



BAPTIST MISSION HOUSE, BYCULLAH, BOMBAY.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

ANOTHER year of toil and harvest has closed; and, in the review of its work, the Committee feel devoutly grateful and much encouraged. For the records of the year, as set forth in the following pages, tell of marked manifestations of the Divine presence, of the ingathering of many souls to the Saviour, of large Missionary reinforcements, and of generous sympathetic support from the churches at home.

### FINANCE.

The Committee are thankful to report that the total Receipts for the past year have amounted to

£69,252 16s. 4d.,

the largest income ever received by the Society, and

£4,888 3s. 11d.

in excess of the previous year.

This total is made up of the following amounts—

Special Contributions for Debt on General Account (£1,697 1s. 2d.) from 1886 Account ..	£1,485 3 7
For General Purposes .. .. .	58,402 19 5
Widows' and Orphans' Fund .. .. .	2,648 14 3
Special Funds Account (including Congo Fire Fund).. .. .	6,715 19 1
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	£69,252 16 4
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The receipts, however, on the General Account have been insufficient to meet the growing Expenditure, by **£4,385 2s. 8d.**, this amount, however, is reduced to **£2,385 2s. 8d.** by the receipt of Two Thousand Pounds, from the Basle Missionary Society for buildings, &c., at Cameroons and Victoria, leaving the present Debt at .

**£2,385 2s. 8d.**

**£211 17s. 7d.** of this being the unliquidated balance of the previous year's deficiency, and **£2,173 5s. 1d.** the debt on the past year's account.

The General Contributions from the Churches, notwithstanding great financial stress, especially in Wales, in the coal and iron districts of the North, and throughout the agricultural counties generally, have been fairly well maintained, showing a decrease of only **£583 18s. 9d.**, as compared with those of the year before.

The receipts for Special Funds contain the generous response of the Churches to the appeal for **£4,000** made in September last, on behalf of the Congo Fire, amounting to **£5,943 0s. 9d.** referred to more in detail under the head of the Congo Mission.

Reviewing the expenditure of the year on General Account,

**£62,576 4s. 6d.,**

and comparing it with that of the year previous, it will be seen that it exhibits an increase of

**£1,398 16s. 11d.**

To this, however, should be added

**£1,943 0s. 9d.,**

the ordinary expenditure of the Congo Mission having been relieved to this extent by the balance of the Congo Fire Fund, after paying the **£4,000** actual loss inflicted by this calamity.

The total increase in the Expenditure may therefore be stated at

**£3,341 17s. 8d.**

This increase has been mainly in China, India, and Ceylon, recent reinforcements having involved a heavy permanent increase of annual expenditure, especially in China, where, within the last few years, the Mission staff has been increased from two to twenty-two.

With regard to the **WIDOWS' AND ORPHANS' FUND**, it is satisfactory to report that, owing to certain special bequests, the receipts of the year have not only been sufficient to meet the year's expenditure, but to liquidate

also the adverse balance of the previous year (£205 6s. 1d.), and leave a small sum (£5 14s. 4d.) in hand.

It is now abundantly clear that, to maintain the present greatly enlarged Missionary staff, a permanent increase of at least £5,000 MUST BE SECURED FOR THE ANNUAL INCOME, an amount even less than has been received on behalf of the Congo Fire Fund. This surely would not be an impossible thing.

At present, so far as statistics show, only about 10,000 individuals contribute more than ten shillings and upwards annually to the Funds of the Society, though, not to mention members of the congregation, there are no less than 280,000 in church fellowship.

What appears to be most of all needed is a deeper love and loyalty to the Lord Himself; more widely diffused Missionary information; and more thorough and systematic organisation throughout all the churches for the regular collection of small gifts, weekly, monthly, quarterly, or annually.

Surely the present standard of Christian giving for the diffusion of the Gospel of Christ in heathen lands, is in no sense proportionate to either the personal claims of the Saviour Himself or the resources of our churches.

It cannot be too frequently stated that a contribution of only ONE PENNY PER WEEK FROM EACH OF OUR PRESENT CHURCH MEMBERS WOULD AT ONCE DOUBLE THE INCOME OF THE SOCIETY from the Churches, and enable the Committee to still further respond to the almost universal cry for "more labourers."

Last year the Society lost, mainly by death, more than four hundred contributors, and every year heavy losses are thus constantly occurring. It becomes therefore absolutely necessary to use every effort to secure a large addition of annual subscribers to only maintain the Society's income at its present figure, while the inevitable result of a restful policy is toward retrogression rather than toward advance.

In the words of the great apostle of Africa, David Livingstone:—"The Christian Church, if true to Her Divine Lord and His great commission, MUST BE MISSIONARY. For a Christian Church is only strong, loyal, and prosperous as it is carried out of itself into the free unrestrained exercise of its noblest energies and completest self-denial. A church without a deep, intense, and ever-growing Missionary spirit is no real church of Christ.

## THE MISSIONARY STAFF.

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Nineteen brethren have, during the past year, been accepted for missionary service, eight designated to China, six to the Congo, three to India, and two to Ceylon. The Committee have also sent out a pastor for the Cinnamon Gardens church in Colombo, and approved the appointment of the Rev. S. J. Jones, of Dinapore, to the pastorate of the Agra church, vacant by the retirement of the Rev. Arthur Wood.

The Revs. H. J. Martin, of Allahabad; David Thomas, B.A., of Barisal; and Dr. Seright, of the Congo, have been compelled by failure of health to resign their association with the Society, and return home; and Mr. Andrew Sims, of Ceylon, has also relinquished his connection with the mission, intending to devote himself to Christian work in England.

The Rev. H. A. Lapham, after a three years' successful pastorate of the Cinnamon Gardens Church in Colombo, renews his association with the Society as a vernacular missionary; the Rev. R. Wright-Hay relinquishes work in Africa for special work among the Native students in the very important educational centre of Dacca, in Eastern Bengal, while Dr. Carey, formerly of Delhi, has been designated for medical mission work in the great Mohammedan stronghold of Patna, in the North Western Provinces.

The Congo Mission has been reinforced by the return of the Rev. W. H. and Mrs. Bentley, Mr. and Mrs. Moolenaar, and the addition of Mr. and Mrs. Thomas Lewis, formerly stationed at the Cameroons; the latter of whom will be best remembered as Miss Gwen Thomas.

All these workers have had the benefit of a season of rest and change in England, of which, we trust, they will reap the benefit for long time to come.

The Rev. Timothy and Mrs. Richard have resumed work in China after a visit to this country.

The following missionaries have been compelled by impaired health to return home to recruit:—The Revs. F. D. and Mrs. Waldoek from Ceylon; W. Bowen and Mrs. James from Dinagepore; E. S. and Mrs. Summers from Serampore; R. F. Guyton, of Delhi; and Alexander Papengouth, of Hayti.

To these names may now also be added those of the Rev. George and Mrs. Grenfell of the Congo Mission, recently arrived in England.

The Rev. R. Bion, who has so long and faithfully laboured in Eastern Bengal, acting upon medical advice, has removed from Dacca to Monghyr, where he hopes still to engage in vernacular work.

Mr. Denham Robinson succeeds Mr. Bowen James at Dinagepore, while Mr. Alfred Teichmann and Mr. Herbert Thomas take the oversight of the Native Christian Training Institutions at Serampore and Delhi respectively, rendered vacant by the departure for England of Messrs. Summers and Guyton.

The losses by death on the Mission field have been confined to India, and consist of Mrs. Daniel Jones, of Agra, and the Rev. Goolzar Shah, of Simla. Of Mrs. Jones, it may with strictest truth be said she was beloved and respected by all who knew her. Her unobtrusive piety and gentle, self-forgotten care for others endeared her to all with whom she was brought into contact, and her sudden removal has cast a deep shadow over the Christian community in Agra, both native and European. Goolzar Shah, during a long course of years, was a faithful and devoted worker for Christ, receiving no personal pecuniary assistance from the Mission until five years ago, when he retired from the service of the Government of India.

The Rev. George Kerry, of Calcutta, writes respecting Mr. Shah :—

“ He was baptized in early life as a professed believer in the Lord Jesus Christ, and became a student in the Intally Institution, with which was connected, fifty years ago, a Christian Boys' Boarding School. It was expected that he would, as many of his fellow-pupils did, enter the service of the Mission as a preacher of the Gospel ; but, for some reasons, he preferred, as he thought, a more independent position, and obtained service as a clerk in a Government office ; and in this he continued for upwards of thirty years, when he retired on the customary pension. During all this period, he gave his leisure time to earnest Christian work ; for many years he was pastor of the Bengali Christian Church, meeting in the Baptist Chapel, South Colinga, and was full of zeal in guarding and building up the church. He established there, and carried on for some time, a Christian Boys' Boarding School for the benefit of the children of Christian converts residing in the villages south of Calcutta. Owing to the migration of Government offices to Simla, his work at Colinga was of necessity brought to an end. But at Simla he established and carried on for many years an interesting and successful Mission. In doing this, he received liberal assistance for the expenses of the work, such as schools, teachers, evangelists, &c., from Christians of all denominations at Simla, who could not but admire the fervour and energy of Mr. Shah. The Baptist Missionary Society also gave, from time to time, large grants in aid of the work. Mr. Shah twice visited England, and was everywhere received with hearty welcome and esteem by the churches he visited. On his return from England in the early part of 1882, having taken his

pension from Government, he for the first time became a paid agent of the Baptist Missionary Society as one of its Home Missionaries, and so he continued to the time of his death. He was a hard and enthusiastic labourer, and won for himself the high regard of many Christian men both Europeans and Indians, in this country. He has set a fine example of christian activity and consecration to his fellow-Christians of this land, which, we trust, many will imitate in the years to come."

At home, from their own number, the Committee have lost

Joseph Parberry Chown,  
Francis Tucker, B.A., and  
David Jones, B.A.

For more than a quarter of a century, Mr. Chown was a member of the Mission Executive Committee; and from the commencement of his pastorate at Bradford in 1848, to the close of his life, he manifested a deep and ever-growing interest in the great missionary enterprise. With great truth it may be said he "walked with God"; his unostentatious devoutness, his simplicity, his amiable and kindly spirit brightened all he did, and endeared him to all with whom he was brought into association. His colleagues fondly hoped that for many years they might still have profited by his loving presence and his wise and ever sympathetic counsel; but it has been ordered otherwise, and the vacancy created by his sudden removal will long remain.

Only in May last the Rev. Francis Tucker, B.A., was elected an honorary member of the Mission Committee, and expressed the hope, in writing to the Secretary, that "for many years he might be able to serve the Society," which always had his cordial sympathy.

His early experiences in India as pastor of the Circular Road Church, Calcutta, specially endeared the Indian Mission to him, and gave a tenderness and a power to all his appeals on behalf of that Continent.

The Rev. David Jones, B.A., for many years was an active and useful member of the Committee, and rendered good service to the Society, both in the pulpit and on the platform.

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# 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, Madripore, Chittagong, Soory, and Jamtara.

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

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The story of the year's work in India is one of quiet yet sure progress.

A large number of conversions; the establishment of new stations and schools; the widespread preaching of the Gospel, a greatly augmented circulation of the sacred Scriptures; increased evangelistic activity on the part of the native Christians, and the growing independence of the native Church.

### THE LEAVEN AT WORK.

The evangelistic tours of the Missionaries have been more than usually numerous. Towns and villages, bazanrs, markets, and fairs have been systematically visited, and in almost all cases the Missionaries have been listened to by eager and attentive crowds, the people exhibiting a very marked desire for copies and portions of the sacred Scriptures. Many districts hitherto unvisited have during the past year had for the first time the Gospel preached in them, and copies of the Scriptures circulated.

These, Messengers of Life, writes Mr. Bowen James, often reach places where the voice of the Gospel Messenger is never heard. There, they are eagerly read, and frequently discussed; and often from far distant and almost unheard-of settlements come cheery tidings of the light-giving entrance of the word into some thoughtful and inquiring heart.

Just such a message came recently to me from Khorkhoree, a village more than seventy miles north-west of my station at Dinagepore.



In the letter sent it was stated—

'That a number of the villagers had obtained portions of the Scriptures, had read them, and accepted them and their teachings as Divine, but there were some things they could not quite understand, which they greatly desired to have explained to them.'

It was an appeal for Christian instruction.

Another message came from Mainaguri, in the district of Jalpaiguri. It was from the subpostmaster of the place, who stated that he had decided to renounce his former religion, which was Mohammedanism, and to embrace Christianity.

A few weeks later when I visited him at Mainaguri, he showed me a Bible which he had obtained years previously from Premchand, who was then our colporteur. He had read it much, and he had now come to the conclusion that Jesus Christ is the only Saviour of mankind, and he desired to make a public confession of his faith in Him. Deeming it advisable not to baptise him just then, I asked him to wait for a time, and promised to go and see him again. Shortly afterwards he left Mainaguri, and a few months later he wrote to say that he was staying at Gowhatty, and that he had joined the American Baptists there, and had been baptised.

The following report by the Rev. J. D. Bate, of Allahabad, gives a graphic review of the present outlook in India :—

"Several instances have come to my notice during the past year of the way in which the Gospel leaven is operating among the people around us. A case no less interesting than curious came to light less than a month ago. A Hindoo of about 50 years of age was brought to me by Ramanath. He had been visiting Ramanath at his house for some six months past for the purpose of receiving instruction in the way of salvation. It appears that some three or four years ago he purchased a simple one-pice tract of some one in our bazar here. This tract he took with him to his village some ten miles to the north of us, across the Ganges; and, not content with merely reading it, he must needs go in for the whole of his money's worth by committing the whole of the tract about thirty pages, to memory. After thus 'devouring' the tract, he obtained a copy of the Gospel of Matthew, and proceeded in the same way to dispose of it. On seeing himself by my side he answered some of my enquiries respecting his religious condition by reciting the 'ipsisima verba' of the tract, and when I had put to him the third or fourth question he started off with the repetition of all he had committed to memory. The tract he rehearsed from beginning to end without a slip, and then proceeded to recite the Sermon on the Mount. The amount of mental effort which all this must have cost him must have been very great, and the persistence with which he must have set about it is shown by the fact that he was a poor hard-working villager, earning his livelihood by grinding food-grain with a simple handmill. One can imagine him repeating the tract and Gospel to himself as he proceeded with this necessary occupation. The tract, I should mention, is called 'Upadesh-mala,' 'the rosary of religious instruction,' and contains the account of the way of salvation, *in the words of Scripture alone*, from the first promises, all through the ages, down to the writings of the oldest apostle.

The man is well stocked with the words of Scripture. What may we not hope for in connection with this man, when we remember the words of our Lord, 'The words that I speak unto you, they are spirit, and they are life'? But we have here something far better than a mere persevering effort of memory: the man avows his firm faith in the Saviour thus revealed to him. He tells us that since he began these studies he has entirely relinquished the worship of idols, and that he has reposed all his hope on Christ, fully and without reservation. He will not, however, be joining *our* church. The whole of the district is, as you know, amicably divided by the different Missions labouring here. We Baptists work out westwards; this man's village is to the north (the part occupied by the Church Mission). I passed him on to the Church Missionary, and there we must leave him. Such is a brief account of the way in which God had been pleased to work in bringing (to all outward appearances) this poor Hindoo to Himself.

"Thus much for another instance by way of direct evidence of the way in which Christianity is spreading in this land. But the fact is shown by abundance of indirect evidence as well. The growing neglect of the worship of idols in the houses of the better classes shows that the work of Missionaries is bearing actual, present, visible fruit.

"This is not confined to the ignorant, so called, whether of the upper classes or the lower. It is in point of fact a distinct mark of the educated natives, and the distinct decadence of belief in the idols in the *homes* of the people is continually attested by our Zenana teachers. Not only *men* who have learned by contact with the great movements of the age, around them, out of doors, but the women also, in like manner, are coming to discard their habitual worship of idols, and are asking 'What is the use of it?' Thus is the truth leavening the mass, not by fitful flashes as of lightning, but by the gradual rising of the irresistible light of a better day.

"Thus is the mind of the people coming gradually to feel the verity of the inspired utterance. We know that the thing supposed to be represented by an idol has no existence in fact. Thus, in a population conditioned like that of India, the worker has need of patience, and the reward of patient continuance in well doing in such work as ours is certain, and the victory is but a question of time, disbelief in idols and in the idle tales connected with them is undoubtedly fast spreading through the land, and is deeply seated in the minds of many who still keep up the outward form. This is confirmed by a conversation which I had at a late hour one night some two months ago, with a man of unusual force and intelligence—a carpenter by trade. I found that idol worship had completely lost its hold upon his mind, and that he did not even acknowledge it in his home, where the tenacity of the women folks usually maintain the most despotic sway in respect of the family religion.

"It is largely the result of the gentle influence of the light that is spreading over the people. Caste, as a religious institution, is losing ground, and is now coming to be, in great measure, a mere species of trades-unionism, kept up for the purposes of practical life rather than from any higher notion. By that gentle influence, a work is gradually advancing through the undercurrents of native life and thought. The generality of Hindoos one meets with nowadays avow their entire rejection of the tales of the incarnations (of which we used to hear so much, and so continually), in which their fathers placed entire and unquestioning reliance. Many of them, indeed, express their disgust and revulsion at all such things, and those who still cling to them complain that the Missionaries have spoiled the business of the Brahman priesthood, and that the former days were better than these. And yet that Missionaries are, as a general rule, beloved and trusted by the people, there is now no longer any reason to question. It goes without saying. 'What can we do but go forward,' thanking

God, and taking courage? It is sometimes declared that the 'hopeful cases' are apt to be too numerous, and that they never come to perfection.

But such an affirmation is made in most sad ignorance of the minds of the people. Such cases do actually exist, as the following particulars will show. It is the case of a man of Hindoo descent, residing in this city. He is middle aged; and is a clerk in the Medical Department of the Government Service. He has been for years past a constant reader of the Bible and a worshipper of God through the merits and mediation of Christ. He observes the Lord's day with an uprightness not too often found even among professed believers. A considerable portion of every Sunday he passes in instructing his wife in Bible truths. And from all that is known of his daily life, he appears to be a most consistent liver. Here, surely, is a Christian to all intents and purposes. But his mother yet steadfastly declines to relinquish the idolatry to which she has always been accustomed. She is an aged lady, with no other earthly dwelling-place than the house of this son; her only support and hope; for she is a widow. What is this man to be advised to do? To his widowed parent he assuredly owes an eternal obligation—an obligation which the new Testament does not invalidate, but strengthens rather and sanctifies. The aged parent is fully perfectly cognisant of the change that has taken place in her son; but, inasmuch as he has not yet gone the length of being baptised, she does not regard his caste as broken. The moment of his undergoing this formal avowal of his acceptance of a new religion will be the moment when for her (poor thing) the sacred family tie will be snapped asunder, and she will make up her mind to go down with sorrow to the grave. The same set of cooking utensils will no longer answer for the family meals, and the very presence of her son and his wife will be to her an occasion of constant heartburning and grief, and will probably hasten her end. What wonder that the man holds back! And yet the Master's law is paramount. His followers must not stop short of professing his name, be the consequences what they may. But who is there in any of your bappy English households who, in circumstances precisely analogous in all particulars, would see his way to do otherwise than as this man is doing? To do so requires the faith of an Abraham, the obedience of a Moses, the heroism of an Elijah, the unearthliness of a John the Baptist, the self-sacrifice of a Paul, and the overwhelming affection of the Apostle of Patmos, *all in one!* Will the dear Saviour cast him off? I do not believe He will. But the lesson is a solemn one. The sacred rite which the Divine Head of the Church has stationed at the very outset of the Christian career looks more solemn than ever in presence of a case like this. What manner of men would he have his followers be? How the momentous issues are defined and narrowed down on this 'narrow neck of land' that divides the obedient from the disobedient. The real meaning of his tabernacling in this apostate world—how it is all proclaimed afresh when one has to deal with a case of this delicate nature. Well may we ask for your sympathy and intercession. 'Brethren pray for us.'

"It would be a misnomer to call this man an inquirer. He has passed the condition of painful unrest which that term implies. The case serves as an additional illustration of the barrier presented by caste to the avowal of religious conviction and the development of religious decision in the Hindoo community. It is thus a barrier over and above all the barriers ahead existing in the human heart everywhere to the progress of the Gospel.

"No such formidable barrier as this exists in the case of any other community in the world—not even in this very land where the hill tribes of Burmah, of the Himalayas, and of the Santhal country have proved so much more readily responsive to the invitations of the Gospel. Take away but this one barrier (which touches mankind at the weakest points), self-righteousness, self-preservation, and man worship, and then the poor

Hindoo will prove as responsive as any other to the voice of mercy. The distinctive truths of the Gospel seem, alas! on the decline in highly favoured Britain; in the East their day of ascendancy is fast appearing. Truths which, to many professed Christians on your side of the world, are falling into decay, and seem to many of your wise men not worth holding, are held here by many of the converts from the effete and moribund faiths of this land as for dear life.

"The Trinity, the Atonement, the Deity of our Lord, the Personality of the Spirit, the Inspiration and Infallibility of Scripture, in a word the doctrine of 'Christ crucified'—many a poor despised native Christian would rather (a thousand times rather!) yield up his life than yield up his grasp of these. Thus does the cause go on. He rideth forth to-day, 'conquering and to conquer.' This land will yet have a full and remarkable Christian history.

"The forms of dogma, practice, church government, and ritual, which unhappily constitute the dividing lines between believers in Western lands will probably never take lasting root in the admiration and affection of the Indian peoples; but the crucified and risen Saviour is the same to them as He has been to penitent sinners for twenty centuries past.

"I might go on giving instances of the peculiar ways in which our Lord is gradually claiming this people for his own. Last January I was honoured by a visit from a Banaras pandit, who is well acquainted with the history of our Lord as given in the New Testament. He gets his living as the Guru ('Gooroo'), or 'religious instructor' of considerable connection, of the people scattered over these provinces, and is about fifty-five years of age. He maintains that Christ is an Incarnation of God, the most recent 'Avatar,' and the one who is without question destined to be the God and Saviour of the Indian people of the immediate future.

"When I asked him how, with such a belief, he could possibly continue to teach the effete dogmas of Hinduism, he replied that he did not teach them, but that he taught all his followers the doctrine of the New Incarnation, 'Jesus Christ, and salvation only through him.' The man himself requested permission to keep up correspondence with us, and he also asked me to send some native brother to teach him, in his own home, the way of God more perfectly. Some correspondence has been kept up; but, through the fowtness of us at the stations, I have not been able to spare anyone for the proposed visit. That was twelve months ago. The man is now again in the city, and will favour me with another visit in a week or two.

"Such cases prove the existence of a feeling of dissatisfaction with ancestral faiths. They show that the men have arrived at the conclusion that the religion of Christ is not only a thing *not to be despised*, but is a thing worth inquiring about; and they prove that the men are not ashamed nor afraid to be known as seekers after a more satisfactory way of religion than that in which they have been brought up. In other words, such cases as I have enumerated prove that the Spirit of God is working, that He is doing His work in His own way and in His own time, and they prove that the old order of things is gradually passing away, losing its hold on the intellect of the thoughtful minority, and is held now mainly by the masses, in whom, in all ages and in all lands, superstition dies hardest by reason of the ignorance which is its parent. And these results I claim to be the offspring of Gospel work among this people. We are making headway; and had we but more faith in the power of our ascended Redeemer, and wore we but more true to Him in the mission He has entrusted to us, we should see 'greater things than these.'"

The widespread sale of copies and portions of the Scriptures during the

past year has been remarkable; in some places the demand has been so great that further supplies have had to be sent after the visit of the Missionary. Mr. Bowen James writes:—

“At the large market of Jeypore, when our preaching was over and the Scriptures offered for sale, there was quite a commotion created by the people's eagerness to have them. Fearing that our stock would soon be exhausted, the large crowd rushed upon us, each person endeavouring to secure a copy. We were obliged to give up selling until order had been restored. The people would not be convinced that copies would be supplied to all who wanted them, for those persons who stood nearest to us had seen our box almost empty, and the excitement was kept up until I told them that we had plenty more in my tent.”

### EXTENSION OF THE WORK.

During the year an important forward movement has been taken in Eastern Bengal by the establishment of a new central station at *Madripore*.

Amid many difficulties and much sickness, caused mainly by a violent epidemic of cholera, Mr. Robert Spurgeon has nearly completed the erection of the new Mission Bungalow, and already the prospects of Mission work from this large native centre are encouraging.

The Committee trust during the coming year to establish a further new station at *Perijpoor*, and subsequently a third at *Putoakhali*.

Mr. J. G. Kerry writes:—

“We have been much encouraged in this district. During our last journey, at a market called *Noy-Kati*, we met with a man who, most certainly, is a devout ‘seeker after truth.’ He has altogether renounced idolatry, and professes himself a worshipper of the one only true and living God, and he has persuaded eight neighbours in his village to do the same. He gathers these friends together and holds regular services with them. At different times he has purchased portions of the Scriptures in Barisal, and reads out of them to his followers. He came to us urging us to sell him a copy of the whole Book and a hymn-book. He seems really in earnest, and desires to follow the Saviour fully. His village is about twelve miles from *Perijpoor*, and thirty from *Barisal*.”

In connection with the work of the Society in Eastern Bengal, and more especially in the Backergunge district, the Rev. J. H. Anderson reports:—

“The Gospel was planted in two new places, and the converts have stood well. We are now about to open a further new station at *Tinki*, from which centre we hope to send forth four native evangelists to work in the villages and markets lying round about, where the Living Word has never before been preached.”

In *Commillah*, *Mymensing*, and *Chittagong* districts, new stations have been established, and evangelistic work very considerably extended.

New work has also been opened up in the Agra district of a very encouraging character.

All the Missionaries unite in saying that there is a very general and widespread spirit of hearing amongst the people. Mr. Spurgeon reports "in a shop, the middle of the road, a temple, a fair, a bazaar; indeed, in almost every spot we have found ears to hear and hearts to feel."

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### THE NATIVE CHURCH.

With regard to the independence of the Native Churches, Mr. Anderson reports, relative to the Barisal District:—

"The movement in favour of independence has been steadily progressing. Five large churches are now quite independent and self-supporting, and a sixth will very shortly be so.

"At our last Annual District Native Christian Conference, the principle was unanimously affirmed that the members of the smaller churches ought to contribute towards the pastor's sustentation fund in the same proportion as the members of larger churches do."

Gogon Chunder Dutt reports from Khoolnea:—

"That the Native Christian Church entirely support two evangelists, and meet all their travelling expenses.

"They have also built and paid for a new chapel, and met all the expenses of the Kuddumdi Christian mela.

"One of the deacons has paid for a river boat, in which unpaid workers, members of the church, are to work for the extension of the Saviour's kingdom in the Khoolnea district."

At Dinagapore the Native Church has undertaken to entirely maintain its own pastor, and has already raised a sufficient sum for his stipend.

The members of the South Village churches have suffered great privation and loss, consequent upon very heavy floods, which destroyed their crops and their dwellings, and inflicted widespread disaster.

Mr. Herbert Thomas reports from Delhi, in January of the current year:—

"The general work of the Native Church here is, I am thankful to say, looking most hopeful. Just now four more have been accepted for baptism by the Native Church, and there are now fifteen before the deacons for church membership, and nearly twice that number receiving further instruction as inquirers. The revision of our Native Church books shows a present membership of 308, eleven having been baptized and fourteen received from other churches during the past year."

Reporting on the Native Church in Benares, Mr. J. Ewen writes:—

"In my report for last year I remarked upon the difficulty we experienced in forming, and maintaining a Native church in Benares. The experiences of this year lead me to repeat

the remark. At the present time, the attendance is much the same as it was last year at this time, although we have received several accessions from the heathen. No less than five of our small number have left during the year for other stations.

"On the 14th August I had the pleasure of baptizing two men, one of whom is a convert from Mohammedanism.

"He was born in Calcutta, and educated in Dr. Duff's institution. While attending it, the first seeds of truth were sown in his heart. The rules of the College necessitated his attending the Bible-class; and, though he was bitterly averse to receiving instruction for which he had no desire, it left a salutary impression behind. He hated the Bible because it condemned him; stumbled over its teachings, and refused them, because he could not understand the Trinity. He left, as he thought, as unbelieving as when he entered.

"After leaving this institution he commenced the study of medicine, passed in the second grade, and entered upon independent practice in his native city. For a time all went well; but it was a time of thoughtlessness. At last the storm of trouble broke about him; broke while he was still unprepared for it. His wife and children were cut off with cholera. Amid the wreck of his happiness he was left alone, to wonder why it had all taken place. The thoughts and reflections which filled his mind, led him to give up his practice, and set out on a pilgrimage to Mecca in the costume of a fakir. His journey led him through Benares, where he enjoyed the hospitality of his co-religionists.

"While in the city, the Sankudara mela occurred. Though a Hindoo festival, many Mohammedans attend, and he was thus led to join the crowd of pleasure-seekers. Our Evangelists were at work when he reached. He stopped to listen, when their words brought back to him old forgotten memories. They fell upon his soul like oil upon troubled waters. His doubts regarding the Trinity, and the Divinity of our Lord Jesus vanished before the new peace he enjoyed in learning, as never before, that Christ is a Saviour from sin. He must have heard it; heard it often before, but now it came to him as a new truth.

"He delayed his departure to Mecca, for his mind was now as full of doubts of Mohammedanism as it had formerly been of Christianity. A second meeting with our Evangelists brought him to a decision. He gave up his pilgrimage, and accompanied them to their houses to receive fuller instruction than they could possibly impart in the bazaar.

"I met him on the day of his decision, and heard from himself how eagerly he desired the pardon of his sins. I could but point to the 'Lamb of God that taketh away the sins of the world,' and urge him to trust the 'Mighty and able to save.'

"He is now, I rejoice to say, joyously trusting in Jesus; a pilgrim to the better land; approving himself to us by his quiet manner, and justifying his baptism by his walk and conversation."

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## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

The Native Christian Training Institutions at Serampore (for Bengal) and Delhi (for the North-Western provinces) have been carried on with efficiency and devotion, as also the Preliminary Training Schools at Bistopore and Barisal.

Reporting on the vernacular students at Serampore, the Rev. E. S. Summers, M.A., writes:—

"The course of study has included the concluding portion of Mr. Rouse's Handbook of Theology, the Acts of the Apostles, with Commentary, Genesis, the Law of Moses (Exodus xxi.—xl. and Leviticus), Joshua, the First Epistle to the Corinthians, with Commentary, Scripture Geography, and a book on Mohammedanism called *Islam Darshan*. Besides these subjects, some have studied English, Bengali Grammar and Literature, and a little Hindustani. We examined them ourselves at mid summer; but the following gentlemen have kindly examined the students for the final examination—viz., Messrs. Spurgeon and J. O. Kerry, of Barisal; J. Ellison, of Mymensing; and Bhogoboti Choron Ghose, of Serampore. I believe that the students have worked heartily and successfully throughout the year. The following have this session to take up work in connection with our Mission after completing a three years' course:—Prio Comar Sircar and Shindhunath Sircar, who have shown themselves intellectually fitted for the second grade of evangelists, to which they will eventually be appointed without further examination, though (for the present they are to be located in the mofussil as third-grade evangelists, and Protap Ch. Disoria, who goes as a third-grade evangelist to Jhenida. A fourth student, Benjamin Simon, a native of Assam, returns to that country, and will probably take up employment in connection with the American Baptist Mission working in that country. I may add that the prospects for the coming year, as regards new students, are very promising; so that I hope, when I go on furlough in March, to leave a larger class than has yet been taught during the five years that the class has now been carried on."

Of the Serampore Christian Boarding School Mr. Summers reports:—

"It has been carried on as usual during the past year, with an attendance of about thirty boarders, and Babu Bhogoboti Ch. Ghose has superintended it with his usual energy and zeal. Mr. James has been teaching the senior class in Scripture. Three of the boys were baptized this year—Rai Comar Rai, Probbu Dan Singh, and Arnu. We rejoice to say that of the three boys baptized now nearly two years ago, two, at any rate, have done very well; and, if the third is not all that could be wished, yet he has not done anything to dishonour his profession. This is a great encouragement, as we feel that the baptism of boys is not a thing to be lightly performed."

At the Bishtopore Boarding School there are twenty-six scholars, and at Barisal nineteen. The Rev. J. H. Anderson writes:—

"This class will be an important feeder to Serampore College. Four—perhaps six—of these young men may pass on to the College in January, and be vastly better fitted to commence their studies than they otherwise would have been; and nearly all the rest have been, I believe, considerably benefited, and they are likely to be much more useful hereafter amongst our native churches."

With regard to the Delhi Institution, Mr. Herbert Thomas reports:—

"The Theological Training classes have been carried on in the new College building which, though not quite completed, was opened with special services on Christmas Day. Mr. Guyton conducts the theological studies—secular subjects, Persian, Arabic, Sanskrit, and English being taught by a Christian Munshi, a Maulvic, and a Pandit.

"Thanks to the liberal gift of H. Dear, Esq., of Monghyr, ten more houses for the students have been built, making fifteen in all.



"The Christian Boys' Boarding School contains twenty-four boarders, of whom six were admitted this year; eight of last year's boys were removed into the training classes.

"A Temperance Society has been started, and is very useful in bringing us together. Altogether it helps to give a good tone to the community; many are the facilities afforded to the poor brethren to drink, and we are sad at seeing the evil spreading so rapidly. We desire to create a right feeling in the hearts of our people in reference to it; that they may not only be saved from it themselves, but seek to rescue their fellow countrymen."

During the year thirty-nine new Elementary Christian (Vernacular) Schools have been established—viz., three in the South Village district; nine in the Jessore district; two in the Kboolna district; four in the Barisal district; two in the Commillah district; ten in the Monghyr district; seven in the Dinapore district; and two in the Agra district.

"These schools," writes Gogon Chunder Dutt, "are the hope of the native Christian Church for the future—they are thoroughly Christian agencies."

Mr. Daniel Jones, of Agra, says:—

"We have been encouraged by the conduct of a native gentleman, who had been for some time very favourably disposed to Christian teaching. He volunteered to build us a school-house. He has done so, and we have now more than fifty boys on the rolls. The school is only three months old, is in a good locality, and with God's blessing will do well. We believe the need for Mission schools and colleges will gradually decrease as Government education will spread among the poorer classes, and as the natives themselves will increase their efforts in the direction of education. But there is now, and will be for some time to come, a wide field for Christian Mission schools. We cannot call Government education *Anti-biblical*. It is not professedly so—but it is, out and out, *Non-biblical*, and the result of it as such on a very large scale is sad in the extreme. We love to think of the *very poor boys*, who are taught to read God's Word in our schools. And who will, on this account, be so much better able to understand the preaching of the Gospel than ever their fathers were. What we still suffer from is the lack of suitable *Christian* teachers, but the work that is being done by our brethren in Delhi will in due time, we trust, supply us with good men and true. Of this we have no doubt."

With regard to these Christian Vernacular Elementary Schools, it is to be remembered that they are mainly for a poor class of children not in any way supplied with education by the present Indian Government scheme.

In these schools the Bible is the text book, and all the teachers are Christians. They are, therefore, *distinctly and essentially Christian schools*. They are also largely useful in the education of the children of native converts.

## TRANSLATION AND LITERARY WORK.

The Rev. J. W. Thomas, of Calcutta, reports:—

"With regard to tracts, I have to report that a second edition of Imam Masib's translation of Mr. Rouse's tract 'Dafa Bahtau Bahil' has been issued.

"Also a tract in Bengali, sent out by Mr. Rouse, entitled 'What is Christianity?' This has been received with marks of especial favour by several of our Bengal Missionaries, and we may soon have to issue another and a larger edition.

"Of the Musulmani-Bengali Series, a new tract by Mr. Rouse is now in the Press, entitled 'Fatehâ.'

"Mr. Spurgeon is bringing out a series of leaflets in English in the form of letters to such of the natives as can read English; these, at present a private venture, may hereafter take a more permanent form. Two have been issued, entitled 'God Incarnate' and 'The Birth of Jesus'; a third, 'The Miracles of Jesus,' is in the Press.

"In Mr. Rouse's absence, a good deal of his work has devolved on Mr. Teichmann, who has been kept busily employed.

"The following list of Scriptures printed at the Press from October 1st, 1885, to September 30th, 1886:—

	Copies.
Bengali Matthew (Extracts) ... ..	5,000
„ Matthew ... ..	5,000
„ Luke ... ..	5,000
„ John ... ..	7,500
„ Life of Christ ... ..	3,000
„ History of Joseph ... ..	5,000
„ „ Elijah and Elisha ... ..	5,000
Musulmani-Bengali, Matthew ... ..	5,000
„ „ Mark ... ..	5,000
Hindi John ... ..	5,000
„ Matthew with notes (in the press) ... ..	5,000

*Calcutta Auxiliary Bible Society's Account.*

Bengali Matthew (twice) ... ..	20,000
„ Mark ... ..	10,000
„ Luke ... ..	10,000
„ John ... ..	10,000
„ Genesis and Exodus (to Ch. xxi.) .. ..	10,000
„ Proverbs ... ..	5,000
„ Daniel ... ..	5,000
„ Four Gospels and Acts (Guru Mahashey edition) .. ..	10,000
Sanskrit New Testament ... ..	1,000

"The Hindi notes have been prepared and Hindi proofs have been read by Mr. Jordan and Prem Chand."

## THE COLONIAL CHURCHES AND INDIA.

In their last Report the Committee stated that, with a view to deepen the missionary spirit in the churches of the Australian Colonies, they had cordially complied with a request that the Rev. George and Mrs. Kerry, of Calcutta, should visit Australia and hold a series of missionary conferences in the larger centres.

They are thankful now to report that this visit has been taken. Mr. Kerry says :—

“Everywhere I found a warm welcome and a very genuine and hearty interest in the work of the Society. This is evidently growing and deepening. The Colonial Churches are in fullest sympathy with us and our work.”

The following resolution, unanimously adopted in January last, records the feelings of the Committee in connection with this visit :—

“The Committee of the Baptist Missionary Society feel devoutly thankful for the increasing missionary spirit pervading the Colonial churches, and are rejoiced to find that the sympathies and affections of the churches are so manifestly cordial towards the parent Society in England.

“They confidently anticipate the happiest results in increasingly intelligent interest and greatly enlarged contributions from the visit of their friends Mr. and Mrs. Kerry and are glad to know that they have everywhere met with such a warm and hearty welcome.

“The Committee earnestly pray that grace and blessing, peace and prosperity, may ever rest upon all their beloved brethren and sisters associated with the Australian churches and throughout the colonies generally.”

At the same meeting the Committee also recorded their warm appreciation of the special services rendered to the Society, during the absence of Mr. Kerry in Australia, by the Rev. J. W. Thomas, of Calcutta, who has conducted the important duties of the Indian secretariat for the past nine months.

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## WESTERN INDIA.

The reports from Western India indicate the near approach of better times.

From Bombay the Rev. Wm. Bell, M.A., writes :—

“I am thankful to say there is a real spiritual quickening in our midst. Of late Christians in several of the churches of Bombay have been specially blessed. Now our church has had a large share also. This blessing has come in connection with earnest,

arvent, continued prayer, in which the members of different evangelical churches have united. This prayerful spirit still continues, and I feel I am right in saying still larger blessing is *expected* by us all.

"The presence of God has been much felt at a meeting for prayer held every Monday afternoon at the rooms of the Young Men's Christian Association here. The spirit of fellowship and union in Christ is realised as it has not been for a long time. There are some Christians, too, who seem to have been stirred on the matter of believers' baptism—not, I trust, from a desire to proselytise, but from having their attention directed by some of our friends to what the Word of God teaches on the point. I reported in a former letter the case of a Methodist brother who was baptized last November, remaining still a member of his own church; last Sabbath another brother was baptized, and also three young people on the profession of faith in Christ; and these latter will be received into the fellowship either of our own church or of the church at Poona."

During the past year the Pastor's manse has been completed. It stands on ground adjoining the chapel, and we are thankful to report is now occupied by Mr. Bell, and has been entirely paid for. We give an engraving of it as the frontispiece of this Report.

In the city and district of Poona the Rev. Hormazji Pestonji, with the assistance of Mr. A. Dillon, has maintained his faithful labours, and has been much cheered by manifest blessing.

At the out-stations of Deeksal and Dhond, and the chief neighbouring towns, the Gospel has been systematically preached, and long evangelistic tours throughout the Deccan as far as Raichore in the Southern Mahratta country, to Ahmedabad in Northern Gujarat, have been taken.

Mr. Pestonji has also devoted a considerable portion of time to the completion of the New Testament revision in Gujarati, undertaken by the Bombay branch of the British and Foreign Bible Society.

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## SOUTHERN INDIA.

In Southern India, our venerable missionary, the Rev. George Pearce, is still at work in Ootacamund. He has been greatly cheered by the arrival of the Rev. Thos. Evans, formerly of Monghyr. Mr. Evans writes:—

"I arrived at Ootacamund in November, 1885, and my steps seem to have been guided by God. After thirty years' labour in the heat of the plains, and in consequence of no small suffering in the head from sunstroke, I could no longer labour in the heat without serious risk of life.

"At the earnest solicitation of Mr. Pearce, and the approval of the Society, I came here to carry on the work so nobly begun by my aged brother, and though I can do but little vernacular work, yet I hope my coming here is not in vain.

"We have no Baptist Chapel so far, but we have a very convenient hall in a good position, in which we have Divine services. Mr. Pearce has for years met the chief part of the rent of this hall.

"On the Lord's-day we have services morning and evening and Sabbath School in the afternoon.

"On Thursdays also I preach a sermon, and we have a prayer-meeting on Tuesdays.

"The day-school is also held in the hall, and a portion of it is set apart for a dépôt for the use of the Bible and Tract Societies.

"As Mr. Pearce's strength had been failing for some time, he had not been able to keep up full work, and the congregation had gone down. But I am thankful to be able to say that we have now very fair attendance, especially on Sunday nights. Some time ago we had the great pleasure to see four Europeans and four natives following the Saviour in baptism, when a large number assembled to see what, to most of them, was a 'strange sight.'

"The baptism was administered in the charming lake, and the effect produced was deep and salutary. I am thankful to be able to say that we have others who are candidates for Christian baptism.

"As the result of a week of 'special services' held here in July, a number came forward as enquirers for salvation, and I hope not a few have found rest in Jesus."

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## THE INDIAN GOVERNMENT AND MISSIONARIES.

Much has been written lately on the subject of Indian Government officials, and their estimate of missionary effort.

The following letter, written by Sir Chas. V. Aitcheson, the late Lieut.-Governor of the Punjab, to the Rev. Dr. Stewart, of Sulkote, in reply to an article asserting that Indian Government officials could no longer uphold Mission enterprise, cannot but be read with interest:—

"LAHORE, January 25, 1887.

"I have not seen the article referred to; but I, for my part, should say that any one who writes that Indian officials, as a class, have no faith in the work of Missionaries as a civilising and Christianising agency in India, must either be totally ignorant of facts or under the influence of very blinding prejudice. Statistics of conversion are no proper or adequate test of Missionary work. Still, judged even by that standard, it cannot be said that an agency which, within little more than fifty years, has built up a native Church, numbering, roughly, two-thirds of a million, is resultless. But, besides that, Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take ones I know of one of the ruling Princes of India who probably never saw or spoke to a Christian Missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of Missionary teaching.

"Any one who wishes to appreciate what missions have done for India cannot do

better than read the recent biography of Carey, by Dr. George Smith (John Murray, 1885), particularly the three chapters: 'What Carey did for Literature and for Humanity; 'What Carey did for Science,' and 'Carey as an Educator.' The same work the Missionaries are doing still. They have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes and the poor. To them we owe even the reduction of several of the vernacular languages (in this part of India, for example, Sindi and Pashlu) to written character. The only translation opening up to us the sacred books of the Sikhs we owe to a Missionary. To the Missionaries, and the Missionaries alone, we owe the movement in favour of female education; and the remarks in the last education report for the Punjab, and the review thereof, show how efficient are the Mission female schools, and how highly the labours of the Missionaries are appreciated by Government. It was at the suggestion of the Missionaries that I have this year framed and introduced a system of Government grants in aid of hospitals and dispensaries. It is to the example set by Missionary ladies, during the last eight or ten years, in Mission hospitals and in house to house visitation, that the present wide-spread demand for medical aid and medical training to the women of India is mainly due. Apart altogether from the strictly Christian aspect of the question, which is of itself so full of bright hopes that no Christian man who reflects on what has already been achieved can fail to thank God and take great courage, I should, from a purely administrative point of view, deplore the drying-up of Christian liberality to Missions in this country as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people.

(Signed) C. V. A. AIRCBERON."

In the words of Dr. Pierson—

"To-day the door is wide open to the vast continent of India. Two hundred and fifty millions are accessible to the Gospel, waiting for the 'light of the World' to displace the fading 'light of Asia,' and reveal Heaven instead of Nirvana.

"If India be the Gibraltar of heathendom, taken for Christ it becomes, like Gibraltar, a controlling fortress guarding the very highway to Oriental Empires."

## CEYLON.

### PRINCIPAL STATIONS:—

Colombo, Ratnapura and Kandy.

<b>SUB-STATIONS</b> ... ..	69
<b>Missionaries (1 in England)</b> ... ..	5
<b>Native Evangelists</b> ... ..	25

The Rev. F. D. Waldoek having been compelled to take a season of rest and change in England, the charge of mission work in Ceylon has devolved upon the Rev. H. R. Pigott, of Sabaragamawa, who, since the departure of Mr. Waldoek, has resided in the Mission House in Colombo.

Reporting generally upon the work in Ceylon, Mr. Pigott writes:—

"In May last I was glad to return to my old work at Colombo, after an absence of nearly eleven years. 1886 has been a year of much spiritual blessing and power, and we

have been cheered on all hands by manifest tokens of God's presence. Sixty-five persons have been added to our Churches by Baptism—33 in Colombo district, 31 in Kandy, and 1 in Ratnapura. During the year, 102 regular services have been held each week, attended by 3,008 persons. In attending to their evangelistic work, each month our 22 preachers travel on an average 1,743 miles, and speak to 5,790 persons—or over 20,000 miles per annum, and nearly 70,000 persons. They have also distributed 37,000 tracts and religious books. Eight evangelistic missionary tours have been made during the second half of the year. Many distant villages have thus been visited, and many hundreds of persons have been, for the first time, brought within the sound of the Gospel. We have now a total of 2,534 children in attendance at our day schools, being an increase of 344 during the year. The total amount of Government school grants earned is 5,757 rupees 50 annas, being an increase of 461 rupees. I regret to find that so small a percentage of our day scholars attend our Sunday-schools, and efforts are being made to induce the children to attend better in future. The religious training of our day scholars is not neglected, for each child receives definite and regular religious instruction. Our native brethren have commenced the publication of a *Singhalese Baptist Magazine*, which will be helpful to our churches in many ways."

With regard to Mrs. Waldoek's Colombo Girls' Boarding School, transferred for a while to the care of Mrs. Pigott, Mr. Pigott reports:—

"The girls' boarding school has done exceedingly well this year. The girls were examined by the Government Inspector on the 8th November, when they obtained nearly 93 per cent. of passes, and earned a grant of 612 rupees. I extract, as follows, from the Inspector's report on the examination:—"I was much struck with the excellence of the arrangements connected with the school. The girls appear to be exceedingly well cared for, and the instruction given, both in the English and the vernacular is entirely sound, and the pupils were able to express the meaning of what they had read with much intelligence."

Mrs. Pigott writes:—

"The school here commenced its summer term on the 15th May last, and work has been steadily maintained since then with most encouraging results. Four of the elder girls, having passed in the 8th standard, are qualified to teach, and hope soon to take up work as mission school mistresses. We trust that they may be much blessed in their native villages in spreading the light and knowledge they have received, as all are earnest Christians. The elder girls are sometimes taken to the Government Civil Hospital to visit the suffering inmates, and to read the Word of Life to them. . . . Four dear girls were baptized in December, and, in answer to earnest prayer, five others were, during the week, led to Christ. We have now eight church members and nine candidates for baptism in the school. At our breaking-up festival, the Major-General, Sir John McLeod, K.C.B., presided, and spoke some weighty and encouraging words, after which Lady McLeod gracefully distributed the prizes to the children. We wish to thank them and other kind friends who have taken a deep interest in our girls. Above all, we would thank our Father in Heaven for a year of happiness, health, and prosperity."

In their last Report, the Committee stated "that they had resolved to send out an additional missionary to Ceylon at the earliest practicable date." They are thankful to announce that they have now done so.

In October last, the Rev. George and Mrs. Gray left for Ceylon. They have been stationed at Sabaragamawa, Mrs. Gray's practical experience in school work rendering her specially well-fitted to superintend the important girls' school at that station, and Sabaragamawa being an admirable location for the acquisition of the vernacular.

In December, the Rev. H. A. Lapham resigned the pastorate of the Cinnamon Gardens English Baptist Church in Colombo, after three years of very successful effort, with a view of resuming purely vernacular work.

The Committee have very gladly received Mr. Lapham upon their staff again, and have designated him to Kandy, his former sphere of labour.

Mr. Lapham has been succeeded in the pastorate of the Cinnamon Gardens Church, Colombo, by the Rev. F. Durbin, of Esher and the Pastors' College, who has entered upon his new sphere with very encouraging prospects of success.

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## CHINA.

### PRINCIPAL STATIONS:—

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

**SHANTUNG**—Tsing Chu Fu, Pei Su Chu Fu.

<b>SUB-STATIONS</b> ... ..	... 60
Missionaries (3 in England)	... 22
Native Evangelists ... ..	... 8

The work of the Society in China is mainly carried on in two provinces—Shansi, the more northerly; and Shantung, to the south.

A few years ago the Society had only two missionaries in the whole of China—one in Shansi, one in Shantung.

To-day there are nineteen in China, and three missionaries elect, at present undergoing special training, but who will be leaving for China very shortly—twenty-two in all.

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### SHANTUNG DISTRICT.

Referring first to the field of labour occupied by our missionaries in the province of Shantung, Mr. C. Spurgeon Medhurst, of Tsing Chu Fu, writes:—

“In this city of Tsing Chu Fu there are eight men stationed, but only three of these



are in work, the other five being occupied in studying the language. Upon these three brethren lies the entire burden of a young, and in some places, struggling church with 1,094 members, scattered over 63 stations, some of which are so far from the city that it means a whole day of very difficult travelling to reach them. The work connected with this church, which under God's blessing has naturally sprung up round this city during the last few years, is of itself sufficient to tax the energies of all without doing anything for outsiders, for it must never be forgotten that the management of a church in an Oriental country, newly sprung from heathenism, demands more labour, thought and spiritual oversight than a church of equal size at home.

"At present Mr. Jones, assisted by his two colleagues in work, takes the general care of the church affairs, instructs its leaders, and provides for its teachers a mental stimulus in the shape of a weekly printed sermon. A good deal of Mr. James's time has sometimes been occupied with persecution difficulties, but his chief department is the revision and preparation of suitable Christian literature for the Christians, for enquirers, and for evangelistic work. By far the larger part of Mr. Whitewright's energies and strength is absorbed by a class of promising students whom he is training for the native ministry.

"Mr. Couling's powers will be mainly directed to the management of Christian schools, from which we expect the native church will derive great benefit. A considerable portion of Mr. Forsyth's time will be spent in managing the accounts and business relations of the Mission, thus setting his colleagues free for more direct spiritual labour than they could otherwise engage in. Dr. Watson will, of course, have his hands full with his medical work, one of the most important branches of mission work in China. Mr. Wills will find ample room for labour in connection with the work already established in this district. I am turning my eyes towards the partially evangelised district lying between Tsi Nan Fu and Ts'ing Chou Fu, which has not received one tenth of the oversight needed, through lack of labourers, and am hoping, when I have acquired the vernacular, to work in that field. But what is one man in so extensive a circuit?

"Our mission work here occupies an area of about 5,000 square miles, with a population of over 1,250,000; almost the same area, but with about half the population of Yorkshire. Within this territory there are eight counties and eight county towns, forty-two acting officials, six colleges, each with its own principal and his staff, and about 1,800 heathen schools.

"Statistics are not easily collected in China, and I am not able therefore to give you the figures of more than one of the eight counties into which our district is divided—I-Tu-Hsien, the county in which we live—but it will serve as an example of the kind of field to be worked. In the county of I-Tu, then, with its population of 250,000, there are about 1,000 villages and forty market towns. 1,150 students on the average attend the county examinations every year, held in this city. In this county alone there are about 2,000 temples and shrines, the cost of erection of which, exclusive of repairs, probably exceeded £150,000. These are all minimum figures. In this county we have 40 stations.

"This district of 5,000 square miles by no means represents the limit of the field we might occupy without clashing with any other society. Starting from T'sing-Chou-Fu, south-west, one might travel all the way to Hankow without meeting a single mission station. Here is an equilateral triangle of 600 miles per side, the centre of which is Chen-Chou-Fu, in the province of Honan, in the whole of which area there are as yet no established agencies for the spread of the gospel of Christ. It is difficult to adequately realise what this means. An illustration taken from Europe may make the matter clearer. Suppose a line drawn from Brest to Hamburg, from Hamburg to Rome, and from Rome back again to Brest, the space enclosed by this triangle will roughly

represent the country to the south-west of us still unoccupied by any Protestant missionary. But even this does not completely state the case, for on the north of this triangle is the whole of South Chih-li, and on the west a large part of the province of An Hui, both entirely without any spiritual aid."

With regard to the work of the past year in Shantung, the question of a trained Native Christian agency has occupied a prominent place.

Our brethren are most anxious to develop and foster the Chinese Native Church: a church that should not be exotic, but really and truly a Church of Christ—Chinese in worship, discipline, and government. Hence the pressing importance of a fitting equipment for suitable native agency; men thoroughly acquainted with Chinese modes of thinking and living, and who have an insight into the motives, ideas, and life of their fellow-countrymen.

The Rev. J. S. Whitewright, who was unanimously requested by his Brethren to undertake this work, reports—

"For the last four years we have asked the leaders of the various country branch churches to come into the city, for two or three weeks at a time, for instruction, giving them board and lodging while here. This worked very well so far as it went; but, of course, we felt it to be wholly inadequate to meet the needs of the situation.

"It was, therefore, decided to select men from among the leaders of stations, and other active workers of the church, to receive a full and systematic course of instruction.

"I was appointed to draw up a list of specially-promising men between the ages of twenty and forty, preference being given to the younger age. This list was submitted to my colleagues and the officers of the church, and thirteen men were selected. The amended list was then submitted to the Presbytery—which, as you are aware, includes representatives from all the branch churches—and was duly passed.

"The thirteen men selected are all men of fully approved Christian character, who have been active unpaid workers in the church for periods varying from three to nine years.

"The majority of these men have had a fair Chinese education, being able to read colloquial and low literary style and to write the character.

"Board and lodging is provided, as at similar institutions at home. The native church has, however, pledged itself to do something towards the support of the men, chiefly in contributions in kind, of grain, &c.

"We are hopeful that a good deal will be done by the native Christians, and I hope, in the future, to be able to report considerable contributions.

"A small sum is paid by the students themselves for text-books.

"The premises are all within my own compound. I fortunately secured a large house, with rooms suitable for class-rooms, &c.

"The main class-room is in an adjoining yard, only a few steps from my study. In this room the greater part of their private study and preparation is done, there being many advantages in their studying together; indeed, this is the native method.

"The men are under my constant supervision.

"Occasionally the students visit their homes and preach at their own branch churches. It is proposed, during the next session, to send them, one or two Sundays a month, to itinerate among the villages adjacent to the city, doing strictly evangelistic

work. I have omitted to state that, besides visiting their own churches, they have also visited a good many other churches. They have sometimes had to walk between twenty and thirty miles on the Saturday, and the same distance back again on the Monday, in doing this work. This they have done cheerfully and willingly.

"For preaching either to Christians or heathen, the students receive no payment whatever. They simply carry their food, or, if inconvenient to carry food, the bare price of their meals.

"The aim of the institution being to train men who may hereafter be appointed as pastors, evangelists, or teachers, some of these men may be wholly or partly used and supported by the Foreign Mission, but this is never allowed to enter into the calculations of the men. Before being finally approved as a student, each man answered satisfactorily a list of questions. But, over and above all this, one of the main points insisted on, and agreed to by all, is that there should be no expectation whatever of foreign employment. This was put to them in the most forcible manner, and will be kept before their minds during the whole course.

"Each man promises that, should the native church not use him in any of the above capacities, he will follow his calling as before, using the knowledge he has obtained during his student course for the help of the church and the spread of Christianity to the utmost of his power.

"It is proposed that the course be not less than four years, and that the length of time spent in study during each year be not less than six, or more than nine, months.

"When I was asked a year ago by my colleagues, Mr. Jones and Mr. James, to undertake this work, I at first declined to consider the proposal, as the work seemed altogether beyond what I could attempt. But the matter being further urged, after months of consideration, I agreed to undertake it, though with fear and trembling. I am devoutly thankful to God for His help and blessing, in enabling us to make a good commencement of the work."

#### Writing more recently, Mr. Whitewright reports—

"The students have manifested much interest and enthusiasm in their work, and their general conduct and progress has been most satisfactory.

"Though the time they have been with us is too short to enable us to speak with anything like certainty, yet they give every reason for the hope that they will one and all efficiently aid in the establishment and extension of the Church of Christ in China.

"The diligence of the men has indeed surprised me. Anyone who knows the Chinese knows that, except under strong pressure, they are by no means industrious, and yet my difficulty has not been to get the men to work but to get them to leave off working. Some of them work almost incessantly.

"The interest taken by the native church in this work has been a matter for much thankfulness. For the last two months of the year nearly every day some little subscription, either in money or grain, has been sent in for it. By these subscriptions, the board of four, out of the thirteen, students has been entirely defrayed, and we are hopeful that before very long the whole expense of board will be defrayed by the native church."

#### With regard to Native Christian Schools, he reports—

"The Christian schools at different village stations assisted by us are at present twelve in number, and the number of children being taught is 120. More interest has been shown by the native Christians in the past year in the teaching of the children than in any previous year since the schools were begun, or indeed since the work was

established. Owing to the pressure of other work, I have been unable to give the schools anything like adequate superintendence; but Mr. Couling, who has visited several of them with me during the year, has now taken full charge of them."

Referring to the Christian book shop in Tsing Chu Fu, he says—

"A book shop for the sale of Christian and other books was opened in March, 1886, and has been the means of doing much in the city and neighbourhood by the spread of directly Christian books, and also by literature calculated to remove prejudice against Christianity.

"Christian books and tracts have been sold at a very low price, but it is a great deal to get the people to buy Christian books at all. Scientific books and books on Western affairs are also sold, and are in great demand.

"A guest room attached to the shop has been fitted up in good native style, and has been considerably used by literary men and others belonging to the city and neighbourhood, and thus many of a class difficult to reach have been brought into the way of direct Christian influence. As an instance of the influence of the book shop, an illustrated Christian almanack, which has been sold by hundreds, has, in not a few houses, taken the place of the picture of the Kitchen-god with its attached almanack."

Obviously the first and most important duty of all the young brethren recently sent out to reinforce the Mission is the acquisition of the Chinese language; and, until this has been successfully accomplished, but a small amount of real vernacular work can of course be undertaken by them.

Reporting on the general position and progress of the Shantung Mission, the Rev. A. G. Jones writes—

"CHURCH WORK, AND THE EXTENSION OF CHRISTIANITY ACCOMPLISHED THROUGH THIS AGENCY.—It must be evident to anyone that, where a few Missionaries, well weighted with work, take charge of a large field of about 400 square miles with sixty scattered stations, the conformity given by the Christians to religious ordinances must be a matter not resulting from the personal constraint of the Missionary, but from their own free will and choice. Tested in this way, I must say that our Christians observe worship well, and that the roll we return of real stations is a list of places where Christians really meet to worship, and where the word of God is regularly preached. As Mr. Whitewright was saying to me the other day, 'It is just a complete wonder how these places hold on considering their difficulties.'

"As to the general piety of the Christians, there is no doubt in my mind that the rank and file of our Christians are people who give increasing evidence in their lives that they are the children of the truth—people who, amid all the varied difficulties of heathendom around them, are in various degrees affected by their beliefs, and ever refer their conduct to a Divine standard.

"The contributions of the church for church purposes keep well up. Their own officers are well supported. The cost of their prayer meetings, stewards' meetings, and their general Convention, are all defrayed by themselves. They contribute more or less towards the expense of the Christian schools in the villages. Some of them in the summer, bought quinine, chlorodyne, and santonine, &c., and did good with them. We appealed to them to help the Theological Training Institute, and they responded well. Finally, as Mr. Couling was about to cull out the best boys for his central station, the

parents of *all* the children agreed to contribute breadstuffs for their support. And although we know they cannot do so for very many years, as a rule, still we all felt this to be a great triumph, and in the history of Chinese missions, a feature quite unique.

“EDIFICATION OF CHRISTIANS.—Our people are fairly *good*, but they are *not* fairly intelligent. On this point, then, we are bending all our force; for next after sincerity and godliness, here lies the hope of the present, and specially of the future. I will, therefore, detail what is being done on this head.

“1. The training of the most reliable men we could get has been taken in hand by Mr. Whitwright. This work is simply *indispensable*.

“2. During about ten months of 1886, and some three or four months of 1885, I issued weekly a sermonette on passages of Scripture in our lectionary for the benefit of the leaders of the country stations and their hearers. The stations are divided into eight districts; and, at the monthly prayer meeting of each circuit, one of these sermonettes is preached by the elected preacher of the district in presence of the elder. Each tract has about 1,000 to 1,500 words.

“3. The leaders of the village stations are invited into the city once or twice a year, at the expense of the Society, to attend lectures given by the Foreign Missionaries and the native pastor. Music and singing we also give them help in. Mr. Whitwright henceforth amalgamates the management of this branch with his training class.

“4. Every Missionary, junior and senior, visits the stations as much as he can on Sundays. Those of us who can, take medicines along, and in the afternoon do all the good we can that way.

“5. At each monthly district prayer meeting a system of circulating preaching is arranged, so that on an average each village leader is three Sundays away, and only one at home, in each month. This makes the most of our small stock of Christian learning.

“6. We are more successful than formerly in getting the children brought to service, also in getting their names entered on the worship roll with their parents' names, as of equal importance, and otherwise securing their better instruction.

“Of course by far the most radically important of all these measures is Mr. Whitwright's training work. My sympathy with that work I cannot too strongly indicate. We support the men the half-year they are in session, but there is every hope the Church will contribute the far greater part of their cost for board.

“LITERARY WORK.—All literary work falling to my hand has hardly deserved the name, being merely those things more immediately connected with the Church—my proper department. *This* has necessitated the issuing of instructions from time to time on matters of importance; the weekly sermonette in question, under the head of edification; a revision of our elementary catechism; the system of discipline alluded to above; a one-sheet compendium of Christian truth for the old, infirm, &c.; a manual for the instruction of the young.

“PERSECUTION.—Mr. James has for the past two years so managed matters that we are indebted to him for the adjustment of many causes of friction, so I can truly say ‘that by him we enjoy great quietness.’ The fact is that, with a work of this kind going on, someone must pay special attention to the disturbed relations which are sure to obtain between the churches and the people of a heathen country. This cannot be disregarded on any account.

“THE MISSION STAFF AND MISSION AFFAIRS.—We have closed 1886 with a record that gives us abundant ground of thankfulness to the God whose work we believe we are helping to do. The majority of the mission are well and strong. The new men all seem to be acclimatising well. Suitable, near together, and healthy houses have been

provided, and fitted up for the members of the mission as quickly as possible. This has been expensive, but in the long run it will be found most economical to do it *well*. We have to *live* here and conduct a *siege* during the greater portion of our working lives."

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## THE SHANSI DISTRICT.

In the Shansi District the Missionaries have been greatly gladdened by the return of the Rev. Timothy and Mrs. Richard, who reached Tai Yuen Fusoon after Christmas last.

Mr. Richard, writing soon after his return, says :

"How we have obtained access to the Chief Rulers ; how we distributed Christian books throughout the whole province in the ninety-one counties ; how we took advantage of the great triennial examinations to distribute Christian literature ; and how we had a few Evangelists who spent one week out of every month at home studying and praying while the other three were spent in the surrounding ten counties, especially the five nearer ones, are things which are already familiar to many friends.

"It is a pleasure to know that the place where we distributed most relief a few years ago is showing signs of much interest in the Gospel now. Over a hundred of the people I hear have been baptised there by members of another society. In more than one part of China there has been considerable disturbance of Mission work, Missionaries being driven out of the place and their property destroyed. But in this province we are very thankful to record perfect peace, neither the officials, students, or people, have raised any opposition.

"It is also a satisfaction to learn that the Mission on which Mr. James and myself visited Peking in regard to persecution three years ago, did not end without some good result. Two proclamations in different parts of China were put up this Autumn to repress disturbances, and each of these quoted a proclamation which was issued from Peking shortly after our visit there, stating that the wish of the Chinese Government was that there should be peace among its people, irrespective of the question whether they were Christians or not."

The Rev. Arthur Sowerby reports :—

"The station at Shao-Tien-Zu has occupied much of my time and thoughts. I have been there regularly two or three times a week, staying there sometimes for a few days together, and, I think, with fair results. I have now a definite band of enquirers—men who, I believe, are sincere. One man has come Sunday after Sunday a distance of three miles, and has scarcely ever missed a service. Three others have broken off their opium, and more are preparing to do so. One of these men came to me simply with the idea of giving up the opium. I told him it was not enough to give up one sin, he must give up all wrong-doing. We had some earnest conversation together, and now he is learning diligently. A few days ago he said, 'I would gladly give up my idols, and at the New Year offer no sacrifices, but I don't know how to do it for my wife.' Week after week as patients come for medicine they hear the simple truths of the Gospel, and those who can read take away a tract or a portion of God's Word with them. By such means we are, I think, sowing Christian truth broadly over a pretty large district ; and

it is not an unreasonable hope that, in a year or two more, in many villages there will be those who will worship the true God and believe in His Son Jesus Christ.

“Just after my summer’s rest the Fên river broke its banks, and flooded the city and many villages. I have already written about the relief work we did, and the opportunity it afforded us of preaching the Gospel. It was a great privilege and a great treat to speak to about two hundred men and women at once, and to lead them to a higher trust than their belief in their gods. I am hopeful that in many minds their blind superstition and idolatrous faith is shaken.”

The Rev. J. J. Turner has opened up new and very encouraging work in the city of Sin Cheo, he writes—

“Sin Cheo city is only about forty-five miles from Tai Yuen Fu, our central station, and the journey can be done in two or two-and-a-half days by cart (springless). There is a range of hills to cross, and several miles of stony river bed, but the road is not bad. A airy strong pony can accomplish the journey easily in nine hours. I did it in eight the last time.

“About the middle of February we succeeded in renting a house, in the street of the Temple of the God of Riches, for 80,000 cash—eighty-thousand copper coins strung on strings! It sounds a great deal, and it looks a lot when the strings are piled up upon the floor, to say nothing of the weight, which is about one-third of a ton; but, after all, it only comes to, say, £14, so the house is not dear.

“The ignorance of the people is astounding, and, as a rule, they appear to be utterly dead to religious influences. Their own religion is mere custom, and they care for nothing that they cannot see, or touch, or taste. “What’s the good of religion? Why don’t you give us silver?” is often said, and almost always thought, by those who think at all.

“Now and then we can startle a man into something like seriousness by a pointed question about what comes after death; and he will listen with attention to the new ‘doctrine,’ till the solemn discourse is broken into by some one who wants to know why the missionary’s hair is ‘yellow,’ or, ‘if our country is anywhere near Corea,’ or something equally important; and one has to go on another tack.”

Mr. Turner has not laboured without marked tokens of the Divine blessing.

Mr. Sowerby mentions that during last autumn he visited Sin Cheo. He arrived there on a Saturday, and the next day (Sunday) he reports:—

“One important duty to be attended to was the baptism of two men, one—Mr. Hu, from Shih T’ich, and the other Mr. Ho, of Sin Cheo, dyer, who has long been an inquirer.

“The next day Mr. Turner solemnly baptised our two brethren into the faith of our Lord Jesus Christ. It gave us much joy, not only because this is the first Christian baptism in Sin Cheo, but on account of the fitness of these men. Both have made a good confession of Jesus Christ, and Mr. Ho, the dyer, has suffered a good deal of molestation from his fellow workmen and employer. They have both been earnest in learning Divine truth, and regular and constant in prayer, and they both seem to be anxious to win others to Christ.

“On the Sunday following their baptism, Mr. Ho and Mr. Hu joined with us, and our

native Evangelists, in the fellowship of the Lord's Supper ; and so commences a Christian Church at Sin Cheo. We hope soon that the Church will be strengthened by the addition of those now under instruction, who are all eager to learn. Are not these things encouraging, and what may we not hope from a little band of men who give up their vices, know how to bear opposition, and are earnest learners of the Lord Jesus Christ ?

" Will our dear friends who read this account think of this little band of converts at Sin Cheo ? May I add one word further ? Our brother Turner is working there *alone* ; and at present there seems no prospect of sending him another brother to work with him. If only there were more men, not only could such work be greatly strengthened and extended, but similar work might be begun in many a heathen city where now all is darkness, idolatry, and vice."

The present condition of the Chinese Empire cannot but excite the deepest interest. Religious and political forces of a mighty sort are acting upon the Government ; the days of her isolation and exclusiveness are nearly ended, and the wedges have already entered that must ultimately open up ancient China.

A new departure, full of significance, and full, we cannot but think, with many blessings to the Chinese people, has recently been made by the Imperial Government. Conservative and slow to move, it has, notwithstanding, taken a forward step which we should hail with profound gratitude to God. A decree has been issued to the high officials of the Chinese Empire, calling their attention to the work of Christian Missionaries, and defining the attitude which in future is to be taken towards their work and towards native converts to Christianity. On the strength of this decree, the heads of provinces and high mandarins have issued proclamations to the people, calling on them to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected.

These proclamations have been published in so many parts of China that it seems probable that every Viceroy in the eighteen provinces has received official and positive instructions on the subject.

Four years ago the British Minister at Peking, the late Sir Harry Parkes, wrote :—

" At length it may with positive truth be said China is on the move, even China cannot withstand transforming Western forces."

To-day, with even a fuller meaning, may it be said, " China is on the move."

Now surely is not the time for indifference or despair, but rather for



downright earnestness and daring enterprise. China has been opened in spite of herself, and been forced into the great family of nations.

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

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

The Revd. J. J. Turner writes :—

“ I am more than ever convinced that what most of all is needed in China just now is the living voice of the earnest Gospel preacher who, in the market place, in the street, by the way side, and in the homes of the people, will tell them in their own language clearly, plainly, lovingly and earnestly, the wondrous story of the Cross of Christ. Books are all very well in their place, but the people do not understand them. Schools have their place, and so has science I suppose ; but Oh for a few men who would devote their *whole strength* to the great work of *preaching the Gospel* to the people ; believing fully that by *it* God has promised to save the nations. This, I am confident, is the pressing need of China to-day.”

In the burning words of the Rev. Griffith John :—

“ I am glad to be able to report that China is both legally and practically open to the Gospel. There are able, earnest, and devoted men labouring in that land in connection with all Missions. Converts are being gathered in, the churches are multiplying, and the work of the Lord is prospering in the hands of His servants. Still the progress is not rapid, and the Missionaries are far from being satisfied. Whilst full of courage, and full of faith in the ultimate triumph of the Gospel, most of us feel that there is something wanting. We want more men ; but there is a higher want. We need more perfect methods of operation ; but there is a need more vital and pressing still. I feel in my inmost soul that our pressing need is a baptism of divine power ; and I can add, from certain knowledge, that most of our Missionaries in China feel as I do. China is dead—terribly dead. Our plans and organisations can do but little for that great people. They need life. Christ came to give *life* ; and the all-absorbing question with me is, How is this life to be imparted to this dead mass ?

“ The secret of the success of the Apostles lay not so much in what they did and said as in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing ; Christ was everything. Christ was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spoke with the demonstration of the Spirit ; when they came in contact with men, a mysterious energy went out of them ; and under their vitalising touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His will.

“ This is what missionaries must be if India, China, and Japan are ever to be moved through them ; this is what we must all be if God's will is ever to be accomplished in us and through us.”

## JAPAN.

**PRINCIPAL STATION** :—Tokio.

<b>SUB-STATIONS</b> ...	...	...	...	...	...	...	...	<b>6</b>
<b>Missionaries</b> ...	...	...	...	...	...	...	...	<b>2</b>
<b>Native Evangelists</b> ...	...	...	...	...	...	...	...	<b>2</b>

To their great regret the Committee have been unable to comply with the earnest appeal of the two Missionaries in Japan for reinforcements.

Mr. Eaves, reporting on this matter, says—

“ We are confident the needs of Japan are not thoroughly understood at home. It is quite true I know that in other lands the labourers may be fewer, but they are terribly few here. The casual visitor who sees missionaries grouped in a few coast towns, and does not grasp the actual work that some, at least, of the missionaries are doing, may speak of Japan in terms of glowing eulogy, so far as her prospects of evangelisation are concerned, and may think the missionaries here are on a bed of roses. But those who know the facts will be more careful in their estimates, and we are grateful to recognise the Committee would like to increase the foreign staff out here. It is because we are in full sympathy with the Committee that we tender to them our respectful acknowledgements, and assure them that we shall work on together, with whatever native assistance God in His good providence may raise up for us, and shall endeavour our utmost to inculcate principles of self-help among the various communities of Christians which He is causing to spring into existence under our care.

“ I have just returned from a tour in the country, having visited all our stations. Everywhere the work is prosperous, and very encouraging. The converts are working zealously ; and, as a result, I was permitted to baptize eight converts—one woman and seven men. At a place called Tomita a new station has been opened, with five converts, all good men and true. Interesting services were held, at which great interest was manifested. Our meetings were held in a large upstairs room, which was filled with an intelligent audience of about 350 persons, while between one and two hundred more who could not find room upstairs sat about on the mats in the rooms below and listened to our preaching. To the best of my belief, this was the first time that the Gospel of Jesus Christ had been preached publicly in this town, and hundreds listened to the word of salvation for the first time. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so ; but we trust you will remember us, and, if you can, give us another man. We are in nowise forgetful of the heavy claims that other fields have upon you, and we fully realise the fact that the proportion of workers in Japan representing the various evangelical churches is much larger here than in many other countries ; but we are face to face with a work that is, under God’s good hand, the work of our beloved society ; and, while with much joy we labour shoulder to shoulder with all our evangelical brethren to bring our Japanese brethren into the knowledge of God and of His Son Jesus Christ, yet we feel that our own special work has its special claim upon our brethren at home, and it is the increasing demand which this is making upon ourselves which impels us to send the old cry of Macedonia, ‘ Come over and help us.’ Our honoured committee have our deepest sympathy, and we cease not to make mention of them in our prayers, that the God of all grace will bestow upon both them and yourself His choicest blessings.”

## PALESTINE.

**PRINCIPAL STATION** :—Nablous.

<b>SUB-STATIONS</b> ... ..	<b>4</b>
<b>Missionaries</b> ... ..	<b>1</b>

During the past year Mr. El Karey has spent much of his time in travelling about amongst the Bedouin Arabs preaching the glad tidings of Salvation. He passes from one encampment to another, calling at towns and villages on his road. He reports that he has been most favourably received, and that several cases of conversion have occurred.

The little church at Nablous is prospering, and several additions to its membership have been made during the past year.

Mrs. El Karey devotes much of her time to Mothers' Meetings, the Sunday-school, and in visiting amongst the sick and afflicted in Nablous and the surrounding district; while her sister, Miss Ada Roper, devotes herself especially to work in the Girls' Day School.

Mr. El Karey superintends two day schools in Nablous—one for girls and one for boys.

He reports—

“In these schools we have Jews, Greeks, Mohammedans, Samaritans, and Protestants bowing their heads together, morning and evening, and offering up prayers to Christ. A good work is going on amongst the scholars, and some, I am sure, are not far from the Kingdom of God. We are much encouraged in our work, and we thank God and take courage.”

Mr. El Karey writing more recently says :—

“We have only truly Christian teachers in our schools, the instruction is entirely scriptural. These schools have been and are still blessings, and many of the scholars have become true Christians.”

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## Western Missions.

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### AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

**PRINCIPAL STATIONS ON THE LOWER CONGO** :—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

**PRINCIPAL STATIONS ON THE UPPER CONGO:—**

<b>Arthington (Stanley Pool), and Liverpool (Lukolela).</b>					
<b>Missionaries (2 in England)</b>	...	...	...	...	<b>22</b>
<b>Female School Teacher</b>	...	...	...	...	<b>1</b>

The record of the Congo Mission for the past year is one which calls for special thanksgiving and hopeful expectation.

The lives of the missionaries have been mercifully preserved, and their health well maintained.

In the words of Mr. T. J. Comber :—

“It is now more than a year since our party arrived on the Congo. Pleading earnest loving prayer was offered for us by, I believe, many thousands, to whom our work was dear, and by very many, too, to whose large and loving hearts we personally were dear. Especially was spared life and health prayed for. Oh! has not our Father answered the cries of His children? From my dear brother's death, in December, 1884 to the following May—less than six months—five of our dear brethren had fallen. From June, 1885, to January, 1886, nearly eight months—we have lost one. And since the death of our brother Maynard until now—more than twelve months—we have been all graciously preserved. Truly, He is good. And all those whose hearts have been rising in prayer on our behalf may offer fervent thanksgiving, with no less fervent continued supplications.”

The latest tidings indicate the continued health of all the staff—several of them reporting “never better in health.”

Even apparent disaster has brought unexpected blessing.

In August, tidings were received of great loss and damage by fire at Stanley Pool—estimated to exceed £4,000 sterling—and an immediate appeal was made to the churches at home on behalf of this unlooked-for and heavy calamity.

The brethren on the Congo wrote :—

“Should only our friends at home respond bountifully to this appeal, we out here shall feel fresh strength and courage to go forward, having the practical sympathy and prayers of the churches to help us onward; and what inspiration this is, only those can rightly appreciate who are far away from home and friends—We *dare not doubt*—we *cannot doubt* the sympathy of the churches at home; the past of the Congo Mission renders this impossible, and the future brightens so rapidly that we are confident this present trouble must have in it some real good. Our path is onward, ever onward.”

The response was prompt, sympathetic, and generous.

Gifts from the rich and poor, the widow and the fatherless, the blind, the halt, and the lame; from sailors, soldiers, bargemen, scavengers, and labourers; from bedridden women, and hard-worked seamstresses; from colliers, costermongers, and watercress sellers, telling strange tales of

privation and pressure, gladly borne for "love of the work," revealed how deep a hold the Congo Mission had upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

The November *Missionary Herald* reported that the monies received had exceeded the £,4000 asked for.

Dr. Cox, in his "History of the Work of the Baptist Missionary Society," reports, with regard to the great fire at Serampore, which took place on March 12th, 1812, that

"No sooner did the mournful intelligence arrive in England than the Christian public hastened to repair the loss by an unexampled liberality of contribution.

"Great as were the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians increased beyond all former examples.

"The entire sum on account of the fire was raised in the short space of *fifty days*. But the greatest advantage was the powerful impulse given to the Mission by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations."

And no more fitting words can be found to describe the response to the appeal on behalf on the Congo Fire Fund, even to the number of days during which the whole sum asked for was received.

Little marvel that the brethren on the field should write :—

"It is not every time that the *Peace*, on returning from a voyage, finds good news awaiting her. This time, however, after journeying up the Quango as far as it was navigable, our hearts have been gladdened by tidings of the completion of the Stanley Pool Fire Fund. It is barely six months since the catastrophe, yet in that time the news has travelled to England, the appeal has been made and responded to, and now we have tidings that the loss is entirely covered by special contributions! We all feel this to be the occasion for a letter of most hearty thanks to those churches and friends who have come forward so nobly and lifted off our hearts the shadow of the great calamity which overtook us last Midsummer Day. We regard it as a magnificent vote of confidence; and I feel sure that this very emphatic evidence of sympathy will be followed by such prayers as are no small factor in our being sustained. Our hearts are gladdened, and we give hearty thanks because of you. Our joy is full—indeed, running over."

Extended work has also been opened up. The new up-river station of Lukolela was established and occupied in November last. Mr. D. Charters reports :—

"I am sure it will give friends at home much pleasure to know that, after many trials and disappointments in connection with our up-river work, we have been enabled to open a Mission Station at Lukolela. Brethren Biggs and Richards have been left at the place to go on with clearing the ground and building.

"Considering that we lost so much in the recent fire, and that most of the goods saved were more or less damaged, I think that the good news of up-river work being opened and our planting a new station will be a surprise. The natives of Lukolela,

who are Ba-yansi, are a fine race of people physically, and at this place are decidedly the most friendly people to be met with between Stanley Pool and Stanley Falls.

"I am sure that our two brethren, Richards and Biggs, will be remembered in prayer by the friends at home. We especially need their prayers for the success of the work and the glory of the Redeemer's kingdom in connection with this our first up-river station."

The story of the good work at San Salvador—the first and oldest station connected with the Congo Mission—was told by Mr. Silvey in the March number of the *Missionary Herald*. He writes:—

"Soon after our arrival here in December last, brethren Cameron, Graham, Phillips and I, talked the matter over and decided that a special effort should be made to bring the people here to decision for Christ. Our brethren Hartland, Weeks, and Cameron have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to the 19th of December. The previous week we had little meetings among ourselves to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining-room of the mission-house. This room was so crowded that on Monday evening we moved into the old schoolroom. Before the end of the week the schoolroom became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held, over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the king's wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus. We believe this blessing is an answer to our prayers and to the prayers of the churches. We thank God for it, and take courage for the future."

And the good work progresses. Mr. Ross Phillips, writing a month later, says:—

If friends in England could only see the work which is going on here, I feel sure they would be greatly confirmed in the desire to carry it on as vigorously as ever. The interest which commenced with the week's special services in the beginning of December has continued ever since—indeed, it has been on the increase. Since the special services the meetings have been of the ordinary kind, so that the work has been carried on without any great excitement; there has been nothing done to attract the people beyond the plain earnest preaching of the Gospel, and therefore we feel all the more confident as to the genuineness of the work. We have the names of 180 to whom one or the other of us has spoken, and satisfied ourselves that they had either trusted Christ or else were earnestly seeking Him. Many others have been spoken to, but we did not consider it wise at present to put down their names.

We do not hesitate to say that a great number of those who have given in their names are sincerely trying to follow Jesus, and are in right good earnest. You will be glad to know that many of our school lads are included in the numbers mentioned above; and, as they are more especially under our direct influence, we hope that, as they get a deeper knowledge of the Gospel, they will be our helpers in spreading it through this district. We hope soon to have either Mr. Weeks and Mr. Comber here, and they will be able to go through all the cases so as to ascertain the genuineness of the professions made. This they can do more thoroughly than we could, as we have had to converse through one of our boys as an interpreter.

"The attendance at all the services is still as good as ever, while the attention to what is said is more marked every time. At the service this morning, which I addressed, I could not have had better attention in England. As brother Silvey and I watched the people coming across our lumbu (yard) from the service, he said to me, 'Doesn't it make one's heart rejoice, to see so many people coming to the meetings, and listening so attentively to what is said?' But the most interesting meeting we have is the one on Thursday evening, which is a prayer and experience meeting for those who have given in their names. With the exception of a short address from one or other of us, for the encouragement or instruction of Christians, we get the people themselves to take the meeting. Often, when we have heard them speaking or praying, we have almost been constrained to break forth in praise to God for his wondrous works among the heathen, which he has permitted us to see.

"The new chapel, planned by Mr. Weeks, we find admirably adapted for the work. It will altogether seat 500; however, we at present use the one end for the services, and the other for school during the week.

"The other branches of mission work here have been regularly attended to for the past month. The number of patients coming for medicine has increased since our arrival. This, of course, is greatly owing to Mr. Silvey's medical knowledge, I am glad to say that, with his help, Mr. Graham and I have made good progress in this department of work. Many cases have been successfully treated since we came here, and great good has resulted.

"We have a class every day for the study of the language, and during the past month we have made greater progress than before. We were somewhat hindered previously, in consequence of our being unsettled."

Since the date of Mr. Phillips's letter, both Mr. T. J. Comber and Mr. Weeks have been at San Salvador. Mr. Weeks will remain there; but Mr. Comber by this time has probably returned to Ngombe.

Mr. Comber, writing from Underhill at the close of January, says:—

"Oh, for wisdom at this juncture! Seldom before have we so much felt our need of it. Earnestly and unitedly will our hearts go out presently in our prayer-meeting, in the beautiful words of Miss Havergal's hymn:—

'Lord, speak to me that I may speak  
In living echoes of Thy love.'

"He will give us wisdom, for He has promised, and we shall go, I trust, with our 'lips touched' with the 'live coal from off His altar,' and 'in the fulness' of the blessing of the Gospel of Christ.' Have you all at home been specially praying for this awakening? If so, this is the answer: Our God has heard. His promise shall be fulfilled, 'As the rain cometh down and the snow from heaven, and returneth not

thither . . . so shall My word be . . . it shall not return to Me void . . . it *shall* prosper.' We have sometimes wondered if we were only to be the sowers 'going forth weeping' and 'bearing precious seed,' and whether others in the future would have the 'rejoicing' of 'carrying the sheaves.' Blessed be God, it seems now as if we should get a few sheaves to cheer and encourage us. From what I saw of the awakening at Mbanza Manteka (A. B. M. U.), of which you have heard, I feel now that a very real work of God is going on there. A most pronounced change has come over the people there, and the forty who have already been baptized by Mr. Richards out of the hundreds who have been inquirers are giving satisfactory evidence that God has changed their hearts. The same we will hope of the aroused people of San Salvador. More than ever you will pray for us, will you not? I shall write you after seeing the work there. I am very thankful that our brother Weeks is back, and that he *looks* well. I trust he will keep well, and that Mrs. Weeks will be able to rejoin him this coming dry season. Many of the inquirers are women, and there is no lady there at present. We think of asking Mr. and Mrs. T. Lewis (late of the Cameroons) to make San Salvador their home and sphere of work.

"Will not this blessed harvest-time impel friends at home to still more thorough and complete consecration on behalf of this blessed work?"

"Let us all pray more, and work more, and give more. Not by might, nor by power, but by my Spirit, saith the Lord.

"Only let the Christian Church carry her missionaries to heaven in her prayers, and they will descend upon the heathen 'like rain upon the mown grass, as showers that water the earth.'"

From Tunduwa, Ngombe, and Stanley Pool, cheering accounts have been received. Mr. Scrivener, writing from Tunduwa, reports:—

"The year 1886 has indeed been full of blessing. Looking back we see clearly the hand of our gracious Father, and we look forward with confidence and expectation.

"A really good work of grace is going on amongst the lads here, and some are giving unmistakable signs of a change of heart—there is a sound as of 'abundance of rain.'

"Our influence in the neighbouring towns and the district generally is steadily increasing, and we are confidently expecting an outpouring of the influence of the blessed Spirit."

From Ngombe, Mr. T. J. Comber writes:—

"The work here divides itself into three main branches—preaching, teaching and training lads in our schools, practising medical and surgical work and industrial work.

"Bricks are being made and brick houses built; these are roofed with galvanised iron. Carpenters and sawyers are busy, and English vegetables give good promise of a heavy crop.

"Our door porch is more than thronged every morning with patients needing medical and surgical treatment, and we have seven in-patients in our small temporary hospital.

"Our school lad boarders are between twenty and thirty, and we have already supplied from here all our other stations with practically trained youths. Our evangelistic and itinerating work is deeply interesting and most encouraging."

The Rev. W. Holman and Mrs. Bentley are for the present stationed at Stanley Pool.



Mrs. Bentley reports :—

"We found everything very comfortable at the new station. The dwelling houses are of galvanised iron, with thatched roofs; the store is built of bricks with an iron roof, so we trust there will never be a repetition of last summer's disaster. We were delighted to see the books were saved, and I was very glad to think that now we could settle down in our own room, at any rate for some time. I knew there would be some travelling about in the *Péaco*; but still, there was our home at last, our home for the time being.

"As we look back upon our journey, and see how greatly we have been favoured in every way, we feel indeed very thankful. This journey up country, which I looked upon with a considerable amount of anxiety, has turned out quite an easy matter. I have not suffered any fatigue, nor did we, either of us, catch any fever on arrival at Ngombe and at Stanley Pool, consequent upon the change from travelling to a stiller life. With a companion who knows the ins and outs of travelling in this country, and who can talk with the carriers and arrange, the journey can be made very comfortable even to ladies, and, I am sure, need not present any such insuperable difficulties as to prevent ladies, who would otherwise like to give themselves to this work, from coming out.

"Nlemvo leaves us in a couple of days to visit his own friends. He had come up country with us to help us on the road, and also to be at hand for the finishing off of the dictionary. We shall miss him much, I expect, for he was always at hand, and did not mind making himself useful. He will take down the dictionary proofs with him to the coast."

In the words of Mr. Comber :—

"The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.

"He bids us take courage and go forward. Will the Churches at home follow this Divine leading? Yes, we are all confident they will. They have done nobly in the past, and we believe they will do yet far greater things in the future. Christians at home, pray for us."

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## THE WEST COAST.

In their last report the Committee stated, with regard to the West Coast Mission—

"That a careful review of all the circumstances connected with the West African Mission 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."

Without recapitulating the very painful circumstances that induced the Committee to arrive at this conclusion—circumstances which have been fully set forth in the Reports for the past two years—it will suffice to

say that subsequent events only strengthened the conviction in the minds of the Committee, and of the missionary brethren on the field also, that the wisest course would be to try and arrange for the transfer of the work to some kindred German missionary organisation.

As the result of mutually satisfactory negotiations, the Committee are now in a position to report that this has been effected, and that since the commencement of the current year the work at the Cameroons and Victoria has passed into the hands of the brethren of the Basle Missionary Society.

By the agreement entered into between the Committees of the two Societies, the maintenance of complete religious liberty and equality has been secured for the peoples of Victoria and the Cameroons, and the absolutely free expression and practice of all religious convictions and rites.

The acceptance and maintenance of all agreements entered into by the Baptist Missionary Society with settlers at Victoria, relative to land, &c., belonging to the Society, all such agreements being binding upon the Basle Mission also.

The native teachers and preachers connected with the Mission at Cameroons and Victoria—so far as may be in complete accord with their own wishes—to be retained by the Basle Society, it being the earnest desire of the Basle Committee to cause as little interruption to the regular course of mission work as possible, and ever to cultivate and maintain the most friendly relations with the Committee and brethren of the Baptist Missionary Society.

With regard to the agents of the Society at present working on the West Coast, only Messrs. J. J. Fuller, C. H. Richardson, and John Pinnock, remain; Mr. R. Wright Hay, late of Victoria, having been recently designated for India, and Mr. and Mrs. Thomas Lewis now on their voyage to the Congo River. Of these, Messrs. Richardson and Pinnock will be associated with the Basle brethren, and remain on the West Coast as agents of the Basle Mission; while Mr. and Mrs. Fuller will remove to the Congo, and carry on their labours in association with the brethren of the Congo Mission.

The Committee are thankful to find that, in relation to the transfer of the West Coast work to the brethren of the Basle Mission, Mr. Fuller can write :—

“I feel quite confident that the native Christians here at Victoria and at the Cameroons will be quite ready to work with the brethren of the Basle Mission; and, as far as I am now able to judge, there is no fear whatever of even the slightest unpleasantness or misunderstanding; all will be happily arranged and the people fully satisfied, and the good work go on vigorously.”

Amid the many and prolonged anxieties which have fallen upon the Committee in connection with this difficult and oftentimes painful question, they feel that they are able to clearly trace the gracious hand of their Heavenly Father, specially in view of the fact that the work on the West Coast has now passed into the hands of such a noble organisation as the Basle Society, the operations of which, in so many different and widely separated mission fields, but especially at Accra and on the Gold Coast have been so remarkably owned and blessed of God.

Nor can the Committee pass from this subject without expressing their earnest desire that the various events which have resulted in the action now reported may, by the infinite wisdom of God, be yet overruled for the extension of His Kingdom in benighted Africa, and that their brethren of the Basle Mission may have the great joy of reaping much fruit from the toils, the tears, and the seed-sowing of the many noble and devoted workers, who, by their heroic labours, their self-denying lives, and their triumphant deaths, have covered the history of our mission in this district with imperishable lustre.

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## The West Indies Mission.

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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	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	84

### SAN DOMINGO AND TURKS ISLANDS.

**PRINCIPAL STATIONS:—**

Puerto Plata and Grand Turk.

<b>SUB-STATIONS</b>	...	...	...	...	...	...	...	...	<b>13</b>
Missionaries	...	...	...	...	...	...	...	...	<b>2</b>
Evangelists	...	...	...	...	...	...	...	...	<b>49</b>

## TRINIDAD.

## PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

SUB-STATIONS ... ..	12
Missionaries ... ..	2
Native Evangelists ... ..	11

## JAMAICA.

## CALABAR COLLEGE, KINGSTON.

Missionaries ... ..	3
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## BAHAMAS.

The Rev. Daniel Wilshere, of Nassau, the Superintendent of the Bahamas district, reports:—

“In a review of the work of the churches under the care of the Society in the Bahamas district for the past year, we find reason to praise God and take courage. It is true the sponge-fishery continues with but little improvement, and wrecking has increased, with consequent death and immorality; but these notwithstanding, there is an improvement. On islands which are not engaged in these gambling pursuits the children are having a possibility of learning, and the home influence is much happier.

“The large death-rate amongst our church members (142) includes some who have been active, including F. McDonald, late of Exuma; C. Robins, of Bimini; and Edgcombe, of Andros. These are a loss to the various churches, but we believe they have entered into rest through the ‘Life and Immortality’ of Jesus Christ our Lord.

“The baptisms (183) are not so numerous as formerly; the candidates often wait for a missionary visit, and these visits are not so certain as could be desired.

“‘Zeal for the Lord’s House’ is again a marked feature of the year’s work. At a very low estimate the value of free labour and materials locally procured is £540, and in a few years, with the Divine blessing, I trust the congregations will all meet in decent and comfortable chapels.

“The churches in the south district are not so earnest as is to be wished, but a hopeful sign is the growth of Sunday-schools.

“It is becoming a pressing question for the parents to decide as to the way in which their children shall be educated; as Baptists we can have no sympathy with the religious views of those who are striving to be the sole arbiters on these questions; loyalty to our Divine Master forbids us to acknowledge any ‘priest’ or any human book as of religious authority; the Word of God *alone* must be our guide.

“In the midst of death and disaster (which always seem but to sleep under these fair skies) our members have shown much attachment to the Gospel. In the horror and sorrow of the tornado many were of brave heart, trusting in the Lord; and when the last hope was gone, gave (in humble submission to His will) the best proof of their love and obedience.”

## PUERTO PLATA, SAN DOMINGO.

From Puerto Plata, the Rev. R. E. Gammon sends the following report :—

“The twelve months of 1886 have been, more or less, months of anxiety and difficulty. In the first place, we have had a very rainy year, which interrupted our services, and gave us scanty attendances. Then (second) the Revolution, that had been brewing some time, broke out in July, and lasted several weeks, with (for Santo Domingo) a great loss of life, and commerce was almost suspended, yet, notwithstanding many discouraging circumstances, we have had some evidences of the Divine Presence ; it is true, we cannot speak of *deep* spirituality in the church, as a whole, but there are signs of an improved religious life and spirit amongst the members.

“On December 19th, I baptized six candidates, of whom I have great hopes. One of them is a younger brother of the young man mentioned in my last year's report, whom I had baptized, and who still hopes to go to one of our colleges in England, to prepare himself for work in the mission field. Both brothers help in the Sunday-school, and the elder one assists Bro. Jno. McKenzie sometimes in conducting services at the country stations. Two of those who have joined the Church are from the Sunday school.

“MONTE CRISTY.—I immersed three candidates in Monte Cristy early in the year, and when *there* last November, there were five others ready to profess their faith in Christ publicly ; Mr. Richard Smith (the native preacher appointed during the year) is striving to keep the church together, and to solidify the work. The Sunday-school seems to be steadily increasing in numbers.

“Viewing the work of our different stations, we have many things to damp our ardour, by some disappointing us, and others still holding back whom we thought inclined to walk the narrow way, yet enough of encouragement to enable us to continue labouring in faith, and praying to the Divine Master for a greater outpouring of His Spirit.”

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## TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey reports :—

“The year 1886 has left us much, amid many drawbacks, for which to thank God and take courage.

“Our attendances upon the means of grace are still very large.

“Our chapel and district prayer meetings are truly seasons of refreshing from the presence of the Lord.

“Our Sabbath-schools are in a state of pleasing prosperity, and afford ample encouragement to the teachers. I rejoice to report the general and deep interest of the members of our churches in this department of our labours.

“Eighty-two have been baptized during the year.”

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## HAYTI.

The Haytian Mission has now passed into the hands of the Jamaica Baptist Missionary Society, under an annually decreasing subsidy from the

Baptist Missionary Society for four years. On the expiration of this term the cost of the Mission will be entirely undertaken by the Jamaica Churches.

The Rev. Alexander Papengouth has left Jacmel, and is at present residing in Italy, with a view to the recovery of his health, the hardships he endured during the siege and bombardment of Jacmel by the revolutionary forces having seriously undermined his strength.

For the future, the accounts of the Haytian Mission will appear in the report of the Jamaica Missionary Society.

Mr. Papengouth has been succeeded in Jacmel by Mr. R. H. Rowe, the agent of the Jamaica Baptist Missionary Society.

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### TRINIDAD.

The Rev. W. H. Gamble, writing from Port of Spain, reports that

“The year 1886 has been one of much encouragement, better congregations, deepened interest in spiritual things, and more Christian aggressive activity.

“There have been thirteen baptisms. The debt upon the enlarged and renovated chapel has been extinguished, and the interest of Church and Sunday-school in the Congo Mission has greatly increased.”

At the out-station of *Chaguanas*, Mr. Patrick sends a cheering report—  
“larger congregations and increasing signs of spiritual life.”

From San Fernando, the Rev. W. Williams reports:—

“On reviewing the work of the past year, we feel that we have much to be thankful for, notwithstanding certain disadvantages under which we have been labouring. At the year's end, we have a net increase of fifty-five additional souls added to our membership. The restorations amount to thirty-five, being one more in number than the deaths and exclusions combined, while the number of those who have professed their faith by baptism amount to fifty-four. Three of our stations have suffered a loss of four, but all the others have had a decided gain.”

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### JAMAICA.

The following extracts are taken from the Thirty-seventh Annual Report of the Jamaica Baptist Union for the year 1886:—

“The usual Report forms have been returned by 141 churches, leaving but one from which no information has been received.

“For 131 churches there have been additions by baptism, restoration, and re-ception, amounting to 3,509; this shows 10 churches to have had no addition for the year. In 136 churches losses have been sustained to the extent of 2,843. Five churches have had no deductions.

“There has been a net increase in 73 churches of 1,374, and a net decrease in 56 of 708. Seven churches report the same number of members as at the end of the previous year. There were 33 churches which had no baptisms for the year.

“The following is the summary of the additions and deductions :—

Baptized	...	...	2,162
Restored	...	...	1,082
Received	...	...	265
			<hr/> 3,509
Died ...	...	...	730
Excluded	...	...	1,275
Dismissal	...	...	297
Withdrew	...	...	66
Erased	...	...	475
			<hr/> 2,843
“Clear gain ...	...	...	666

“As in some former years so again the explanatory remark may be necessary, that all the apparent losses are not real losses. In the number of those ‘dismissed’ are included 140 members who were drafted from the church at Old Harbour to form a new church at Shiloh, which has been welcomed as a constituent of this Union to-day. Adding the 140 to the 666 we have a clear increase in the membership of the churches of the Union of 806.

“There are now in the Union 142 churches, 60 ministers. These churches contain 31,532 members and 4,529 inquirers, and have a staff of deacons and leaders consisting of 1,444 brethren. Twelve churches do not report the number of officers. The foregoing total membership is based on the supposition that the church which has not reported contains the same number of members as a year ago. The out-stations reported for the past year are 78, and the class-houses 486. The chapel accommodation stands at about 69,000.

“It will afford encouragement and occasion thankfulness if we briefly glance back over a period of ten years, and mark the progress which has been made within that time. In every year of this period a distinct numerical advance has been recorded. The number of churches has increased from 110 to 142, and the number of members from 22,500 to over 31,500. This gives an addition of about 39 per cent. for the ten years, while for the same period it is estimated that the population of the island increased only 13 per cent. Let the pastors, deacons, leaders and members of the churches devoutly acknowledge the goodness of the Lord in thus blessing their efforts with a measure of prosperity; and by it let them be encouraged to labour and look for a fuller flow of the streams of Divine grace throughout the land. The blessings we have received should increase the faith and fervour of our petitions, and supply both impetus and direction to our future efforts. ‘The Lord of Hosts has been with us;’ therefore, ‘in the name of our God we will set up our banners.’

“In respect to the spiritual aspects of the work of the year, the reports give prominence to two features, which may be regarded as being mutually dependent, and mutually productive. These two features are (1) a strongly-expressed desire for a fuller development of the inner Christian life, and (2) a willingness to encourage an aggressive Christian effort for the salvation of others. Purity imparts power; and spiritual power in exercise increases spiritual purity. It would be too much to say that this desire for greater grace, and this willingness to work, are general; it may even be that the

sentences contained in the reports breathing a longing for a clearer light and fuller life in the soul, mainly express the sentiments of the writers, and are adopted by the churches without much thought being given to their signification; it may also be that the willing working spirit—the determination to go out into the highways and hedges and compel the unsaved to come in—is the exception and not the rule, in the churches: yet such desires and determinations cannot long exist without enkindling similar aspirations in other hearts, and stamping other lives with a similarly lofty Christ-like purpose.

“We close our annual review, thanking God and taking courage. Trials have abounded, but consolations have abounded also. Difficulties have been many, but all-sufficient grace has been supplied. The conflict has been severe; but in every place, ‘above the noise of battle,’ the soldiers of the cross have heard the Captain of the Lord’s hosts, who is the Captain of our salvation, repeat in re-assuring tones the soul-inspiring promise, ‘Lo, I am with you.’ This has been our help, and is now our trust. And being fully confident that this word shall be ‘magnified’ in us, let pastors, officers, and members dedicate themselves anew unto the service of their Lord, looking for His presence, and listening for His voice, to help and bless them in every holy endeavour.”

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### CALABAR COLLEGE, KINGSTON, JAMAICA.

**Tutors supported by B. M. S. ... .. 3**

The Rev. D. J. East, the Principal of the College, reports:—

“The College session, which closed last December, has been one of toil, and to both tutors and committee of mingled congratulation and anxiety. It was commenced with 17 students in the Normal School department, and 5 in the Theological; 60 in the High School, and 150 in the General Day School for boys and girls.

“For the first time the Government regulations for aiding Voluntary Training Colleges have been in full operation. The aid rendered has enabled the committee to enlarge the student’s hall by the erection of ten new dormitories and three separate rooms for study, one for the theological students, one for the Normal school students in the higher, and one for those in the lower classes—an arrangement which will greatly facilitate quiet work and general order, and which will allow of the appropriation for maps and scientific apparatus of rooms opening into the library which are now occupied for sleeping. The anxieties of the tutors and the committee have been chiefly consequent upon the necessity there has been for the exercise of painful discipline. Painful, however, as this has been, the effect has been most salutary, as the subsequent peace and order of the establishment has shown.

“At the Government Examination, of the thirteen students who sat for it eleven passed, being a full proportion to those who passed successfully in other colleges. Two candidates out of the five who sat for the preliminary Government Examination with a view to admission to the college passed. The other three had already been accepted by the Committee. The number of students on whose account the Government maintenance grant was received was nine in the former part of the year and eight in the latter. At the close of the session five Normal school students, having completed their three years of residence in the institution, left to take charge of schools for which their services were eagerly sought.

“The theological students have been constantly engaged in preaching. The Sunday-



school at East Queen Street have also enjoyed their labours in which the Normal school students have shared. The open air services have been zealously and constantly kept up, and the evangelistic character of the institution has thus been thoroughly and faithfully maintained.

“The demand for our Normal School students and the work done by our school-masters are very gratifying. The Normal Schools cannot at present hope to supply all the calls for teachers. But the resolve of the committee to increase the number of students is a great step toward the accomplishment of this most desirable result.

“In closing this Report the committee of the College, with the president and tutors, unite in gratefully reviewing the past and hopefully anticipating the future. The work of the College and its results are its best commendation to the liberal and prayerful support of its friends. By the grace of God much has been accomplished, but greater things remain to be effected. The Baptist Missionary Society in England have taken one of the theological students under its auspices to complete his education in England, and it is hoped others will prove worthy to follow, and that the sons of Jamaica will intellectually, as well as spiritually, take a higher standard as good and faithful ministers of Jesus Christ.”

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## European Missions.

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### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

##### PRINCIPAL STATIONS :—

**Arandal, Bergen, Christiansund, Skien, Testardalen  
Tromsoe, and Trondhyiem.**

Under the new arrangement, fully detailed in the last Report, the Committee have rendered financial help during the past year to the churches at Bergen, Arandal, Testardalen, Christiansund, Skien, Trondhyiem, and Tromsoe.

Cheering accounts have been received from all these centres. Notwithstanding much persecution, the churches have all added to their membership, and are giving evident signs of increasing evangelistic zeal.

Mr. Hansson, reporting from Tromsoe, writes :—

“It is often said that in Norway there is religious freedom. Just see for a moment what the country really is. Since I became a labourer of the Lord here nine brethren have been committed to prison, and compelled also to pay heavy fines, for the only fault of having proclaimed the Gospel, and baptized those who believed according to the Scripture. One brother, to-day, is thus imprisoned, and living on bread and water only. I myself recently have been twice prosecuted, and have also just been adjudged

a heavy fine which I am expecting the authorities to distrain for every day. Is this religious liberty ?

“ Yet for all this the Gospel goes on gloriously here, sinners are truly converted, and the saints are built up ; our prayer-meetings are crowded, and we have most refreshing seasons. His Kingdom is coming, and persecution cannot stay it. Thanks be unto God, who always is with us ! ”

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BRITTANY.

**PRINCIPAL STATION :—Morlaix.**

<b>SUB-STATIONS</b> ...	...	...	...	...	...	...	...	...	...	...	<b>6</b>
Missionaries	...	...	...	...	...	...	...	...	...	...	<b>1</b>
Native Evangelists	...	...	...	...	...	...	...	...	...	...	<b>1</b>

The only work in Brittany now carried on by the Society is in the district of Morlaix, the Mission at St. Brieuc having been relinquished, and the work at Tremel conducted by Pastor Le Coat, being under the charge of a separate organisation.

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

“ In looking back over the year which has closed, I am glad to record the fact that it saw the completion of a work of no small importance, I mean a new translation of the New Testament in the Breton language, which occupied me and my two collaborators nearly two years. It was undertaken at the request of the British and Foreign Bible Society, which entrusted me with the work, and granted me the assistance of two competent Breton scholars. The translation was made with great care, and in point of style and correctness is far in advance of anything that has appeared in the language. It has been published in two different editions, one in Breton, and the other as a French and Breton diglott.

“ The chief difficulty in translating the Scriptures into Breton is to write so as to be understood by people speaking three different dialects. This difficulty has been so far overcome that our Breton Testament can easily be understood from Lannion to Quimperlé, that is, by the great majority of the people. It is offered for sale by four Colporteurs, three of which are supported by the British and Foreign Bible Society, and one partly by our own. This last brother sold 300 copies during the few months he colported last year, and, considering the difficulty of selling the book in the face of opposition and prejudice, this result is not to be despised. In years past, it was not an unfrequent occurrence for the Colporteur to be expelled with threats from the houses as soon as it was known he was a Protestant ; the dogs would, at times, be set after him, and the children hooted him in the streets, or again, he had to shift as best he could, and hide in some hay-stack for the night, on being refused admission in the village inn ; but the temper of the population at large has wonderfully changed, and if the Colporteur does not succeed in selling his books, he seldom gets abused, whilst in many places, especially where he is known, people give him a hearty welcome, offer him a meal, and sit up late at night around the fire listening to his hymns, and asking many curious questions about his religion.

“ In a work of evangelisation such as ours, the Colporteur is the pioneer ; he finds out the people who seem most anxious to get more teaching, a day is fixed, the

Missionary comes, and a meeting, to which the neighbours have been invited, is held ; should the disposition of the people seem favourable, he returns, and a new preaching station is established.

"LANNEANOU.—It is in this manner that Lanneanou, where the Society has a comfortable house and mission hall, was formed. The meetings have continued to be held there every other Sunday afternoon. When we built the mission hall, we had the good fortune of having no formidable opponent in the parish priest. He was of a tolerant disposition, and had been heard to say that 'Protestants had the same God as themselves, so he did not see why he should preach against them, and that the best friend he ever had was a Protestant.' The people thus came to our meetings unmolested, and our hall used to be very well filled ; but this could not last. The Bishop removed the incumbent to another parish, and in his stead appointed a younger man, who, as soon as he arrived, showed that he did not mean to let us go on in peace. He came one day and stood on an eminence in front of the house to see who came in, and try to intimidate them. He began preaching against us, telling the people that those who attended would be deprived of the sacraments, &c. ; he ingratiated himself with the few important men of the parish, and thus succeeded in frightening away a good portion of our congregation. Those, however, who had received the Word with a good heart remained steadfast, and I have often been rejoiced and encouraged by their perseverance and faithfulness, whilst the others kept aloof through fear. There are signs, notwithstanding, that the priest's influence is on the wane, and that our friends have only been deterred for a time, as some have begun to attend again. Others have the Book at home and read it. The Mayor, some time ago, bought a New Testament, and when I last saw him, he told me that he had read a good portion of it. I asked him what had particularly struck him, to which he replied. 'These words of Christ: Heaven and earth shall pass away, but My words shall not pass away.'

"SUB-STATIONS.—At Kerveur, Kergor, Lanleia, Kerbel, and Dourdu, hamlets which are six to twelve miles from Morlaix, meetings have been held, but somewhat irregularly, and not as often as the people could wish. This is owing to the fact that I am alone to carry on this work.

"ROSCOFF.—One of the interesting features of last year's work is the starting of a cause at Roscoff, a small seaport town, some fifteen miles from Morlaix. Roscoff has, within the last ten or fifteen years, begun a considerable trade with England in vegetables. I am told that no less than a thousand peasants go over every year and spend some months in the English seaports, selling their goods. They learn English and return home with a good deal of knowledge about our English life and habits. I had long thought that this influx of English thoughts and ideas might prove of great advantage if a cause were started in that neighbourhood—but I could see no way to begin. Roscoff and S' Pol de Leon, which is only three miles off, had hitherto been entirely closed to our efforts ; the influence and power of the clergy and aristocracy being paramount in those parts, whilst the people are known as very much attached to their church. The initiative came, however, from a quarter which I hardly expected—from the English sailors and captains who trade with this place. They thought they would like to have a room, a kind of sailor's rest, at Roscoff, to hold meetings among themselves. They found a room, and then called on me to ask whether I would help them. We called on the Mayor, who immediately gave us the necessary authorisation, and thus the room was opened, and the meetings begun. They have not hitherto been very numerously attended, but the fact of our being there has caused the clergy considerable anxiety. The idea that Protestantism dared to invade what they consider as their sanctum—a

land hitherto unpolluted by heretics—has greatly vexed them, and we have several times been preached against in the parish church.

“**MORLAIX LA MADELEINE.**—I am glad to say that I have been more satisfied with my work at Morlain this year than at any previous time. Not that our congregation at the chapel has increased; from one cause or another it has not, and I believe that some other plan must be adopted if we are to exert any powerful influence on our world-loving French population; but I have been cheered by what I consider real spiritual results in connection with our work at the Madeleine. The meetings have continued there regularly on Sundays, and although our average number is about sixty, the place has often been full. There has been growth, and in some cases a surrender of the heart to Christ. In one case at least, this has shown itself by unmistakable sign—that of a young man who for years had attended our meetings. Being a first-rate workman, and gaining an exceptionally good salary for Morlaix, material interests could not be his object, as it too often is the case; if he came, it was because he found in the Word what he wanted. By degrees it laid hold of him, and he felt the need of telling others what he had found. He prevailed upon his fellow-workmen to come to the meetings, won his wife, his mother and his brother, and then his neighbours. He used to gather them in his room, read and explain to them some chapters, and they would all join to singing our hymns. One day he asked me to come and preach to them, and I found there some twenty-five men and women, who listened with pleasure, and asked me to come again. These weekly meetings have since continued with what I trust will prove good and lasting results. This young friend has also begun to preach in the country cottages, and I hope he will, under Divine guidance, become a blessing to many of his own countrymen.”

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## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY**—Turin and Genoa.

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

**SOUTH ITALY**—Naples, Caserta and Avellino.

<b>SUB-STATIONS</b> ... ..	8
<b>Missionaries</b> ... ..	3
<b>Native Evangelists</b> ... ..	12

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## NORTHERN ITALY.

Turin and Genoa are the two important centres occupied by the Society in Northern Italy.

The Rev. Robert Walker, who is stationed at Genoa has the superintendence of the Mission in this district.

For some months during the past year Mr. Walker was in England, taking a season of rest and change, the state of his health rendering such a course absolutely needful.

Reporting from Genoa, on his return, Mr. Walker writes :—

“The usual work here has been carried on most heartily. The attendance at the meetings continues good. During last year we received into communion four converts from Romanism, three were restored who had been removed from the church roll, and two were received from other churches ; total added, nine. By death we lost one, by transfer three, and one went to America without a letter. I have good reason for believing that during the current quarter we shall have several additions—new converts. There is much to encourage just now.”

In Turin there has been a good deal to encourage as well as some drawbacks. There is a decided and apparently permanent improvement in the attendance at the meetings, and good is being done. The bulk of the hearers belong to the lower working class, and it requires much patience and care to know when they may be received into church fellowship, so that the work goes slowly. Yet Signor Mattei is much cheered, and feels there is a good season close at hand.

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### CENTRAL ITALY.

The work of the Society in Central Italy may be said to consist of five or six central places, embracing, on the West Side, the Maremma district from Rome to Civita Vecchia, Orbetello, and Leghorn ; and on the other, the eastern side, Florence, Arezzo, Terni, Rome and Tivoli.

This work is in charge of the Rev. James Wall, assisted by able and devoted Italian Evangelists.

Reporting on work in Florence and the neighbouring district, Mr. Wall writes :—

“The past year has been one of great difficulty for all Christian work in Italy. The great religious question between the Pope and the nation has been thrown somewhat into second line by the political one between Italy and Europe. The uncertainty of the situation, the rumours and the fear of war, as they caused stagnation in trade, so they have suspended the development of the religious sentiment in Italy and given momentary hopes of restoration to the Papal party. The action of Count Bismarck with the Pope has been puzzling to the Italian mind, still we feel that this is but a momentary calm, a short breathing time, before one of greater activity and, we hope, of wider success.

“I am trying to unite the work between Rome and Leghorn, and between Leghorn and Florence, into one circuit, the poles of which will be Rome and Florence.

“With regard to the work in Florence. At the commencement of the year our Evangelist, Sig. Jahier, gave much attention to the spiritual condition of the members in the hope of thus securing an active, helpful church. Under this process numbers diminished, but efficiency increased, and their progress in the study of Scripture was very marked. Several persons who attended the public services were converted, but as one only of these joined the church at Palazzuolo, and the others united themselves

with churches in the centre, the Evangelist felt considerable disappointment, and thought that a very good reason for seeking a locale in a more central position.

"Two of the members during the year have died, both simply and fully trusting the Saviour, who was very precious to them in their last moments."

Signor Jahier has visited many villages and towns in the neighbourhood of Florence. Amongst others the following :—La Nave, Settignano, Peretola, Movoli, Arezzo, and Terni.

Reporting on the Maremma District, Mr. Wall gives very cheering accounts of the work carried on by Signor Le Grand at Maccarese, Civita Vecchia, Corvetto, Mont Alto, Orbetello, Grosseto, Massa Maritima, and Solonica, on the Roman Tuscan sea-board.

In connection with the work carried on in this district 1,500 copies monthly of a sermon by Dr. McLaren, of Manchester, translated into Italian by Miss Barker, are regularly circulated.

Mr. Wall writes :—

"In looking over this district, which is surely, though perhaps unconsciously, lifting up its hands to God, I cannot but feel sad at heart in finding myself utterly unable to do more than we do for this part of Italy. I send all the Bibles I can get, but they are miserably few ; all the tracts which we can procure, and the only Evangelist we can support ; but what are these in so great a district ? Dr. McLaren's monthly sermon, which Miss Barker selects and translates, is finding its way to the towns, villages and hamlets, and is awakening cries which reach us for help. If I am able to secure a sale for these sermons, which are now published in the form of a monthly periodical, I shall see my way clear to increase the issue, which is at present 1,500 monthly."

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## ROME.

The work in Rome is carried on at the following stations :—Piazza in Lucina, Trastevere, Via dal Politeama, Via Consolazione, Via dei Serpenti, Piazza V. Emanuele, Prati de Castello via Marianna Dionigi.

In all these centres evangelistic services are constantly conducted.

Mr. Wall writes :—

"Two great facts are now being accomplished in Rome. The material city is being rapidly transformed ; so is society, and especially clerical society.

"The latter, like a cloud on a mountain convulsed by earthquakes, is adapting itself to the former. While new streets are running in all directions, new bridges over the Tiber, new boulevards, new suburbs, new quarters, new societies, new passions, new ideals based upon a new public conscience, in a very little while there will be half-a-million Italians heating, melting, fusing in this great Roman crucible. The Pope is digging moulds into which the seething mass is to run and form and cool.

"Catholic schools are springing up in all directions ; colleges, hotels, banks, monasteries, nunneries and churches. Catholic money is being invested here in the purchase

of property, which comes from all parts of the world. Each country sends a contingent of priests, and the British are to the front. We have three English Catholic preachers, English monks, English nurses, English nuns to beg at our doors, to do our washing, to spy our doings; and an Anglicised Jesuit who, according to his own account, has converted no small part of England, and who is now converting back to Popery persons who have never left the Papal church.

“All this means that the new Pope is fully aware of the importance of Rome to the Catholic system. Hence he follows its development with the deepest concern, and is taxing the resources of the whole Catholic world, subjecting its interests and bartering its votes to save the city from what he calls revolution, but what in last analysis is really Protestantism. In this Leo XIII. is wise, because Rome is the keystone of the Catholic arch, and disintegration here means Catholic collapse, a cosmopolitan un-frocking of the friars, and the waning of lamps on every Papal altar. The persistence and vitality of Protestantism in Rome has not only called Catholic energy and resource to the centre and made Rome the first mission station of the Propaganda, but it has also lowered the pretensions of the Vatican, the intrigues of which, all over Europe, are no longer directed to bring about the restoration of the temporal power so much as to secure the Church against the molesting light of Biblical truths. And should the Papacy fail to gain its ends by means of the ruling class, it will seek them amongst the socialistic mob and atheistic population of Europe which it has created in its own image and for its own purposes. This is its desire and will probably be its doom.

“Popery must not be allowed to trample under foot the will of God in His own word, or the blood of Christ in the consciences of God’s elect in Rome. She has been politically hurled across the Tiber into her own inquisition; and if Protestants were as determined against the religious as Italy was against the temporal power, the Vatican, ceasing to be a temple would become a prison indeed, and finally a tomb—the tomb of the most subtle heresy in philosophy, in politics, in religion that ever desolated the thought, the moral sense, or the conscience of man.

“Our church in Lucina supplies us now with quite a variety of help in the Sunday-school, prayer meetings, distribution, and visitation. One of the members of the church preaches every week, and another is giving occasional help. We think that each member in the church ought to be a worker, and that unless he is such his presence is of very little value in a period like that through which we are now passing, and with a work before us like the overthrow of Popery at its very source. Next to the Lord Himself we look to our converts for the triumph of the truth in Italy. The need of the presence and power of the Holy Ghost in all our words and doings is increasingly felt by the brethren in Rome. May the churches at home be stirred up to wrestle with God in prayer, that we may look steadily to Him and to Him only.”

Reporting on the work in the Tivoli district, Mr. Wall writes:—

“The work in the Tivoli district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

“The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

“These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and addresses of persons taken, to whom we send tracts or Dr. Maclaren’s translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

“The full spiritual results of varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year.”

Of the self-sacrificing labours of Mrs. Wall, and her like-minded helper and sister, Miss Yates, it would be difficult to speak too strongly. 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 Consolazioine; 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.

Reporting on her work, Mrs. Wall writes:—

“Another year of happy work in our Master’s service has passed away, and it is with feelings of deepest gratitude we testify to the loving-kindness and faithfulness of our Heavenly Father, who has so graciously blessed the efforts made to cheer some of our poor and alleviate the sufferings of many in this city. Often, when feeling sad and sorrowful, have our hearts been made to sing for joy, when one after another has come and told us how changed and happy they were, since they had heard at our medical missions, or our meetings for the poor, of the love of Jesus, and His willingness to receive even them. We are rejoiced to see that this work bears fruit, not only, in the healing of the body, but in the changed lives of very many of the men and women who attend. Not a few are now earning their daily bread by honest labour; and others, though disabled from a full day’s work, spend several hours each day in doing what they can to earn a few sous.

“The past year, the priests redoubled their efforts to break up, if possible, our meetings for the poor; often sending spies, who would take the names of our poor people, to prevent their receiving help in any way from the parish priest or his friends. Food and shelter have been offered by them to some of our very old and infirm, and whilst many have refused, a few have accepted from sheer necessity, though they tell us their opinions are the same as before.



“Our experience in the medical mission, has convinced us, that this is one of the most efficient means of breaking down prejudice, and awakening in the hearts of the people a desire to hear and receive the Gospel.

“The attendances during the year at the two medical missions have been 4,990, but many more have been present at the meetings.”

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## SOUTHERN ITALY.

The work in the South of Italy comprises the city of Naples and the neighbouring towns of Caserta and Avellino, with evangelistic work in the surrounding towns and villages, and is under the superintendence of the Rev. W. K. Landels.

In consequence of a recent and grave attack of illness, Mr. Landels has been unable to prepare and forward the usual annual review.

Several reports of the very encouraging work at Avellino and the adjacent villages have appeared in the MISSIONARY HERALD during the past year, and more recent accounts indicate a still growing interest and larger congregations.

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## CONCLUSION.

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The work of the past year has been full of encouragement. In many and widely separated fields the darkness of night is passing, and day-dawn is at hand. Signs manifold tell us that the Sun of Righteousness is surely rising “with healing in His wings.” It is written, and shall it fail? The final triumph of the Gospel is as sure as are the promises of God. To-day the Christian Church has a grand opportunity and a solemn responsibility. The commission is, Go everywhere and preach the Gospel to all. Duty is ours; results are God’s. The blessed Gospel of the Grace of God is still the sovereign and only remedy for the sin and woe of the world.

The Gospel of Jesus Christ, unmodified by human speculation, and proclaimed in all its Divine simplicity, is still the power of God unto salvation. We sympathize with every effort to extend the knowledge of science; to impart to the East the culture of the West; to introduce our

arts and our liberties to those of other lands ; but our aim is higher than any of these things : it is to tell of the World's Redeemer to perishing souls ; to spread broadcast the new spiritual life in Christ, which regenerates the heart, and re-creates the life,—this is the grand and noble work to which the Christian Church is summoned on behalf of peoples sitting in darkness and the shadow of death.

Well has it been said :—“ Were it possible for us to impart our science, our industries, our social customs, our schools, our press, our railroads and our telegraphs, and to induce China and India to adopt them all, if this went first, and if this were all, the work would be worse than in vain. For these are not *our* best gifts or chief glory. If these nations had everything of this kind which we possess, and still clung to their false faiths, their people would not be blessed, their homes would not smile with peace, their life would not lay hold on great objects and lift itself up to the full stature of a true manhood. Their peerless culture, art, and political genius did not save ancient Greece or Rome ; these things are not the secret of our strength or the nourishing heart of our civilisation ; they have no power to save lost men or lost nations to-day.”

It is a new spiritual life that is needed—the new man in Jesus Christ—out of which shall at length arise the new heavens and the new earth wherein dwelleth righteousness. Let that glorious reality lay hold on the men and women of Africa, India, and China, and the grace of God in Jesus Christ become incarnate in a thousand cities and in countless homes, and the end for which we toil and pray and wait will come as surely as the day succeeds the night.

Meanwhile the harvest waiteth for the reaping,  
 God's patience hath not tired ;  
 Ye cannot say, extenuate of your sleeping—  
 “ We wait, for none hath hired.”

Through the hushed noontide hour the Master calleth,  
 Ye cannot choose but hear ;  
 Still sounding when the lengthening shadow falleth,  
 “ Why stand ye idle here ? ”

Up ! for a while the pitying glory lingers !  
 Work while it yet is day !  
 Then rest the Sabbath rest ! where angel singers  
 Make melody for aye.

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# APPENDIX.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS AND THEIR PRESENT POSTAL ADDRESSES.

*For abbreviations of Addresses, see Notes at the end of this List.*

Names.	When accepted.	Station.
Allen, I., M.A. ... ..	March 17th, 1863 ...	Calcutta (in England)
Anderson, J. H. ... ..	December 6th, 1853 ...	B.M., Barisal, Backergunge, Eastern Bengal, India
Anderson, H. ... ..	June 8th, 1886 ...	B.M. ditto
Balfour, J., M.A. ... ..	July 17th, 1883 ...	Calabar College, Kingston, Jamaica
Banerjea, B. N. ... ..	April 18th, 1872 ...	B.M., Jessore, Eastern Bengal, India
Barnett, T. H. ... ..	April 22nd, 1880 ...	B.M., Dacca, Eastern Bengal, India
Bate, J. D. ... ..	October 10th, 1865 ...	B.M., Allahabad, N.W.P., India
Bell, W., M.A. ... ..	January 17th, 1883 ...	Pastor, English Baptist Church, Bombay, India
Bentley, W. Holman ... ..	February 19th, 1879 ...	Congo
Biggs, J. E. ... ..	July 15th, 1885 ...	Congo
Bion, R. ... ..	December 17th, 1850... ..	B.M., Monghyr, Bengal, India
Biswas, K. ... ..	... ..	c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Broadway, D.P. ... ..	November 4th, 1856... ..	B.M., Patna, Bengal, India
Brown, J. Rylands ... ..	February 15th, 1881... ..	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India
Cameron, G. ... ..	July 16th, 1884 ...	Congo
Carey, W., M.B. ... ..	July 8th, 1875 ...	B.M., Patna, Bengal, India
Carey, W. ... ..	December 16th, 1884 ..	B.M., Howrah, near Calcutta, India
Chand, Prem ... ..	... ..	c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Charters, D. ... ..	March 17th, 1885 ...	Congo
Chowdhry, Romanath R. ... ..	... ..	B.M., Allahabad, N.W.P., India
Comber, P. E. ... ..	June 16th, 1885 ...	Congo
Comber, T. J. ... ..	April 23rd, 1875 ...	Congo

Names.	When accepted.	Station.
Cornelius, E. ... ..	March 19th, 1878 ...	B. M., Jamtara, Sonthalistan, India
Couling, S. ... ..	February 19th, 1884...	B. M., c/o Messrs. H. Sietas & Co., Chefoo North China
Crudgington, H. E. ... ..	February 17th, 1885...	B. M., Delhi, India
Dann, G. J. ... ..	October 7th, 1884 ...	B. M., Allahabad, N. W. P., India
Darby, R. D. ... ..	March 16th, 1886 ...	Congo
Darling, F. C. ... ..	February 19th, 1884...	Congo
Davies, P., B. A. ... ..	March 17th, 1885 ...	Congo
Dawbarn, Miss L. Y. ... ..	January 20th, 1886 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China
D' Cruz, J. A. ... ..	March 15th, 1881 ...	B. M., Chittagong, Eastern Bengal, India
Dillon, A. ... ..	April 2nd, 1878 ...	B. M., Poonah, by Bombay, India
Dixon, H. ... ..	July 16th, 1884 ...	B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Drake, S. B. ... ..	June 8th, 1886 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China.
Duffadar, A. C. ... ..	January, 1875 ...	B. M., Jhinida, Jessore, Bengal India
Durbin, Frank... ..	December 15th, 1886...	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon
Dutt, G. C. ... ..	September, 1867 ...	B. M., Khoolna, Bengal, India
East, D. J. ... ..	August 19th, 1851 ...	President, Calabar College, Kingston, Jamaica
Eaves, George ... ..	March 18th, 1884 ...	B. M., 9b, Tskiji, Tokio, Japan
Edwards, T. R. ... ..	July 8th, 1879 ...	B. M., Serampore College, Bengal, India (in England)
El Karey, Youhannah ... ..	... ..	B. M., Nablous, <i>via</i> Jaffa, Palestine
Ellison, J. ... ..	April 21st, 1881 ...	B. M., Mymensing, Eastern Bengal, India
Evans, Benjamin ... ..	April 22nd, 1880 ...	B. M., Monghyr, Bengal, India
Evans, Thomas ... ..	November 7th, 1854...	B. M., Ootacamund, Nilgherry Hills, Madras Presidency, India
Ewen, John ... ..	January 17th, 1877 ...	B. M., Benares, N. W. P., India
Farthing, G. B. ... ..	March 16th, 1886 ...	B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Forsyth, R. C. ... ..	June 17th, 1884 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Fuller, J. J. ... ..	June 26th, 1850... ..	Shortly leaving Cameroons for the Congo;
Gamble, W. H. ... ..	June 24th, 1856 ...	B. M., Port of Spain, Trinidad, West Indies
Gammon, R. E. ... ..	July 8th, 1875 ...	B. M., Puerto Plata, S. D., West Indies
Graham, R. H. C. ... ..	June 8th, 1886 ...	Congo
Gray, George ... ..	March 16th, 1886 ...	B. M., Ratnapura, Ceylon

Names.	When accepted.	Station.
Greiff, J. E. ... .. Grenfell, G. ... .. Guyton, R. F. ... ..	April 12th, 1859 ... .. November 5th, 1874... .. November 6th, 1873... ..	B.M., Gya, Behar, India Congo (in England) B.M., Delhi, N.W.P., India (in England)
Harmon, Frank ... .. Hay, R. W. ... .. Heinig, H. ... .. Hook, G. H. ... ..	February 15th, 1887... .. February 19th, 1884... .. July 2nd, 1845 ... .. February 3rd, 1880 ... ..	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China B.M., Dacca, Eastern Bengal, India (in England) B.M., Allahabad, N.W.P., India Pastor, Lal Bazaar Baptist Church, Calcutta, India
James, F. ... .. James, W. Bowen ... .. James, W. R. ... .. Jenkins, A. L. ... .. Jewson, A. ... .. Jones, A. G. ... .. Jones, D. ... .. Jones, S. J. ... .. Jordan, C. ... ..	March 20th, 1882 ... .. July 8th, 1878 ... .. November 28th, 1877 ... .. December 17th, 1872... .. April 21st, 1881 ... .. July 4th, 1876 ... .. July 7th, 1874 ... .. November 24th, 1885 ... .. July 13th, 1869 ... ..	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China B.M., Dinagepore, Bengal, India (in England) B.M., Serampore College, Bengal, India B.M., Morlaix, Finisterre, Franco B.M., Comillah, Eastern Bengal, India B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China B.M., Agra, N.W.P., India Pastor English Baptist Church, Agra, N.W.P., India Pastor, Baptist Church, Circular Road, Calcutta, India
Kerry, George ... .. Kerry, J. G. ... ..	February 5th, 1856 ... .. June 21st, 1881 ... ..	80, South Road, Intally, Calcutta, India. B.M., Barisal, Backergunge, Eastern Bengal, India
Landels, W. K. ... .. Lapham, H. A. ... .. Lewis, T. ... ..	September 23rd, 1875 ... .. October 18th, 1880 ... .. December 1st, 1882 ... ..	B.M., 175, via Foria, Naples, Italy B.M., Kandy, Ceylon Congo
Massih, Imam ... .. McIntosh, R. M. ... .. McKenna, A. ... .. Medhurst, C. S. ... .. Mitchell, W. S. ... .. Moolenaar, H. K. ... .. Morgan, Evan ... .. Morris, J. D. ... ..	... .. December 16th, 1884 ... .. October 28th, 1856 ... .. June 18th, 1884 ... .. March 17th, 1885 ... .. March 20th, 1882 ... .. February 19th, 1884... .. February 15th, 1887... ..	B.M., Patna, Bengal, India B.M., Agra, N.W.P., India B.M., Soory, Beerbhoom, Bengal, India (in England) B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China B.M., Dinapore, Bengal, India Congo B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China B.M., Barisal, Backergunge, Eastern Bengal, India

Names.	When accepted.	Station.
Nickalls, E. C. ... ..	January 20th, 1886 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Paterson, H. ... ..	February 19th, 1884...	B.M., Soory, Beerbhoom, Bengal, India
Pearce, G. ... ..	December 29th, 1825..	B.M., Ootacamund, Nilgherry Hills, Madras Presidency, India
Pestonji, H. ... ..	July 9th, 1872 ...	B.M., Poonah, by Bombay, India
Phillips, H. R. ... ..	June 8th, 1886 ...	Congo
Pigott, H. R. ... ..	March 18th, 1862 ...	B.M., Maradana, Colombo, Ceylon
Potter, J. G. ... ..	January 18th, 1881 ...	B.M., Agra, N.W.P., India
Price, W. J. ... ..	July 10th, 1877 ...	B.M., Dinapore, Bengal, India
Pusey, J. H. ... ..	February 3rd, 1880 ...	B.M., Grand Turk, Turks Island, West Indies
Richard, T. ... ..	April 22nd, 1869 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Richards, M. ... ..	December 16th, 1884..	Congo
Richardson, C. H. ... ..	July 21st, 1880 ...	B.M., Bakundu, West Const, Africa
Roberts, J. S. ... ..	July 27th, 1864 ...	Calabar College, Kingston, Jamaica
Robinson, D. ... ..	December 16th, 1884	B.M., Dinapore, Bengal, India
Rouse, G. H., M.A., LL.B. ...	December 4th, 1860 ...	Baptist Mission Press, 24, Lower Circular Road, Calcutta, India (in England)
Scrivener, A. E. ... ..	March 17th, 1885 ...	Congo
Shindler, J. H. ... ..	March 16th, 1886 ...	Congo
Silvey, S. ... ..	December 1st, 1882 ...	Congo
Sircar, John ... ..	... ..	B.M., Barisal, Backergunge, Eastern Bengal, India
Smyth, E. C. ... ..	July 19th, 1884 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Sobey, J. H. ... ..	December 1st, 1882 ...	Baptist Minister, Montego Bay, Jamaica
Sowerby, A. ... ..	January 18th, 1881 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Spearing, Miss M. ... ..	February 16th, 1886...	Congo
Spurgeon, R. ... ..	November 6th, 1873	B.M., Madaripore, Furreedpore, Eastern Bengal, India
Stubbs, J. ... ..	October 7th, 1884 ...	B.M., Patna, Bengal, India.
Summers, E. S., B.A. ... ..	July 6th, 1876 ...	B.M., Serampore College, Bengal, India (in England)
Teichmann, A. ... ..	June 8th, 1883 ...	B.M., Serampore College, Bengal, India
Thomas, H. J. ... ..	January 18th, 1881 ...	B.M., Delhi, India
Thomas, J. W.... ... ..	July 10th, 1867 ...	Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Thomas, S. S. ... ..	July 15th, 1885 ...	B.M., Delhi, India

Names.	When accepted.	Station.
Tregillus, R. H. ... ..	March 18th, 1885 ...	B. M., Barisal, Backergunge, Eastern Bengal, India
Turner, J. J. ... ..	June 8th, 1883 ...	B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Waldock, F. D. ... ..	April 23rd, 1862 ...	B. M., Maradana, Colombo, Ceylon (in England)
Walker, R. ... ..	January 13th, 1880 ...	B. M., 47, Corso Magenta, Int. 11, Genoa, Italy
Wall, J. ... ..	January 17th, 1867 ...	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy
Watson, J. R., M.D. ... ..	January 16th, 1884 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Weeks, J. H. ... ..	October 11th, 1881 ...	Congo
White, W. J. ... ..	October 8th, 1877 ...	B. M., 9B, Tskiji, Tokio, Japan
Whitewright, J. S. ... ..	January 18th, 1881 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Whitley, H. G. ... ..	September 27th, 1883	Congo
Williams, W. ... ..	July 7th, 1874 ...	B. M., San Fernando, Trinidad, West Indies
Wills, W. A. ... ..	October 6th, 1885 ...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Wilshere, D. ... ..	March 19th, 1878 ...	B. M., Nassau, N.P., Bahamas, West Indies

#### ABBREVIATIONS, NOTES, &c.

B. M.—Baptist Missionary, should follow the name in all addresses so indicated.

N. W. P.—North-Western Provinces (India).

All Congo Missionaries should be addressed:—Rev. —, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.

#### MISSIONARIES ACCEPTED, NOT YET STATIONED.

##### For CHINA—

January 20th, 1886 ... Moir Duncan.  
 June 8th, 1886 ... A. G. Shorrocks, B.A.  
 October 4th, 1886 ... J. P. Bruce, B.A.

##### For CONGO—

February 15th, 1887 ... J. G. Brown.