous interest, and must of necessity absorb so much of our thoughts and forces in the near future. To the Christian regeneration of this great continent the Baptist churches of this country are definitely pledged. A more glorious inheritance, a more arduous and inspiring enterprise, it is impossible to conceive, and history is not likely ever again to furnish.

True it is, the history of the Congo Mission has been especially characterised by sacrifice and consecration. Memorials of accepted service mark the progress of the messengers of the Cross all along the reaches of the lower river.

In the words of David Livingstone :—

“In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”

How clearly the brethren who have given their lives on behalf of this enterprise counted the cost may well be seen from the following extracts from their letters :—

“In this enterprise of winning Africa for Christ there must be I know much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only ; but what of this ? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain ; and if He should ordain for me early death, after a brief season of obscure, pioneering work only—well, it must all be right ; for it means early and complete satisfaction. ‘Then shall I be satisfied, when I awake in Thy likeness.’”

Or the following :—

“DEAREST FATHER AND MOTHER, BROTHERS AND SISTERS,—If ever you read this it will be after I am with the Lord—it will be my *last letter*, for the next time I see you all there will be no need of letter-writing any more than of sun, moon, and stars. Recognising the dangerous climate to which, in the Gospel, I have been called to labour, I think it would be wrong of me not to have all settled that I wish settled.

“Let me first say to you all, that should you ever read this letter, do not *grieve overmuch* that you *have to do so*. You will certainly have no need to grieve for me, for you will know that I shall be ‘with Christ, which is far better.’ I shall be happy in the dear Master’s presence. Rather let it lead you to a deeper, more consecrated life in this present evil world, and create in you a more active vital interest in the world to come. And may it elevate your thoughts more and more to the time when gloriously complete in knowledge, in sight, in our whole being, spirit, soul, and body, we shall rise to meet our blessed Lord Jesus in the clouds, to be for ever with Him where is no separation or death, and where ‘*God Himself shall wipe all tears from our eyes.*’ If it is possible for me to see you all after death (if I fall asleep) it will give me great joy to mark you all *bowing* submissively in *heart* to the good will of our loving and all-wise God, and, if I am permitted, I shall hover around you, and minister unto you in your grief and in every time of trial. Whatever happens, either with reference to present or future, let us be sure infinite love and wisdom cannot err. Besides, remember, I might have died in my sins but for

His sovereign grace in apprehending me. Remember, also, that the angels in glory would court the privilege of labouring and dying for Jesus in the mission fields. I know that after the first burst of grief, you will be able to say, 'The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.' I am sure you could wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming, than dying in the thick of the fight against sin and iniquity for my Lord and Master, who died for me—even Jesus—than that I should lay down my life on the sandy shores of dark benighted Africa, which has drunk the blood and tears of countless millions for want of the knowledge of Jesus. And so we part, beloved ones, till the resurrection morning—'till He come.'

'Only good night, beloved, not farewell;
A little while and all His saints shall dwell
In hallowed union, indivisible, good night,
Good night, good night!'

I shall surely see you all in the morning, and together we shall see Him.

"On board the s.s. *Corsico*, off Old Calabar, West Africa.

"ALEXANDER COWE."

Or the following from T. J. Comber, telling of the last words of John Maynard:—

"The night watch was to be divided between the three of us—Moolenaar taking the first, Darling the second, and I the third. At two o'clock Darling called us both, saying he feared Maynard was going. We went in and found him very feeble, his pulse weaker than usual; but he was awake and quite conscious. I, too, thought that he was dying. I said to him, 'Maynard, my dear fellow, I think you are going home.' He said calmly, 'It is well.' I asked him if there were any special messages he would like to leave, and he left several, such as: 'Tell Miss Pitt that all is well; she will meet me soon.' 'Tell the boys and girls of the Orphanage (Mr. Spurgeon's) to seek [Jesus.]' 'Tell my two brothers to decide for Jesus.' 'Dr. Swallow and his family, and Mr. and Mrs. Spurgeon, I do love them—how I do love them!' 'Tell the students to preach Christ, and Christ only.' 'O, precious Jesus!' 'Oh, so happy!' 'May the Congo speedily be filled with the love of God.' We asked him, 'Maynard, are you sorry you came to the Congo?' 'Oh, no,' he replied, 'very thankful.' 'My work's soon done, isn't it? There are many more of our men who will soon come.' 'For [Jesus] sake.' 'I'll soon be home!' 'I'll soon be home!' 'Work on, brethren; don't let the loss of your men hinder you. Never give up—hope always. O Jesus! soon be at home. This is the valley; I will fear no evil, for Thou art with me. 'Twill soon be over. Tell all our boys to seek the Saviour. Good-bye! I'll look for you; I'll wait for you. Faith can firmly trust Him, come what may. Brethren, brethren, be of good cheer. Rock of ages cleft for me!'

"After a pause, he said: 'Jesus is keeping me waiting.' And presently, 'I feel better.' We said, 'You may yet rally; it is not too late.' He replied, 'Well, Jesus knows best.' 'You are willing to go or stay?' we asked. 'As

He will, all is well,' was the reply. Hope was now almost gone, and as occasionally we went out into the cool air of the dawn as it grew into day, we felt that another daybreak was at hand for our brother; the 'fair sweet morn' of heaven was awaking for him. And so it was.

"A few hours' unconsciousness, a few painless convulsions, and at 9.30 a.m. on the 28th January, John Maynard went into the presence of the King."

In the words of one of the sorrow-stricken parents:—

"The Lord must know best, and He *cannot have made a mistake.*

"This surely must be part of His divine plan for the up-raising of poor down-trodden Africa; and although the sowing time is bitter and sorrowful, and the sacrifice, humanly speaking, enormous, yet surely the reaping-time is not far off. Ere long, doubtless, we shall witness a rich and abundant harvest where so many of our loved ones have had the high honour of laying down their lives for the Christ they so dearly loved."

And so it must be. The order of the Divine Kingdom ensures it.

Already the influence of brethren "who, being dead, yet speak" has impelled others in all parts of the land to joyfully desire to be baptized for the dead, and never before in the history of the Mission have more offers for mission service been received by the Committee than during the past year.

In the words of one of the candidates:—

"Surely, were our losses ten times as numerous, they could only be regarded as so many clear and distinct calls for renewed consecration and more cheerful self-sacrifice.

"In such a service to die must be unutterable joy; while to live—solemn and blessed responsibility.

"It seems to me that the dear Master has, in great mercy, accepted our service on the Congo, and the lonely graves out yonder by the rushing waters of the mighty stream are so many speechful proofs of His Divine approval."

In the last Report a full statement of the plans adopted by the Committee with regard to the ultimate opening up and establishment of ten new Mission stations on the Upper Congo River was published. It will be needless, therefore, to repeat what has been so fully set forth already.

It will be sufficient to report that during the past year, and in pursuance of the ONWARD policy of the Society, nine additional missionaries have been sent forth. During the same period, however, four brethren have been called from the service of the Church militant to that of the Church glorified, and the names of Cowe and Cottingham, Macmillan and Maynard will long be treasured by all who pray for the Congo Mission.

During the past year the Committee have devoted much time and thought to the grave question as to what special means might be adopted to better preserve the health of their brethren on the Congo.

Dr. Frederick Roberts and Dr. Prosser James—both of whom have given special attention to the treatment of African fevers—have laid the Society under a deep debt of gratitude by the preparation of two special “Medical Manuals” for the use of the Congo missionaries, setting forth the best known methods of treatment, and containing a large amount of valuable advice, the results of special observation and experience. These books already have proved of great service, and the Committee desire to take this opportunity of publicly expressing their great obligation to Drs. Roberts and James for their generous and welcome help.

The Committee have also resolved to send out to the Congo at the earliest practicable date, one or two specially qualified medical men, so as to secure for the missionaries thoroughly efficient medical and surgical treatment—such professional men being, of course, pronounced Christians in full sympathy with mission work, and ready to the full extent of their opportunities to engage in evangelistic labours.

One of such medical agents is already on his way to the Congo, and the Committee feel confident that in Dr. Seright they have secured a missionary of the true type, who will make his high professional qualifications auxiliaries to his one intense desire to lead the sin-stricken sons of Africa to the Great Physician of souls.

The following report of the chief events of the past year is from the pen of the Rev. W. H. Bentley:—

“The twelve months which have just elapsed, have, for our Congo Mission, been a time of great preparation and investigation. The work there at present bears largely the character of FOUNDATION WORK, which must ever be rather unsatisfactory to those who are looking impatiently for the time when the structure shall assume some more definite character above the surface. Although there is little for our friends to see, it has been a time of ceaseless toil on the part of all engaged in it. Some brethren have been compelled to return to this country for a short season of rest, if such an egregious misapplication of terms may be applied to a missionary’s visit to his own country. Change we ought rather to call it.

“In January, 1885, Mr. Comber arrived in England, after nearly six years of pioneer work, and was followed, in March, by Mr. Weeks, who, according to the rules of the Society, was recalled on furlough, at the close of his first three years at San Salvador. Mr. Bentley was in this country pushing on with his work on the language.

“There were, therefore, at the commencement of the year under review, three brethren in this country, and only six on the Congo—namely, Mr. Grenfell at Stanley Pool, Messrs. Whitley and Darling at Wathen, Mr. Moolenaar at Bayneston, Mr. Hughes at Underhill, and Mr. Cameron at San Salvador.

“In August, Mr. Comber returned to the Congo, taking with him five new

brethren—Messrs. P. Davies, B.A., P. Comber, M. Richards, J. Biggs, and J. Maynard. Six months later, on January 28th, John Maynard died at Underhill. Ten days previously, Mr. Weeks had started back to resume his work at San Salvador, accompanied by his wife; Mr. Silvey, late of Cameroons; Mr. Scrivener, who, having served a term of apprenticeship in a printing office, will be able to advise us in working our mission presses, which have been kindly given us this year; and by Miss Pitt, our brother Maynard's betrothed. It had been intended that she should stay with Mrs. Weeks until Mr. Maynard's two probationary years had elapsed. Instead of receiving his greetings on her arrival, she had to learn of his death.

"Many and heavy have been our losses, and some friends might be tempted to urge our Committee to abandon the mission. But from the river comes no voice of faltering, only a cry for help; and at home the story of heroic death, heroic life, and heroic determination to carry on the glorious work commenced, has deeply stirred the hearts of many to come to our assistance. Some who, in the Colleges, and in various ways, were preparing themselves to join us in due course, were almost tempted to start before the completion of their studies. But it was no time for excitement or rash action, but rather for cool clear-headedness, for careful retrospect, and for the elaboration of careful enquiry and plans. Throughout the country it was felt that to stop before this Hill of Difficulty, when such mountains had been levelled; that to relinquish the work we had undertaken because some had fallen in the struggle, this would be unworthy of British pluck, unworthy of the nation which has produced heroes by thousands; unworthy, shameful, disgraceful to the last extent to those who have been brought out of as deep a darkness as that which now enshrouds Africa: to those who have been saved from the horror of an endless woe by the Son of God Himself, at such cost of suffering and death, even to the shedding of His own life's blood. Surely the very stones would cry out: Shame, eternal shame, on such weakness! The motto our Congo missionaries had taken was, 'Africa for Christ.' Those letters can never spell 'Retire.' Our Master has promised to be with us even unto the end, and unto the end we have pledged ourselves.

"Having then arrived at these conclusions, we set ourselves to look our difficulties in the face. In order to accumulate statistics and experience, careful record is being kept of every fever, temperature, phases, treatment, idiosyncrasies, &c., and Mr. Comber has already reported some cases to our medical advisers, who may thus be enabled to understand and suggest from time to time. Every station is supplied with a small ice machine, and a bath. The medicine cabinets, so kindly given by Mr. Charles Townsend, of Bristol, are well stored with useful drugs, and every arrangement has been made to render the most careful nursing possible.

"Measures are also being taken to make all possible improvements in the dwelling-houses, especially in the matters of raised floors and fireproof roofs. Bricks are also being made on our stations, in order that more permanent structures may be built.

"As to food, Messrs. Sutton & Sons, of Reading, have, with their wonted generosity, kindly undertaken to supply every year, free of charge, to each of our stations, a large tin of carefully selected seeds; and when we are ready to

give attention to such matters, they will obtain for us from India, seeds of any grains that may be more specially useful in the tropics.

“In travelling also, greater care is urged upon all.

“Amid all our trials and perplexities, investigations and preparations we have not in any way neglected, or lost sight of, the main point in view—namely, the establishment of our stations on the Upper River, which we ever regard as our true field of labour. Hitherto we have only occupied Stanley Pool. In preparing our plans for the Upper River, our first duty was to inform ourselves as to the positions affording the greatest strategic advantages, the distribution and character of the populations the physical features of the country, and the extent, navigability, and course of the great affluents of the River. To have made our plans without this knowledge would have been the wildest, wickedest folly. Mr. Grenfell applied himself to the task of investigating with that admirable energy, skill and thoroughness which have been so highly appreciated, not only by the friends of our Mission, but also by those who from other standpoints regard our work with a keen interest.

“The Kwa river had already been visited by Messrs. Grenfell and Comber, and at the close of the previous year we received an account of Mr. Grenfell's journey over the 1,080 miles of waterway on the main river, as far as Stanley Falls. The seven cataracts which constitute these Falls are passable by canoes, and thence the river is navigable almost as far as to Nyangwe. Mr. Grenfell also examined the Mbura and Aluhimi (Aruwimi) rivers, and others of less importance, ascending the Ukere (Loila) for 100 miles, and the Lomani for a distance of 100 miles; also the great waterway of the Mobangi for more than 400 miles, thus discovering the true highway to the Southern Soudan. It was a journey of 4,000 miles, of which one-third was in waters previously altogether unknown.

“There were yet some important rivers which needed examination, and in August Mr. Grenfell ascended the Lulongo-Maringa for a distance of 400 miles; also the Black River and its affluent, the Juapa, for another 400 miles. These investigations having been completed, we have the necessary material for the formation of our plans.

“It has pained us much to learn that our purpose in these investigations has, in some quarters, been misunderstood. It may be exciting, but it is certainly far from pleasant to be a target for poisoned arrows, or to run the frequent risk of being speared, and perhaps eaten by wild cannibals. The accounts may be thrilling, but whatever aspects such work may present to those who think the matter over beside their comfortable fireside at home, certainly those of us who have been obliged to do pioneering work, almost *ad nauseam*, would infinitely prefer quiet mission work on our stations to the privations and exposure which must inevitably attend all such journeys into the unknown interior.

“Mr. Grenfell has repressed these feelings, and has performed the duties which fell to him in so masterly a manner, and records his information in so interesting a style, that some of our friends who read the account regard it as a charming excursion only. Shall we blame Mr. Grenfell for not grumbling

at weariness, privation, dangers, and inconvenience; or because he abstains from making stook of the risk to wife and child, whose presence seems to have done more than anything else to make the journey a success. Shall we not rather admire the dauntless courage and self-abnegation which enabled him to perform his task with such good grace.

“Let us now turn to the more decided missionary aspects of the work. The Sunday services at San Salvador have been maintained by Mr. Cameron, one or two of our school lads understanding sufficient English to act as interpreters, but being alone on the station he could do little or no itinerating. In the other stations our brethren have not yet sufficient mastery of the language to do more than hold Bible classes with the boys and station assistants, and that only with great difficulty. The dictionary and grammar of the language have been retarded by the temporary failure of Mr. Bentley's sight; but we hope that they will soon be ready, and then this state of things will rapidly change.

“Our school work at San Salvador has been maintained by Mr. Cameron during Mr. Weeks' absence. There are at present over fifty boys in attendance, thirty of whom are boarders. When Mr. Weeks was starting for his change in this country, the senior lads, and many of the juniors too, promised to do all in their power to help Mr. Cameron, so that although he was a new-comer, and did not know the language, things should not go back. Reports all along have given us the assurance that the promise has been faithfully kept, and with such lads to help him Mr. Cameron has found himself in happy circumstances, even when solitary and strange to the work. We are awaiting with much interest Mr. Weeks' report on the progress of events during his absence.

“In other stations our school-work has been progressing well, in spite of the difficulties and shorthandedness that have beset us. Mr. Moolenaar speaks of sixteen boarders in the school at Underhill, and the last letter from Wathen speaks of twenty boys in the school there, all of whom are boarders. Late particulars of our school at Arthington (Stanley Pool) are not yet to hand; but the removal of the station to Nshasha, which we note further on, has doubtless already largely increased the number of scholars under Mr. Whitley's charge, and girls in Mrs. Grenfell's school.

“The number of our scholars may be considered small by some of our friends, but we must not forget that when to such a large extent stations are manned by brethren who have only been a few months in the country, it would be neither well for them nor their scholars if there were large schools to be managed without previous experience or mastery of the language. Of course, the first duty of a new missionary must be the acquirement of the vernacular; and while that is being studied he must learn how to adapt himself to his new surroundings, study the laws of health, and the principles of the construction of dwelling houses from such materials as may be at hand. These, and kindred matters, will have much influence on his future life and work. Ignorance or inexpertness will seriously hinder him. Stores need to be attended to, lest the white ants become masters of the situation. Caravans arrive, and goods require inspection. Arrangements have to be made for forwarding them into the

interior. It taxes faith and patience to be compelled to spend so much of one's time in what we might feel half inclined to speak of as secular work only; but it is foolish to make such distinctions. The operations at Underhill, our base station, where such work finds its maximum, are of vital importance to the entire mission, and our brethren feel that unless the duties there are faithfully performed, effective work in the interior will be impossible. These matters, however, will be simplified to a large extent as soon as the Congo railway is in full working order.

"Our station at Arthington has been shifted to Nshasha, the town where Messrs. Crudginton and Bentley had such a narrow escape of their lives on their first visit to Stanley Pool. The establishments of the Free State have already been transferred thither, impelled by the same considerations of position, health, and convenience. By this move nothing is lost, but very much gained. We were too far from the native towns when on the top of our high hill, the only site that was possible until the last few months. Now we can live with safety beside the populous Nshasha townships, and our prospects of usefulness are much increased. Our new station will be on the banks of the Pool, and the dangerous reefs, as we neared our beach, just above the Ntamo Cataract, are avoided. At Wathen (Ngombe), a more permanent edifice is being erected, a few hundred yards from the old temporary buildings, in a drier and more protected position. For these new concessions and transfers we have to thank His Majesty King Leopold, Sovereign of the Congo Free State, who was ready with his usual kindness to grant our requests.

"Such then is the record of the year. Beginning with six brethren only on the field, and three at home, we have at its close thirteen on the spot, two at home, besides Miss Spearing and Dr. Seright, who are now on their way, and Mr. Shindler, who hopes to go out with Mr. and Mrs. Bentley. Our staff has thus been doubled, our stores replenished, our investigations made, and we are hoping that the resources of the Society will warrant a forward movement. Whether, after all this sacrifice and preparation, we are to stand still must depend upon the readiness of friends to respond to our appeal for help. Where so many of our brethren have given their lives for the work, will the churches at home withhold their treasure? We have embarked upon a great enterprise, worthy of all our energy, abilities, and self-denial. Our great Master has already honoured our endeavours by clearing away many difficulties, let us remain true to our colours, and never falter until Africa is Christ's."

. Thank God, slowly but surely the dawn is breaking over the long-benighted continent. To them that sit in the shadow of death, light is upspringing.

The pathway into the vast interior is being made clearer day by day.

The area of the great Congo valley is estimated at one million three hundred thousand square miles, or one-tenth of the entire continent; the population at forty millions on this vast continent. In the spirit of the

great pioneer missionaries of the past, let us ATTEMPT GREAT THINGS FOR GOD, and EXPECT GREAT THINGS FROM GOD.

Where rolls the Congo River,
 In soft, majestic flow,
 Or where its waters quiver
 In foaming falls below ;
 O'er all its fertile borders,
 Where millions live and die,
 Oppressed by sin's disorders,—
 "Come, help us!" is the cry.

Shall commerce track the region,
 And lead an eager train ?
 Shall traffic with its legion
 Brave death itself for gain ?
 And shall the Lord's anointed,
 Who know the truth and life,
 To save the world appointed,
 Be backward in the strife ?

Awake, ye hosts of Zion !
 Behold the favoured hour ;
 Your Captain's word rely on,—
 His strength shall be your power.
 Forth to the land before you,
 His harbingers have gone ;
 And now, His banner o'er you,
 He calls, "Come on, come on!"

WEST COAST—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS:—

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

SUB-STATIONS	...	...	...	...	10
Missionaries (1 in England)					3
School Teachers	...				3
Native Evangelists	...		...	...	9

In their last Report the Committee stated with regard to the work of the Mission at Cameroons and Victoria:—

"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 the German and English Governments 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.”

During the past year these negotiations have been continued, and are still in progress.

A careful review, however, of all the circumstances of this painful question, still further convinces the Committee that in view of the altered conditions consequent upon the annexation of the whole of the Cameroons and Bimbia district, and the entire sea-board and interior from Victoria to Old Calabar, by the German Government, the wiser course will be to relinquish work on the West Coast, provided satisfactory arrangements can be made with some evangelical German missionary organisation for the continuance of Christian effort throughout the district.

The following report from the Rev. Robert Wright Hay, of Victoria, bears upon the matter :—

“The work in the Victoria district during the past year has been pursued in the midst of most disadvantageous circumstances. Following the annexation of Cameroons by Germany in the end of 1884, general uncertainty prevailed there and at Victoria as to what the ultimate effect of the new regime would be upon the mission of our Society; and, when it became known at Victoria that the protectorate over the whole sea board from the Rio del Rey, Old Calabar, to Victoria, including the Cameroon Mountains, had been ceded by England to Germany, the uncertainty developed into an anxious fear that soon Victoria might be included in German territory also. The people, naturally prejudiced in favour of the English, are quite averse to the thought of being placed under German sovereignty; and as from time to time reports floating along the coast reached them that the settlement had actually passed out of English hands, a very strong feeling of discontent was excited. This perturbation of mind as to things temporal was not at all favourable to concentration of heart on things spiritual and eternal, and our work in consequence suffered greatly. But, while it might have been hoped that this temporary disaffection would pass away with the temporary circumstances which were the cause of it, we have to deplore a grievous falling away on the part of the great majority of the members of the

church, and a general turning aside of the community into sin, in their having on the 1st October perpetrated a pre-arranged and most dastardly attack on a neighbouring town, which resulted in loss of life and great destruction of property. The exercise of the strictest church discipline was called forth on all the members implicated, and the result was that the membership of the church was reduced to eight. This looks discouraging in a tabular statement, and that it should have been necessary so to curtail the roll is matter for the deepest sorrow ; but it must be recognised that the church, as *a few faithful*, is in the position in which God can bless it, which, with a larger membership conserved by laxity of regard for the purity of the Church and the honour of God's holy law, it should not have been ; and we pray that soon God will work deep penitence in the hearts, and heal the backslidings of those who have so sadly erred from the truth.

“At Bakundu our brother Richardson has seen some fruit of his labours, having had the joy of baptizing three converts during the year ; and at Bonjongo there are eight candidates for church membership, whose baptism has been deferred, only that, in view of what has happened at Victoria, they may give the fullest possible proof of their faith in Christ and renewal by the Holy Spirit. There are evidences of true conversion in each case, for which we praise God.

“The immediate future of our West Coast Mission it is difficult, with any degree of certainty, to forecast, but circumstances seem clearly to point to the advisability, if not the necessity, of a transfer, sooner or later, by our society of its work there to some German evangelical missionary society. Certain it is that our extension into the interior is greatly hindered by the German annexations, and in recent events at Victoria we have an illustration of the evil of a stagnation of missionary effort at one point, which has a special significance at the present juncture. It seems, in any case, appropriate that German missionaries should evangelise German possessions ; and, where there is a disposition on their part to undertake the work, our Society, having the splendid work of the Basel and Bremen Societies on the Gold Coast, and the adjacent interior countries before it, would have the fullest warrant in becoming party to an arrangement whereby Victoria would be included in the territory belonging to Germany, and our work there and at Cameroons be transferred to some German evangelical organization. Any aversion to German rule which exists among the people would speedily disappear when it was seen that that did not involve cessation of missionary work in the country annexed ; interior tribes hitherto unvisited would have the Gospel preached to them by missionaries exposed to no special restrictions at the hands of, but likely rather to be encouraged by, their own Government ; while we could rejoice in seeing other brethren in Christ entering into our labours, and reaping a rich harvest to the glory of God from the seed sown in tears and patience by honoured fathers and brethren who have gone before. Let us but acknowledge Him in all our ways, whose we are and whom we serve, and surely He will direct our path.”

From the Cameroons, Mr. Robt. Lewis writes :—

“At Bethel Station the work has been carried on regularly during the year ;

the services and Sunday-schools are well attended, and the people seem to be greatly interested in what we have to say.

“Miss Thomas’s school, on the last examination day in December, numbered 164, and the advanced boys’ school about forty. We therefore had last year some 200 children under daily training.”

At Dikolo and Dibumbari a good work is being carried on, and successful schools are maintained.

Bell Town and Mortonville Stations have not been worked in consequence of their almost total destruction by the German forces in December, 1884. A few of the Christians, however, are now returning and beginning to rebuild. They have put a mat roof upon the old school-house, and hope a teacher may be sent to them.

Mr. Lewis closes his report by saying:—

“The whole country appears ready to receive the Gospel. The tillage of the ground has been done by those noble and devoted men who counted not their lives dear unto them, but gave up everything for the service of the Master.”

At present Mr. Fuller is the only missionary at Cameroons, Mr. Lewis having been compelled by the state of his health to visit England, while Victoria is without a missionary, Mr. John Pinnock, schoolmaster, being in charge of the mission premises in the absence in this country of Mr. Hay.

Miss Saker and Miss Thomas are also in England, seeking restoration to health by rest and change.

The past year has indeed been a sadly painful one in the experiences of Mr. Hay and Mr. Lewis; both these brethren, after a very brief term of happy married life, having been called upon to part with their wives.

The removal also to higher service in the Father’s house, of Mrs. Saker, after a long life of devoted service on the West Coast, has been deeply felt by the peoples of the Cameroons, who have from the first regarded her with feelings of the deepest affection, and who now mourn for her, in their own words, as “their mother in Israel.”

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.

No. of Islands	...	...	...	19
Missionaries	...			
Native Evangelists	...	..		79

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS	...	...	...	...	13
Missionaries	2
Evangelists	...	..	...	...	42

HAYTI.

PRINCIPAL STATION :—Jacmel.

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

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS	...	...	..	...	..	...	11
Missionaries	...	...					2
Native Evangelists		13

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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The Superintendent of the Bahamas Mission, the Rev. D. Wilshere reports :—

“During the past year the mission has had to rejoice in the continued goodness of God. The devotion and earnestness of the people in seeking to render the places of worship decent and orderly in distant settlements; the faithfulness of many in temptation and poverty, and the consecration of some in special efforts for the glory of God, testify to the continuance of the Spirit of the Lord Jesus in our midst.

“In New Providence our congregations have declined, specially in Zion, owing to the removal of members to other islands and to the decease of aged members. Many of these left behind the testimony of ‘faith and a good conscience.’

“The extreme poverty of many of the island churches is a continual source of regret, and renders it almost impossible to provide anything like adequate ministerial oversight, but much has been done in the effort to develop Sunday-school instruction, about 3,500 children being now in these schools, hearing the truths of our Lord’s life and death, and of His great substitution.”

During the past year 186 members have been added to the Bahamas churches by baptism, and more than £500 raised for the support of native pastors and evangelists.

Recently the Committee, after special correspondence with Mr. Wilshere, have approved a new arrangement for the future conduct of the Bahamas Mission, by which the visitation of the island churches will be undertaken by native agents, and Mr. Wilshere set free to devote his entire energies to the work in Nassau.

By this plan the annual cost to the Society will be reduced, and, in the judgment of the Committee, greater missionary efficiency secured.

It will also have the additional advantage of placing more definite responsibility upon the native brethren.

From the TURKS and CAICOS ISLANDS, Mr. J. H. Pusey reports :—

“The year 1885 has left us cheering marks of progress in every department of our Christian work, and we are thankful to report that the *special efforts* we have put forth in the churches have not been in vain in the Lord.

“Throughout the Caicos churches a contagious fever has prevailed, and several hundred persons have suffered from it. Happily, it has been of a mild type, and consequently few cases have proved fatal.

“We now record our annual gratitude to Almighty God for the year’s blessing; and, notwithstanding *depression of trade, deep poverty*, and much sickness, we desire to press forward with renewed vigour in our work of faith and labour of love. Nineteen have died, and forty-nine have been baptized.”

From PUERTO PLATA, SAN DOMINGO, the Rev. R. E. Gammon writes :—

“The year just closed has been one of unusual commercial depression in

Santo Domingo, following a series of bad years, and unfortunately this condition has extended to the churches spiritually. During the whole period a cloud seemed to hover over us, only occasionally relieved by a little brightness. Nevertheless, the Lord has given us one or two tokens to revive our faith in His Divine promises.

"There has been a very encouraging case of a Haytien who applied for baptism, reminding us that God works in various ways; for this man was led to Christ by reading one or two tracts and the New Testament, in French, away in the interior with no one to direct him, and, after groping in the darkness for many months, has, I trust, been brought truly to see his need of a Saviour, and to believe implicitly in Jesus. Since his baptism he has gone back to Guayabin, where, it is to be hoped, he will be the means of doing good work for the Master. The name of this young man is Jaiques Irene Leonard. For the past three years he has been living in a far away interior town (Guayabin), about six hours' journey from Monte Christi.

"His testimony was, that for over two years he has been under deep religious conviction, feeling no longer satisfied with the various rites of the Romish Church, with which he worshipped until recently; seeking rest and finding none, he ultimately read a tract (in French) by a Baptist, giving his reasons for leaving the Methodist denomination. This convinced him of the scripturalness of our position. He also mentioned that his religious convictions were greatly deepened by reading a French translation of Mr. Spurgeon's sermon (No. 125) on 'The Fruitless Vine.'

"Ultimately he heard that there was a Baptist minister at Monte Christi, and walked the whole way in the hope of meeting me and being baptized, but found that I only visited that station occasionally, so he came up in a schooner to Puerto Plata.

"After several interviews with him, in which I questioned him very closely, thinking that he might yet hold many of his Romish beliefs, I was most agreeably surprised to find him remarkably free of these, and a man in whom the Spirit of the Lord had been evidently wonderfully working; hence it brought Peter's words to my mind, 'What was I that I could withstand God.' The result was, that I baptized him, and last week he returned to his home rejoicing.

"I am hoping to hear good things of him. Some few years ago, he was a director of a Haytien school at Arcahaie, and was also a Deputy (under the Presidency of General Domingue) for Trou, in the North of the Republic.

"Here, surely, we have an instance of the value of printed tracts or sermons as mediums, in God's hands, for leading men to Christ; for he stated that he had never, before coming here last month, attended a Protestant service, or heard a word of Christ from any missionary. Let us pray that he may be kept faithful and zealous to the end!

"On the 20th of December, I baptized five candidates in Puerto Plata, one of them being a young man (a son of one of our merchants), of whom I have great hopes; he is now studying with a view to prepare himself to go, later, to one of our colleges in England, if possible, to receive training for missionary

work. Should he continue as he has commenced, I feel sure he will do good service, some day, in the great mission-field.

“There are three or four candidates at Monte Christi whom I hope to baptize in a few days. Our people at this station have done remarkably well to raise £41 towards paying for their house of worship, during the year; this has indeed been a tug-of-war, and perhaps the incessant effort to raise funds has to some extent hindered other work.”

Mr. Francis reports encouragingly of the school work carried on in Puerto Plata. The number of scholars is steadily increasing, and the influence for good on them of the teaching is manifesting itself in many ways.

As an illustration of the lawlessness of the district, the following sad incident is reported by Mr. Gammon :—

“Last month, one of our oldest members, Mr. Laurie Williams, was shot by a young man, and died about an hour afterwards. It seems that the young man was enraged with a Haytian man and fired at him deliberately, but missed Laurie Williams then tried hard to dissuade him from shooting the Haytian, the result being that he (Laurie Williams) was shot instantly. This is another melancholy illustration of the *evil* custom, in this country, of carrying fire-arms. Scarcely a week passes but some such occurrence takes place, though, fortunately, this is the first instance of one of our members falling a victim. Such is the condition of life here.”

With regard to HAYTI, the Committee in their Report for 1885 stated the work there had been transferred to the Jamaica Baptist Missionary Society, the Society at home undertaking to subsidise the Jamaica Society for four years by an annually decreasing grant-in-aid, with a view to the Haytian work being hereafter wholly maintained by the Jamaica churches, the Jamaica Missionary Society having already undertaken work in the north of the Republic.

The Jamaica Committee have appointed Mr. R. H. Rowe, formerly a student in Calabar College, to carry on work in Jacmel.

The following is extracted from the last Annual Report of the Jamaica Missionary Society :—

“Enlarged responsibilities consequent upon the taking over of the Jacmel mission from the English Society have been entered upon, and one missionary has been sent across. The Rev. R. H. Rowe and Mrs. Rowe and child left their native land on November 11th, and arrived at Jacmel the following day.

“The Committee would press home upon the Jamaica churches the urgent need of seeking the evangelization of Hayti.

“There are hopeful signs manifesting themselves. The priests, with their ill-

used power, are losing hold of the people ; the hollow deceptions of the Papacy are everywhere showing themselves ; and the religion of Jesus Christ, as the 'good leaven,' is gently permeating society. The Haytians are feeling that the yearning of their inner nature cannot be satisfied with the teaching of priestism. They want something better.

"They need the Gospel in all its purity, simplicity and fulness. The Gospel of peace, and it alone, will rid the land of those periodic insurrections which are a curse and desolation.

The Rev. A. Papengouth, who for several years past has laboured in this district with such self-denying earnestness, proposes to remain in Jacmel for a short while longer with a view to assist Mr. Rowe in his induction into his future work, and then return to England.

From TRINIDAD, the Rev. W. H. Gamble, writing from Port of Spain, says :—

"The year 1885 has not, I am pained to say, been a very prosperous one as regards additions to the Church by baptism ; only nine, the smallest increase since 1870. I pray earnestly that the new year may be marked by a deep and wide-spread revival in our midst.

"Times here are becoming harder and harder ; the price of sugar is still declining ; work is scarcer, and the people are in really great distress.

"Our people here are deeply interested in the Congo Mission, and they intend to do all they can to contribute to its funds. They have given most generously to liquidate the debt on our new chapel, and they are determined to clear it quite off."

From San Fernando, Mr. Williams writes :—

"The past year in Trinidad has been one of great anxiety, time and hardship. Commercial depression, low prices of produce and unfavourable seasons, have caused great distress ; thank God, however, notwithstanding all this, our work has progressed, although not to such an extent as we could desire.

"Fifty-three converts have been baptized, and we have a large number of hopeful inquirers."

JAMAICA.

The following extracts are taken from the thirty-sixth Annual Report of the Jamaica Baptist Union for the year 1885 :—

"Reports, complete or partial, have been received from 130 churches, leaving seven from which no information has come.

“The gathered fruit of the year’s labours, so far as it can be ascertained from figures, shows an encouraging advance, though the reported net increase is considerably below what it has been for several years. Sixty-eight churches report a clear gain of 949, fifty-five a net decrease of 799, and seven remain stationary. Twenty-three have had no additions by baptism, and twenty-two no restorations; on the other hand, sixteen report no deaths, and ten no exclusions. There are seven churches which seem to have no inquirers, and eleven make no mention of deacons and leaders.

“Turning now to the summary of the statistics supplied, we find the following:—

“Additions:

By Baptism	2140
By Restoration	1091
By Receival	303—3534

“Losses:

By Death	746
By Exclusion	1758
By Dismissal	473
By Withdrawal	123
By Erasure	784—3384

“These figures give a clear increase in the numerical strength of the churches of 150. It should be stated, however, that of the 473 reported under the head of losses as ‘Dismissed,’ 300 were dismissed for the purpose of forming new churches, which churches apply to be received into the Union to-day. Regarding these 300 in this light, they cannot be considered lost, and the actual increase in membership therefore is 450.

“As compared with the previous year the returns now presented stand thus:—218 fewer were baptized, 35 more were restored, and 29 more were received by transfer from other churches. This comparison of additions, though not revealing all we may wish, yet, taking into account the adverse circumstances already referred to, furnishes matter for thankfulness and joy. On the side of losses, a comparison with the year 1884 is not favourable. There were 64 more who died, 155 more who were excluded, twenty fewer were dismissed and 54 more withdrew, and 252 more were erased. The growing number of those excluded from fellowship, and of those erased from the church roll should surely be suggestive of prayerful inquiry on the part of the churches.

“The number of churches in the Union at the close of the year was 157, with 57 ministers. The reported number of members contained in these churches is 30,654, and of inquirers under instruction 4,051. The churches which report the strength of their staff of officers are served by 1361 deacons and leaders.

“In the aggregate membership given above it is assumed that the seven non-reporting churches contain the same number of members as at the end of the previous year. The chapel accommodation provided is sufficient for 67,000 persons, exclusive of out-stations and class houses. We have thus chapel-room

for about one-eighth of the population of the island. The out-stations are 67 and the class houses 474.

“While all the churches have received blessings, some have been favoured with special seasons of refreshing, and with evident signs of spiritual and numerical progress. We note some of these to provoke thankfulness and minister encouragement.

“One report says:—‘During the past year the hand of our Good Master was with us, and we had the joy of seeing His cause prosper among us. Attendance at the Lord’s Supper was good, and the majority of us did our best in supporting the ordinances of religion.’ Another writes:—‘The spiritual life of this church has been somewhat quickened, and there is on the part of many of the members a desire to rise to a higher state of Christian life, becoming more and Christ-like, hating sin, and striving to let others feel their influence for good upon them.’ Another:—‘This little church continues to progress, and is making our hearts glad. Prayer meetings are regularly attended, and inquirers are coming in.’ Concerning one church the pastor says:—‘We have observed with feelings of gratitude and praise the desire manifested to maintain a consistent Christian walk, and the readiness to do something for the good of others and the glory of God.’ Another pastor reports:—‘It is encouraging to know that many believers are seeking a deepening of their own spiritual life, as well as taking an interest in the souls of others.’ From a different part of the country the report has come:—‘The past year has been one of progress. The services have been well attended, and, in regard to money matters, we have little reason for complaint.’ Of one church it is joyously written:—‘In every department of our church work we have much to occasion joy and thankfulness. The spiritual state of the church is healthy, and many of our members are striving after a closer walk with God. Our congregations have been exceedingly large. At the Lord’s Table we have enjoyed refreshing seasons. Backsliders have returned in great numbers, and the female workers have been instrumental in bringing salvation to many of the lost sheep of the house of Israel.’ Of another it is reported:—‘The work of our church has been carried on with a fair amount of vigour, and with evident signs of God’s approval and blessing. The Lord of Hosts is with us.’

“Several of the reports speak in terms of deep thankfulness and bright expectation concerning work which is being done for the benefit of the young. No work is more important or is likely to have larger, grander issues than this; and the more faithfully and earnestly it is prosecuted now, the bigger with blessing will the future of the churches of this Union be. A few brief extracts from the reports will reveal the interest which some churches, with their pastors, take in this special work; and in furnishing these extracts, we do it with the prayer that this interest may deepen and extend until, in connection with every church in the Union, it may be said that a work of grace is proceeding among the youthful portion of the congregation, and that they are coming forward and declaring themselves on the Lord’s side. One report says:—‘The chief matter of interest has been a nice steady work among the children, so that they have formed the majority of those baptized. We also find that the children baptized in previous years on the whole give solid proof of real conversion.’ Another

says :—‘The most cheering feature in connection with the work in this church is our educational and spiritual work among the young.’ Another :—‘Our Sunday and day schools have continued to increase in favour and in power, are effective agencies for good in the whole district, and are carried on with a cheering measure of vigour and prosperity.’ And another :—‘Our Sunday school is a branch of our work which gives us special joy, and some of the scholars during the year have put on Christ.’ A few more similar quotations might be given, but these will suffice to indicate the importance and promise of efforts for the welfare of the young.

“It is a hopeful sign, and an evidence of the existence and growth of the Divine life, when the churches look to the localities beyond, and seek to do aggressive work for the Lord, in attempting to make inroads upon the kingdom of darkness, and to enlarge the borders of the kingdom of light. In this direction much work was done during the past year. A large number of the reports speak of special efforts having been made. The seed of the world has been scattered broadcast o’er the land, and it cannot fail to bring forth fruit. It is particularly pleasing to note that this special work is not confined to the pastors of the churches, but that officers and members take an active and earnest part in it.”

Referring to the removal by death of brethren Henderson and Fray, the report adds :—

“The Jamaica Mission has been greatly blessed in its workers ; and as one after another has been called to the higher service of heaven, devout men have carried them to their burial, and made great lamentation over them. But of all who have been taken away in recent years, none are more widely and sincerely mourned than the two dear brethren whose names are coupled in this tribute of love and thankfulness. May the mantle of the glorified fall upon their successors in the service, and the work be continued with greater zeal and richer blessing !”

And the report closes with these words :—

“Thus we have attempted to tell the work of the churches for another year. But how little can be told, on the one hand, of the struggles and sorrows ; on the other, of the triumphs and joys ! There are hidden depths and glorious heights which reports can never reveal. A record of these is kept only before the throne. In ‘the book of remembrance’ is a record of our church life, or of our individual life, a record which ‘the day shall declare.’ ‘I know thy works,’ was the first words spoken by the glorified Redeemer to each of the seven churches in Asia Minor. He had a record of each ; and so of the churches which are represented here to-day. ‘I know thy works ;’ those which are evil and those which are good.

“May the churches of this Union so live and so labour that the King may be able to say, ‘I know thy work, and thy love and faith and ministry and patience, and that thy last works are more than the first.’

“Cheered by past blessings, undaunted by difficulties, conscious of infinite

resources of wisdom and power treasured in Christ, confident of the fulfilment of His every precious word of promise; let the churches go forth upon another year of their march in the wilderness, and of their conflict with sin, leaning on the arm of their Beloved; and they shall be 'fair as the moon, clear as the sun, and terrible as an army with banners.'

“ Thus onward still we press,
Through evil and through good;
Through pain and poverty and want,
Through peril and through blood:
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The Kingdom in our view.’ ”

The Committee rejoice greatly in the large measure of prosperity that the churches in Jamaica have realised during the past year, and earnestly commend them to the continued blessing and guidance of the Divine Saviour.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The Annual Report of the Calabar College for 1885 states:—

“The year has been one of considerable anxiety and vicissitude. In the month of May, the College buildings narrowly escaped destruction. A fire broke out in an adjoining yard, which caught a kitchen and out-buildings, together with the boarded fences next the Students' Hall. Some considerable damage was also done to the residence of the Normal School, Tuton.

“Happily, however, through the prompt assistance of the students and neighbours, and as soon as a supply of water was obtained for the use of the fire brigade, the fire was extinguished before it could spread.

“The damages done were fully to the extent of £100, the cost of repairing which has been generously met by the Baptist Missionary Society.

“Twenty-three have been in residence—seventeen in the normal school department, and six in the theological.

“THEOLOGICAL DEPARTMENT.

“The studies of the theological students comprised the following subjects as discussed in the Bible Hand-Book: The genuineness, authenticity, and authority of Scripture; and the peculiarities of the Bible as a revelation from God;—the President's lectures on the Being and Attributes of God, and on the Church History of the First Three Centuries;—Scripture History under both the Old and New Testaments—this subject having also been taken with the President by the Normal School students; and a course of reading in the first part of Mayland's Moral Science. A weekly sermon for criticism was also

produced in rotation. With the classical tutor the theological students studied the undermentioned portions of the following :—Class books—Smith's Latin Grammar, pages 1-61 ; Smith's Greek Grammar, pages 1-118 ; and translated Cæsar's Gallic War, Book II., chap. 1-16 ; Horace's Odes, Book I., 1-3 ; and the Greek New Testament, Acts ix.-xiv. ; Xenophon's Anabasis, Book I., chap. I. They also studied Angus' Hand-Book of the English Tongue, pages 367-415. With the Normal School tutor they pursued a course of study in history, geography, physical science and mathematics.

"The theological students have also been constantly engaged under the direction of the president in pastoral and evangelistic work, preaching once a month in rotation at Mount Charles, Rose Hill and Dee Side, and conducting services in the city of Kingston in the open-air, and also in schoolrooms at Allman Town and Fletcher's Land—populous outlying districts.

"Four Normal School students completed their course—viz. : Messrs. Bell, Nedrick, Armstrong and Anglice, and have taken charge of schools, with promise of becoming useful teachers. Mr. Bell is stationed in Spanish Town, under the Rev. C. Chapman ; Mr. Nedrick is at Fuller's Field, under the Rev. S. C. Morris ; Mr. Armstrong at Gibraltar, under the Rev. W. M. Webb ; and Mr. Anglice at Montego Bay, under the Rev. Charles Brown.

"THE HIGH SCHOOL,

which at the commencement of the year numbered about fifty boys, increased to between seventy and eighty in daily attendance. This increase of scholars, as well as the earnest desire of the committee to set the classical tutor free from the general routine of school duties, so as to enable him to give himself more entirely to class teaching in the higher branches of study, made it imperative to use every endeavour to secure the services of a second master. This was done by advertisement and by private enquiry. A large number of applications were received ; but no one of the applicants appeared suitable. Nor was it till the end of the year that a gentleman was met with, who, in the judgment of the managing committee of the college and of the tutors, is in every respect eligible. He has taken a high position as a teacher of a first-class school, which he held successively for several years.

"THE GENERAL DAY SCHOOL

continues to afford a practising ground for the students in training for the work of day-school teaching. Many scholars of the higher classes have left during the year for trade, and, as usual, there has been the occasional withdrawal to other schools, which so generally occurs in Kingston. But, notwithstanding, the numbers have been well maintained. The average on the books has been 142 boys and 83 girls—a total of 225. The average daily attendance has been 76 boys and 44 girls—a total of 120."

The report concludes thus :—

"Once more the institution is earnestly commended to the churches and to the friends of educated ministry and trained teachers. The demand is growing, as is seen in the Normal School department, where the services of the four

young men who left the Normal School at Christmas were sought by sixteen schools. And doors of usefulness are continually opening for ministers and missionaries, not only in Jamaica, but in the neighbouring island of Hayti, and on the continent of Africa. And if our young brethren are wholly consecrated to the Master's service and prepared to endure hardness as good soldiers of Jesus Christ, the way will open for the employment of all the zeal and energy which holy men of God can devote to it."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS :—

Skien, and 17 other Towns.

Missionaries—15 Missionary Brethren assisted by an annual grant to the Norwegian Baptist Union.

In the Report of last year, it was stated with regard to Norway that—

"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, of Leicester, to visit the country, and thoroughly investigate into the present condition and prospect of the churches.

"These gentlemen very kindly consented to do so, and, on their return, they presented a valuable and exhaustive report as to the present position and prospects of the whole Mission.

"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."

The Committee are now able to report further that, with a view to prepare the way for a gradual withdrawal of pecuniary support from the Society, they have resolved that no grant-in-aid be made in the future to churches in Norway which are located in places of small or non-increasing populations; that every assisted church shall raise at any rate some portion of the pastor's stipend, and undertake a certain amount of direct systematic evangelistic work; and that all the churches aided by the

Society be informed that it is the intention of the Committee to gradually withdraw their financial grants, in the confident belief that ere long, by united and energetic efforts, the Norwegian churches may become wholly self-supporting and independent of outside assistance. With regard to the work done in Norway during the past year, the Committee are able to report steady progress and cheering indications of a revival of religion in many districts which hitherto have been in a very low condition. As, however, the Committee have received no detailed information, they are unable to give the usual particulars.

BRITTANY.

PRINCIPAL STATIONS:—

Morlaix and Tremel.

SUB-STATIONS	...	...	...	...	...	23
Missionaries	...	...	...	...	...	3
Native Evangelists	...	...	...	...	...	9

The Committee stated in their last Report:—

“That they had been contemplating, for some time past, the wisdom of gradually withdrawing financial support from the Brittany Mission, in the hope that a spirit of local self-help and independence might be the better evoked.

“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.”

Since July the Committee, in pursuance of this plan, have only met the personal expenses of the missionaries.

Mr. Bouhon, who towards the close of last year removed from St. Brieuc to Paris, and is now carrying on mission work in that great capital, writes:—

“The report for the past year begins with an interesting fact—namely the publication by the British and Foreign Bible Society of the Breton New Testament in a revised edition. Soon after I joined the Brittany Mission, the Rev. John Jenkins, the senior missionary, asked me to assist him in publishing the third edition of that Testament. We spent the best part of a year in the

reading and correcting of the proofs. Several editions have been published since, but they were simply reprints. The Bible Society having of late years corresponded with your missionaries, the Rev. Alf. Ll. Jenkins being his father's successor, and he being charged with the reading over of the proofs of a new edition, with a French text opposite the Breton, we both laboured conjointly, and the result of our labours (which were referred, for guarantee, to two learned Breton scholars) appeared at the Bible Society's depot in Paris, under the date of 1885. Thus, a work which began in March, 1883, was happily brought to a close in time for "The Exhibition of Labour" in the Paris Exhibition building of the Champs Elysées, and there the new work was to be seen, near the early editions published at Brest, alongside the other publications of the Bible Society.

The people of Brittany speaking the Breton language in four different dialects no one need be astonished to find dialectic differences, for instance, between Legonidec's version; our missionary version, called 'the Brest Testament;' and Mr. Lecoat's version, published by the Trinitarian Bible Society. Nothing has yet been published in the Vannes dialect."

Referring to the contemplated changes resolved upon by the Committee, Mr. Bouhon writes:—

"Correspondence on this subject, as well as the communications received personally from the Mission House in the course of the year, have all contributed to strengthen my belief in the constancy of the deep interest felt by the Committee on behalf of the Brittany Mission. The year 1885 will be an eventful one in the history of that mission, begun fifty years ago. If the native converts are thrown more on their own resources than in previous years, one may hope that in years to come the grace of God will manifest itself as in the past, and show us yet greater things. It is a matter of rejoicing to see natives able to preach, to carry on Sunday and day schools, to publish hymns in such numbers that they form already a 'Selection' in use in many parts of the country. The Breton hymn-book, called 'Canticon Christen,' has already had two editions. Mr. Lecoat's Testament is a very interesting result, and the colportage under the auspices of several Bible Societies can only produce a more general diffusion of religious knowledge."

The work at Morlaix and the surrounding stations has been vigorously carried on by the Rev. Alfred Jenkins during the past year, amid many indications of a cheering nature.

Mr. Le Coat, in the district of Tremel, has also continued his labours. Scripture circulation has been largely increased, and school work maintained with growing efficiency.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples, Caserta and Avellino.

SUB-STATIONS	8
Missionaries	3
Native Evangelists	12

NORTHERN ITALY.

The work of the Mission in Northern Italy is mainly carried on in the two important cities of Turin and Genoa, and is under the superintendence of the Rev. Robert Walker, who resides in Genoa.

Signor Mattei, the evangelist in Turin, reports steady progress in the work under his charge; his evangelistic services are crowded, the Sunday school is flourishing, and the church united and earnest.

Mr. Walker writes:—

“The Sunday school in Turin appears to be making solid progress. I believe that in time it will supply a valuable contingent of Christian workers, well trained in Scripture knowledge. I rejoice with Signor Mattei in the manifest tokens of the Divine blessing enjoyed by him during the past year.”

From Genoa, Mr. Walker reports:—

“We all feel very sorry to lose Signor Jahier on his removal to Florence, but he has important work to do there doubtless. In July we had the joy of welcoming Signor Filippo Cuomo in the place of Signor Jahier. Since then he has enjoyed the sympathy, and I may now say the warm affection, of the whole church.

“He preaches well and clearly the simple Gospel. We avoid mere controversy, which draws crowds of people, but, so far as I have been able to discover, never converts. Our great aim is to preach Christ—to set Christ before the people and press His claims upon their hearts.

“Our meetings in Genoa are always largely attended, but this is owing to nothing sensational, for our experience teaches us that the old Gospel still attracts the people, and so we are encouraged.

“The number of our church members is larger than ever, and several are now waiting to put on Christ by baptism.

“Of one thing I am very sure, the Lord is working amongst us; and I regard the recent additions as so many tokens of His blessing and presence as droppings only of the showers which we constantly pray for and expect.”

CENTRAL ITALY.

The work of the Society in Central Italy, under the superintendence of the Rev. James Wall, consists of five important districts, viz. :—Florence, Leghorn, Civita Vecchia, Tivoli, and Rome.

Mr. Wall, reporting on the work in *Florence*, writes :—

“The past year has been one of great difficulty for the work at the station in Florence. This city is still suffering from the loss of the capital; trade too is very bad; misery among the lower classes is great; and all this seems to be reflected in the state of our work. The Church of Rome, embracing the opportunity of helping the poor, has made great efforts to regain her waning power, and has brought such pressure to bear upon all the Evangelical Churches in that city that they have unanimously sought to unite, and thus increase their strength both for defence and attack. This is, I believe, a departure in the right direction, although it tends to increase the distinction existing between us and other bodies, and for the moment gives the brethren a feeling of isolation. This, together with the persecution they suffer, makes the members feel themselves to be entitled to an amount of sympathy and support which we cannot possibly render. Independence and self-support are of slow growth both in Italians and Italian churches.

“The new evangelist, Signor Jahier, from the experience he has had of work in other provinces, is well qualified both to instruct and edify the members of the Church.

“I also trust that he may have been sent by the Master to grapple with the superstition and atheism which dominates the population in the centre of which our locale is situated. During the year I have repeatedly visited the station, encouraged the Church, held special services, taken the Sunday school for a day into the country, and sent printed bills, notices and tracts.

“The meetings for preaching have sometimes been well attended, but have not gone on to revival, so that the district round the hall has not yet been touched to the quick. However much the evangelist may desire to penetrate this region beyond, he has often had to recognise his own weakness; and when his eye has wandered over the living masses round, unless his ear has caught the Master’s voice, discouragement must have set in. I am fully aware of this, and earnestly pray the Lord to bring this work near to our hearts and sympathies, that we may strengthen the hands of our brother.

“The present moment is certainly not the most propitious for the work in Florence. It is, I hope, however, but darkness before dawn. To-morrow the Church may be radiant with joy and the work bright with promise. Southern blood soon chills, but it as quickly boils. I see no reason to slacken our grip, but rather to tighten it. We are reaching Florence not only from Rome, but also from Pisa. More effort, more help, will probably be required, but our eye must rest upon the strong right hand of the living God.”

With regard to *Leghorn*, Mr. Wall reports :—

“The record of your evangelist at Leghorn, Sig. Barat’i, for the past year is

the most encouraging given for a considerable period. During the year I paid several visits to the station, and had thus the opportunity of seeing what I hear of weekly. Our good Secretary, Mr. Baynes, came to Livonia in May, when there was the opportunity of securing a fine locale in a central piazza, on the ground floor, and at once enabled us to secure it. To this step, next to the heavenly blessing, is to be attributed the pleasing results which I have to report.

“The *Meetings for Preaching* have been continued regularly throughout the year, without any noteworthy opposition on the part of the Catholics. The *roughs* have occasionally thrown a stone or threatened a stab, but even this was not from the Catholic so much as the atheistic element. The average attendance per month during the first part of the year in the old locale was 438, whereas during the latter part in the new locale it was 1,628. This shows the immense importance of good preaching places in Italy.

“The monthly attendances in the Sunday-school rose from 83 to 170, and those of the Sunday morning service, principally composed of believers, from 82 to 173.

“The *Night School* is well attended. Several English residents have contributed to the fitting up of the new hall; these belong to the Church of England.

“*Visits to surrounding places* have been frequently paid by Sig. Baratti for many years, and now, in several of these, there are friends of the Truth who desire something more than an occasional visit. During my last visit, I went with our evangelist to Pisa, which is not more than eight or ten miles from Leghorn. In a part of this city, where there is no meeting and where for years we have distributed tracts and Scriptures, a house was open to receive us. We had a most interesting meeting in this house on the banks of the Arno. That meeting has been continued in the house of one of the converts, by Sig. Baratti, who goes there every week, and there is the prospect of much blessing. Sig. Baratti visits several places near Leghorn, but it is not possible for him to do so regularly. We have, however, the names of persons visited in these places, and they now receive from Rome, every month, a translated discourse by Dr. Maclaren, which seems to be greatly appreciated. I very heartily commend this work to the prayers and practical sympathy of our friends.”

Reporting on work during the past year at Civita Vecchia and the neighbouring district, Mr. Wall writes:—

“Soon after sending you my last report, Signor Fasulo left Civita Vecchia and went to a station in the north of Italy, and Signor Legrand, who is thoroughly well educated, evangelical, prudent, and more advanced in years than Signor Fasulo, was sent there provisionally. As he had been working with us some years in Tivoli, and was acquainted with several European and Semitic languages, I thought him likely to be useful, especially in the port of Civita Vecchia. In this my hopes have not been disappointed.

“The *preaching* is now much better attended than it has been for some time.

"The *night school* is a very encouraging aspect of the work at this station, more than thirty young men come for instruction every night (except Saturday) in the week, and some of these are favourably inclined towards the truth.

"Signor Legrand has commenced a mission in the port of Civita Vecchia to seamen. His knowledge of German, French, English, Greek and Arabic fits him for this. During the year, among the sailors he has attended the sick and the dying; two of these latter belonged to our country. He has been of use in rescuing drunken English sailors more than once from danger and even prison. I consider this work not only excellent and necessary in itself, but also helpful to our mission.

"At *Corneto Tarquinio*, the few people who read the Scriptures have received the usual occasional visits from the evangelist.

"At *Orbetello* the church is small, but united and strong. The *locale* is now splendidly situated on the central square. The night school is kept by the deacon, who is a schoolmaster. The school is one of the best in Italy. The average attendance in December was above fifty. The Sunday-school is equally prosperous.

"*Grosseto* is the capital of the province. A small group of persons who call themselves Protestants, receive a visit from the evangelist every month. The place is liberal and will probably give the same results as Orbetello.

"*Massa Maritima* is a town among the mountains, about thirty miles beyond Grosseto, overlooking the sea, and the near island of Elba. It is built on the site of the ancient Etruscan city, Populonia. I visited it with Signor Legrand, and found the men of the place were nearly all extreme liberals and generally Freethinkers. They seldom go to the churches, and the bishop, I was told, scarcely ever appeared in public. The cathedral is very fine. It contains a very beautiful baptistery of the 13th century, where the ancestors of the present townspeople were *immersed*, which, like the altar to the unknown God, seems waiting for some one to explain its meaning. This place, which has never, I suppose, before been visited by a missionary, is now coming under the influence of truth, and, had we the means of doing work there, I think the results would be as encouraging as they are at Orbetello, because the people have the same religious and political methods of thought, both are under the same provincial capital, Grosseto, and both send Radicals to the Parliament in Rome. We are now sending Scriptures, tracts, and a *monthly sermon in Italian*, by Dr. McLaren, to these children of ancient Etruria.

"In this vast district the evangelist is the only evangelical minister. But we are only on the verge of an immense territory, stretching inland, where villages, town, and cities are without the Gospel. If you take the line we are working on as the base of that district, and strike off at right angles into the interior, from any point of it you may proceed for eighty or a hundred miles without finding a single messenger of salvation—a million of Italians hating their priests, hating their church, practically pagan and fast becoming a prey to communistic, revolutionary, and atheistic principles. If evangelised, this district, instead of helping the forces of anarchy which threaten Europe,

would send its missionaries to the islands opposite or to the near shores of Africa."

In this district, Mr. Wall circulates by post monthly more than a thousand copies of a sermon by Dr. McLaren, translated into Italian, the cost of which is generously met by a friend in Manchester.

Mr. Wall's report on the Tivoli district is as follows :—

"The way to Tivoli lies through two new quarters of Rome. The one outside the gate is nearly as large as Tivoli itself. About ten miles beyond this at the *Acque Alberte*, a village is springing up where the roads cross which radiate to the rapidly developing quarries on the Campagna and to several towns on the neighbouring hills. Every Saturday an evangelist leaves Lucina for Tivoli. Inside the city we have large verses of Scripture posted on the walls as a continual testimony, tracts are left or exchanged, and now we have a room offered to us here. The same is done in the new quarter outside the city, and at the village referred to on the Campagna, and any work the evangelist finds to do is done with all his might. When Tivoli is reached, tracts are distributed, on the back of which is printed a notice of the meeting for our locale in the evening, which now is always full, and on several occasions I have seen persons crowding round the door. The people who come regularly belong chiefly to the towns beyond, because opposition even now is so great that *no Tivolese* who depends for his living on his fellow-citizens can continue to attend the meeting without being ruined.

"Tivoli, however interesting, is but the door to the extensive district beyond, which remains in a semi-barbarous state, and for which revolution did little more than Papal despotism. Our plan at present is to send two brethren occasionally as we did last month. They went over a district of fifty by twenty miles, visited fifteen or sixteen towns, sold New Testaments, penny hymn-books, halfpenny illustrated scriptural almanacks, distributed tracts, posted up texts, preached when they could, visited secret disciples, and took the names of nearly three hundred persons who declare themselves willing to receive and read a monthly tract if we are prepared to send them. This method of working must have its centre in Rome, and the men who do it from time to time must be changed. No Italian, left to himself in Tivoli, would go round his district a second time; neither ought he to go alone. During the last tour, one of the brethren had to run for his skin because the saints' days were not found in our almanacks. Another place they had to leave before dawn, because the priest had organised the roughs against them. Strange it is that our evangelists are glad to meet with people who have enough faith to threaten them with a thrashing. This, together with the exercise and fresh wind of the Apennines, always send the brethren back from a tour bronzed, and better prepared to resist the miasmas, moral and physical, of Rome. They have seen the desolate and degraded state of the land. From the Apennines they have seen the Adriatic, to which this desolation, like an unbroken death, extends, without the light of a single evangelical church, and they have longed for help to enable them to carry the truth to their countrymen. From time to time isolated facts come

to notice which show that the stagnant waters begin to stir, even in the back parts of this province. We hear of persecution where we did not know there were Protestants. Occasionally a priest writes to us from the very shrines of Catholicism, and as thousands of persons come to labour in Rome, where they hear the Gospel, and then return to these towns and villages, we cannot but suppose the truth so widely scattered will bear fruit."

In the city of Rome, however, Mr. Wall's work may be said to centre. Of its many-sided character, and far-reaching influence, only those who have personally visited the various stations, and seen the work carried on in Trastevere by Mrs. Wall and her like-minded sister, Miss Yates, can form any fair estimate.

The head centre of operations in Rome is in the Piazza in Lucina. Of this Mr. Wall may well write :—

"The work in Lucina has, perhaps, more importance, since it is carried on under difficulties which we do not meet with at the other stations in Rome. In the very centre of the city, on the Corso, surrounded as we are by rich, patrician Catholic families, who are generally as opposed to us as they are ignorant of us, and who are as bigoted as they are aristocratic, we feel there is great cause for thankfulness in being permitted from year to year to hold forth the one, catholic, holy light of God's truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given, and sometimes penetrates where it might be least expected to."

Of the general work of the Mission as carried on in the Italian capital, Mr. Wall writes :—

" I.—PIAZZA IN LUCINA.

"In this, our central hall, the work has been continued during the year with increased energy, in consequence of the opposition of the Vatican, which has constantly become more violent. Spies are sent to all our meetings; persons are posted at the entrance to warn those who enter; a commission in direct communication with the inquisition sits in each parish to deal with all who come to us. No stone is left unturned, no sacrifice unmade by the Pope, to crush what is considered to be a pestilence, which threatens the very existence of the Catholic Church. The Pope is right, and the serpent tries to shield his head.

"The worship on the Sunday morning has often been attended by numbers which filled our room; the Sunday-school has struggled and prospered; the meetings for preaching have varied, but often been crowded. The total attendance at this station during the year were—Preaching, 15,073; Sunday-school, 3,578; Mothers' class, 1,137; total, 19,788.

"In Lucina we have many branches of work which, while helpful now, will be thoroughly important in the future.

“ 1. *Publication Work*—Printed during the year at the Mission Press :—

“ Edition of Italian Hymn-book—100 hymns	..	5,000
“ Bible Almanack for 1886	.. ..	5,000
“ Bible Wall Texts	.. ..	735
“ Small Notices	.. ..	33,731
“ Tracts distributed	.. ..	78,573
“ Gospels	.. ..	2,000

125,040

“ 2. *Juvenile Missionary Society*.—Every Sunday morning a collection is made in the school in Lucina for the support of a negro on the Congo, and last year £5 was sent to our parent Society.

“ 3. *Mutual Aid Society*.—This has for its object to relieve its members during illness, to assist them at death, and provide for their funeral.

“ 4. *Evangelists' Aid Classes*.—(1) Theological class, four mornings in the week. (2) Teachers' class, once a-week. (3) Helpers' class.

“ II.—TRASTEVERE.

“ This station is in the centre of a dense population, which becomes more favourable to us every year. All the branches of our work are flourishing. The harvest is great, but the *labourers* are few. The statistics are as follows :—Attendances at preaching during the year, 7,342 ; at the Sunday-school held but once on the Sabbath, 2,666 ; Medical mission consultations, 3,595 ; Mothers' meetings, 450 ; Mrs. Wall's work among the poor, 6,226 ; making a total of 20,279.

“ III.—CONSOLAZIONE.

“ We are still in the same little stuffy, damp room, where preaching is often anything but pleasant ; still the people generally fill it as soon as the doors are opened, and we could fill it more than once a day if we had workers. Many very interesting cases of conversion have taken place here during the year. The statistics are—At the preaching during the year, 9,781 ; Sunday-school, 2,625 ; consultations at the Medical Mission at this place, 3,212 ; total, 15,618.

“ IV.—SERPENTI.

“ This station is supported by a bequest left by the late Mr. Elisha Robinson, of Bristol, whose loss we mourn. The room is within a hundred yards of one of the chief arteries of Rome. The persecution, which was violent here, has cooled down, and we are expecting more fruit from the regular and extensive work carried on by the evangelist. The statistics are—Preaching, 6,996 ; Sunday-school, 274. The evangelist often preaches at a country station.

“ The spiritual state of the church has been a source of great thankfulness to us. Our evangelists, Sig. Dalcanto, Sig. Petocchi, and Sig. Giordani, have not only worked hard, but harmoniously and happily together. They have, I believe, grown both in grace and knowledge.

“ The Sunday worship has been well attended by the members ; so has the

weekly meeting for prayer, which has often been converted into thanksgiving for answers granted.

“During the year, ten of our members have died triumphantly in Christ; nearly double that number have been baptized, and more than four times that number have expressed desire to join us.”

Of the self-denying labours of Mrs. Wall and Miss Yates it is difficult to speak too highly.

Her mothers' meetings in Lucina and Trastevere on Mondays; her medical hospital patients' gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazione; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers' meetings, children's meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves to efforts for the spiritual and temporal welfare of the Italians, and have been greatly cheered by numerous cases of clear and decided conversion. In the words of Mrs. Wall:—

“Thousands, for the first time, have heard of the love of Christ to poor sinners, and there are many now in glory who, though once despised and scorned by men, yet, believing trustfully in Christ, have died without the priests, having found pardon through the blood of the Lamb.

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

SOUTHERN ITALY.

The southern division of the Italian Mission consists of the densely populated city of Naples and the adjoining centres of Caserta and Avellino, the work being under the superintendence of the Rev. W. K. Landels, resident in Naples, who writes:—

“In looking back on the year 1885, we have to acknowledge with gratitude the goodness of God, who has helped us to bear with, and in some measure to overcome the peculiar difficulties which beset His work in this great city. Our two Sunday and two week-night services have been regularly carried on, and we have always endeavoured to preach to the people the Gospel in all its beauty and simplicity, avoiding as far as possible all controversial preaching; and as a result of this we have had the joy of receiving into our fellowship thirteen new members, and in addition to these we have a considerable number of catechumens, some of whom will probably before long confess Christ in baptism.

“OUR MOTHERS’ MEETING,

conducted by Mrs. Landels, has been a great blessing and help to the women who have been attending. They have been assisted in making their homes comfortable, and at the same time have had the Gospel preached to them. As regards the spiritual results of this work, we are happy to be able to report that one of the mothers was baptized in the month of June; another has spoken of her desire to confess Christ in the same way; and in them all a great change is observable. Those who were bigoted Catholics listen attentively to all that is said, and take great pleasure in the religious exercises. Only those who understand and know the extreme bigotry of the Neapolitan women can appreciate the good that has been done in this meeting.

“THE SUNDAY SCHOOL

I consider to be one of the most difficult branches of our work. Having no day schools, we have no worldly advantages to offer to the children, and consequently it is a very difficult matter to get a school together at all. It cannot be expected that Catholic mothers will readily send their children to our Sunday school unless there is some advantage to be gained; and all that we have to offer is to teach their children those truths which are condemned by their spiritual advisers.

“OUR PUBLIC MEETINGS,

although the progress is very slow, are increasing in attendance, and we are hopefully looking forward to the time when we shall have far greater blessing. The brethren are unceasing in their prayers for the success of our work, and some of them meet together for prayer half-an-hour before all the evening services.

“OUR LITERARY WORK

keeps us very busy from morning to night. *Il Testimonio*, the Baptist paper conducted by our evangelist, Signor Greco, has met with considerable success. It is the organ of, and is supported by, most of the Baptist churches throughout the country. It is read, however, by a considerable number of our pædo-Baptist brethren, some of whom contribute to its columns. A number of letters from them show how much it is appreciated outside our own denomination. *Il Buon Genio*, our illustrated family paper, has, I believe, been doing a good work. It has become, what it aimed at, the friend of a number of Catholic families, and has been giving to them the truths of Christianity. We have this year introduced into it a number of modifications. In size we have reduced it by four pages, in price from three to one sou, and it is now published every week instead of twice a month as before. In this way we hope to secure a much larger circulation.

“OUR EVANGELIST,

Signor Nardi Greco, is especially useful in the literary part of our work. His past experience as a journalist is now being used for the glory of God. This year has been for him one of especially hard work, owing to my having been away from Naples for about four months during the summer. It is a wonder to me how he managed to get through all the work that had to be done at

that time. What with the two papers, the printing, and all the work connected with our meetings and evangelistic work, he must indeed have been busy, and I take this opportunity of expressing my appreciation of the able way in which he carried on the work in my absence.

“CASERTA.

“Our evangelist in Caserta, Signor Libonati, has for the past two years been carrying on one of the most remarkable works that I have ever known in Italy. While labouring among all classes of the people, his efforts have been principally directed to the soldiers quartered in the town, and these efforts have been crowned with most encouraging success. During the whole of last year large numbers of these men might be seen on any night studying the Scriptures, learning to read and write, or listening to the preaching of the Gospel. That this work has not been in vain may be gathered by the fact that, out of the twenty-six persons baptized by Signor Libonati in 1885, twenty-two were soldiers.

“There is one aspect of this movement which is rather disheartening, and that is, that we cannot hope to build up a numerous church by its means. The military service being for rather less than three years, the men remain with us for only a short time, and then are sent away to their homes all over the country. There is, however, a comforting thought in connection with their removal, and that is that they take the Gospel with them to their homes, and are thus even more useful than they could be were they to remain in Caserta. One of those who was with us for some time, having returned to his home in Palermo, began a work among the soldiers in that city, a work which has been crowned with considerable success, and I have no doubt that others of them are doing what they can to give the Gospel to their friends.

“AVELLINO.

Avellino is a town of about 20,000 inhabitants, beautifully situated in a large valley surrounded by the Apennines. Its distance from Naples is some thirty miles by road, and sixty-two by rail. Being surrounded by a number of large villages and towns, it is very important as a centre for missionary effort. It is rather more than a year since we first began to visit the place, and that our evangelist, Signor E. Taiani, removed there from Tivoli in the month of July, and has been labouring there ever since, in the face of great difficulties, but with considerable success.

“For a long time Signor Taiani was obliged to content himself by holding meetings in the houses of the brethren. He has, however, lately secured a room on a second floor, which will serve him until he can find something better.

“Notwithstanding his many difficulties, he has had the joy of seeing some fruit to his labours. A number have already confessed their faith in Christ by being publicly baptized, and others are under instruction and will shortly be added to the church.

“The most encouraging feature of the work in Avellino is the independent spirit of the people. We have at present twelve effective members in the church, and these men have shown a desire to help on the work, such as I have not seen in any church in the country, and which augurs well for the future.

“Nearly the whole of the furniture, &c., for the hall in which they are now meeting, has been paid for by the brethren themselves—pulpit, chairs, Bibles and hymn-books. In addition to this they pay for the cleaning of the room; they have also engaged a colporteur who is to visit the towns in the neighbourhood. Although so few in number, they raise nearly as much every month as our church in Naples does, and this without any pressure being brought to bear upon them. On this account I have greater hopes of the work in Avellino than of any work in the south of Italy. If we can only get a good hall for our meetings, I have no doubt that the labours of Signor Taiani will be greatly blessed, and that a really flourishing church will be built up there in a very short time.”

CONCLUSION.

The true missionary idea, as has been well said, “is the Christianization of the whole world, the extension of the Kingdom of God throughout the entire earth.”

“No comparatively technical and scholastic conception of a gathering out of heathen communities of little companies of the elect—correct as in certain aspects such a conception is; of merely saving here and there a few souls from eternal loss—noble as that enterprise might be, fills out the measure of the missionary idea expressed in Christ’s command to ‘make disciples of all the nations’—or satisfies the Gospel representation of the universality of Christ’s relations to men. The ‘world’ is the object of Christ’s ministry, and out over the hills, valleys, and plains of our own land, wherever the foot of the Christian pioneer has gone, his heart has been gladdened by visions of a ‘Kingdom of God’ co-extensive with all the earth. This blessed vision has entered the hearts of toiling women in remote country farmhouses, far away from city din and strife, and they have dedicated the infants of their cradles to the evangelization of ‘the world.’ It has touched young men in school and college, and has given them a new object to live for and an inspiration which has never waned. It has stood by dying beds, and amid the gathering shadows of mortality has prompted the bestowment of all that life could leave, in furtherance of all that life had loved and laboured for. It has taken possession of families, imparting a missionary character to whole households, joining brothers and sisters in the same labours, making sons succeed to their father’s toils. It has developed itself in the Church, modifying the very criteria of membership therein; testing Christian character by loyalty to this Christian

enterprise. It has reached out on every side, subsidising commerce, utilising art, developing literature, compelling the attention of governments, winning the interest of the secular press, becoming one of the great ruling ideas of the age, which statesmen, however they may estimate, must consider, and unbelief, however it may hate, must recognise."

How vastly poorer the Church of Christ would be to-day without the inspiring records of missionary consecration and sacrifice.

In this unheroic age the foreign enterprise of the Christian Church has kindled new stars, large and lustrous, in the galaxy of truest sainthood, and has added imperishable names to the glorious army of martyrs.

In the eloquent words of the Archdeacon of Westminster:—

"In 1862, in a negro hut, delirious, fever-stricken and pain wracked, on the malarious banks of an African river, died Bishop Charles Mackenzie. In September, 1871, a boat was seen drifting with the tide, under the burning sunlight, in the blue sea which encircles the Coral Isles. In it there lay a corpse, with a palm branch laid over the five wounds of which the man had died. There was a smile as of heaven upon the placid lips. It was the body of Coleridge Pattison, an English bishop, the son of an English judge aged forty-six, slain in revenge for the outrage of white scoundrels and kidnappers, by the savages of Nukapu, a Pacific isle. Two years later, amid the huts of the Kaffirs, on the shore of a lake of Central Africa, died David Livingstone, with no son or daughter or friend or white man near to close his eyes. All these men might have died, after lives of wealth and prosperity, happy, with children's faces round their beds; and, had they done so, they would have sunk in a year or two into the common oblivion of our commonplace religion. But far higher and far more heroic was the example which they left; an example which pleads trumpet-tongued to us—pleads trumpet-tongued to us against the seductions of a sleek and slothful life. It is worth more to the Church as an inspiring force than a million pompous ceremonies. It is the true Apostolic succession of inspired personalities—of men who have felt upon their heads the hands of invisible consecration. It is an immortal incentive to inspire the faint with courage and the cold with love."

"And we owe this work to the heathen. We owe it to them, not as a splendid generosity, but as our tardy reparation for intolerable wrongs. We have girdled the world with a zone of drunkenness. The footsteps of Aryan races as they traversed the continents in their careers of commerce or of conquest have too often been footsteps dyed in blood. Christians—they who bore that name—have sent to savage races, now the Jesuit and

the oppressor, now the bloodhound and the inquisitor, now the fire-water and the pestilence, now the flash of the firelock and the fetter of the slave. We have decimated aboriginal populations by disease and drink. They have melted before us as the line of snow in the sunshine. It is time, it is more than time, that we should show them that our true mission is not to destroy their bodies, but to save their souls. Horrible to them have been the feet of those who brought only the curse and the blight of our civilization; it is an awful debt due to the perishing remnant that beautiful upon the mountains should be the feet of them that bring good tidings, that publish peace. Our old crusading fathers took the Red Cross to rescue a sepulchre! Shall we be recreants from the nobler crusade of this our century to rescue, not one material sepulchre of Christ, but millions of His living temples for our living and risen Lord?"

When Judson was asked about the prospect of converting Burmah, his instant reply was: "It is as bright as the promises of God."

When the Christian Church looks only *without*, she may well question and falter; but when she listens only to the omnipotent voice of revelation, she will know that He who has all power in heaven and on earth can accomplish, in His own time and way, His sublime purpose of redeeming the world unto Himself.

And, in the words of the late Dr. Stanford, "enthusiasts alone can succeed in this world-wide enterprise. Such men, it is true, may sometimes fall into a mistake, and be hurried away into some sublime extravagance or noble rage, but the blunders caused by enthusiasm are nothing compared with those caused by the want of it; and the most imprudent things done in the Church, are done, not by its Edward Irvings, but under the influence of what are called 'prudent men'—men who never fling their souls into great movements, who never feel the rapture of a grand passion, who never favour a new thing; spiritual refrigerators—advisers who pass for safe and wise, mainly because the love of Christ has not made them enthusiasts.

"In God's affairs we act with soundest policy when we act with most enthusiasm. True enthusiasm will not be wildfire; it will not be rash eccentricity; it will not work reckless mischief in the Church or the world when it is a love—a love kindled by Christ."

Though as yet only the fringes of heathenism have been touched, it is abundantly clear that Hindooism, Buddhism, and Confucianism cannot stand when brought into direct contact with the religion of Christ. Already the Divine message is running very swiftly, and it but needs that God's people should awake to their duty and privilege of consecrating heart, life, and

means to the Saviour's last commission of sending the light of life to the lands in darkness, and then His spirit shall work in a degree but faintly apprehended by His Church.

Only let the Christian Church, measuring fully the enterprise committed to her hands, instinct with the Saviour's love, and inspired by the Master's example, address herself with all her sanctified energies and Divine resources to this vast work; and then, may we not look for the opening of windows in Heaven and the descent of the Spirit in mighty power upon all nations?

Surely to-day the fulness of the time has come for a great and united effort against the powers of darkness.

To-day the walls of nations lie flat, challenging us to move from every quarter, and at once take possession of the very capitals of Satan's dominions.

To-day the Word of God is translated into almost every teaching tongue; "the miracle of Babel reversed; the miracle of Pentecost crystallized into permanence."

To-day the coffers of Christ's disciples contain so much of wealth, that a small percentage only of their contents would easily supply all needful funds for the world's emancipation, while a tithe of Christ's present disciples would give one missionary to every one hundred of the globe's population.

What opportunity! what inspiration! All the Christian Church needs for this sublime enterprise is whole-souled consecration and sanctified organisation.

To the watchers on the wall there are signs manifest of a grand era near at hand, more momentous far than pen has ever yet chronicled, or pencil ever yet illustrated.

The revivals of true religion at home of the last century gave birth to the missionary organisations of the Church to-day.

There were no Sunday-schools until the missionary spirit had been enkindled; to-day they encircle the land with golden cords.

When relapse into barbarism threatened the converted Hawaiians, they resolved to undertake mission work on behalf of their still pagan neighbours, living on groups near by to keep themselves from practical apostacy, and in this they found new life and unknown joy.

The old Arab proverb runs, "Water poured on the roots of the cocoa-nut tree returns in cocoa-nut milk that falls from the top." So streams from the river of life, poured into the arid desert of heathendom, return on the churches at home in heavenly showers and cooling dews.

More than six centuries ago a marvellous Cathedral was projected at Cologne. The plan was perfected before the building was commenced. Then the foundations were laid; the great walls began to rise. But the first builders have long since changed to dust. They died without seeing their plan realized or their work completed. Twenty generations looked upon the uncompleted walls, and perhaps pronounced the work a failure. And often do we thus look upon the work of Christ in the establishment of His Kingdom in the earth. His plan is ages older than the foundation of the world. More than eighteen centuries ago He laid in His own life and atoning sacrifice, the sure foundations of His heavenly temple. All through the long centuries He has been raising the walls of this spiritual building. And he shall not fail nor be discouraged, till the topmost stone has been laid in peace. The Cathedral of Cologne, after long centuries of delay, has just been completed. And soon too shall the heavenly temple of redeemed and reunited humanity be completed in Christ. "He shall have the nations for His inheritance and the uttermost parts of the earth for his possessions." "He shall have dominion also from sea to sea and from the river unto the ends of the earth." "He shall not fail nor be discouraged, till He hath set judgment in the earth; and the isles shall wait for his law." "The Lord will hasten it in His time."

Baptism in the Lindula Lake, Ceylon.

(See *Frontispiece*.)

MR. ALICK M. FERGUSON, of Abbotsford Tea Estate, Lindula, Ceylon, writes:—

"MY DEAR MR. BAYNES,—I think you will be glad to hear of a service which took place here in February last. Mr. Waldock has from time to time given you accounts of the good work which has been going on on this estate, and of the baptisms which have taken place. Several more coolies being very anxious to be baptized, I asked Mr. Pigott, who was staying only seven miles from here, to come over and examine them. This he very kindly did, and being fully satisfied with all twelve candidates, he baptized them on Sunday morning, February the 7th, in our beautiful little lake which was used before for the same purpose. It was a very interesting service. There were over 200 natives present—coolies and carpenters belonging to the estate—most of them, of course, being heathen; and all were attentive and seemed impressed. In the evening all the Christians ate together to show that they had thrown off all their old feelings of 'caste.' We have now thirty Christians on the estate, and I trust more may be added by the end of the year."