

[THE MISSIONARY HERALD,
MAY 1, 1839.]



MR. MICHAEL RICHARDS AND THREE CONGO BOYS.

(From a Photograph by Mr. R. D. Darby.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

WITH a grateful sense of the Divine goodness, the Committee of the Baptist Missionary Society present to its constituents their Ninety-sixth Annual Report.

FINANCE.

The Balance-sheet for the year just closed exhibits a Debt of

£5,859 9s. 7d.

It is, however, matter for thankfulness that this deficiency is not due to any falling off in Receipts, but to a considerable increase of Expenditure.

The total **Ordinary Receipts** for the year just closed show an increase of

£2,938 5s. 8d.

upon those of the year previous, the actual figures being—

1887—8	£61,341 5 1
1886—7	58,402 19 5
Increase 1887—8 ..	£2,938 5 8

In addition to this increase of £2,938 5s. 8d., £2,385 2s. 8d. has been contributed for the extinction of the Debt of 1886—7.

The Contributions for **General Purposes**, as compared with the year before, show an advance of **£863 9s. 11d.**, the figures being—

1887—8	£43,625 18 1
1886—7	42,762 6 2
	<hr/>
Increase 1887—8 ..	£863 11 11
	<hr/> <hr/>

The special gifts for the **Congo Mission** also exhibit an increase of **£988 4s. 7d.**, and the Calcutta Press profits and gain on exchange are also in advance of the year before by **£1,084 19s. 4d.**

While, however, the Receipts have kept in advance, the **Expenditure** exhibits a much larger increase, the figures being—

1887—8	£67,200 14 8
1886—7	62,576 4 6
	<hr/>
Increase 1887—8 ..	£4,624 10 2
	<hr/> <hr/>

These last figures are, however, subject to explanation; for it should be remembered that the actual outlay on the Congo Mission for the previous year was **£7,763 9s. 0d.**, reduced in the published cash statement to **£5,820 8s. 3d.**, by crediting that account with **£1,943 0s. 9d.**, the balance in hand of the Congo Fire Special Fund; but for this credit, and the receipt of a special sum of **£2,000** from the Basle Mission on account of the West African Mission, the Debt of the previous year would have been **£6,328 3s. 5d.** instead of **£2,385 2s. 8d.**

Unquestionably the large Deficiency is mainly due to the Congo Mission. The amount charged to the account of 1886-7 having been only **£5,820 8s. 3d.**, and for 1887-8 **£9,955 9s. 5d.**—an apparent increase of **£4,135 1s. 2d.**; although, as explained before, the real increase is only **£2,192 0s. 5d.**, the balance in hand of the Congo Fire Fund (**£1,943 0s. 9d.**) having been credited to the previous year's account, as fully set forth in the Balance-sheet for 1886-7.

In explanation of the large increase in the Congo Mission Expenditure, it should be stated that in consequence of continued ill-health, and numerous and heavy losses by death, the outlay for transit and special travelling has been unusually large. A new boiler for the steamship *Peace*, and the publication of Mr. Holman Bentley's Congo Dictionary and Grammar, are also

exceptional items in the Expenditure. By far the heaviest item of all, however, is the Inland transport, goods for all the stations having to be carried on the backs of Kroomen and natives of the district after reaching Underhill Station; and until the proposed Congo railway becomes an accomplished fact, the Committee fear this outlay will not be greatly reduced.

Nor should it be forgotten in this explanation that the Congo Mission Expenditure for the year before was exceptionally light—the total outlay being considerably less than in previous years, necessitating a much larger expenditure during the year just closed, in order to replenish exhausted stores and secure a proper stock in hand in view of possible emergencies.

The **China Mission** Expenditure also exhibits an increase of **£566 17s. 11d.**, occasioned by the full cost of the maintenance of the New Missionaries coming upon the funds of the Society.

At the commencement of the year now under review the Committee stated in the pages of the **MISSIONARY HERALD** that they felt convinced that in consequence of the recent and large increase of Agency on the Congo, and in China, India, and other fields, the ordinary income of the Society would need to be augmented by at least **£5,000** before an equilibrium between receipts and expenditure could be established, and the Balance-sheet now presented abundantly substantiates this estimate.

The Committee deeply feel the gravity of the present financial position of the Mission. They are most reluctant to believe that the Churches would have them draw back from the onward policy of the past ten years, or instruct them to retreat or recall.

A policy of rest and inaction may be possible in earthly kingdoms, and in them may be as expedient as commendable; but in the Kingdom of Christ not to advance is to retreat. The Christian Church exists for progress and conquest; its Divine commission, never abrogated, is not stay, but go.

With regard to the debt of **£5,859 5s. 7d.**, the Committee are thankful to report that they have received intimation of certain legacies which, by the special directions of the legators, are not to be added to the Legacy Reserve Fund, but devoted to Expenditure, which will probably be sufficient to extinguish the present burden.

It cannot, however, be too clearly stated that, unless the Receipts of the Society be increased during the coming year by at least

£5,000 0s. 0d.,

the Mission will be again burdened by a new debt of similar amount at the close of next March.

The increase in the Contributions that has taken place during the past year, notwithstanding many drawbacks and much financial pressure, induces the Committee to believe that during the coming year a yet further advance may be secured.

Once again the Committee would plead for new and increased subscriptions. If present annual subscribers would increase their subscriptions by twenty per cent., and the large numbers of our church members who, at present, do not regularly contribute, would support the work of the Society by weekly, monthly, or annual subscriptions, the increase so urgently needed would without difficulty be secured.

Beyond question recent extensions of the work of the Mission have established a rate of expenditure considerably in excess of what has hitherto been the income of the Society.

Nor should it be forgotten, either, that recently very special losses have befallen the Mission by the decease of munificent contributors.

During the past year, in annual subscriptions alone, more than £2,000 has been lost to the ordinary income of the Mission by such removals.

Doubtless also the receipts of the Society have suffered to some extent in consequence of the numerous funds established in various parts of the country in connection with the celebration of Her Majesty's Jubilee.

The Committee cannot but rejoice in the many proofs they are constantly receiving of the deep hold the work of the Mission has upon the churches, and of the self-denial and personal privation characterising many of the gifts.

Not a few instances of touching sacrifice for the support of those who "have hazarded their lives for the Gospel's sake" have come under their notice; and from month to month the pages of the MISSIONARY HERALD have borne witness to the rare devotion of many humble and obscure supporters of the work of the Society.

The problem to be solved is how to secure a still further enlargement of income. Very urgently and earnestly the Committee appeal to the Pastors, Deacons, and Churches of the Denomination to take this pressing question into their immediate, sympathetic, and practical deliberation.

THE MISSIONARY STAFF.

THE past year has been marked by several and specially heavy losses.

On Sunday evening, May 1st, the honoured Treasurer of the Society, Joseph Tritton, Esq., entered into rest. His health, never very robust, had been seriously failing for some months previously. On the 22nd April he remarked, "To-day the Committee will meet. Well, I can say or *do nothing*. I leave it all with God." That hymn, so often on the lips of dying saints, "Rock of Ages, cleft for me," was repeated. Some one said, "You are on The Rock." In a tone full of assurance he replied, "Yes, I know I am." Conscious to the last, surrounded by the various members of his family, his last words were, "Let me go. Good-night, good-night"; thus ending in perfect peace a life of rare simplicity, and of still rarer spiritual beauty.

In beautiful lines, written by himself many years before, Mr. Tritton has well described his own peaceful departure on that sweet May Sabbath evening:—

"It was a Sabbath evening:—crowds were met,
Or gathering swift, devotion's earnest bands;
And while earth's golden orb, unsunk as yet,
Cast his bright beams upon them, his did set,
And to the temple, which in glory stands,
He passed triumphant up, to "the house not made with hands."

"Methinks the day whereon the Master rose,—
Methinks the hour wherein the Master deigned,
With words of peace and joy, to solace those
Who dared not on His *living* truth repose,
Were a meet season thus to have attained
The rest—the goodly rest—of a paradise regained.

"The day of God in converse to begin
With the Church Militant,—the worn, the tried,
And close it with the host, who passed within
The vestibule of heaven, have ceased from sin
And all its conflicts, and in peace abide,
Keeping eternal Sabbath, their Redeemer's throne beside."

The following minute recorded by the Committee finds a fitting place here:—

"DECEASE OF THE TREASURER.

"It is with profound regret and a deep sense of personal loss that the members of the Committee record the decease of their honoured and beloved Treasurer, Joseph Tritton, Esq.

“At the Jubilee Meeting of the Society, held at Kettering on the 31st of May, 1842, Mr. Tritton for the first time appeared amongst us as a warm and deeply interested sharer in the Society's work, and gave an address characterised by all those features of earnest piety, cultured ease, and beauty of expression which ever made his public addresses so welcome and attractive.

“For eight years he gave his services as a member of the Committee, when the increasing pressure of business led to his withdrawal from that form of duty, but not from frequent assistance as a speaker or chairman at the meetings of the Society. In the year 1867, on the greatly regretted retirement of Sir Morton Peto, Mr. Tritton was elected Treasurer with perfect unanimity, and for the following twenty years occupied that post with the confidence and joy of the entire constituency. It was his ‘one desire to serve the Master to the best of his ability.’ He regarded the office not simply as a financial one, but as one affording a sphere for the exercise of Christian sympathy and for the service of Christian love, especially to those who occupy high places in the field. In this spirit he cultivated an intimate acquaintance with the missionary brethren, and gave them, from time to time, unnumbered tokens of his interest in their welfare, and in the great work in which they were engaged.

“As Treasurer he was not alone a most liberal donor to the Society's funds, but he sought, to use his own words, to ‘get, if possible, more thoroughly at the hidden springs’ of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to ‘girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.’

“Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision.

“The glory of Christ was never absent from his mind. In his first speech as Treasurer he made the remark, ‘Unchanged in its nature, no less than in its title, in every place, and in all time, the Gospel of our Lord and Saviour Jesus Christ, in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need with the energies of the Holy Ghost. With this, then, is victory; without this, with anything else than this, with anything else in the stead of this, is defeat.’

“So he lived and moved amongst us as a faithful, humble, fervent, and lowly disciple of the Lord. His conscientiousness never failed, and he exercised a vigilant watchfulness over the expenditure of the funds committed to his care. Brotherly kindness marked his intercourse, while his genuine simplicity of character attracted confidence, and his generosity of heart secured a welcome for all who approached him.

“The years of his presidency have been years of much prosperity in the work of the Society. Its fields of labour have been enlarged, its staff of missionaries increased, and its funds greatly multiplied, and the Committee feel that, for these blessings under the hand of God, they have been largely indebted to the wisdom, the untiring zeal, and generous help of their beloved friend and colleague.

“The Committee beg further respectfully to express their deep sympathy with Mrs. Tritton and his beloved family in the great sorrow that has fallen upon them. They cannot but offer the fervent prayer that the Father of Mercies may grant them to realise the great consolation which the Gospel of Christ provides, and be able to cast all their cares upon Him who is Giver of life and immortality, and the Source of all blessedness and peace.”

The past year has also been sadly memorable in connection with the Congo Mission—

THOMAS J. COMBER,
F. C. DARLING,
J. H. SHINDLER,
MARTHA SPEARING,
H. G. WHITLEY,
J. E. BIGGS,

all having been called to their rest and their reward. It is almost impossible to over-estimate the great loss the Congo Mission has sustained by the death of Mr. Comber. Associated with this enterprise, as one of the pioneers of the work, from its very beginning, all through its development and enlargement, he has been one of its most beloved and trusted leaders—intrepid, far-seeing, and enthusiastic.

After the severer symptoms of his last illness had been to some extent checked, and the terribly high temperature somewhat reduced, medical advice suggested a removal out to sea as the only means of saving his life.

Being so universally beloved, a special steamer was at once placed at his service, and his removal from Matadi to Banana was effected with the greatest ease and comfort. The day following, the German steamship *Lulu Bohlen*, homeward bound, touched at Banana, and Mr. Comber was placed on board in care of his devoted colleague, Mr. Scrivener, and two native Congo boys.

Mr. Scrivener's words are :—

"We embarked in the cool of the evening, being received on board by the doctor of the ship and the captain, who placed a nice cabin at our disposal, and was very kind in many ways. Mr. Comber seemed at once to benefit by the sea breezes; and when Dr. Small left us the next morning, and we steamed away to sea, my hopes for his speedy restoration to health and strength were very strong. But our blessed Lord and Master in His unerring wisdom and wonderful love had need of our brother for higher service. Instead of improving he gradually sank, passing peacefully away whilst the vessel was anchored off Loango. He was conscious till the last; and though from extreme weakness he was unable to speak in answer to my inquiries, he indicated his perfect trust in his Saviour and complete submission to His will.

"During his sleep he repeated three lines of a hymn as follows :—

" "Oh Christ, Thou art the Fountain,
The deep spring-well of love,
The springs of earth I've tasted—"

I did not catch the last line; I took notes of our brother's words at once. They have been very helpful to me in this sad, sad season, and I trust that his many, many friends at home will be able, with similar trust to his, to say, 'Thy will, O Lord, be done.'

"The next morning, after his death, the ship cast anchor in Mayumba Bay, and there on shore, in the close vicinity of several other graves, we buried him. I conducted

a short service. The captain, doctor, and many of the crew and passengers were also present, as was also Mr. C. Woerman, one of the owners of the *Lulu Bohlen*, who, on board, was exceedingly kind and sympathetic."

A plain white marble cross marks the resting-place, and tells the story of one of the purest, bravest, and gentlest of the many heroic lives lived and sacrificed for the uplifting and salvation of Africa.

Of the other workers—so early called to rest—in the words of Mr. Grenfell it may in strictest truth be written: "They were all so earnest, self-sacrificing, gentle, and devoted, that their memories will live in our hearts as long as life lasts; while the blessed prospect of a joyful reunion in the everlasting home, even now, often fills us with joy unspeakable. Only those who have lived and worked side by side with them can fully understand our sore and bitter loss."

While of most of these Congo heroes it may be said "their sun has gone down while it is yet day," other brethren, who for long years have been permitted to toil for the Master, have during the past twelve months fallen asleep.

Foremost amongst these should be mentioned the venerable

GEORGE PEARCE,

who died at Ootacamund, in Southern India, on the 6th of June, in the eighty-fourth year of his age, and in the sixtieth year of his life in India.

His colleague at Ootacamund, the Rev. Thomas Evans, reporting Mr. Pearce's death, says:—

"This severs the last link which connected our Mission in India with the honoured names of Lawson, Yates, Eustace Carey, and James Penny, known in the time of the immortal trio of Serampore as the "Junior Brethren," who were joined in October, 1826, by James Thomas and George Pearce—all now gone home to the land of love and eternal light."

The following minute of the Committee records the long life and faithful labours of Mr. Pearce:—

"In recording the decease of their oldest missionary, the Rev. George Pearce, the Committee desire to express their cordial esteem for the Christian character and devotedness of their departed friend, and their high appreciation of his long and earnest services in the East Indian Mission. At the close of his college course at Stepney Academical Institution, early in the year 1828, he left this country, with his beloved wife, for Bengal, where he arrived on the 22nd of October, and settled in Calcutta, which continued to be the scene of his missionary labours till his final retirement in 1874. On his arrival he took charge of the station, then recently vacated by the

Rev. Eustace Carey, at once giving himself to the acquisition of the Bengali language, in which he became both a fluent speaker and an acceptable author.

"In 1831 he began his visits to the South Villages, assisting in the formation of the churches, watching over their interests both temporal and spiritual, with the greatest assiduity, and with many marks of the Divine blessing throughout the greater part of his long career. In 1842 he took up his abode at Intally, and assumed the pastorate of the native church. Here for many years he fulfilled his ministry, actively sharing in all the benevolent enterprises of Calcutta, maintaining schools for the instruction of the native Christian community, both boys and girls, and also for heathen children, making frequent preaching excursions to the numerous towns and villages surrounding Calcutta, and fostering the growth of the churches in the South in piety and independence. On his return from a visit to England, in 1855, he settled at Alipore, where in 1860 he commenced, at the request of the Committee, a class for the training of native Christian students for the ministry. This class was subsequently removed to Serampore, and again to Alipore, and was finally closed on his coming to England in 1873. Between fifty and sixty converts were trained under his diligent care and wise supervision for the service of the churches, many of whom continue to this day to regard their tutor with affection and respect.

"In 1870, Mr. Pearce's feebleness and the growing dimness of his sight led him to contemplate, with extreme reluctance, the discontinuance of his active duties, and finally in 1874, after forty-eight years of a ministry much honoured of God, with the full acquiescence of the Committee, he retired to Ootacamund in the Neilgherry Hills.

"In June, 1875, he had the grief of losing the dear partner of his life, whose long labours among the women and female children of Bengal were only second to his own in his wider sphere. For a few years, while his strength allowed, he found a congenial field of labour among the English community of Ootacamund. In the weakness and entire blindness which ensued, he found in the affection of Miss Peabody, who became his wife in 1877, a companion and helpmeet indeed, and one who thoroughly sympathised with him in all his services for Christ. She remains to mourn his departure; and the Committee desire to offer to her their warmest sympathy and Christian regards.

"If not quite so prominent in the mission-field as some of his early associates, the Committee rejoice to speak of their departed friend with the warmest affection as behind none of them in earnestness of zeal, in his gentleness and meekness of Christian character, as a servant of the Lord, and as a missionary, fulfilling in an eminent degree for close upon half a century the duties of the office to which he was called. 'A good and faithful servant,' he has now entered on the joy of his Lord."

On the 18th of June, at Anerley, very suddenly died the Rev. John Davey, of the Bahamas Mission. For nearly thirty years Mr. Davey faithfully laboured at Nassau, retiring from active service only a short while ago in consequence of the broken condition of Mrs. Davey's health, and her consequent inability to again endure the climate of the West Indies.

By the death of Mr. Herschel Dear, of Monghyr, an Honorary Member of the Committee, in October last, the Committee feel that the Mission, especially in India, has sustained an almost irreparable loss. In the words of the minute adopted by the Indian Conference:

"Throughout the whole of his long career his faith was firm and strong, and his

works of piety and love more abundant. Singularly successful in business, and continually increasing in wealth, he was to the last utterly free from ostentation and worldly-mindedness. With advancing years he became more thoughtful, gentle, spiritual, and beloved. A large number of friends in both hemispheres have lost a true benefactor, our Mission one of its most enthusiastic sympathisers and munificent supporters, whilst to the whole Church of Christ he was a bright example and witness to the power of God's grace."

While the Committee have to mourn over many and specially severe losses, they have also to rejoice in very considerable additions to the staff of workers. The China Mission has been strengthened by the addition of Messrs. Shorrock and Bruce; the Congo by Messrs. J. G. Brown, F. G. Harrison, A. D. Slade, and the Misses Edith Butcher and Cassie Silvey; India by Messrs. A. B. West and A. J. McLean, and San Domingo by Mr. E. V. Donaldson.

Brethren G. H. Rouse, T. R. Edwards, Geo. Grenfell, J. H. Weeks, and W. H. Gamble, after a season of rest at home, have returned to their various fields of labour much benefited and refreshed; while Mr. R. Wright Hay has exchanged Africa for India, and our veteran brother, the Rev. James Smith, has once again returned to labour in the land of his adoption.

Mr. John Pinnock has removed from the Cameroons to the Congo; and Mr. J. J. Fuller, having completed the transfer of the Cameroons and Victoria stations to the brethren of the Basle Mission, is now on his voyage to England. The connection of Mr. C. H. Richardson with the Society has been terminated, and he has been engaged by the Basle Society as one of their agents. Miss Dawbarn has exchanged China for Japan, and is now actively engaged in mission work in Tokio.

In consequence of ill-health the Revs. Arthur Wood, of Agra, and S. J. Jones, of Dinapore, have been compelled to relinquish their pastorates in those cities and return to England.

The Revs. R. F. Guyton, of Delhi; Bowen James, of Dinapore; and J. W. Thomas, of Calcutta; Francis James, of China; and G. Cameron and D. Charters, of the Congo, have been compelled, by impaired health, to seek a season of rest and change at home; while the Revs. T. H. Barnett, of Dacca; Arthur Jewson, of Commillah; J. Ewen, of Benares; R. E. Gammon, of Puerto Plata, and Daniel Wilshere, of Nassau, for the same reason, are expected soon to arrive in England.

The Committee have also invited their devoted native brother, Mr. Romanath Ray Chowdhry, of Allahabad, to pay a short visit to this country during the current year.

Mr. Teichmann has exchanged Serampore for Barisal, Mr. T. R. Edwards having resumed his duties at the College, Mr. Tregellus has taken up work at Jessore, and Mr. Ellison at Dacca; while Mr. Price, of Dinapore, takes temporary charge of the work in Benares while Mr. Ewen visits England.

The Committee feel specially thankful that they have secured for the vacant post of treasurer W. R. Rickett, Esq., of Hampstead; and they are well assured that the friends and supporters of the Mission throughout the country will greatly rejoice at the acceptance of this important position by one so deeply interested in the great work of the Society, and so practically and generously active on its behalf.

In the early autumn of last year, on the motion of Sir S. Morton Peto, Bart., the Committee very cordially passed the following resolution :—

“That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day.”

The Committee are thankful to report that so warmly has Sir Morton Peto's suggestion been received that nearly all their missionary brethren have been put into communication with some kind home correspondent, and they have received from many brethren on the field grateful expressions of appreciation of these practical proofs of sympathy and interest.

With a view to indicating arrangements under this plan already completed, the Committee publish a list of these friends, which will be found attached to the Table of Missionaries at the end of this Report.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

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

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

SUB-STATIONS	127
Missionaries (9 in England)	63
Native Evangelists	136

Reporting on the work of the Mission in India during the past year, the Rev. George Kerry writes:—

“The tidings from the different stations occupied by the brethren labouring in connection with the Baptist Missionary Society in India during the year 1887 are a record of patient, faithful, and blessed work. No workers in the service of Christ have had greater trial of patience perhaps than those in India. For the past nearly one hundred years, it has been a night of toil with comparatively few and slight gleams of light in the darkness. These gleams of light have come with increasing frequency, and for longer duration as the night has worn away, and now many ‘watchmen’ are ready to cry, ‘The morning breaketh.’ It is true that what would be called great success, as indicated by the number of baptisms and open avowal of allegiance, has not been given yet, but from all directions we are told of increasing readiness to hear the Gospel, and to obtain copies of the Holy Scriptures which are being circulated more widely than ever, and are sold at a nominal price. The friendliness of the people almost everywhere to the preachers of the Gospel is most marked; Hindus and Mohammedans often showing hospitality and kindness in various ways is most encouraging. The great need for India now is the mighty outpouring of the Holy Spirit on those to whom the Word of the Lord has come, and who now understand that the Gospel is presented to them as the message of God’s love and mercy to all men in their sin and misery.”

PRESENT ASPECTS OF THE WORK.

It cannot be too often repeated that the one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ and His salvation. The great aim of our brethren, the missionaries, is to *Christianise* by means of the fearless loving proclamation of the blessed Gospel of the Grace of God.

In the words of the devoted patriarch of the East, the late Dr. Binney, of Rangoon:—

“Not attack, controversy, or ridicule, but the warm, earnest, loving, persistent, plain preaching of ‘the glad tidings’; this is the agency that is to bring India to the feet of Christ. Christ and Christ crucified—the story of the Cross lovingly, faithfully, plainly proclaimed—this will touch men’s hearts, and bless men’s lives as nothing else can.”

The one great object of the missionary is that which is called by the frequently misunderstood term *conversion*; the old man cast aside, the new man formed within.

With regard to this all-vital change it has been well said:—

“It requires little knowledge of human nature, and no deep acquaintance with the result of mere learning, to become convinced that no amount of education and no amount of physical comfort or discomfort can effect this conversion. The most accurately systematic knowledge of moral truth, the keenest insight into its beauty, and the most unquestioned ability to expound it to others are, in the West no less than in the East, quite compatible with a vicious life. Lack of knowledge has led no man into the ways of evil who was born in a Christian country. It is not, therefore, clearness of intellectual vision alone which guides a man to be either a new or a true man. Conduct, we know, is affected more by the heart than the head. ‘Out of the heart are the issues of life.’ The Oriental has been instructed as a babe at his mother’s knee to bow to the image of this god and to honour the name of that idol. The affections of his heart are trellised round these images, and the power of custom has hardened their hold with his growing years.

“The all-important question in missions is, therefore, how to unwind these heart affections and re-entwine them around the living and the deathless that will never crumble away. How can we gain access to and move the hearts of heathen people? You may indeed by your logic destroy his idols and lead him to question much of what he has believed. But is he the better man because he ceases to burn incense or prostrate himself once a year in the temples? You desire him to become a new man—not merely to put off Buddha, but to put on Christ. And in order to do this his heart must be won. With the battering ram of superior knowledge you may with little difficulty knock down the intellectual fort, but, as we may learn from India, you are far yet from the citadel of the heart. *And it is through the heart alone that the change we seek is to be effected.* Intellectual training and other philanthropic agencies will pave the way to a certain extent. They will help in pulling down and clearing away in whole or in part the rubbish of the old building, but they cannot lay even the foundation of the new. It is the old story of the ‘love of Christ which passeth knowledge’ alone which will effect the great and all vital change.”

The early disciples, when driven from Jerusalem and scattered abroad, went straight into the great cities of the Roman world, the very centres of heathen philosophies, corruption, and wickedness, and boldly planted in the midst of them the Banner of the Cross, preaching “Jesus and the Resurrection” to Gentile and Jew, philosopher and peasant, high and low, rich and poor, and gathering converts into Christian

churches, pushed on from city to city, province to province, until they entered Rome itself, and invaded even Cæsar's household.

Their simple reliance was upon "the Gospel of the Grace of God" which they ever carried in their hearts and preached in demonstration and power of the Spirit, confident that Christ Himself would abundantly verify His Ascension promise, and that the Cross in the hands of the Eternal Spirit was of itself able to convert the soul and renew the life.

It was the policy of Faith—the policy of simple trust in God and the power of His Gospel—and it wrought wonders. It went everywhere "conquering and to conquer."

And surely the nearer the Church of our day both at home and on the foreign mission-field approaches this apostolic method the more will God honour and bless her instrumentality, and the reports from our brethren abundantly confirm this.

Mr. David Jones, of Agra, writes:—

"We believe most of all in the plain, loving, faithful preaching of the Gospel of the Grace of God. During the past year the *sowing* has been broadcast. The work has been done in a variety of ways. Now to the many, and now to the few, to the ones, and twos, when walking along the road entering into conversation with a fellow-traveller. *We* have reaped some, others may have reaped where we have sown, and we are looking forward to more reaping. We love to think that the angels *may* have reaped some, unknown to any missionaries; but of this one thing we are *confident*—'The Lord knoweth them that are His.'"

Referring to work in the Agra district, Mr. Potter reports:—

"At Basaye, in the native state of Dholepore, we found the people attentive to hear the Gospel. The native gentleman in charge of the Treasury, a man of wealth and intelligence, heard us preaching in the market place. He afterwards visited us at our tent, and invited us to call at the Treasury. On each occasion we preached unto him Jesus. He purchased a New Testament, and paid for a copy of the Old Testament in Hindi, which we forwarded to him afterwards. He promised to study the Bible carefully.

"At Barein, the same State, we were privileged to hear on the spot of the conversion, life, and triumphant death of Pundit Anand Masih. This man purchased a copy of the Book of Psalms in Sanskrit at a mela, and read it carefully. Afterwards, on hearing the Gospel preached in his native town by one of our native preachers, he came forward and confessed that he was a Christian. He was afterwards baptized, and continued to live among his own people. By life and lip he preached Christ till his death a few years after. A Hindu Pundit, describing his death to me, said that when dying his friends clustered round the bed, and urged him to forsake Christ and repeat the name of Ram. He smiled, and said, 'Do you think you know better than I do who is the true Saviour?—'Jesus, only Jesus!'"—and, so saying, he fell asleep.

"Another case was that of P. D., of Goudonte, whose story was most touching. Formerly a Hindu priest, he is now a devout and humble follower of Jesus. Formerly the people came to worship at his shrine, and made him many offerings; now they refused him water from the village well. He had forsaken much for Christ, yet his face

grew radiant as he told of the hundredfold rewards he had received, according to the promise and the bright hope of eternal life beyond. It was to me one of the happiest moments of my life when I stood with this converted priest in the old, deserted temple, and sang the victory of Jesus, and joined with him in prayer that soon every temple might in like manner be consecrated to the Lord.

"This good man has a little land which he desires to give for the erection of mission premises. May he live to see his heart's desire fulfilled!"

Mr. Jones reports:—

"Eleven converts have been baptized in Agra, two we fear have lapsed, one did soon after his baptism, and another quite recently. Our life is made up of joys and sorrows, lights and shades; this is so true of the life of the missionary. The baptism of the wife and two sons of our dear brother Hari Ram—after years of praying and waiting the answer has come. In the HERALD for September, 1880, I asked friends in England to pray for them. A lady in Watford wrote their names in her book, and has been praying for them since then. She has written us telling of her joy on seeing the account of their having declared themselves for Christ. Three Ascetics or 'Holy men,' were baptized during the year. Two we hope are working here and there for the Lord. The third is earning his bread as a watchman."

Both Mr. Jones and Mr. Potter refer to hindrances. The former writes:—

"We were very grieved at one large village in the Agra district to find the young son of the station master in possession of one hundred or more pictures of Hindu gods and goddesses; these were all printed in England, and sent out with cotton goods, from Manchester and other places. Idols, manufactured in England, are sold out here. Vile literature is poured into the country from England, and so is brandy, rum, gin, beer, &c., &c. Avowed Atheists come out to teach the youths of India. Here in the country itself facilities for drinking intoxicants are being increased. Nor is the opium traffic on the decrease; we hear it is increasing—and this for the sake of revenue. These and many others are hindrances from our own people. Had we nothing but depraved human nature, and huge, false systems of religions to support it, to war against, it would have been sufficient, but the same Arm that we should in that case rely on is what we rely on now, and it is mighty to save. OUR HOPE IS IN GOD."

From Barisal Mr. Anderson reports:—

"At no period has the prospect of the enlargement of Christ's Kingdom in our part of the country been brighter than it is now. This year we have had large additions to the number of the converts, and amidst much and very trying opposition on the part both of zemindars and the ryots the Gospel has been planted in a new locality, and several persons have accepted it. I baptized sixty-eight converts during my last tour.

"The schools in Barisal are flourishing. We have some thirty boys in our boarding establishment who attend the Government school, and we have a still larger number of girls who have been zealously taught, and a very marked improvement in the character and conduct of the pupils has followed. This school will have an elevating effect upon the social life of the Christians in the villages. Several young women continue to be trained for the work of teachers.

"The number of our schools in the Mofussil has increased. The special contributions received from the Sunday-schools of London, through the kind intervention and prompting of the Young Men's Baptist Missionary Association, have enabled us to open ten new schools. We have now thirty-six in all."

Mr. J. G. Kerry writes:—

“In January the Gospel was planted in a new village, called Chundrohar. Mr. Anderson and I spent three weeks there. Two families—*i.e.*, thirteen souls—embraced Christianity. Of these Mr. Anderson baptized five. Of course they met with persecution, the whole village, intimidated by the landlords, turned against them. They also had sorrow. The head of one family passed away in April, two and a half months after he had put on Christ by baptism. In May a child of the second family accidentally fell into the fire and died from the effects. The father of this little one has had to give up all for Christ. But loss of home and child has not shaken his faith in God, for he still stands firm and preaches the Gospel at every opportunity.”

During the past year a new station has been opened at Madaripore under the care of the Rev. Robert Spurgeon, who reports:—

“It was April before we could finally take up our residence at Madaripore, and even then all our difficulties were not at an end. Gradually, however, the clouds dispersed, and peace reigned around us. Then more direct work for our Master was begun. The three evangelists were almost constantly out in their little boat, traversing the new district in various directions. In a number of places they had evidence of a good work having been begun, and we intend to follow it up. In the town of Madaripore itself very little impression seems to be made. ‘The pure air of the Mission has already blown over the bazaar,’ said a Babu to me once; and we may hope that good of an indefinite kind has been done even by our presence. The constant distribution of tracts and books is to this people like the inrushing of a purer air than they are wont to breathe. Only some acknowledge the presence of such a change, but many must feel it. During the year letters have come from various quarters, assuring me that numbers of people have a desire to turn to Christ.”

Mr. Anderson further reports:—

“The Brahmos of Barisal seem to be more earnest in their desire to know and follow the truth than the Brahmos of other places. We are proposing to erect a large preaching hall, at which we hope to meet with that section of the community and other educated persons, as well as members of the humble classes. The time, I hope, has come when we should make a special effort in the headquarters of the district, which is also the headquarters of the Mission, to reach all classes in a more efficient way than for some years past we have been able to do, owing to our being so few in number; and I hope that such an entrance in among them will not be in vain.

“A new station has been opened in Turki, from which the Gospel is being sounded forth among the residents in a considerable part of this district.”

From Dinagore Mr. Denham Robinson reports:—

“I have much pleasure in stating that the work in this district during the past year has been such as to fill us with a bright hope for the future, and gratitude for the past. On May 3rd three men from Peregachi, a village near Raygunge, some thirty miles from Dinagore, came to me desiring to be baptized. I found that they had first heard the Gospel seven years ago at Raygunge mela (fair), where Mr. Bowen James and Babu S.C. Dey preached. The words spoken by our brethren on this occasion had a powerful effect on the hearts of these three simple villagers, so that afterwards in their rustic home they meditated and talked over what they had heard, until one of them, resolving to confess Christ openly, applied to a German missionary and was christened by him. On return-

ing home, this convert began to instruct his two companions according to his ability. He taught them how to pray, and spoke such words as he was able to, following the light he had. Thus, for some three or four years, they continued searching after Christ, until at last conviction dawned upon them that He was the true Saviour. So for the last two years they have been Christians at heart, but have only now obtained the courage to come forward boldly and confess Christ before men. Babu S. C. Dey took them to his house in Dinagepore, and after entertaining them for three days, during which time he became thoroughly convinced of their sincerity, accompanied them to their village work at Raygunge, and pitched his tent there.

"No sooner was his arrival known to the inhabitants than they flocked to the tent in order to converse and buy books. Two young men, sons of the Rajah's tehsildar (collector), came by night and asked to see the books, from which they chose two small-sized copies of the Gospels, refusing to take the larger-sized, because, said they, 'we can hide the small books, but the large are apt to lie about, and if the tehsildar sees them, he will be sure to burn them.' The work was progressing wonderfully when the tehsildar, who was a strict Hindu, became alarmed at the news that three men from the village had become Christians. He accordingly forbade the buying of books, and threatened our three converts with expulsion from the land were they to become Christians openly. The commotion that ensued unfortunately put a stop to the baptism which was to have taken place, and Surjya Babu was obliged to return to Dinagepore at least for a time. Since then, however, I have spoken to the Rajah of Dinagepore with respect to the tehsildar's persecution of these Raygunge Christians, and he has given me his promise to inquire into the matter, and put a stop to any such proceedings in the future. We intend to visit them as soon as possible, and I have no doubt that there are many more in this interesting village who are ripe for Gospel influences. I can do no more here than state a few such facts as I have mentioned; but many incidents have occurred which serve to show that the Spirit of God is working in a remarkable manner both among the Christians of our churches and the superstitious hill tribes (Kols and Polias) scattered over the regions of Northern Bengal. It is my belief that the time is not far off when there will be a great awakening among these people, who, when once they are won over to the truth, will form an interesting and distinct type of Christians."

Mr. Ellison, of Mymensing, mentions an interesting case of good arising from the sale of Christian books. He writes:—

"We have had a proof this year of the importance of selling good books, in the conversion of a young Brahmin of high caste. When asked how he had been led to think of accepting the Christian religion, he said he had bought some Christian books from one of our colporteurs, and he had read them in secret. He has given up many worldly advantages and has overcome many obstacles to make a public profession of Christ."

In connection with the native churches in the Barisal district, recently a deeply interesting Native Christian Conference was held at Amgram. It was very largely attended, and a most earnest and united spirit was manifested throughout its numerous sittings.

Mr. Spurgeon reports:—

"Papers were read on the following subjects, and excellent discussions ensued:—Self-knowledge, 'Faith,' 'How to make the Gospel Fruitful,' 'Oneness with Christ,'

'Work for Young Men,' 'Needs of the Native Churches,' 'Heaven,' 'Church Discipline,' 'Maintenance of Zeal,' 'How Women behaved towards Christ in the Gospels,' 'The Present State of the Women of our Churches.' The last was written and read by a native woman who three years ago read the first paper in public that had ever been read by a woman. I venture to give a translation of a few sentences. A Hindu gentleman present offered to print five hundred copies of it for free distribution; and as he is a pleader here in Madaripore I shall give it him to do so.

"A NATIVE WOMAN'S APPEAL.

"'To-day,' pleaded our sister, 'this motherland of ours is being swept along by the flood of sin. Those who are in the boat of salvation are asleep. If anyone cries out, and says, "Alas! she is drowning. Take her into the boat," then others, rebuking her, say, "You break our rest. Keep quiet. Don't hinder our sleep." No, sisters! Come, let us leave our slumber, and with enthusiasm step forth to the place of duty. Let us put forth our utmost strength to draw and lift our land out of the sea of sin. Some say, "Women won't go to heaven; what need is there for their education?" According to my small mind, this is unscriptural and illogical. Christ says, "Him that cometh to Me I will in no wise cast out." He makes no distinction between men and women in that. After His resurrection He first appeared to a woman. Beside being born of a woman, He has freed for ever women from the stain, and glorified them. Paul's Epistles have many names of women in them. Christ said Mary had chosen the good part when she sat at His feet and heard His teaching. When the Sadducees tempted Him with the story of the woman who had seven husbands, how did He reply? Jesus said, Ye do greatly err, not knowing the Scriptures or the power of God. In the resurrection they do not marry. They are like the angels. Now, if women won't go to heaven, Christ would not have said this. Woman is a part of man. How then can one part be in heaven and the other in hell? The value of female education can be learnt from a perusal of the life of the saintly Monica. Both her husband and son were bad. It was seventeen years before she gained them by prayer and exhortation and Scripture. Had she been unlearned this power could never have been in her. Education is necessary, but religion is more so. Yet those who hinder the uplifting of women destroy their spiritual life. In fact, they will have to give an account for the souls lost. Christ Jesus came into the world to save women as well as men.'"

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

"The work here has gone on during the past year in much the usual way; there has been no sensation, but still plenty of good work in the good old way. The work of preaching in the bazaars and streets of the city, and at the Hindu festivals held here, has also gone on regularly as usual. I regret that, owing to a rather serious accident to my right leg which occurred exactly a year ago, I have not been able to do so much at what is technically known as 'Bazar preaching' as of yore, but the brethren associated with me have done it regularly, and with their usual devotedness and efficiency. An interesting incident came to my notice lately in reference to this branch of missionary operation. A few years ago a friend of mine (a missionary of another society) was frequently engaged in street preaching, and was seen on many occasions by the chief police officer (a servant of Government) of the district holding forth the 'Word of Life' to the heathen around him in the market places. The official was (what so many of the official classes in the service of Government are) a professed atheist, and of course wholly callous respecting the concerns of his soul. He did not hesitate to say that the missionary was a *fool* (a rather hackneyed imputation at this late day), and that none but a man deficient in sense would think of getting such wise people as these men of the

East to attach credence to the things contained between the lids of the Bible. The missionary never had an opportunity of exchanging as much as a single word with this high official, but merely noticed him as he passed on horseback by the place of preaching; yet God used my dear friend as His instrument for that unhappy man's conversion from sin to holiness. The movement of the Divine Spirit in his mind began with a doubt whether, after all, the missionary was such a fool as he had been wont to suppose, and whether the Gospel message was the *effete* and foolish thing he had taken it to be. From this simple point his mind went on working, and at length the blessed Scriptures opened up their store of treasure to him, and the Divine Redeemer was no longer to him 'a root out of dry ground without form or comeliness.' The light entered, the doubts vanished, the consciousness of forgiveness of sin took possession of his spirit, and his life thenceforward was a life of Divine joy. All this went on and grew to the point of Christian decision before the missionary knew of how blessed and great a work God had made him the unconscious instrument.

"There is danger of our supposing that all these people need is that they be turned away from idols and false systems of religion. It is from this supposition that there are many even among English Christians who make no secret of their opinion that we missionaries 'are rather a long time about it.' But the uselessness and senselessness of idol systems are points regarding which multitudes of the people in the land are convinced already. There is something else than mere idol worship, and no less fatal, from which they need to be delivered. They need to be emancipated from the love of sin and from thralldom to the evil one from which all idolatry originally sprang.

"They need deliverance from revolt from the holy nature of the Great Supreme and His rightful requirements. Already fully convinced of the foolishness and futility of idolatry, they still need to be awakened to the hatefulness of their sin. To effect this is the function, not of the missionary's logic nor of the civilising agencies of Western learning, but of the ever-blessed Spirit, 'without whom nothing is holy,' the sole Author of all true repentance and spiritual energy in the souls of men. Those who think that the making of men Christians means merely convincing them of the absurdity and futility of image worship, may effect in them a change of religion while the soul is left untouched, impenitent, uncleansed, unforgiven. If, moreover, by the term 'belief' we mean the intellectual admission of the logical soundness of the Gospel system, and its superiority to all other claimants to human credence, then multitudes of the people of this land are already 'believers' in Christianity, though not 'professors of it.'

"SEARCHING THE SCRIPTURES.

"No healthy and benevolent Christian mind will, I suppose, question that the calm and steady search for God, 'if haply they may find Him,' is a reasonable and most blessed thing, especially when it is prosecuted by means of His own revealed Word, and this is what is now going on around us in this land, and that among a circle the compass of which widens upon inquiry. Let me mention a single instance. A very highly educated gentleman, a barrister, and therefore a member of one of your Inns of Court, and a legal practitioner of some renown in one of the Indian high courts of judicature, took to corresponding with me a few months ago respecting a son of his. In the course of correspondence something was said which led him to pon to me the following words: 'I do assure you that never a day passes without my reading my Bible.' 'My Bible.' Verily, thou art not far from the kingdom of God! He is a man of high reputation, an extensive reader, and one of blameless life. A Brahman by birth, yet a total unbeliever in the religion of his ancestors—he does not practice that religion in any shape or form—he speaks of the Book that reveals to him Jesus as 'my Bible,' and this treasure he searches daily. His case is not a solitary one; it is but by accident that such

cases come to one's notice. The Divine Agent is working out the deliverance of this people in His own way, and we are His instruments.

"Let me give you another instance of an entirely different mode of operation by which the work of missionaries is obtaining recognition in the most unexpected ways. A very wealthy man (a Hindu) with a *penchant* for antiquarian studies of a religious nature, has lately published, at his own expense, a work on the religions of India. The work is not in the English language, and is, therefore, intended by its author to have the widest possible circulation among his fellow-countrymen. Among other things, a section is devoted to an account of the founder of each religion, and one entire section is taken up with an account of the birth and history of Christ! The book is not controversial in its nature. The object of it is simply to give an unvarnished account of the several biographies as set forth in the respective sacred books, and the account of the Lord's life is taken from the Scriptures, and is a *bonâ fide* narrative of His earthly history, and statement of His teachings, and of His pretensions. Thus has Christianity come to be regarded here already as one of the religions of the land, and its Divine Founder has come to be regarded as one among the benefactors of the people, one with whom the historian of Indian religion has to make his account.

"Some three years ago my attention was called, during one of my journeys among the villages of this district, to another book in yet another of the native languages (the *Urdâ*) in which was an exactly similar account of our Lord's earthly career and of His doctrines and claims. With no controversial or distinctive object was this book written, but merely to give the reader a cold, unprejudiced account of Râm, Krishna, Buddha, Christ, Mohammed, &c. This book was the work of a native (with no pretence of being a Christian), and it was intended for the instruction of educated young men in the things which all young men ought to know. I bought the book, and read it every word, thinking that I might find in its pages an attempt to discount in the minds of the rising generation the work of Christian missionaries. But nothing of the kind did the book contain. Thus is the 'Star of Bethlehem' fairly risen over the land; it is brighter and fairer than any of the other stars, and dims even the brightest of them; and many of 'the wise men of the East' (the thoughtful, the devout, the anxious) are being guided by its light to the discovery of the 'Holy Child, Jesus.' What may we not hope for when beyond that the people themselves thus take to propagating the simple story of that sublime biography, and recognising in Jesus the Founder of one of the religions of their country? And yet we are told by some that missionaries have done nothing. And those who tell us this are men of reading, who hail from Christian England! Verily 'none are so blind as those who do not wish to see.' Let us rather listen to the words of a great and good man, lately deceased, that lamented sage, Keshub Chunder Sen, 'Jesus Christ is the Saviour of India,' and let us 'as faithful stewards of the manifold grace of God,' encouraged and sustained by the signs which have thus attended our labours, echo his sagacious forecast with a yet more definite sentiment, 'Christ for India, and all India for Christ.'

"SIGNS OF THE TIMES.

"The facts I have put forward help to show that the Kingdom of our Lord does not spread in every land on exactly the same lines. Thus far the triumphs of grace in this country have in great measure been by units. But the signs of mental upheaval on every hand at the present moment encourage us to anticipate that there will be in the days to come a general turning to the Lord. There is every indication that the minds of thoughtful and leading men throughout the land have, not only broken with the old idolatry, but are in a state of ferment and general inquiry and unrest. We rejoice the more over the individual instances of conversion here and there, because they are tokens

from which we may gather good auguries. The Divine power that saves few is (we need not doubt) abundantly capable of saving a 'multitude that no man can number.' We do well to rejoice over the few drops when there is a 'sound of abundance of rain' in the dry and thirsty land. All the signs which are about us here on every hand (of which the great movements known as 'the Brahmo Samaj' and 'the Arya Samaj' are tangible instances) tell of the dissatisfaction of the general mind of the people with the old beliefs, and of the gradual and widespread awakening of a desire to break away from the domination of a galling and unprofitable priestcraft. We, who know how the Lord has wrought in the past, know what that means. It is the half-awakened response of the popular mind to the Gospel call: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' The people are thus rubbing their eyes as from the sleep of centuries, and are bewildered with the cry, 'Ho, here! and Ho, there!' The eagerness with which Christian literature is bought up and read through the length and breadth of the land, the eagerness with which the preaching of Christ, as the 'Desire of All Nations,' is listened to in the places of public concourse, leave no ground for doubting that He will yet be this people's choice, and that He is taking to Himself His throne in their belief, their affections, and their homage. The bitter complaints of the Hindu priests that, by the advent of Christianity, times have changed as far as they are concerned; that they are obliged nowadays to turn to manual labour and get their living by secular occupations; that the minds of the devotees are infected with revolutionary ideas in the matter of religion; that their sheep are all gone astray, running hither and thither (these doleful complaints which I have so many times heard from their own lips), are substantial proofs that the work of missionaries has taken firm hold on the popular mind, that 'our work in the Lord is not in vain.' It is said in the Hindu sacred books (see the Bhâgawat Purâna, sect. xi. and xii.) that a foreign race will land on these shores in the latter days, and that the minds of the Hindus will be turned away from the faith of the Brahmins, and that this apostacy will be a sign of the last times. With these facts before their minds what wonder that many of them tell us (as they have often told me) that the religion we teach will in the not distant future become the general religion of India! The forward tendency of Christianity, and the vanishing tendency of Hinduism, are visible on every hand, and are declared by a thousand signs.

"Conversing with a pundit from Benares here, he—of his own prompting, and without my having given him as much as the leading thought—cited the very book I have just named as his authority for believing that the days of Hinduism are numbered, and that the religion of the future here will be that which Christians have brought.

"And as for those of the Hindus who still protest their faith in the Avatârs, they have adopted a new line of defence. One of the most generally accepted books among the Hindus of these Upper Provinces is the book which contains the account of the exploits of the god Krishna. As missionaries know now as well as the pundits themselves what is recorded of him, and have exposed him in his true light as an impostor, the priests nowadays cry out that the account of his vile doings is all figurative, and must not be taken in the plain, grammatical sense! This surely looks very much like 'caving in,' and is a distinct triumph for the Gospel. The filthy thing thus cannot endure the relentless light of Gospel morality and the example of Christ.

"A very pleasing instance of Christian endurance and Christian sincerity came to my notice some time ago.

"One of the members of our native Christian Church had business in Jubblepore, the central town of Hindustan. When he returned, I inquired of him how he spent his Sundays during the time he was there. He told me there was a Christian native in that town connected with the service of Government, and that this man (a man in easy

circumstances) was wont regularly to open his own house on the Sabbath for worship and preaching. The man was a Baptist; and there were several of our own people residing in the town; but there was no public place of worship for them. Is not this the very thing we want to see—self-help among the people, the spontaneous gathering together in the name of the Lord for His worship and for mutual edification, without pecuniary connection with any missionary society, and without the personal influence and presence of any missionary? Thus does the soundness of Christian work in the land and the sincerity of some of the converts assert itself when circumstances so situate the people that they are thrown back on the first principles of their faith, and stand or fall according to their sincerity. Thus has this man's zeal asserted its Divine origin, and made him a centre of good among his fellow-Christians providentially thrown into his path. "No man when he lighteth a candle putteth it under a bushel."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

In 1817, Dr. Carey wrote:—

"I conceive that the work of duly preparing as large a body as possible of Christian natives of India for the work of pastors and evangelists is of immense moment. India will never be turned from her grossness of idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives to qualify them for mission work. In my judgment, therefore, it is on native evangelists that the weight of the great work must ultimately rest."

Fully concurring in this judgment, the Committee are specially thankful to report progress in connection with their Native Christian Training Institutions at Serampore and Delhi, and their Preliminary Training Schools at Bishtopore and Barisal.

Mr. Teichmann, who, during the past year, has taken the place of the Rev. E. S. Summers, B.A., at present on a visit to England, reports as to Serampore:—

"The curriculum for the past year has been for the English students:

"Butler's 'Analogy'; Epistle to the Hebrews with Commentary; Genesis and Exodus with Commentary; Angus' 'Bible Handbook'; Hodge's 'Systematic Theology'; Wayland's 'Moral Science'; 'Prophecy,' by Redford; Greek Testament Gospel of Luke; Greek Grammar and Hebrew Grammar, Part I.

"In all these subjects the students have passed well in the examinations conducted chiefly by outsiders, to whom we are much indebted for their kind assistance.

"The Vernacular Class consisted of the following twelve students:—

Chandra Kumar Shaha	Barisal.
Shadho Chunder Sircar	Ditto.
Nobin Chunder Dutt	Chittagong.
Russick Lal Shaha	Kulnea.
Prionath Rai	Serampore.
Chandra Kumar Rai	Barisal.
oyal Chunder Sircar	Ditto

Guri Churan Bapari.....	Barisal.
Surjya Kumar Sircar.....	Ditto.
Dhononjoy Sharma.....	Commillah.
Haranonda Mondol.....	South Villages.
Debendra Nath Rai.....	Ditto.

"Of these the first five, having finished their College course, leave this year and take up work at Mymensing, Jhenida, Chittagong, Dinagepore, and Agra respectively.

"Surjya Kumar Sircar will leave also at the end of this term.

"The students of this class have studied the following subjects:—

"Gospel of John; Epistles to Ephesians and Galatians with Dr. Wenger's Commentary; Proverbs i.—ii. with S. P. Buksh's Commentary; Companion to the Bible; Vaughan's 'Who is Christ?'; First and Second Books of Samuel; Bengali, Urdu, and English. They have passed on the whole very creditable examinations.

"THE CHRISTIAN BOARDING SCHOOL contains at present thirty-nine boarders and seven day scholars. We believe the boys have worked well, and hope that the result of the final examination in December will not disappoint us in this expectation. One of the boys put on Christ by baptism this year. Those who were baptized during the last two years walk worthy of their vocation, and go generally with us when we preach in the bazaar.

"We have been able to do a good deal of vernacular preaching this year outside Serampore, in which latter place, with the help of our theological students, we preach as regularly in the bazaar as weather and opportunity permit. During the summer vacation, Mr. James made various small tours with some students along the River Hooghly. Others again went several times to Ramanathpore, a place halfway to Calcutta, where one of our colporteurs works single-handed. We have also visited the large markets at Scorphuli and Boidyabatti pretty frequently, and enjoyed a week of regular hard mission work at the annual mela at Tarakeswar."

At the Bishtopore Boarding School there are twenty-six boys, and four promising youths have, during the past year, been sent to Serampore College.

At Barisal there are fourteen, four of the most advanced having entered Serampore.

Reporting on the Delhi Training Institution, the Rev. Herbert Thomas writes:—

"In March last, I received directions to take over charge of the Collego classes during the absence of Mr. Guyton on a six months' furlough in England. That furlough having been extended, it falls to my lot to present the report of the past year's work.

"Since Mr. Guyton's departure, the teaching has been carried on by Mr. Stephen Thomas, myself, and an assistant master, Mr. John Watford.

"Regarding work done and results of examinations to date:—

"In the first grade we have four students—Saul David, Masih Charn Daniel, Silas, and Lal Mohammad. They have completed Isaiah, Shaddarshan darpan, and Church History, and in the Epistles have been examined in Romans i. and 2 Corinthians, Galatians, and 1 Thessalonians; and in general knowledge of the Old Testament have taken a first examination in the Pontatouch. I hope they will complete the Epistles, general knowledge of the Old and New Testaments, and Wherry's Urdu translation of the Qurán this year, which, with an English class, will be a full session's work.

"In the second grade are seven students—Prem Masih, Chuna Lal, Anton Ibrahim,

Salag, Dharm Singh, Daniel, and Isaac Franklin. These have finished the following subjects: Four Gospels and Acts, Miftah-ul Kitab (Companion to the Bible), Rahi Zindagi, Mat pariksha and Qawaid i Urdu. They also read 'Aiw ul hayát with Mr. Guyton, who examined them before he left. As, however, they all failed, I propose they read this book again. Other subjects to be completed this year: Epistle to the Romans, Christian Evidences, Dini aur Duniyawí táríkh, and Hindi Byakarn, with an English class. If time will allow, I purpose their again studying the Acts of the Apostles, as this examination also was very unsatisfactory, three passing third class and three failing.

"In the third grade are at present five students—Henry Mason, 'Inayat Masih, Edward, Chela, and Lakhu. The first named has uniformly done well, passing first or second class in all his examinations. Sickness only has prevented Lakhu and Chela from doing equally creditably. The rest failed in so many examinations that a second course of reading and second examination has been necessary in several subjects. Henry Mason has but one subject left to complete the course—Din-i-haqq-ki-Tahqiq. The subjects completed by the others are—Lives of Samuel and David, the Four Gospels, and Bible Geography. Subjects left, or to be read again—Genesis and Exodus, Din-i-haqq, Qawaid-i-Urdu, and History of India."

With regard to Elementary Christian Vernacular Schools the reports are mainly satisfactory.

Mr. Gogon Chunder Dutt, of Khoolna, writes:—

"We have opened three new schools, and I am thankful to state that all our numerous schools are in an improved state, the teachers doing their work well and efficiently."

Four new schools have also been opened in the Jessore District.

TRANSLATION AND LITERARY WORK.

The Rev. Charles Jordan, of Calcutta, reports:—

"In conjunction with Mr. Prem Chand, the following literary work has been accomplished:

"1. The Gospel of Luke has been furnished with notes and published.

"2. The Satyashatak, a hymn-book in Hindi, has been prepared for the press and furnished with a glossary. These hymns were compiled and written by the late Mr. Christian, and the book is to be printed at the cost, we believe, of our dear deceased friend, Mr. Dear.

"3. A fresh edition of the Hindi New Testament and a new edition of the Baptist Hindi hymn-book are called for. We hope to get both published during the current year.

"List of Scriptures printed at the Press, from October 1st, 1886, to September 30th, 1887:—

	COPIES.
Bengali Matthew (twice) ...	10,000
Mark	5,000
„ Luke	5,000
„ Genesis I. to IX. ...	5,000
„ Ruth and Esther ...	3,000
„ Parables... ..	5,000
„ New Testament	500

	COPIES.
Hindi Matthew	5,000
„ Luke	5,000
„ John	5,000
Garó Luke	3,000

For Calcutta Auxiliary Bible Society.

Bengali Matthew	10,000
„ Matthew (New Edition)	5,000
„ Mark	10,000
„ Luke	10,000
„ John	10,000
„ Acts	5,000
„ Psalms	10,000
„ Proverbs	10,000
Mus. Beng. Luke	5,000
Santali Psalms	1,000

Bengali Ratnamala	2,500
„ What is Christianity	5,000
„ Scripture Text Book	1,000

“ Besides numerous tracts aggregating several thousands for the Calcutta Tract Society.”

THE COLONIAL CHURCHES AND INDIA.

The Committee very thankfully record the growing interest of the Australian Churches in mission work :—

During the past year the South Australian churches have sent to India their first male missionary, Mr. A. E. Summers, for the present associated with the Rev. Robt. Spurgeon at Madaripore, with a view of acquiring a good command of the vernacular and of gaining a practical knowledge of Mofussil Mission work.

In addition to Mr. Summers, four Zenana missionaries have arrived in India : Miss Pearce, from South Australia ; Miss Clelland, from Victoria ; Miss Denness, from New South Wales, and Miss Newcombe, from New Zealand.

The Colonial churches have now eleven Zenana missionaries, as well as Mr. Summers on the field, some of whom have already commenced vernacular work in Furreedpore, Mymensing, and Commillah ; whilst others are preparing for the work by a careful study of the language.

The Rev. Robt. Spurgeon, writing of a recent visit to Furreedpore, says :—

“ I found six Zenana Missionaries living in the Mission-house at Furreedpore, all full of enthusiasm and faith, and God is certainly greatly blessing their labours.

“Miss Gilbert is the pioneer of this Colonial Mission; and, by her great self-denial and almost unparalleled energy, is doing vastly more than others have imagined possible.

“Having a splendid constitution, she is able to endure what would prostrate in fever many a weaker frame. Women of all classes, at all times of the day, are favoured with her visits, and her medical skill has benefited many. She despises none, not even the outcasts, and, by song and word, they learn the most precious lessons from her lips.

“Sundays are busy days at the Mission-house. In addition to the services held in the native chapel, there are classes in English for the students of the large Government school. Text cards and pictures are given to the smaller boys. Verses and hymns are learnt by heart by many of them. Best of all, some of them are trusting our Saviour, and promise to live a life of service for Him. On the Sunday night the large room was more than crowded with native gentlemen to hear English addresses from Mr. Summers and myself. Sanky's hymns were sung, and great attention was paid. We trust much good will result for many, and earnest were the prayers offered for the audience.”

The Committee greatly rejoice in the rapidly growing missionary zeal of the Colonial churches, and pray earnestly that it may yet further deepen and extend.

ZENANA MISSION WORK.

During the past twenty years the Baptist Missionary Society has received much valuable assistance from the Ladies' Association for Zenana Mission work in India.

The help thus rendered has enabled the wives of the missionaries to carry on mission work amongst the women and girls by supporting lady missionaries native Bible-women and teachers trained for the different departments of Zenana visiting and girls' schools.

This agency is at work now in fifteen localities in which the Society's missionaries are stationed, and in two other native towns where no other mission agency exists there are just now about 40 lady missionaries, 17 assistants, and more than 100 native Bible-women and teachers. There are more than 50 girls' schools and women's classes, containing about 1,800 pupils. The boarding-school at Delhi, which was opened at the beginning of 1874 for orphans and daughters of native Christians, has trained many who have become Christian girls; and whilst some have gone home to Jesus while still scholars, many others have become teachers or wives of native pastors and schoolmasters. Another boarding-school of the same kind at Barisa was opened only a few years ago and is doing good work. The other schools are day-schools of different kinds and classes, and there are several Sunday-schools as well.

WESTERN INDIA.

POONA AND BOMBAY.

The Rev. Hormazdji Pestonji still continues his faithful labours in Poona, and in the important centres of Deeksal and Dhoud, amid many discouragements and trials. He writes:—

“The good seed of the Kingdom has been widely sown, and multitudes have heard the words of eternal life. I have had the joy of baptizing three converts, and there are now many inquirers.

“I have also to report that our schools are in an encouraging condition, the one at Deeksal being attended much more largely than formerly.”

Mr. Pestonji has also given much time and labour to the revision of the New Testament translation in Gujarati, a very important work, which is being carried out by the Bombay Auxiliary of the British and Foreign Bible Society. Mr. Pestonji reports that he expects this revision will be completed during the current year.

In Bombay, as pastor of the Byculla Baptist Church, the Rev. William Bell, M.A., has worked earnestly and faithfully, amid not a little discouragement and difficulty. Mr. Bell writes:—

“My experience leads me to think that even among Europeans the work of our Church must be largely missionary. You can hardly realise into what a torpid state Europeans are prone to sink in this land. They come out here for the sake of the higher wages they can earn, and this motive is not one which augurs well for the spiritual life. Their aim generally is to serve their time and get away with as much money as possible; and if they are tempted to remain in India, it is for the extra comforts with which they can provide themselves; religion is thrust into a corner. I visited a man the other day who confessed that he had not even brought out his Bible from England. What is to be done with such people? There seems but one way, visiting them in their homes, and seeking to bring them there into the personal presence of the Saviour. I have thought after the rains of organising a band of ladies who will help me to carry round Mr. Spurgeon's sermons to these people and others in like need, to be left a week and called for. This will give them the Gospel in their homes, and help to secure their personal interest. There is great need of such work in Bombay.

“The chief feature of our work of late has been mission work amongst the English-speaking population in this district. I call it mission work, because we have gone to the houses of the people irrespective of any other considerations than that they had souls which needed either salvation or spurring on in the Divine life. Some we found attending no place of worship of any sort; others only very irregularly and at long intervals. With those who had not experienced the great change of heart we have spoken, read, and prayed; others we have urged and exhorted to a fuller life and more faithful service.

“I never found such work more needed, and never had a better or more earnest band of workers and helpers.

“It may be well to remind friends of what we are doing in the way of vernacular work. A small band of native preachers, comprising our catechist and some from other missions, meets at my house every Monday afternoon for Bible-study and prayer; and

afterwards there is a preaching service near the chapel. The spot chosen is a good one as it is a cross road and hundreds of natives pass returning from their work in the mills. I have seen from a score up to about a hundred gathered round the preachers, and many besides listen for a short time and pass on. On other days our catechist preaches in the bazaars with the catechists who help us on Mondays."

SOUTHERN INDIA.

OOTACAMUND.

The Rev. Thomas Evans, writing from Ootacamund, reports :—

"Our small church at Ooty is in much the same statistical position as it was last year, with the exception that we have been favoured by four additional members, by baptism, to the native and one to the English church.

"The year through which we have passed is chiefly notable by the death of our venerable brother, Mr. Pearce. After a long life of some sixty years' labour in India, and at the ripe age of eighty-eight years, this veteran soldier of the Cross passed away to the better land."

The native Tamil Church has a membership of twenty, and is under the care of a native evangelist, E. C. M. Lazarus, who devotes himself very earnestly to evangelistic work in and around the town, visiting native markets, fairs, and bazaar.

He also conducts cottage services in the houses of the native church members throughout the district, and these services have been greatly blessed and much appreciated.

THE OUTLOOK FOR THE FUTURE.

In the recent words of Sir William Hunter :—

"English missionary work in India practically began in the last year of the last century.

"The three devoted men—Carey, Marshman, and Ward—who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India.

"The record of the work done by these Serampore Missionaries reads like an Eastern romance. Since that time what marvellous progress has been made.

"In 1830 nine missionary organisations were at work in India.

"In 1881 there were fifty-seven separate missions with 601 stations. From 1851 to 1881 the number of native Christian communicants increased from 14,661 to 138,254, or nearly tenfold, while native scholars in mission schools increased from 64,043 to 196,360.

"In 1851 the number of native Christian preachers was 493 ; in 1881, 2,856. On all hands there is progress."

Slowly, but surely, the leaven of the Gospel has been at work in the vast

Empire of India. Christian modes of thought are profoundly influencing Indian opinion in all directions. According to the late Keshub Chunder Sen, Hinduism is largely held together by the superstitious influence of women and the power of caste. These bands are slowly but surely loosening; what will not the all-subduing influences of Christianity effect when they are effectually and finally broken?

To quote Sir William Hunter again:—

“The places of pilgrimage still exist, but the people resort to them rather as marts or fairs than as the favoured abodes of the Deity. Education has made havoc of ancient faith, and the most orthodox of the rising generation only abstain from open scepticism. It may be that the Hindus are entering that dark valley of unbelief which stretches between every old religion of a noble type and Christianity. The lamps by which their fathers walked during so many ages have burned out, and the more perfect light of the coming day has not yet dawned. A Hindoo newspaper editor writes: ‘No one who has passed the age of fifty, or is bordering thereon, can be ignorant of the great contrast between the worship of this and a former period. Formerly the worship was really an act of mind; now it is a matter of nothing but outward show and amusement.’

Concurrently with weakening faith in Hinduism grows intellectual enlightenment. Knowledge is spreading. Tens of thousands of natives, with a fair acquaintance with English, and all that this involves, are scattered about the country, many of them occupying positions of influence. The railroad and the telegraph, and Western science and thought generally, are all shaking the native mind out of the lethargy of ages. With general knowledge, Christian knowledge is spreading too. The preaching of the Gospel and the dissemination of Christian books are making people better acquainted with what Christianity is. A national conscience is being slowly developed. The vernacular newspapers denounce perjury, bribery, falsehood, and other vices which formerly were deemed almost venial.

In the eloquent words of Dr. Stevenson:—

“It is just three centuries ago since English adventurers, travelling in pursuit of commerce, brought back from India such reports of the splendour of its princes and the solidity and magnificence of its Government, that they fired the heart of England, and became the unconscious founders of the English rule.

“Is it unlikely that travellers of no remote date will bring us back from the same East tales of another and greater splendour, not, as they might to-day, of an India ruled by Christian men, but of a Hindu population that from the Himalaya to Cape Comorin has accepted Christ?”

To day the Christian Church is working in India as the people worked in days gone by at those superb palaces and tombs which, although in ruins, still dominate the towns and cities of the Mohammedan conquest.

Far down into the foundations they sunk—with what infinite patience we

may imagine—vast masses of dull red sand-stone, and built it up in mighty walls that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last for ever, some structure of fair, white, pierced, and fretted stone, so fitting and beautiful, so airy and delicate, that it seems like a marble dream.

Let us be patient and persevering, pouring into the foundations of this Christian India true hearts and noble lives, the named and the nameless together, until there shall arise on those foundations—once the dream, but then the fair and stately fact—of a Christian India, a fragment, yet complete in itself, of that great city, the Holy Jerusalem, which descends out of heaven from God, and where the nations of the saved walk in the light of His glory.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	95
Missionaries (1 in England)	5
Native Evangelists	25

The Rev. F. D. Waldock being still in England, the charge of the work in the Colombo district has devolved upon the Rev. H. R. Pigott; while Mrs. Pigott has superintended Mrs. Waldock's Colombo Girls' Boarding School. Mr. Pigott writes:—

“The year 1887 has been a remarkable one in the annals of our Ceylon Mission. In answer to earnest and continued prayer for ‘showers of blessing,’ God has in a marvellous manner owned and blessed our work. During the month of July, Messrs. Parker and Mateer (Mr. Spurgeon’s evangelists) spent a week in Colombo, holding evangelistic services in the Cinnamon Gardens Church and at some of our native stations. The visit of these brethren, coming as they did as unto a field ‘white already to harvest,’ gave a great impetus to our work. And before the close of the year we had the joy of seeing very many souls saved in every church in our Colombo district. No less than 271 persons—and many of these Buddhists—professed to find Christ as their Prince and Saviour; and we have had the privilege of baptizing the unprecedented number of 178 persons in this district alone. Many excluded members of our churches also have been restored. We have now 821 church members, being a nett increase of 206. Of the 178 persons baptized nearly one-half were under twenty years of age, and fourteen were over fifty. During the year our thirteen native preachers have travelled 13,954 miles, conducted 2,776 regular weekly services, preached to 111,317 persons, and distributed 26,056 tracts. Nine evangelistic tours have been made, with en-

couraging results. In fifteen Sunday-schools we have 776 scholars, being an increase of 270. In our forty-one day-schools we have 2,114 pupils, being an increase of 144.

"We close the year with gratitude to the 'Lord of the harvest' for the souls He has gathered in, and praying that still His mighty arm may be made bare for the accomplishment of even greater things during the coming year."

Mrs. Pigott reports on the Colombo Girls' Boarding School:—

"The past year has been one of much blessing. We asked much at the commencement, and God has most graciously granted our requests. In January last the teachers and converted scholars met together for earnest prayer that before the year ended the whole school should be in Christ, and each Christian girl undertook to try to lead one or more little ones to Him. Soon the blessed work began, and before August all the children were true believers, and have all but four been baptized and joined the church, three of the four being very young, and one is not allowed by her Buddhist parents to be baptized. She bears her sorrow patiently, and we hope soon that she also may be able to obey her Lord's command in answer to our prayers. The work of the school is light and pleasant, for the dear children are diligent and obedient for Christ's sake, and so glorify His name. We passed a good Government examination this year, and earned some beautiful prizes, kindly given by some dear friends interested in them. We have much enjoyed the short visits of several bands of missionaries passing through to India and China, who have cheered us much by their loving words of counsel and encouragement. The school cook, Samom, too, has come to Christ through the teaching of the girls and their teachers, who are the same efficient staff we had last year, so that the school contains thirty-four sincere Christians. Surely they must become a great power for good in the land. We have to record the loss of one dear child, 'Margaret,' who died in the Lord, after both by her lips and life giving testimony to the power of His grace in her heart. She was a candidate for baptism and church membership. She died of dysentery last November, aged twelve years. The last words she ever wrote in a letter to her father were, 'I have given all my heart to my Lord Jesus,' written a day or two before she was taken ill."

The Rev. H. A. Lapham, in charge of the Kandy district, reports:—

"Our work of evangelising has been vigorously prosecuted. Special evangelistic services, in which the missionary and native preachers have joined, with assistance from lay helpers and friends of other denominations, have been held in Kadugannawa and Kandy for one week each, and at Katugastota for two days. Outdoor preaching has formed the chief feature in these evangelistic efforts, and we have reason to believe that many have embraced the Gospel we have preached, whilst others are in an inquiring state of mind. Some long evangelistic tours have been undertaken by native preachers, whilst in every district the missionary, accompanied by the resident native agent, has gone into the surrounding jungle villages, carrying the tidings of salvation from house to house.

"Sunday-school work has extended. The schools at Gatagedna, under Miss Hannah de Silva, at Katugastota, under Mr. R. Perera, and at Gampol, under Mr. Joseph de Silva, deserve special mention. The number of Buddhist scholars attending these Sunday-schools is a testimony to the great influence these teachers have acquired over the children attending their day-schools.

"New work has been begun at Rattotta, where the old chapel, long disused, has been opened as a school on week-days, and for religious services on alternate Sundays. Six persons were baptized there after the close of the year. The church at Matali has

become independent of the Missionary Society, and we hope that under the able pastorate of Mr. Dharmakirtte Muhandiram it will do good work. This arrangement releases Mr. Ramsinghe for purely evangelistic work. In December the missionary went to Kakviawa, fifteen miles beyond Dambulla, and near the newly completed tank of Kalawewa. This was at the urgent request of a native gentleman residing there, who at his own expense has started a school, which already numbers forty scholars. He is desirous that the Baptist Missionary Society should take the management of his school and establish a station there. Thus a grand field for work has opened up for us in the midst of a large and purely heathen population. We hope that many more such doors of opportunity will be opened to us."

Mr. Lapham has, in the Kandy district, six stations and seven sub-stations; also eleven schools, with 639 scholars.

The Rev. George Gray, who left England for Ceylon in October, 1886, has been stationed in the Sabaragamawa district. Mr. Gray reports:—

"On arriving at this station we found the native evangelists much cast down, probably owing to the fact that the district has been without a resident European missionary for some time.

"Thank God, everything is now changed. Evangelists are earnest and hopeful. Schools increasing and carried on with greater vigour, and the outlook encouraging. Some of the schools have more than doubled during the last six months, which may to some extent be attributable to Mrs. Gray's visiting the parents and children in their homes.

"The street preaching has been carried on with much earnestness. We had special preachings in different parts of the town which caused much stir among the people, and some professed to be inquirers after the way of salvation; but so far we have not seen much of them.

"Two females and six males were admitted into the church by immersion. Three of these are from the Pelmadulla Boys' School, and one was only twelve years of age. The majority of the boys in this school have renounced Buddhism and profess to believe in the Lord Jesus as their Saviour.

"At all the stations the evangelists report inquirers after the way of salvation.

"I have made it a point of visiting the towns and villages with the native brethren so far as I could. Thus a large number of people have been reached who never before heard the Gospel; and now we have regular and systematic preaching in a larger number of villages than ever hitherto. With the blessing of God we hope to materially increase these during the ensuing year. I should like to reach every village in this vast district before the close of the year, as there are thousands who have never heard the 'glad tidings of great joy,' and the others have a very imperfect acquaintance with the Scriptures and the glorious promises they contain.

"I had a fourteen days' tour, accompanied by two of the native brethren. We travelled through a large tract of country (a good part jungle) and met hundreds of people. Many of these were extremely ignorant, and the majority had never before seen a missionary, either native or European. We invariably met with kindness, but sometimes had to endure hardship in the way of insufficient food, &c. We distributed some thousands of books and tracts, and left some of the people in a hopeful state. God willing, we trust, ere long, to again visit that district to follow up what has been done."

In the Report for last year the Committee announced the settlement of the Rev. Frank Durbin, of Esher, as pastor of the Cinnamon Gardens

Baptist Church in Colombo, and stated that he had entered upon his new sphere of work with very encouraging prospects of success.

From the following report it will be seen that very much of blessing has accompanied his ministry, in which the Committee greatly rejoice. Mr. Durbin writes:—

“The past year has been one of real happiness, much blessing, and great encouragement in our work here, for which we devoutly thank our loving Father in Heaven. Not only have the congregations increased considerably, but they have been well sustained, the attendance at the Sunday evening and the weekly prayer-meetings being specially good. During the year it has been my joyous privilege to baptize twenty-four persons (chiefly new converts), and to welcome them and several others into church fellowship. The Sunday-school has increased, and the Band of Hope meetings have been well attended and most successful. These two most useful and important agencies of the church are still carried on by our able and honoured brethren, Mr. Edmund Walker and Mr. John Ferguson. A Mutual Improvement class and Bible-class have been commenced for young men, conducted by myself, whilst Mrs. Pigott kindly held a young ladies' class for several months. Thanks to the kind liberality of Mr. A. M. Ferguson, and the united, generous, special efforts of members of the church and congregation, we have been enabled to clear off the building debt of £200 sterling—equal to Rs.2,823—with which we began the year, besides well sustaining all the ordinary ‘funds’ of the church, our financial statement showing a good balance. In March last we resolved, at the request of the Young Men’s Christian Association, to take over the Sunday services held under their auspices in the Pettah Baptist Chapel, and since these services have been regularly conducted in connection with our Cinnamon Gardens Church, and have been very fairly attended, whilst we are not without tokens of the Master’s blessing, two young men having been baptized there during the year.”

The Committee are thankful to add that they confidently anticipate that the Rev. F. D. Waldoek will be able to return to Colombo during the current year much improved in health by his visit to this country.

CHINA.

PRINCIPAL STATIONS:—

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

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu, Chan Shan.

SUB-STATIONS	...	...	...	...	...	60
Missionaries (2 in England)	...	...	...	...	...	21
Native Evangelists	...	...	...	...	...	8

The work of the Society in this great Empire is mainly confined to the two large Provinces of Shantung and Shansi, in Northern China.

SHANTUNG PROVINCE.

During the past year very considerable progress has been made in this district.

A new centre has been established at Tsi Nan Fu, the capital city of the province, and arrangements are nearly completed for the occupation of a new station midway between Tsing Chu Fu and Tsi Nan Fu.

Mr. Spurgeon Medhurst writes:—

“Our ‘plan of campaign’ is to station at least two missionaries in the capital Tsi Nan Fu, and to open a third centre midway between Tsi Nan Fu and Tsing Chu Fu. The site of this third centre has not yet been formally settled, but it most probably will be Chang Shan, 140 li from Tsing Chu Fu, where I have already succeeded in renting a small house. It will make a capital centre for work in the surrounding district.

“Careful plans have been already agreed upon for the better and more systematic evangelisation of the region known as ‘The Western Counties’ and the district divided between Mr. Drake and myself.”

With regard to the very important work of suitable equipment for Native Christian Agency, Mr. Whitewright sends the following interesting particulars:—

“As to the work in connection with the Training Institute, I am very thankful to have to report that during the past year we can give a good account of the work of the students. They have pursued their studies with enthusiasm, and have made very satisfactory progress. Examinations, written and oral, have been held on all the subjects studied, and the results have been satisfactory to those engaged in teaching.

“One particular reason for thankfulness is the hearty way they have thrown themselves into their evangelistic work in the neighbourhood of the city. Sunday by Sunday they come home with good accounts of the way they are received by the people, and of the openings that they meet with for the presentation of the truth. There appears to be at the present time a better state of feeling towards us than there has ever been, and greater readiness to listen to the preaching of the Gospel. The attitude that is impressed upon the students as they go out to preach will do much, we hope, to further this result. The tendency of the Chinese Christians is, we find, often to adopt an attitude in preaching which prompts them first to attack the native religious systems in a way that brings certain opposition to the preaching of Christianity.

“We do our utmost to impress upon them a better way, which we believe is already showing fruit by better results. During the year some of the students have been enabled to interest some among the educated classes in the truth. The instruction they have been receiving comes in of much use in interesting this class, and we hope as they go further on in their course that they will be able to lead many of these men to the knowledge of Christ, and also, as the influence of the educated class is immense, thus be the means of greatly advancing His cause throughout this district.

“Besides the evangelistic work, attention is paid to stations needing special help. Some of the weaker stations and places where there are inquirers send in requests for a student to be sent to conduct worship and preach on Sundays. We have reason to believe that these services are found of value in this respect.

"Some of the students also in turn attend at Dr. Watson's Dispensary on the days patients are seen, to converse with them on the truths of the Gospel.

"We have every reason to rejoice at the hearty interest taken by the native church in the work, which interest grows as they more fully realise the benefit arising from it to the church itself. We are steadily keeping before the church the fact that the whole expense of board must devolve on it, and we are glad to note a steady increase in the subscriptions. An application is now under consideration in which the candidate undertakes to pay, either himself, or with the aid of his branch church, the whole expense of his board throughout his course. We have no doubt this example will be of much use in the church. There are at present twenty-one students—eleven of the senior class, training, for the most part, as pastors and leaders, and ten of the junior class, training, for the most part, as schoolmasters.

"With regard to the Leaders' Classes, these classes have been held in the spring and autumn as in former years, the leaders of the stations, between fifty and sixty in number, being invited into the city for a period of three or four weeks at a time. The last series of classes has been among the best we have ever had, the men showing much interest in the subjects taught. Mr. Drake while residing here took part in these classes; Mr. Harmon has also given assistance. Three of the more advanced students have also given efficient assistance.

"We have every reason to believe that these men have been much helped and stimulated by these short periods of instruction for their lonely position as leaders of their little stations.

"On looking back on the year, it is with most devout thankfulness that we trace definite progress, and hope that we shall soon see great results from the work that has been and is being done in many being brought to the knowledge of the true God."

It may be well here to recapitulate the main principles upon which this important work is carried on, as showing clearly the aim and desire of our brethren that native Christian work in China shall be independent and self-supporting.

Mr. Whitewright writes:—

"This work was begun and is carried on on the sole condition that the native Chinese church should subscribe towards its support.

"That only picked men approved by the native church and the local committee are trained.

"That no payment of any kind is made to the students for preaching or other services.

"That while not engaged in study the students live at their homes pursuing their ordinary callings and preaching on the Sundays.

"That each man, before he is admitted, is made fully to understand that the work is carried on on different principles to that of some other similar institutions with whose method he may be acquainted, and that he is made distinctly to understand that he is in no way to expect foreign employment at the end of his course.

"That while it may be necessary to employ a small number of these men as evangelists to assist foreign missionaries, yet that the defined policy of this Mission is that no one shall be employed as a native pastor to minister to Christians at the expense of the Foreign Mission.

"That the course of teaching is not founded on a home basis, but on that which is decided by the local committee as being most necessary and advantageous to the needs of China and the church of Tsing Chu Fu at this time; and, finally,

"That our aim is gradually to bring the work to be wholly supported by the native church at the very earliest possible date, and that date we most ardently hope and believe is not very many years distant.

"Already we have been greatly rejoiced at the real interest and sympathy of the native Christians in this work, as well as at the evident zeal and enthusiasm of the students themselves."

As illustrating the devotion of these Chinese students, the following incident mentioned by Mr. Whitewright is very indicative.

Mr. Whitewright says:—

"These students do a large amount of strictly evangelistic work in the countless villages of the district. 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.

"In connection with this, I may be allowed to state an incident which is of value as showing the spirit manifested by the men. On a Saturday it had rained heavily all day, clearing in the evening. After the rain had stopped, the senior student came to me, and asked me as to what arrangements should be made for visiting the churches on the following day. Knowing well the natural repugnance the Chinese have to travel on their miry roads, I was surprised at his asking, and told him that I had not thought of anyone going out at all. He said, however, that they were willing to go out, and I left the matter in his hands. I, however, did not expect that anyone would leave the city, as, having had to ride some miles the day before, I knew it was hard enough on horseback, and would be exceedingly hard on foot. What was my surprise and gladness when I found, at service time that ten out of the thirteen men had gone out early in the morning. Of the three remaining, one had tried to reach a station among the hills, but had found the road impassable and had to turn back. Though all had started with the intention of coming back the same evening, they were all unable to get back till next day, though none had gone further than ten or twelve miles. We were all not a little cheered with this manifestation of earnest missionary spirit on their part.

"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."

In the early part of last year Mr. Couling undertook charge of the *Native Christian Village Schools*. Reporting on this work Mr. Couling writes:—

"At the beginning of 1887 I took over the Village Christian Schools from Mr. Whitewright, and started a school in Tsing Chu Fu city itself.

"The first year of this city school has been, of course, experimental. We have sixteen boys, all children of church members. On the whole they are very satisfactory, and they are, I think, already manifestly improved by their year's schooling.

"During the year the boys have devoted almost their whole time to native studies; partly because I could not give much time to regular teaching, and partly because the scholars all needed a year's work to bring them to where they ought to be in Chinese studies. They have, however, read the first half of Dr. Martin's *Christian Evidences*, and have studied pretty thoroughly about half of the Gospel according to Matthew. At the same time, I must not omit to say that, though I have done little formal teaching, I have done a great deal in informal conversation, being with the boys a great deal. I begin the New Year with them full of hope.

"All our efforts are put forth to make the school self-supporting."

With regard to these village schools, Mr. Couling writes:—

“They had of necessity been badly superintended, as it was impossible for Mr. Whitewright, with so much other work in hand, to look after them closely. The first thing was to get out a list of regulations on which to conduct the schools in future—rules as to payments, holidays, examinations, &c. The next thing was to settle a definite course of study. Hitherto their studies had been loose; some schools going one way, some another, some scholars learning this book and some that. We have now fixed and published a course of study alike for all schools and all boys—a course which will take an average boy five years to get through. The course is divided into five parts or grades. The schools are examined four times a year, and as each boy passes successfully in the work of one grade he receives a certificate and goes on with the work of the next grade. All the schools thus constitute one body. All are under one system, and do one course of work.

“It has taken them a year to get used to the new and stricter state of things, but all are now in good order and I start the New Year with eighteen village schools and 180 names on the books. There will henceforth be nothing ‘slipshod’ about the village work.”

“What we have to fight against in China is, not only a false religion, but dense self-satisfied ignorance. The people worship idols, but have no love for them or fear of them; hardly treat them respectfully. The priests themselves are as friendly with us as anyone, not comprehending or caring that we have come to abolish their craft. What we meet with day by day, blocking our way and resisting our efforts, is apathy, superstition, and self-satisfied ignorance.

“Our first object, I need hardly say, is, not the scholarship, but the conversion, of the boys. In our schools they are constantly under Christian influence, and receive regular and systematic teaching in Christian subjects. Our schools are thoroughly and avowedly Christian schools.”

A large number of the missionaries at present in Shantung are yet engaged in acquiring the Chinese language, it being of course perfectly clear that until this is successfully accomplished no great amount of vernacular work can be undertaken.

Dr. Russell Watson writes:—

“I am getting on with the language now, I am glad to say, but we found it necessary to give up seeing patients on week-days, except to a very limited extent. I go out to one or other of the stations every Sunday, usually with Mr. Jones. All through the summer we have had several surgical cases on the premises, and done good through them. They have usually been the result of accidents and fractures.”

Mr. Forsyth reports:—

“Besides the ordinary business from day to day, and which as fresh men arrive and fresh fields are opened is ever on the increase, and the study necessary for my examination shortly to be held, I have been able to undertake a Bible-class on the Sabbath afternoons, and maintain it throughout the year with ever-increasing interest to myself and, I believe, profit to those who attend. The attendance has averaged about thirty throughout the whole session, and has with the interest manifested been very encouraging. In connection with this I have opened a reading-room for the use of the servants of the Mission and their friends, and as a place of resort for the church members who may come into the city on any business and who have nowhere to go. It

has been very well made use of, and has proved to be a link in the chain of intercourse with the natives and those more particularly who surround us, which was very much needed.

"In the evenings we have classes for the benefit of those who choose to attend, and a series of popular scientific lectures have been undertaken by the students of the Institute which have been much appreciated. In fact, it is an attempt to work in China a young men's Christian association, and so far the result has been most encouraging.

"We have not neglected our one great aim—the preaching of the Gospel and the conversion of souls. A night or two ago we had a magic-lantern exhibition held in my compound, and showed some slides mainly illustrating the life of our Lord. A gathering of between 400 and 500 people thus heard the glad tidings of the Gospel, and were most orderly and attentive. We hope to continue these from time to time, and thus *draw* the people to hear and learn and understand our message.

"I may say the expense of the above is borne by the missionaries resident here, and is in no sense a charge on the Society. I have been able also from time to time to visit some of the country stations and take the Communion services, and have once, in company with Brother Harmon, attended a large fair held near this city, and made a beginning in open-air preaching, my first effort in that way in the Chinese language."

Mr. Wills reports from Tsing Chu Fu :—

"The first part of last year I superintended the book shop, during which time over 303,000 cash was taken—£24 10s. about. Every week, from Saturday to Monday, I visited the out-stations, dispensing medicine, &c. One or two of the students from the Training Institution accompanied me to preach; thus large numbers are brought within the 'glad sound' who would otherwise never come near us. One thousand seven hundred and sixty-eight poor sick ones were helped, and others, more serious cases, were advised to come to the city and consult Dr. Watson."

Of the many-sided and incessant labours of Mr. Jones it is extremely difficult to give any complete or adequate report. Writing to his colleague, Mr. Francis James, at present in England seeking restoration to health, Mr. Jones says :—

"If one is not too tired to write he is too busy, and if not too busy too tired. I know that friends in England will say, 'But a missionary ought to find time to write and let us know about his work,' and this is true. Still the fact is that the needs of the work, urgently and constantly demanding attention, simply force me to give my work the first place, and oftentimes absorbs my whole time and strength. Friends in England ask for reports, but it is sometimes quite impossible to secure the time necessary for writing them."

Mr. James reports, relative to Mr. Jones' work :—

"I know that Mr. Jones' work during the past year has been that of incessant travelling to the villages and towns where we have Christians, to teach and preach the truth and to exhort and advise on all matters relating to their welfare. The oversight of Christians scattered over several counties is no light thing, especially when one considers the sort of roads, conveyances, and lodgings in this part of China.

"In addition to this, Mr. Jones has given lectures to Mr. Whitwright's students on the 'Evidences of Christianity,' and helped in teaching the spring and autumn classes of the leaders from all the churches in the Tsing Chu Fu district. This of course gives only a slight idea of the work accomplished. During the year more than eighty have been added

to the church; and it is highly encouraging to learn of growth in Christian character, of zeal for the advancement of Christ's Kingdom in their native land, which is increasingly manifested, and of a much more friendly feeling among the people generally towards the missionaries and native evangelists. And, remembering that this district is poor, having little rich land, not much trade of any kind, and still suffering from the impoverishment caused by the great famine, it is cheering to hear of a sum equal to £73 contributed by the Christians in 1887. Considering their circumstances, this is far more than the average contributions of Christian churches in England; and for this proof of the true spirit of self-denial and devotion to the cause of Christ and the salvation of men we must all be thankful to God, and take renewed courage for more frequent prayer and increased effort to win China for Christ."

Referring to the work of our brethren in Shantung, the Rev. Dr. Arthur H. Smith, of Pangkiachwang, writing in the last number of the *Chinese Recorder*, says:—

"The work of the English Baptist Mission at Tsing Chu Fu, in Central Shantung, deserves to be better known than it may be much more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which, within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards, about sixty country stations (each with its own leader), above 1,500 members (with additions, after eighteen months' probation, at the rate of about 100 per annum), contributions averaging half-a-dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are assigned to the regions beyond. 'No cash and no consul' has been the motto of this Mission from its inception; and while it has experienced the same obstacles as all other aggressive Christian work, its results are well worth careful examination. The work of the Baptist Mission is exceptionally compact; and now that the Mission has received a great number of new recruits, it is looking toward the opening out of new stations to the west."

SHANSI DISTRICT.

According to the latest returns, the area of the Province of Shansi is 88,500 square miles, almost exactly the same as that of England and Scotland. The province contains 107 counties, and a population of 3,879,900 families, this, with an average of five heads per family, would give 19,000,000.

It is a province specially remarkable for widespread idolatry of a terribly fetish character, an enormous percentage of the people being addicted to the opium vice, the opium duties of the province amounting to more than half a million sterling annually.

The work of the Society in this vast province may be said to centre in three places—Tai Yuen Fu, Hsin Cheo, and Hsias Tien, all situated on the great main road from Tibet to Peking.

This great thoroughfare enters the province in the south-west corner, at the bend of the Yellow River, runs up right through the centre of the province, nearly as far as Tai Yuen Fu, branching off to the east a few miles south of the city, and then takes a north-easterly direction to Peking.

Reporting on the work to be done in this province, the Rev. T. Richard writes:—

"We have now before us a vast area of 47,475 square miles, with a population of 8,000,000, at present untouched by any other society, reaching from Tai Yuen Fu to Ta-Tung-Fu on the north, and stretching on the south-east as far as the Honan province, where in previous years we have done work."

Referring to Tai Yuen Fu, the Rev. Arthur Sowerby writes:—

"Tai Yuen Fu city is about as grossly heathen and wicked as it is possible for a city to be; very few of its inhabitants seem to care anything at all about the Gospel.

"Nor is this for want of effort to reach the people. Much has been tried in a variety of ways; there has been street-preaching; Bibles and tracts have been sold, dispensary work has been carried on, and an opium refuge opened, opium suicides have been treated, and there has been a large amount of friendly intercourse with both rich and poor. I think, however, we may find one reason for want of success in this direction in this fact, that none of the missionary societies who have worked here have been able to spare one or two suitable men to give themselves *exclusively* to this work.

"The crying needs of this great city rests as a heavy burden on the hearts of us all; but till we have one or two brethren to devote themselves to the evangelisation of the city, *doing no other work that they may do this well and thoroughly*, I doubt if the burden will be much lightened. Out of so small a band of missionaries, it is impossible to spare two men; but what an absurdly small number to attempt the evangelisation of a large city like Tai Yuen Fu!"

Mr. Sowerby reports also as to his work at Shao Tien Tzu:—

"Shao Tien Tzu is a little market ~~town~~ in the county of Tai Yuen Hsien (which county has been allotted to me to evangelise), and the effect of any work done here extends to some thirty-five or forty villages within a radius of about five miles. The last two years I have spent there all the time I could, doctored over a thousand patients, preached on the streets, visited the villagers occasionally, and my efforts have been well seconded by our native evangelists. The present result is a band of inquirers of about twenty men—some of them intelligent, many of them earnest, and all, I think, sincere. If all goes on well, this band of twenty men ought to have not doubled itself only, but trebled itself at least in another two years; but this will mean continued and increasing attention on my part, as well as careful training and instruction of those who may be received into the church.

"It may be interesting to hear about one or two of these people. There is a day labourer, named Shih; he is a poor man, with four old people, his brother's widow and child, and his own wife and children to support, and his wages must be somewhere about 10s. per month. At first he was an opium smoker, but we helped him to give that up. At the New Year, with one or two others, he was very badly off, and wanted to borrow a little money. It went sorely against the grain, but foreign money is the ruin of many a native church, and we were obliged to tell him and others that we were doing

what we could for them, and all for their benefit, but we could not give them money. I expected, like many another, he would leave us; but no, he has kept on, and I have lately found him very zealous in teaching others. He is scarcely ever away from our services.

"Then, there is a pedlar, Lin. He came to me last autumn, and wanted to break off opium. I told him there was no use in him giving up one evil thing; we had come to teach men the way of salvation, and he must repent of all his sins and believe in the Saviour of the world. 'Now,' I said, 'I shall wait and see if you are sincere before I help you.' 'You may keep me waiting one month, or six months, or ten years; I shall not change in my desire to give up opium and become a good man,' he replied. I kept him waiting, but when I was prepared to take him in I found he had given up opium, and had succeeded in a hard struggle with the drug, and was only needing a tonic, which I at once gave him, and for which he was very grateful. He, too, has been earnestly learning the truth ever since.

"I expect to baptize twelve more converts here very shortly, and form a Christian church."

"Then there was an old man, Lo, over seventy years of age, at our service. He had walked more than three miles to come, and I think returned home the same day. He does this nearly every Sunday.

"Another man over sixty was present. A short while ago, with Mr. Dixon's help, I removed from him a diseased finger. He knows no characters and is very ignorant, but now before every meal he kneels down and gives God thanks, and at worship no one has a happier face than he.

"At some of our services I have invited a few to pray, and they pray well and to the point, and show that they have understood the main truths of the Gospel. One old man thanked God that the pastors had come so far to teach them the way of eternal life. 'We ought to learn,' prayed he, 'and worship Thee, and not idols, and believe in the Saviour. O Lord, move our hearts and the hearts of all the people round here, that we may learn Thy truth.' And I think that prayer is being answered. Last Sunday twenty-six worshippers were present, and just now is a very busy season, as they are nearly to a man engaged in tilling the fields and sowing their seed for the summer crops.

"A few days ago Mr. Dixon and I removed a tumour from the back of my servant at Shao Tien Tzu. He refused chloroform, but during what was a long and painful operation prayed earnestly. He is now making a good recovery, and says to all: 'It is the mercy of our Heavenly Father that saved me.' We have now inquirers also in twenty-two villages within a circle of a radius of three miles round Shao Tien Tzu."

The Rev. J. J. Turner, reporting as to work in Hsin Cheo, writes:—

"Our influence is spreading, not only in Hsin Cheo, but in the neighbourhood. The city people are much more friendly and less suspicious than they were last year. Nearly every day some come for medicine, and others to talk over religion, and all who come have the Gospel plainly preached to them.

"When here I divide my time between regular services, study, doctoring the sick, and visiting the villages.

"The three native evangelists keep steadily at work all the time. One or more of them preach in the streets of the city every day. All the numerous villages within six miles of the city have been visited frequently during the last year, and in many of them there are two or three men who are somewhat interested, and who read our books.

"One of the helpers spends most of his time among these near villages. Going out each morning after prayers, he visits one or two villages each day, preaching to the

people who gather round, and giving further instruction in their own homes to those who are interested. Several of our best inquirers were brought into contact with us by this man.

"The other helper is just now doing a similar work in villages farther away. This necessitates his remaining out a week or more at a time, but even all his work lies within twenty miles of the city. I should like to work a much larger district, but with our present strength it could not be done efficiently. We hope to do it though when we get converts all over our present smaller field. All the circumstances of the work here, to my mind, prove the soundness of this plan of concentration first, in order to ultimate diffusion. If by continual intercourse and constant instruction we hardly succeed in leading men to a clear view of the Gospel, I see little hope in spreading out small force over a large area where we should meet with the same men only once in a lifetime.

"I am glad to say two or three of our inquirers are doing active work in spreading the Gospel among their own people. This, after all, is our great hope."

In a more recent letter, Mr. Turner writes:—

"During the past year I have tried to keep a record of the work done, so that I might be able to sum it up as far as possible. The natives have kept a kind of diary for this purpose, but they have failed to enter some things that I wanted, so that the following account is defective in a few particulars; still it may help you to form an idea of what has been accomplished.

"I myself have been out preaching fifty-six times, in sixteen different villages. Little Chao accompanied me to these places, besides which he has been out 101 times to preach in twenty-eight other villages, where he also gave away forty-four books. Our rule in this village work is to give books only to those who really seem to be interested, and who promise they will make good use of them. Old Chao has made 246 visits among fifty-five different villages, and his book contains the names of 163 men who have been willing to receive instruction. He has given away 280 books and tracts. Mr. Hu has been to sixty-one different places, including several important market towns, but he has kept no record of the number of visits made. I know he has been to some of the places five or six times, and he spent a week or more in several of them on each visit, so that his number of visits, if recorded, would probably stand higher than any. He has given away 584 books and tracts, and has the names of over sixty persons who were willing to receive instruction.

"It is difficult to estimate the number of persons preached to during these visits; but from my own experience, and the testimony of the native brethren, I gather that on some visits many scores of people are reached, while on others it is difficult to get at more than five or six. The persons mentioned as willing to receive instruction cannot all be reckoned as inquirers, but they are all men who have shown some amount of interest, and among them are many who have read our books and received repeated visits from the workers."

Messrs. Dixon, Morgan, Farthing, and Shorrocks are devoting themselves mainly to the acquisition of the Chinese language, while, at the same time, to the extent of their ability, engaging in such evangelistic efforts as may not interfere with their linguistic studies.

For ages false religions have exercised sway over the Chinese, over no less than one hundred and twenty generations of men once living but

now sleeping in the tomb, and subjects of a government which has seen Babylon fall, Nineveh destroyed, and ancient Rome crumble into dust.

Looking back over the ages past do we not, as it were, instinctively cry "The night is far spent"—the night of superstition and idolatry—and call to the heralds on Zion's towers, "Watchman, what of the night?" and with unspeakable gladness listen to the response: "The day breaketh and the shadows flee away."

The world sneers at the idea of converting such a nation as China by the plain, loving preaching of the Gospel of Christ; but none the less true is it that *the Gospel is the power of God* unto salvation.

In the words of one of China's foremost missionaries:—

"As missionaries, we believe we are in China in obedience to the command of our Lord; and the purpose of our mission is to disciple or make Christians of this great nation. Whatever others may do, this is *our* work. We are here, not to develop the resources of the country, not for the advancement of commerce, not for the mere promotion of civilisation, but to do battle with the powers of darkness, to save men from sin, and conquer China for Christ.

"Secular literature is good, but the Gospel is better. To teach the sciences may be an important work, but most of us think we have something better to do. We have been sent to China by the churches and by Christ Himself, not to promote secular learning, but to make known the truth as it is in Jesus.

"If our aim in China is the promotion of intellectual culture, then let us go in for secular learning with might and main. If, however, our aim is the salvation of souls, let us preach Christ. While I allow the value of secular literature, and while I would rejoice to see the Chinese mind enriched with a knowledge of the arts and sciences of the West, still I do maintain that the pressing need of this people is a knowledge of the way of salvation; and it is plainly *our* duty to devote our time and energies to the supreme work of imparting this knowledge to them."

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	...	...	...	...	14
Missionaries	...	...	...	...	3
Native Evangelists	...	...	...	...	6

The Rev. W. J. White, of Tokio, reports as follows:—

"The year just closed has been one of special interest to us in that it has witnessed the formation and rapid growth of the church at Tochigi. The first two converts were baptized in March, and by May, the number of converts having reached twenty, we, at that date, had the pleasure of forming these into a church, designated the Tochigi 'Shin rei Kio Kwai,' or Tochigi Baptist Church. The progress continued and the church closed its first year with a membership of fifty-three persons. The deacon is the leading barrister of the town, and a very able and sincere Christian man;

and I think the prosperity of the church has, in a large measure, resulted from his earnest and consistent Christian character. The work at Tochigi is at present under the care of our evangelist, Iiyama, who is very highly esteemed by the brethren. Quite a number of the members live in the neighbouring villages, and only meet at Tochigi once a month for the Communion service, when either Mr. Eaves or I am generally there. On the other Sabbaths they assemble in each other's houses, when possible, and conduct either preaching services or prayer-meetings amongst themselves entirely.

"During the year we have been able to establish work in four new stations, the first of which is Sano, a large town about ten miles west from Tochigi, and lying about midway between Tochigi and Ishiuchi. In this town we have a regular preaching place, with our colporteur-evangelist, Ishiwara, in charge. Mr. Eaves and I visited Sano and held interesting services, at which large numbers assembled.

"Our next station is Koga, some twelve miles from Tochigi southward. We have here four converts, together with one applicant for baptism and several inquirers. Koga is a large town, situated on the 'Oshiu Raido,' the highway of North Japan, and has a population of over 3,000. There are prospects of a flourishing church being established in this place.

"Tomita, the third station, lies in the immediate neighbourhood of Tochigi, and will be, later on, worked by the Tochigi Church. There are seven converts here, who are connected with the Tochigi Church.

"At Shimodate work was commenced in September by our evangelist, Mr. Suzuki. It is a large town, and corresponds in importance to Tochigi. As the result of Mr. Suzuki's labours in this place there have been two persons baptized. From information recently received we learn that there are six persons waiting to be baptized. Mr. Eaves and myself intend making a visit to Shimodate next week in order to attend to the baptism of these people, and to make arrangements by which regular preaching services can be in future maintained.

"At all the old stations the work has gone on fairly well. School work has been successful. We have fifty-five in the day-school and fifty who attend the Sunday-school. The old school-room, which was dirty, dilapidated, and unhealthy, has been replaced by a large and comfortable house. In this new building our preaching services are attended much better than in the old quarters, and we have every reason to believe the step we took was wise from this standpoint.

"In literary work I have been able to complete the translation into Japanese of 'Kind Questions; or, Speaking the Truth in Love,' by Mr. Stalker, late of Southport. The book is now going through the press. It will be of great use to our theological students as a text-book upon the subject of our distinctive principles as Baptists, and at the same time it will furnish the clearest answer to all inquirers upon the subject. Our best thanks are tendered to Mr. Stalker for his invaluable co-operation in this undertaking."

Mr. Eaves earnestly appeals for more labourers. He writes:—

"The fields here in Japan are white already unto the harvest, and the ground groans for labourers. Cannot the English Baptists thrust two more men ready for work into this field? We want strong men, with patience and faith, faith in their fellows though they should be betrayed a hundred times, and the power to evoke faith in the hearts of others. The confidence of these people is easily won, and, alas, easily lost; but a strong will and Christian gentleness have power to make them more constant and firm. There *must* be many such magnetic souls in our colleges at home—men of education too. I wonder why there should be any real difficulty in the equalisation of demand and supply in Christ's service! We come here to save men and to heal a nation. Cannot more hands come on the same mission to work in brotherly intercourse with us?"

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS	4
Missionaries	1

During the past year Mr. El Karey has suffered greatly from attacks of fever, which have much impaired his general health. Recent tidings, however, report considerable improvement. He writes:—

“Notwithstanding bad health, the work here progresses most encouragingly. I have baptized ten converts, and there are just now many inquirers.

“Our Girls’ School is well attended. We have between fifty and sixty girls.

“The Boys’ School is not so large. This is owing to the fact that their parents are so poor. They send their boys to work at a very early age, and so withdraw them from our school.”

Mrs. El Karey reports very successful Mothers’ Meetings, increasing attendances at the Sunday-school, and a constant visiting amongst the sick and suffering in Nablous. She is much in want of medicines for distribution amongst the sick. As there is no medical man in the district, Mr. and Mrs. El Karey do as much as ever they can to treat the sick and dispense suitable medicines, and great good has followed their efforts in this direction.

Mr. El Karey has also, as in previous years, visited very considerably amongst the Bedouin Arabs, passing from one encampment to another and preaching the good news of the Gospel. He has been much cheered by several cases of conversion as the result of these itinerant labours. He writes:—

“The prospects here are cheering. But we want helpers. I cannot get all the work one, and very much remains undone; nevertheless, there is much to encourage.”

Western Missions.

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:—

Arthington (Stanley Pool), and Liverpool (Lukolela)	...
Missionaries (2 in England)	... .. 19
Female School Teachers	... .. 2

If the record of the past year of the Congo Mission has been one of heavy and repeated losses, it has also been characterised by special and marked blessing.

On Friday morning, the 2nd of December, at San Salvador, the first established of our Congo stations, Mr. Thomas Lewis baptized five Congo young men, on a public profession of their faith in the Lord Jesus Christ.

Mr. Lewis writes:—

“Unless we are sorely disappointed, I think it will be our pleasure to baptize many more very soon.

“I have been deeply interested in the different ways these were brought to the Saviour. One, a personal boy of our late brother Hartland, and who can read English well, was touched by reading the Parable of the Ten Virgins. Another evidently was brought to Christ through the instrumentality of our late brother Darling. How would these brethren rejoice to have been with us last Sunday evening, as we sat together for the first time at the Lord's table! They have passed away, but their work is still to be seen in Congo; nay, more, it is felt in the hearts of many of the natives. So ‘one soweth and another reapeth.’ We now ‘bring in the sheaves’ with great rejoicings; but we cannot forget those who tilled the ground, so terribly hardened by sin and superstition, and who took so much pains and care in sowing the seed of the Word. And, above all, we remember Him who ‘giveth the increase,’ and blesseth the labours of His servants. May we who are now working in the field ‘toil on,’ knowing that our labours are not in vain in the Lord.”

Reporting on the first Sunday following the baptism, Mr. Graham writes:—

“We all felt it to be a great joy Sunday evening to sit down at the Lord's table for the first time with native Christians in Congo.

“It seems rather strange that it was just twelve months on Saturday since Mr. Phillips and I came to San Salvador. We could scarcely have hoped that in one year we should enjoy such a privilege as we had yesterday.

“As we intended to organise a church, we called together these five, who were to be its first members, a little earlier than our usual time for the Communion Service, that we might explain church matters to them.

“Mr. Phillips told them the nature and some of the principal laws of a Church of Christ, after which we each gave them the right hand of Christian fellowship. As it was my turn to preside at the Communion, I said a few words on the nature of the ordinance before we proceeded to the observance of it. It was indeed a season of hal-
lowed joy.”

Since December other baptisms have taken place, and our brethren at San Salvador are full of hope and joy. Mr. Lewis writes:—

“I believe there is a real spirit of inquiry manifested by many of the people here now. There was hardly any excitement caused by the recent baptismal services, but I feel sure they have been a great and deep blessing. They have certainly made the people think more seriously about their spiritual welfare, and there are several very anxious inquirers. I feel confident that many are near the kingdom.

“On the first Sunday after the formation of the church, we thought it wise to make an attempt to establish a Sunday-school. Mrs. Lewis has a nice class of girls and

women. Mr. Phillips and myself take the day-school boys, and Kivitidi (one of the members) has gathered a class of boys from the town in which he takes great interest. Once a week I have a Bible-class for church members only, which, I hope, will be the means of strengthening their faith in Christ, and help them to perceive spiritual things more clearly.

"It may interest friends to know that a collection is taken every Lord's-day morning at the chapel. We suggested—or rather preached it as a duty and a privilege—that the members should lay aside something every Sunday for the work of the Lord. They have taken it up with a will, and a box has been placed at the door to receive their free-will offerings. Many of the people are giving their beads, knives, or cloth. I consider it a very important thing to teach native converts to give towards the work, to support and extend it themselves, and not depend on the Society, and I thought it best to announce this from the very beginning. I am anxious to make this a part of their religious life."

The last report from this station, as recent as the middle of February, is still very cheering. Mr. Lewis says:—

"The work at this station is growing more and more deeply interesting and encouraging every month. No excitement or extraordinary conversions, but a quiet, deep, and increasing interest in spiritual matters which I look upon as the most encouraging feature of missionary success. We are further cheered in our labours by seeing more 'coming out' and professing faith in Jesus Christ. Yesterday morning it was our joy to baptize three young men. Mr. Graham officiated. There are several more waiting for baptism, and among them two of the king's wives. 'The fields are already white to harvest.'

"Mrs. Lewis's school is very popular among the girls. She has now about sixty-four in regular attendance. It has surpassed the most sanguine expectations of any of us."

A large amount of evangelistic itinerant work in the San Salvador district has also been put forth during the year. Numerous villages have been visited, and thousands have heard the Gospel message for the first time.

Mr. Phillips mentions that during one of such evangelistic tours he reached a large native town towards evening. He found a crowd of people burying a child. The chief told him that after the funeral was over he would be ready for a talk. After telling him about Christ and the Gospel message, the chief replied:—"Oh, yes, it is good, very good, just what Mr. Comber told me when he once visited this town. I have given up all my fetishes, and I like the words very much. They are very good."

School work has also been carried on vigorously. At Underhill, Wathen, and Stanley Pool there are good schools, and more than one hundred and fifty children under instruction.

Recent and repeated losses have greatly interfered with the continuity of the work, involving constant changes, with the added difficulty that the new brethren are, of course, totally unacquainted with the language of the people on their first arrival in the country. Until the language is mastered but little effective work can be done, and

but little insight obtained into peculiar modes of thought and expression of the native peoples.

One of the brethren writes :—

‘ A great fact is just now dawning upon the minds of many of these people, and that is, that we have something to tell them that is important and good for them, and that we missionaries are wholly devoted to *them*, seeking not *theirs* but *them*. This they find very difficult to realise, as they have no religion themselves, never worshipping anything, having no desire for better things, no longings for a higher life, and denying personal guilt and sin. Happily, from such a state many are being awakened, and we are striving to stir up the apathy of the others. We are more troubled to create an interest in the truth than to dispel their superstitions ; and our experience is that the best results and convictions are followed by the preaching of the simplest gospel, without allusion to their own beliefs in witchcraft and devils. The entrance of the Gospel gives them light, and expels these old faiths. Keeping away from debatable ground, we find ready listeners and receptive minds.

“ We understand our *difficulties* better now, and are rapidly overcoming them. The chiefest personal one is how to live, eat, and drink in a tropical country, which we understand better than before from experience and sound judgment. Our houses are better constructed and more or less permanent in character, so that our time is not diverted from pure missionary work, as in the early years.

“ Our present difficulty is to remove, by teaching, the ignorance of the native ; to undermine the self-conceit in which he is greatly wrapped up ; to bring him to a consciousness of sin, which he denies ; to make him believe that our precious Gospel is *his* as well as ours, and that there is a Saviour for him.

“ Our *opportunities* were never so bright as now, and are more than we can overtake, short-manned and human as we are. There are generally thirty villages round each of our stations, all open to our efforts, filled with quiet people ; and at our immediate villages what responsibilities are upon us as we move among the convicted, the interested, and the dying ! Itineration was never more possible ; and when people say, ‘ Come again, ’ how can we resist their entreaty ? At our very doors we see village-covered hills where we have never been, and cannot go till we have more help. The daily gathering at our houses, and the meetings in the nearest villages, keep us fully employed. We believe that we have a treasure of a mission-field, with unequalled facilities and potentialities, in equatorial Africa.”

Reporting on work at Underhill Station Mr. Moolenaar writes :—

“ I am glad to say that four or five of my lads here are without doubt disciples of the Lord Jesus Christ. Our great hope for Africa is in these native converts.

“ We have found that as soon as ever they have become followers of Christ, rejoicing in His great salvation, their one great desire is to make Christ known to their own people ; they feel they must go and tell out the good news to all the people far and near. There is very much to cheer and stimulate us in our work here just now.”

From our up-river station, at *Lukolola*, cheering tidings have been received, and Messrs. Richards and Darby feel greatly encouraged.

Mr. Darby reports :—

“ Our first station on the Upper River is progressing very favourably. When Messrs. Richards and Biggs opened the station in November, 1886, they had many trials and difficulties to contend with. During the last five or six months, however, everything has

been very cheering, and we are hopeful that, in a day not far distant, the people will be, many of them, won for Christ.

"The people were a long while before they could understand what we had come for. 'You are not Bula Mataddi?' 'No!' 'You have not come to sell cloth?' 'No!' 'Then who are you, and what have you come for?' 'We have come to tell you words about God.' Many did not know His name. All had a very meagre idea of what God is. But more is known now. Native traders passing up and down river have called to see us. Chiefs from up and down river have now and again visited. A chief from Bosendi wants us to go and build at his town. Ibaka, the great chief of Bolobo, has signified his willingness that we should build at his town. Bolobo is said to have a population of over 10,000. People from Ilebu and Ngombe have repeatedly asked us, 'When are you coming to build at our towns?' Ilebu has, perhaps, 15,000 inhabitants, and there are probably 10,000 more that could easily be reached from that place. So that, you see, our influence is spreading.

"Of course, our main efforts are directed to the language of the people among whom we are labouring. We are making very fair progress, we think. Every visit to the town is an occasion of saying something that will help to bring the people nearer to God. The people of Ilebu speak the same language as is spoken here. Our linguistic work, therefore, will, perhaps, be of some use to other brethren when we are able to establish at Ilebu, or somewhere near it."

All the brethren engaged in the work are evidently greatly weighed down by its magnitude and urgency.

Mr. Bentley writes:—

"Certainly the river is far more ready than I had expected to find. If some friends at home were to make a trip, and see for themselves, they would, I am confident, speak far more sanguinely than I do, for I know the people and their ways, and can appreciate the various difficulties better than one of less experience. Without any question, the time is ripe for our establishment, at any point which we should ever be likely to occupy, between the coast and Bangala, say, over the first 892 miles.

"Explain our trials and losses as we may, or bow our heads before the inexplicable, the fact remains: 1,000 miles of the main river are now thoroughly open to missionary work, and the other 500 to the Falls will be open long before we are able to do anything with them. Some of the labourers on our stations come from Lusongo, 912 miles from Banana.

"Send us more help that the work on our present stations may be more effectively carried on, and that as soon as possible we may at least occupy the two districts to which we are invited. We beseech you to do this.

"Help, further help, is what we most fervently need; not so much medical advisers to diagnose fevers, but colleagues to help us to avoid falling into them through overstrain and anxiety. Unless we get further helpers speedily, more of us will go down in fever, I feel sure. The prospects are clearing all round; much of the pioneering accomplished. Now we long to devote ourselves altogether to the one great work of our lives—the preaching of the blessed message of life and light through a crucified, risen, and sympathetic Saviour. But we are so short-handed, so crippled for colleagues. Do, we pray you, send us reinforcements."

From Stanley Pool Mr. J. G. Brown writes:—

"Oh, if only friends in England could but have one glance at our surroundings here, if they could but only see the multitudes of people, and realise their terrible

need of the Gospel, their enthusiasm would be multiplied a hundredfold, and they would feel they MUST do something more for dark, degraded, long-neglected Africa.

"The result of my recent journey into the interior has been to burn into my heart the vastness and urgency of the needs of Africa. On all hands multitudes of people in darkness and superstition, degradation and sin. Oh, for thousands of men and women with souls aflame for the Master's glory and the salvation of these sin-stricken multitudes!"

One very special feature in connection with the Congo Mission during the past year has been the publication of Mr. Holman Bentley's valuable work, entitled:

"DICTIONARY AND GRAMMAR OF THE CONGO LANGUAGE,"

dedicated by special permission to H.M. King Leopold of Belgium, who, also, very graciously accepted the first copy.

The secretary, in reporting this to the Committee, wrote:—

"I was commanded by the King, in the first place, to convey His Majesty's grateful acknowledgments to the Committee of the Baptist Missionary Society for this 'valuable and welcome gift'; and then, in the second place, to assure Mr. Bentley that, in the judgment of the King, it was an undertaking 'fraught with the richest promise of good to the peoples of the Congo region.'

"His Majesty also specially charged me to communicate in his name with Mr. Bentley, and gratefully thank him, on behalf of the Government of the Congo Free State, for 'this noble contribution to the progress and development of civilisation in Central Africa, and the material improvement and uplifting of the Congo peoples.'"

Writing on the subject of this book, Mr. Robt. Cust, LL.D., the Hon. Sec. of the Royal Asiatic Society, says:—

"The main object, of course, of this most valuable book, is to facilitate the spread of the Gospel of Christ in the Congo country. But in addition to this all-sufficing object, scholars will welcome the opening up of new fields of philological research, with all that it may lead to. The study is only now commencing of these West African languages; and who shall say to what great conclusions, to what far-reaching knowledge of the past of this 'unknown continent,' with its bearing upon the ancient history of the world itself and its inhabitants, these researches may not herald the way? Already, Mr. Bentley tells us, that the name of the great river is derived from the title of an ancient and once powerful kingdom, traces of which still continue. Once more, he says, 'we are brought face to face with the fact that the further we trace the forms of speech found among barbarous or, as some are pleased to call them, "savage" people, we can but feel there has been to them a greater past. We find them peoples whose language is superior to themselves, illiterate folk with an elaborate and regular grammatical system of speech of such subtlety and exactness of idea, that its daily use is in itself an education.' If we remember aright, Dr. Macfarlane has said much the same thing of the natives of New Guinea. To what, then, do these things point? Is it a law of this world that nations shall rise and wane, reach their zenith, and then decline? Or do we see here the truth as though writ with an indelible pen, that peoples, without the saving truth of the Gospel of Christ, inevitably sink back into barbarism? But did they in the far back ages emerge from a similar condition and rise into this nearer 'greater past'? And if so, how came such progress and a subsequent relapse? It is

strange to think that the keys or partial aids to the solution of such mysteries of the human race lie hidden in the uncouth-looking words which missionaries, so patiently and perseveringly make indelible by paper and print."

The Committee desire to place on record their thankfulness at the successful completion of this important undertaking, which, in their judgment, will prove a great boon to all present and future missionary workers in the Congo district.

In the last letter Thomas Comber ever wrote to the secretary were these words:—

"Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, 'though He was rich, for our sakes became poor.'"

But a little while before he had also written:—

"To-day our Congo Mission is more full of promise than ever before. Much of the foundation building has been accomplished, the path into the vast interior has been made plain; the graves of our brethren who have left us speak ever to us to go in and possess the land for Christ; the peoples are friendly, in many cases urging us to settle in their midst.

"Trade and commerce have already passed on before us. Shall palm-oil and rubber-hunters dare and do more than men who long and pray to win jewels for the Master's crown?

"Will the churches at home leave this blessed undertaking just at the moment when a blessing seems close at hand? Oh, that I could so plead as to move the hearts of Christians at home!

"The prospect before us is so noble, so inspiring, that sometimes I feel quite lost in wonder at the high privilege permitted us out here; to touch this work is highest joy."

The hand that wrote these words to-day is cold and still. But the writer had counted the cost: "To live was Christ; to die gain."

He has left an example—an example which pleads trumpet-tongued to us—against the seductions of a sleek and slothful life.

To-day, notwithstanding hard times and commercial depression, the coffers of Christ's disciples contain so much of wealth, that a little only of their contents would easily supply all needful funds for Africa's emancipation.

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

The West Indies Mission.

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

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	98

SAN DOMINGO AND TURKS ISLAND.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS	...	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	...	2
Evangelists	...	...	...	...	...	...	...	82

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

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

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
--------------	-----	-----	-----	-----	-----	-----	-----	---

BAHAMAS.

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

“ In the good providence of God we are spared to record another year of service. Our hearts have been saddened by the death of earnest workers, but the work has gone on. Our brother Duncombe, the faithful pastor of Andros, with many others, have passed into the blessed presence of the King.

"One new station has been opened with a membership of twenty-three. The baptisms during the year have been 148, but by death and emigration we lose 117, so that the increase is not marked in numbers.

"In devotion, however, we thank God the year has not been barren. Barraterra Chapel was opened in March; in July a fearful storm wrecked the west end, but it has again been fitted for service. Bennett's Harbour, the Old Bight, and Whitlands friends have all done well; at McQueens the members have commenced a new chapel; at High Rocks the enlarged chapel is opened for service, and at Eight Miles Rock one side of chapel is shingled. Abaco Chapel is ready for roof.

"A remarkable work of grace is reported by our brother Green in the churches under his care, which he trusts will gather many into the fold. The visit of brother Laroda to Long Island has quickened religious life in the churches, and very hopeful results have followed.

"Missionary visits have been paid to Eleuthera, Exuma, Andros, and San Salvador. The offerings from these churches have been in excess of previous years.

"Sunday-school work has been vigorously carried on by the assistance of Rev. G. M. Vanderlip, of New York, who has kindly interested American friends in the mission, through whom a large quantity of reading matter has reached the missionary. All the churches have shared in this and are most grateful.

"The Nassau Sunday-school has raised £19 18s. (95.00 dollars), of which £7 2s. 8d. (35.00 dollars) goes to the Congo Mission in Africa, making the total sent to Congo from the Bahamas during the missionary's residence £164 (787.00 dollars)."

During the past year more than £700 has been raised by the Bahamas churches for evangelistic purposes.

PEURTO PLATA.

SAN DOMINGO.

Concerning Peurto Plata and district, the Rev. R. E. Gammon reports:—

"In mission work many of us have to 'learn to labour and to wait'; the waiting, certainly, tests our faith severely, and in a field, such as this, there are so many counter-influences—the customs of the people, their idea of Sabbath-keeping—or rather lack of it—and their ideas of religion generally. These, and other things that could be mentioned, make our progressive work very difficult. Were it not that we know the enterprise is the Lord's we might be ready sometimes to give up, and then, perhaps, just as we are losing heart, the Divine Master grants us signs of His presence and power, and we are reminded of Christ's words, 'O thou of little faith, wherefore didst thou doubt?' For several months of the year we had but few tokens of spiritual life in our midst. There appeared to be an almost impenetrable cloud of indifference, our services flagged, and Christian energy was conspicuous by its absence; then, just as our faith was being sorely tried, a few of our young people began to give proofs that they were religiously awakened, and ultimately eight of them came forward to profess themselves disciples of Christ. One of them (a youth of about sixteen years), who had been christened and confirmed in the Roman Catholic Church, has had to suffer much persecution on account of the step he has taken; thus far, he seems very earnest, and I trust he may have grace and strength to stand firm in his allegiance to Christ.

"During the year we were saddened by the loss of one of our prominent and beloved members, who died after a few hours' illness.

"In July last, our young member (Diego Loinar) left for England, and is now studying in the 'Pastors' College,' in the hope of joining in mission work when prepared.

"The day-school has made very fair progress. The Governor of Puerto Plata (Gral. Segundo Imbert) and several leading gentlemen were present at the examination, and the editor of the weekly paper (*El Porvenir*) wrote very commendably of the work done and the success achieved during the short time the school has been in operation.

"The Sunday-school has been well attended under the earnest superintendence of Bro. O. Stubbs, and most of the new members have come from its different classes.

"The country stations at Cabarete, Goleta, and Muños, have been regularly visited by brethren Jno. McKenzie, E. V. Donaldson, and myself.

"At Monte Cristy much of our work has been to raise funds to repair our place of worship. New studs and windows have been put in, and a new roof put on the south wing. More repairs are necessary as soon as we can collect the means. I baptized four candidates at this town early in the year, one of whom has since died, trusting in the Redeemer. There are a few more at this church waiting for baptism."

TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey reports as to work in the Turks and Caicos Islands:—

"During the past year we have had much to encourage, although the excessive poverty of the peoples of these islands is most distressing.

"During the year we have baptized ninety-seven, and there are many inquirers who are anxiously seeking the truth.

"Our prayer-meetings are well attended, and there is a most earnest spirit amongst the people.

"Our Sunday-schools are vigorous and large, and many of our recent church additions have come from our schools.

"During the year we have suffered many and severe losses by death. We shall greatly miss many who have passed from us to the better land.

"We suffer great poverty, but enjoy much spiritual life."

TRINIDAD.

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

"Towards the end of 1886 my health gave way to such an extent that I felt justified in asking leave to visit England. I am thankful to the Father of all mercies that six months in England, Scotland, and Wales restored me to health. Since my return to Trinidad I have had to pass through a kind of secondary acclimatisation, but this is common to all persons who stay away for several months from Trinidad.

"As to the year 1887 the work of the district was divided between the Rev. Thomas Martin and myself. From the middle of May to the middle of November Mr. Martin was in charge of the station, and during that time he faithfully discharged all the duties devolving upon him, baptizing five out of six candidates whom he found prepared for baptism, he also baptized three others. Before leaving in the earlier part of the year ten had been baptized, so that during the year eighteen persons were added to the church in Port of Spain by baptism. At Chaguanus five persons were baptized also. Mr. Patrick has given much time and attention to a place some four miles

distant from Chaguarams called Carapichaima. He gets a goodly number to attend the services held in a house there during Sunday afternoons and evenings."

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

"We have to thank God and take fresh courage, for our work has been encouraging on the whole. We have more Sunday-schools, and more liberality displayed on the part of the churches. The members seem to be growing in knowledge and grace, and are certainly growing in their contributing power towards the support of their pastors.

"At Pricess Town, our new station, from the beginning of the year until now the attendance has been good. We have had to enlarge the two rooms we first occupied by adding two others to them, so that we can now accommodate a good many people. During the month of April we formed a church there of thirteen members, which has been increased and strengthened by the addition of eight more by baptism. There are still in hand eight or nine candidates waiting for the privilege of publicly professing their faith. In all the churches, with the exception of the one in San Fernando, the attendance has been good, and at the Sixth Company there has been an increase of fifteen in the membership. Fifty-six baptisms have taken place."

JAMAICA.

The following extracts are taken from the Thirty-eighth Report of the Jamaica Baptist Union for 1887:—

"The year 1887 has manifestly been a year of work and weeding, with but little reaping. Not that there have been no sheaves brought with rejoicing into the garner of the churches which compose this Union, in the form of souls saved and backsliders restored; but the weeding process, clearly necessary in order to the maintenance of church discipline, has been carried on to such an extent that the net result is small. But we must be thankful that the net result is again on the right side, as it has been, without interruption, for the last eleven years.

"The number of churches embraced by this Union at the close of 1887 was 144, two fewer than there were at the time of the last annual meeting. This loss of two churches is thus accounted for: one, *Gardner's View*, intimated its desire no longer to be regarded as a constituent of the Union; and the other, the second church at *Smithville*, has ceased to be reported separately, it having become happily united with the first church in the same locality, an incident in the denominational history of the year which can only be regarded with pleasure and thankfulness.

"Looking at the reports from the churches before us, we may roughly characterise them thus:—36 may be said to be cheerful, 85 may be called moderate, and 9 may be described as sad.

"The figures, which appear in detail in the Tabular, furnish the following information under the different heads of additions and losses.

Baptized	...	...	...	...	...	1890
Restored	...	...	...	...	...	1061
Received	...	...	...	...	...	557—3508
Died	...	...	...	...	...	689
Excluded	...	...	...	...	...	1415
Dismissed	...	...	...	...	...	506
Withdrawn	...	...	...	...	...	61
Erased	...	...	...	...	...	667—3338

which gives a clear increase of 170.

"This result is modified to some extent by two considerations. 278 members were 'dismissed' from the church at Jericho for the purpose of forming two other churches, which have been received into this Union to-day. On the other hand, 156 members were 'received' at Smithville through the amalgamation of the second church with the first. Making allowance for these modifying circumstances on both sides, the real increase becomes 292.

"74 churches report an increase of 1,295, and 59 a decrease of 1,125; 11 churches are stationary in their membership. 30 churches had no addition by baptism, and 17 none by restoration; 16 lost no members by death, and 8 none by exclusion. Comparing this summary with that of the previous year, we find that 272 fewer were baptized, and 21 fewer were restored; 41 fewer died, 140 more were excluded, and 192 more were erased.

"The churches of the Union are now reported to contain 31,641 members and 4,772 inquirers; adding the churches which have been received to-day, these figures are increased to 32,342 and 4,947 respectively.

"The number of churches failing to report the strength of their staff of deacons and leaders is reduced to 7, there being 1,544 such officers reported in connection with 137 churches. This number gives an average of about 11 per church, and over five per cent. of the membership.

"A new item of information was asked for with the last returns in the column headed 'Number of Local Preachers.' 112 churches supply information under this head, from which it appears that there are as many as 380 brethren who may be looked to to render occasional pulpit assistance, or to go into the scattered villages of the land to preach Christ crucified to their fellow-men. Numerically this item is not discreditable, there being an average of $3\frac{1}{2}$ local preachers in the churches reporting them, or of $2\frac{3}{4}$ for all the churches in the Union. These brethren form a band of valuable helpers to the pastors in doing the work of the Lord, and may do much to assist in meeting the difficulties arising from the necessity which exists of pastors generally having more than one church under their care. May the Lord make such brethren valiant in spirit, and wise to win souls, and increase their number greatly!

"As usual the church reports give some account of the building operations carried on during the year. As was intimated in the last Abstract Report, an effort was made to ascertain from the churches the amount of money raised for building purposes; it was also thought well to endeavour to ascertain what was 'still required.' By seventy-nine churches we have been informed what was raised, and by sixty-nine what is required. It will be expected that there is a great disproportion between these two amounts. The amount raised is given at £2,387 10s., and the amount required £14,492."

JAMAICA MISSIONARY SOCIETY.

From the Report of the Jamaica Baptist Missionary Society presented at the recent Union meetings at Savanna la Mar, in February last, we take the following extracts:—

HAYTI.

"The Rev. R. H. Rowe still pursues his labours in and around Jacmel, and he has had occasion to rejoice over some who have declared themselves to be on the Lord's side.

We have had the privilege of baptizing two females, a mother and her daughter. Both were Catholic, but we trust will henceforth be very faithful Protestants. The mother told me that they had great struggles in deciding to cast in their lot with us, for

their Roman Catholic friends did all they could to prejudice them against Protestantism.' The following extract will give some idea of the hard uphill work our missionaries have in Hayti. 'It is no easy matter to labour in countries where Romanism has the mastery. The people are warned continually against us and threatened for attending our services. They are told that Protestants are fools and demons and ought to be shunned. The ignorant ones believe much if not all this.'

"'Evangelistic work is carried on outside Jacmel,' says Mr. Rowe: 'Exclusive of our work in town there are three places up the mountains where we hold services. We have also a place at the plains. There are four of our brethren in the church who are very helpful; they preach sometimes. The church at Jacmel numbers seventy-three members. At Cape Hayti Mr. Kitchen has continued his labours with some amount of success. 'The friends of the little church here,' says Mr. Kitchen, 'are beginning to concern themselves about the building of a place of worship. People flock to hear the Gospel preached. The place is too strait. Our hearts are rejoiced to see so many coming to listen to the Gospel. Open-air evangelistic services have been held with much encouragement, and large numbers gathered to hear the Word of Life.' Surely the leaven of the Word will leaven the whole lump. Mr. Kitchen has visited his old sphere of labour at Port-de-Paix during the year and held interesting services. Two persons applied for baptism. The friends here also are striving to build, and 20,000 bricks are now on the spot.'"

CUBAN MISSION.

"Last year we reported the commencement of the Mission in Cuba; this year we can write of its successful continuance.

"In Cienfuegos, the centre of the Society's operations, a great success has attended the preaching of the ever-blessed Gospel; believers have been baptized and added to the church, and many souls have been graciously impressed, and the congregations have been good, and sometimes the building has been filled to overflowing with anxious listeners.

"There is now a newly-formed Baptist Church, with a membership of 180 believers, 5 deacons, and 34 inquirers, and day and Sunday schools. To God be all the praise."

HONDURAS AND RUATAN MISSION.

"Cheering tidings have been received from Mr. Bryan, the missionary schoolmaster at Belize. He is prosecuting his labours with much success, and the school under his care is increasing in numbers and educational status. The Government inspection has lately taken place, and the school passed satisfactorily.

"The Church at Ruatan, with their pastor, the Rev. C. S. Hobson, have applied to be recognised by the Society, and the whole subject of taking over the Bay Islands as a mission sphere in connection with the Society has been referred to the general meeting. The committee are now awaiting instructions."

CAYMAN BRAC AND LITTLE CAYMANS MISSION.

"The reports that have come to hand from these interesting islands are of the most encouraging character. The old, old Gospel has been proclaimed with convincing and

converting power, and many are now rejoicing in the consciousness of sins forgiven. Mr. Rutty is labouring with much acceptance, and arrangements have been made for his ordination to the work of the Christian ministry. The deputation that visited these islands in the early part of the year had some most refreshing services. Two new churches were formed, and many were baptized on a profession of their faith in the Lord Jesus Christ. 'Reviewing the work in these two little islands,' says the report of the deputation, 'there is much cause for thankfulness to Almighty God. Two years ago the Gospel was first preached, and at the present time there are three churches with ninety members and twenty inquirers and evangelists almost entirely supported by the free-will offerings of the people, four Sunday schools with nineteen teachers and 140 scholars, two chapels nearly completed and the materials for the third promised.'

OLD PROVINCE, SAN ANDREZ, CORN ISLAND AND COSTA RICA MISSIONS.

"At the request of the Society, and as the messengers of the churches, a deputation visited some of the neighbouring isles of the Caribbean Sea and some parts of the mainland of Central America. The deputies visited the following places—viz., Cayman Brac, Little Cayman, Grand Caymans, Old Providence, San Andrez, Corn Island, Bluefields, and Port Limon in Costa Rica. At Old Providence, San Andrez, and Corn Island they found Baptist churches with their pastors presiding over them."

During the past year two esteemed pastors from Jamaica have visited England for rest and change: the Revs. P. F. Schoburgh, of Old Harbour, and W. A. Tucker, of Spanish Town. To both these brethren the Committee feel specially grateful for willingly rendered services in many parts of the country in connection with anniversary missionary gatherings. Wherever they have been they have secured a hearty welcome, and left behind them pleasant memories.

CALABAR COLLEGE, KINGSTON, JAMAICA.

From the annual report of the College for 1887, it appears that during the year twenty-five young men have been in residence, nineteen in training for schoolmasters, and six for the work of the Christian ministry. Of these two left at Midsummer; one for several months was absent through serious sickness, and one from a similar cause was advised to return home for change a few weeks before the close of the year. It must also be sorrowfully recorded that one of the most pious and devoted of the theological students has been removed by death; thus early entering into the glory

and blessedness of heaven. Thirteen Normal School students sat for the Government December Examination. Of these nine passed very creditably, two in the third year, and seven in the first year. These stood high in the Government list; one within *two* of the top, and the other the *sixth*. The former thus passing in honours, which entitles him to a Government bonus of £5. It is also to be noted with satisfaction that three former students of Calabar College passed the Government Teachers' Examination. One of these three headed the list. The Theological students have prosecuted their studies with exemplary diligence, and so conducted themselves as to be an example to all their fellow-students.

In the Bible Hand-book the studies have been on the use of External Helps in the Interpretation of Scripture; the Interpretation of Allegories, Parables, Types, and Symbols; the Interpretation of Prophecy; the Systematic and Inferential Study of Scripture and Scripture Difficulties.

In Systematic Theology a course of lectures has been given on the Person of Christ—His Humanity, His Pre-existence, His Deity—as proved by the Divine Names, Attributes, and Works ascribed to Him and Worship paid to Him; the Prophetic and Priestly Offices of Christ; Sacrifices of the Law; the Sacrifice of Christ; the Doctrine of Atonement, Efficacy and Extent of the Atonement.

On the Constitution and Government of Christian Churches a course of study was also pursued through the latter half of the session.

English, Greek and Latin were studied with the Classical tutor; History and Science with the Normal School tutor.

The students have also been constantly employed in evangelistic and pastoral duties. Three stations have been regularly supplied by them—Seven Miles, Dallas Castle, and River Head. The churches of Spanish Town, Linstrad, Bybrook, Old Harbour, Porus, and other places have also had their occasional services which have been well appreciated. In the City of Kingston, outlying districts have been visited and the Gospel has been regularly preached on the Lord's-day evening in the open air. The students have also aided the Rev. James Balfour in conducting a weekly Sunday evening service in the Mission Hall at Allman Town. It will thus be seen that the young men, while in college, are not only pursuing a course of study, but are also preparing for active Christian work by these and other labours in the kingdom, and patience of Jesus Christ.

It may be added that in various ways, in the Sunday-school especially, the Normal School students are co-operating with their fellow-students in the Theological department in Christian work.

In the month of November the Managing Committee conducted a competitive examination of candidates seeking admission to the College. Of these four were received into the Theological department, making the number nine for 1888, and seven into the Normal School, making twenty.

The report closes as follows:—

“In reviewing the past session of the College, and in anticipation of that for 1888, the committee feel that its friends and supporters have every ground for encouragement.

“As young men leave the Institution their services are eagerly sought, and could it supply five times the number it is believed positions of usefulness would be found for them.

“They, therefore, again confidently commend it to the confidence, the prayers, and the liberal support of the churches and the friends of education generally.”

One special event in intimate association with the College, which has taken place during the year, calls for record. We refer to the celebration in Kingston, in August last, of the jubilee of the Rev. D. J. East's ministerial services.

A detailed account of the numerous meetings and presentations having been inserted in the November issue of the *Missionary Herald*, it will be unnecessary to reprint it here.

The Committee very thankfully congratulate their brother Mr. East, and his like-minded wife, upon the great work which, together, they have been enabled to accomplish in Jamaica, and upon the high regard and esteem with which, from His Excellency the Governor downwards, they are so universally regarded by all classes of the Island community.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arandal, Bergen, Christiansund, Frederickstadt, Skien, Testardalen, Trondsoe, and Trondhjem.

The grants of the Committee during the past year have been given to churches in Arendal, Bergen, Christiansund, Fredericstadt, Tistardalen,

Skien, Tromsø and Trondhjem, and from all these districts reports have been received.

The policy of the Committee has been that every assisted church shall raise some portion of the minister's stipend, and undertake direct and definite evangelistic work in the district; that only churches in important and increasing centres of population shall be so assisted, the great aim of the Committee being the speedy establishment of strong and self-supporting churches, independent of outside pecuniary help.

It is the earnest hope of the Committee that the time is near at hand when the Society will be able altogether to withdraw from expenditure in Norway, the Norwegian churches undertaking their own financial liabilities, and maintaining their own religious ordinances without appealing to other countries for help.

In connection with the various churches assisted by the Society there are more than 300 preaching stations, about 1,300 Sunday scholars and 130 teachers, and a considerable number of local preachers. During the past year 280 have been added to church membership.

Mr. Gundersen has left Trondhjem for Morgan Park University, America, where he is now engaged in teaching, and he has been succeeded in the *pastorate* of the Trondhjem Church by the Rev. A. Brandt, of La Crosse.

The churches in Norway are evidently progressing in material and spiritual resources. There is a very evident and marked spirit of inquiry springing up in many districts, and the prospects for the future are hopeful and encouraging.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS ... ..	...	--	--	--	4
Missionaries ... ..	...	..	...	...	1
Native Evangelists ... ..	...	...	...	--	2

The Rev. Alfred D. Jenkins, reporting upon the work of the Society in the Morlaix district, reports:—

“As in the past, the work of evangelisation has been carried on both in the town of Morlaix and its surrounding district among the Breton-speaking population. A few words on these two features of our work will show you what progress has been made during the year.

“*Morlaix.*—With regard to the French part of the work, I shall just say that the services have been carried on as usual in our chapel on the Lord's-day, and that the French

Protestant community, though small, has been constant in its attendance on the means of grace. Some of our friends have been removed by death in the course of the year, and some others have left our town; but the loss has been made up by the friends who have been brought to the knowledge of the Gospel at the Madeline meetings, and who now make it a point of attending the services in town.

“La Madeline.—It is in the part of our town called La Madeline, where stands our mission-hall, that the interest of the work in Morlaix has chiefly been centred. The congregation here has seldom been below eighty during the year, and many a happy and blessed Sabbath evening have we spent with them. For a long time I failed to see any real and substantial evidence of conversion amongst them. The sound of Gospel truth is pleasing and attractive, so they came regularly, but made little progress, and I felt at times somewhat discouraged. There appeared at length, however, some signs of life. Our friend Collobert, who is now at Lanneanon, was one of the first in whom the fruits of God’s grace showed themselves. He was some years ago a zealous devotee of the Church of Rome, then he became an infidel. I do not know what induced him to come to our meetings, but for a long time he had no motive but curiosity. Domestic trials made him more serious, and he became a seeker after truth and salvation, till at last he found in Christ an answer to all his problems and all his doubts. As soon as he found peace he began to speak of what he had found; he spoke in his own home, in the workshop, and to all his acquaintances. It was the beginning of a gracious work among our friends. Two of his fellow-workmen and his own wife became decided followers of Christ. At the same time the work of the Spirit was going on in the heart of a young woman who had been also for a long time a constant attendant at our meetings. She could not read, but the truth laid hold of her in such a way that she began to speak at the factory where she was employed, and was the means of bringing one of her female companions to Christ; she then won over her own husband, her sister, and her brother-in-law. These, together with six others, formed in our congregation a nucleus of zealous disciples, which gave a sort of spiritual impulse to all the rest. They had all been hitherto like the deaf and dumb of the parable, but they now began to speak and to give their testimony at the meetings, encouraging others to give up all for Christ. This movement produced a desire for closer communion with the Master and greater consecration of life. Prayer-meetings were started, and a total abstinence society was formed, an institution very much needed in this country, and twenty-nine signed the pledge. At the same time plans were laid out for holding cottage-meetings in the surrounding villages, and these friends began to preach to their fellow-countrymen.

“Lanneanon.—In the course of last autumn the Committee kindly granted me the help of a native evangelist to carry on the work among the Breton people. Our friend, Collobert, was particularly fitted for this work, and he accepted the call as coming from the Lord Himself. As Lanneanon was the place where his services were particularly wanted, he settled in that village, and has been labouring there since last November. From twenty the congregation soon rose up to fifty and more; a week-night service was started, and a Sunday school was formed.”

“At Dourdu, Kerbevel, Diben, and Kerveur meetings have been held as frequently as opportunity has allowed, but these must be greatly multiplied and new ground opened. On all sides there are large tracts of country where the colporteur alone has passed, and where favourable fields for sowing the good seed are to be found. There is no lack of clear signs that the country is better disposed now than it has ever been, and that an energetic and well-sustained effort should be made to win it to the Lord’s side.

“Roscoff.—I am glad to say that although the committee has not been able to take upon itself the entire cost of the work at this small seaport town, yet the necessary

funds have been forthcoming, and we have thus been induced to take our premises for a lease of three more years. The house, which is conveniently situated near the harbour, is fitted up as a 'Sailor's Rest' and 'Mission Hall.' The wife of one of the captains resides in the place and takes care of it. We had hoped that her husband, Mr. Messeroy, might have come also, but this has not been possible as yet. The meetings in English, among the sailors themselves, have been very frequent and not unattended with success; one sailor found Christ there, whilst several others were induced to take the blue ribbon. The English crews have found, as the captains have often said to me, the 'Sailor's Rest' a boon and a blessing to them.

"One of the most interesting fruits of the work at Roscoff is the conversion of a young and intelligent teacher in the Government school, Mr. C. (Chopin). This young man, who was educated in a Jesuit school and destined to the priesthood, heard Mr. Jones, of Quimper, preaching on a missionary ship at Audierne some eighteen months ago, and what he heard and saw produced a very strong impression on his mind. In the meantime he came to Roscoff, and began to attend regularly our meetings. It was with much joy that we watched his progress in the faith; trials were not wanting. The Mayor of Roscoff wrote to tell him that he was injuring his own interests, and might do harm to the school if he continued. On hearing of the change in his views, his parents also wrote heart-rending letters, but the power given from above was equal to the strain put upon him from without, and our friend has remained steadfast. He has lately been removed to our public school in Morlaix, and is a help to the cause, as he is ever ready to give an account of his faith, and to bear testimony to the truth at our meetings.

"To one who, like me, can easily look back over a period of twenty years, the change which has come over this country within that time appear immense. The state in which Spain is at the present time bears some analogy to the state we were in twenty years ago; but mountains of difficulties have been removed since, and a new era has dawned upon us since the advent of a liberal form of government. This is not, therefore, a time for feeling depressed or discouraged, but a time rather for pressing forward and working with a renewed and sanctified zeal, in full assurance that if we do so, the Master's promises will not fail us, and that our labours will not be in vain in the Lord."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples, and Avellino.

SUB-STATIONS...	...	...	..	...	...	...	...	12
Missionaries	...	...	...	...	...	...	...	4
Native Evangelists	...	...	...	...	...	...	...	11

Several important changes have been made in the Italian Mission during the past year.

Early in June the General Secretary, at the request of the Committee, visited all the stations of the Society in Italy, and on his return presented

a detailed report, containing numerous recommendations. One of the most important of these was the removal of the Rev. W. K. Landels from Naples to Turin, in consequence of continued ill-health.

Mr. Baynes reported :—

“ I found that Dr. Barringer had reached the decided conviction that the climate of Naples was unsuitable for Mr. Landels, the proximity of the sea being a great disadvantage, his constitution requiring inland and mountain air. He therefore earnestly advised me to make such re-arrangements as should admit of the removal of Mr. Landels from the south and the seaboard to the more bracing inland mountainous air of the north ; Turin, in his decided opinion, being the place best adapted to the special needs of the case. The condition in which I found Mr. Landels on my arrival in Naples strongly impressed me with the soundness of the opinion of Dr. Barringer. Mr. Landels at times suffered greatly, especially in his head, and his whole condition gave evidence of increasing weakness and exhaustion: I therefore felt that it was my clear duty to use my utmost endeavours to give effect to the doctor's directions. I at once communicated with the Rev. Robert Walker, of Genoa, to ascertain if, under the special circumstances of the case, he would be prepared to relinquish his work in the north, and remove to Naples. It is much, I think, to the honour of Mr. Walker that, although greatly attached to his successful work in Genoa, and much preferring the north to the south, he at once, and without the slightest hesitation, expressed his entire willingness to accept the proposal, ‘ in the earnest hope,’ to use his own words, ‘ that the suggested change might be helpful to the recovery of his dear friend and brother, Mr. Landels.’ ”

This arrangement has therefore been carried out, Mr. Landels having now settled in Turin and Mr. Walker in Naples.

Consequent upon these removals, other changes have taken place—Signor Jahier having undertaken work in Genoa instead of Florence, Signor Cuomo removing [from Genoa to Turin, and Signor Mattei from Turin to Rome.

NORTHERN ITALY.

Reporting on the work in Northern Italy, the Rev. W. K. Landels, writing from Turin, says :—

“ *Turin.*—As we have only been here for about three months, it is not in my province to speak of what has been done in the past, but rather of what we are hoping to do in the future. My impression of the work so far is that Turin is a peculiarly hopeful field. Our meetings are well attended, and will undoubtedly improve as the spring advances. We have had a very severe winter, the thermometer several times registering as many as 188 or 198 of frost, and as I write the streets are covered with snow to the depth of 18 inches. Such weather as this naturally keeps away a number who otherwise would attend. Still we have already begun to see some results to past labour. Last week I had the pleasure of baptizing two persons, and others are waiting to confess Christ in the same manner.

“ *Genova.*—Last week I ran down to Genoa and found Signor Jahier in bed with a severe cold on the chest and bronchial tubes. I had a long talk with him, and he expressed himself as being very hopeful of the work. There are a number of inquirers,

and the meetings continue to be well attended, especially on Sunday evenings, when they are crowded. This I was able to verify on the Sunday. It was pouring wet all day, and yet the meetings were very encouraging, the hall in the evening being quite full.

Press-work.—As Mr. Walker has had no experience of printing, it was thought advisable to bring the press to Turin. Happily connected with our *locale* are two small rooms, and these we have been able to utilise as a printing office. Here in Turin I cannot hope to render the press self-supporting as I did in Naples. As I intend, however, to do all the work myself in my hours of leisure, the only expense will be that incurred in the purchase of paper and ink. I am hoping that friends in England who understand the importance of press-work in Italy will help me to meet these expenses. I shall, unfortunately, have to abandon the publishing of our illustrated family paper, which would occupy too much of my time, and I intend to utilize the press by printing handbills, notices, &c., for our different stations, and by bringing out a series of illustrated tracts, such as I conceive will be of special value in Italy. Since coming to Turin I have already done printing for Naples, Avellino, Turin, Pineiolo, and Torre Pellice."

It is very satisfactory to learn that already the health of Mr. Landels has greatly improved by his removal to the north, and that there is a well assured prospect of his complete recovery to perfect health.

CENTRAL ITALY.

Reporting to the Committee upon the work of the Mission in Central Italy, the Secretary stated:—

"It is exceedingly difficult to give any fairly adequate statement of the work at present carried on in this district, under the superintendence of the Rev. James Wall, assisted by his like-minded wife and her devoted sister, Miss Yates.

"In Rome, the great centre of this work, there are evangelistic services carried on almost every night, and often during the day, in six distinct districts:—

1. Piazza in Lucina (just off the Corso).
2. Trastevere (over the Tiber).
3. Via Consolazione.
4. Via Dei Serpenti.
5. Piazza Victor Emanuele.
6. Prati de Castello, Via Marianna Dionisi.

"I attended services in all these places, and witnessed large and attentive congregations—indeed, there seems no difficulty in Rome in gathering large numbers to hear the plain warm-hearted proclamation of the Gospel. In three of these centres, Medical Mission work is successfully and vigorously conducted—Mrs. Wall and Miss Yates devoting much of their time and strength to this important and much appreciated branch of the Mission.

"In addition to the extensive work in Rome itself, the following districts are also under the superintendence of Mr. Wall:—

1. Tivoli, Subiaco, &c., and towards the Adriatic.
2. The Maremma District, including Civita Vecchia, Orbitello and Leghorn, and partially visited Corvatto, Mont Alto, Grossetto, Massa Maritima, and Solonica.
3. Florence, and to some small extent Arezzo and Terni.

"To assist Mr. Wall in these large and important districts, he has associated with him the following evangelists :—

Signor Alessandro Petocchi	...	...	...	...	Rome.
„ Amadio Dal Canto	...	...	...	...	Rome.
„ Ettore Ageno	...	...	...	...	Rome.
„ G. Geodhani (supported by the late Mr. E. Robinson)	...	...	...	...	Rome.
„ Mattei	...	...	...	...	Rome.
„ Guiseppi Baratti	...	...	...	...	Leghorn."

Referring to the policy of the Mission in Italy, Mr. Baynes reported :—

"In all my visits I endeavoured to keep one important matter very constantly before my mind—how best to draw forth and stimulate the independent action and support of the Christian Church. I feel strongly that in some cases it will be better to withdraw the constant and regular ministration of the evangelist, with a view to develop the resources of the local Christian community, throwing the burden of providing religious ordinances upon the members themselves, and setting free the evangelist for further aggressive work a-field.

"A wise policy of concentration appears to me just now most needful. So far as I am able to judge, the attempt to cover a too wide area with a very limited force has resulted in a loss of power, while, on the other hand, the extension and development of [the work in Rome, and concentration of effort on this great centre, have been followed by marked success and undoubted encouragement. There can be but little doubt that the working of the various evangelistic stations in different parts of Rome by Mr. Wall and his colleagues has tended largely to extend and consolidate the whole, while at the same time adding numbers and strength to the one central church in Lucina. No one can witness the work now so earnestly carried on in Rome by Mr. Wall and his helpers without the distinct conviction that the right plan is in operation.

"It certainly will be for the real advantage of the work of the Society in Italy to try every means for the development of local resources, and the calling forth and exercise of local Christian effort, specially in the conduct of religious services and evangelistic labours."

ROME.

"Referring to the work of the Mission in Rome," the Secretary wrote, "it would, I think, be difficult to convey an adequate idea of its extent or vitality. At each of the six centres, large and attentive congregations assemble several times daily, and large numbers in this way hear the message of salvation, and become possessed of Scriptural truth. Mr. Wall is incessantly at work, leading on his Italian colleagues by personal example and self-sacrifice. By the exercise of much sanctified ingenuity, he is ever using his best efforts to advance the spread of the truth. Lately he placarded the city with Scripture texts, and has some thirty centres where these texts (in large, bold type, poster size) are placarded; they are legally protected from harm or damage. Several cases of conversion have resulted from this branch of work.

"The central church in Lucina is vigorous and hard-working. The Sunday-school is well attended and much liked by the children. The members arrange for the regular visitation and relief of the poor and afflicted in their fellowship, and often assist in the charge and conduct of outside evangelistic work in connection with the mission station in other parts of the city.

"The evangelists struck me as earnest, devoted men, thoroughly enjoying their work, and incessantly engaged in it; while the large congregations attending nearly all the numerous services in connection with the six centres of work in and around the city, the intelligent, eager attention with which the people listened to the plain preaching of the Gospel, could not but create hopeful expectation and devout thankfulness.

"I cannot but think that the plan of campaign in Rome to-day—viz., that of working a number of evangelistic stations in different and populous parts of the city from one strong central church, where the various workers can meet for counsel and refreshment, for the exchange of mutual experiences and methods, and together agree as to the wisest course to take in the presence of difficulty or opposition—is by far the best plan for large centres, and the one most likely to create and consolidate an ultimately self-sustaining and aggressive community of Christians."

Reporting on the work in Rome and the district during the past year, the Rev. James Wall writes:—

"The meetings held in Lucina have often been very encouraging. During Lent, which is the period of greatest activity among the priests, we had preaching every night except Saturday. This is the first time anything of the kind has been attempted among Protestants in this country. The congregations were good and often crowded, especially towards the end. Many respectable persons seemed to be much impressed, and public opinion in this quarter of Rome became more favourable. We had a series of twenty-five sermons in this *locale* in December also. The power of the priest has made itself felt more in our Sunday-school than in any other branch. The weekly communion, prayer-meeting, Bible-class, and mothers' meetings, have been well attended.

"*Trastevere*.—Preaching; meeting for the poor; Sunday-school; mothers' meeting; medical mission.

"*Consolazione*.—Preaching; Sunday-school; medical mission; night-school; tract distribution.

"*Serpenti*.—Preaching; Sunday-school.

"*Piazza Vittorio Emmanuel*.—Preaching; Sunday-school.

"*Prati*.—Preaching; medical mission.

"*Tivoli*.—Preaching; night-school; church.

"*Civita Vecchia*.—Church; preaching; night-school."

Nor would it be right to leave unrecorded the important and encouraging work carried on by Mrs. Wall and her associates, in the Medical Mission which does so much to prepare the way for the evangelist to preach the Gospel, and point the patients to the great Healer of all sin-stricken souls. This work, beyond question, has been and is a great help to the Mission, and has done much to remove prejudice and open a way for the Gospel. This medical work is no charge to the Society, being supported by special contributions for the purpose, the only direct contribution of the Society being the free use of the premises in Trastavere, where the hospital and dispensary work is carried on.

SOUTHERN ITALY.

The Rev. Robert Walker is now in charge of the work in Naples and Southern Italy.

Mr. Landels, reporting on work in this district just at the time of his leaving for Turin, writes :—

“In reporting on the work in Southern Italy, I have to speak of three stations—Naples, Caserta, and Avellino.

“*Naples.*—It was on the 25th September, 1877, that I went to settle in Naples, and to take charge of the work which had been commenced by our evangelist, under the direction of Mr. Wall, in the previous May. On the 29th October, 1887, we left Naples and removed to Turin.

“In looking back on these past ten years, I cannot but acknowledge with thankfulness the goodness of God. He has continually helped and blessed us in the face of difficulties, of which workers in other fields can have no conception. For two years before settling in Naples I enjoyed the privilege of working with Mr. Wall in Rome. After my brother's death, I became intimately acquainted with the work in the North. Two summers I passed in Tuscany, and laboured in connection with our church in Leghorn. In all these places great difficulties have to be dealt with, but I have no hesitation in saying that nowhere are they so formidable as in Naples. Nowhere in Italy are the priests so powerful ; nowhere is bigotry so intense ; nowhere is indifference so callous. This being the case, it is with great thankfulness that we can report some results to our labours. During the ten years 116 persons were received into membership. A few of these, it is true, proved unfaithful, but the great majority stood the test of time and of persecution, and some of them passed away rejoicing in the Saviour. Naturally, the church-book does not to-day record more than half this number. Not a few of our members have left Naples and joined themselves to Christian churches in other parts of the country.

“It must not be supposed that these numbers adequately represent the work that has been done. Numerical results may be looked for in the future. Our work has been to prepare the ground for the reception of the good seed, and I can bear witness to the fact that, during the last ten years, a great change has been effected in the attitude of the people towards Evangelical Christianity. The Protestant is not feared and shunned and hated as he was ; and I have been assured by Neapolitan gentlemen that there are thousands in the city who are Christians at heart, but who either have not the courage to come out openly, or who are so puzzled by the diversity of denomination that they do not know which way to turn.

“The difficulties, however, are still very great. My dear friend Mr. Walker has a hard task before him ; and, knowing this as I do, I feel very thankful to him for his readiness to relieve me when my health would no longer bear the strain of the climate and of the work. I trust that he will continue to enjoy the splendid health which God, in His mercy, has given to him, and that he will have the joy of seeing the work continually prospering in his hands.

“During the year 1887, we received twelve persons into our fellowship, eight of them by baptism. Of these, four belonged to Mrs. Landel's Mothers' Meeting. This meeting proved itself to be one of the most important and most successful of the branches of our work. By the conversion of three of the women who were baptized last year we may consider that three whole families, comprising in all sixteen persons, were added to our numbers.

"Our losses up to the end of October were six. One of these died of cholera, one married an evangelist in Barletta, one sailed for South America, and three joined another church.

"On looking back at our sojourn in Naples, my firm conviction is that the foundation of a flourishing work has been laid, and I look forward confidently to the time when the church will be strong, prosperous, and self-supporting.

"*Caserta*.—As regards Caserta, I have very little to report, as the work there was relinquished at the termination of the lease of our *loc le*, and Signor Libonati removed to Avellino.

"*Avellino*.—Notwithstanding the severe trials through which our church had to pass, in connection with the scandal which resulted in the dismissal of our evangelist, the work has been going on steadily, and we have every reason to believe that the hopes to which we gave expression in former reports will be realised. Signor Libonati, having settled down there, has gained the affection and confidence of the brethren. One of the members of our church in Naples, who lately visited Avellino, has written to me, speaking in the highest terms of the work that is going on there."

Mr. Walker, writing soon after his settlement in Naples, says:—

"There is, I feel deeply, a very great need for earnest prayer here. The people seem either to be entirely engrossed in superstition, or else perfectly indifferent to religion and to all appeals made in God's name.

"I have just recently established a class of fifteen students from the university, three times a week. My present efforts and prayers are for a true revival and quickening of the spiritual life of the members of the church here, so that we may use it for the evangelising of this part of the city."

The "Evangelical Handbook" for Italy, reviewing Christian work in Italy for the past year, states:—

"We are happy to note that in almost all the denominations there has been progress. The 'Chiesa Libera' is the only one that reports fewer communicants than last year. From 1,620 they have fallen to 1,580. The Waldensian churches in the valleys have an increase of 52 members, and those outside the valleys of 135. The Wesleyan Methodists have 29 members more than last year, and the Episcopalians 71. The number of members in the Baptist Union churches, from 850 have arrived at 870, and in the Independent churches near Spezzia, from 150 they have increased to 160. In the whole of Italy there are 22,213 Italian Evangelical Christians, with an increase of 277 upon last year. These figures do not include the members of the churches, of the 'Brethren,' nor those of other independent churches. We are a little surprised to observe how limited the work of Sunday-schools in Italy. With 22,000 Evangelical Christians, we have only 8,000 children in our Sunday-schools; a very sad fact, and one which shows that so far we have not understood how important it is to give a religious instruction to our children. The churches which give the smallest proportion of children in the Sunday-schools are those in the Waldensian valleys. With 13,205 members in the churches, they have only 3,290 scholars. The Baptists are the ones who, in this respect, have done more in proportion than all others. In the churches of the Baptist Union, with their 870 members, there are in the Sunday-schools 513 children, a number for which we may be thankful to the Lord, all the more when we consider that of all the denominations we are the only ones who work without the help of day-schools, from which the others

receive the larger part of their scholars. The principal stations—i.e., those where there is a fixed pastor—are 183; the secondary stations, those visited periodically, number 178. We thank God that the Gospel is now preached in 361 places, and we pray for that time in which there will be a great religious awakening in Italy, and when the 22,000 Evangelical Christians of to-day will have become a great people sanctified unto the Lord."

In closing his report on the work of the Society in Italy, the Secretary points out that :—

"During the seventeen years that have passed since Victor Emanuel entered Rome, marvellous strides have been made in the political, social, and commercial life of the Italian people. During these few eventful years Italian shipping has multiplied fourfold, export and import trade fivefold, and the national exchequer has for the first time exhibited an equilibrium between receipts and expenditure.

"To-day, the great need of Italy is the Gospel. Unhappily for her people many of her leading statesmen and patriots, having broken for ever with the Papal Church, have passed over to the extreme of unbelief, and become rank infidels.

"*With the Gospel* it is almost impossible to say what so fine a people, living in so fair a land, might not become.

"To this work the Baptist Missionary Society stands committed."

CONCLUSION.

In the review of the foregoing records, the Committee feel they have abundant reason for thankfulness and hope.

Continuous progress, a larger number of conversions than for many years past, a widespread spirit of inquiry, a growing desire for copies of the Scriptures and Christian books, and the development of the Native Christian Church in aggressive earnestness and self-support—these and kindred facts surely give promise and pledge of far wider conquest, and of the coming of that glad time when the Saviour shall subdue all things unto Himself, and the kingdoms of this world shall become the kingdoms of our God and of His Christ.

True it is that the sunshine has been shadowed by heavy loss. Voices that have often stirred to noblest enthusiasm and loftiest consecration to-day are silent; yet, by the record of lives, full of devotion and joyous service, they still speak. "Blessed are the dead that die in the Lord"; their memories are enshrined in our hearts, while the heroic story of their self-sacrificing toils will continue operative and powerful so long as the kingdom and service of Christ call for men ready "to hazard their lives for the Gospel's sake."

In a letter penned only a few months before his death, David Livingstone wrote :—

“Of the ultimate regeneration of Africa I have not a doubt; but the order of the Divine Kingdom is at first silent and slow, often progressing through apparent failures; there must be much foundation work. But amid all disappointments, seeming failures, sorrows and shadows, thank God, His Kingdom comes.”

In the words of Canon MacColl:—

“The apparently signal failures of Christianity have generally been the preludes to fresh victories; so it may be now. The success of Christianity at any given time is not to be measured by visible results. In India, Japan, China, and Africa, throughout the world, it is silently sapping the foundations of rival religions. Its ideas and principles are in the air, like those minute yet potent germs of which physical science tells us, only they are germs of health inoculating diseased organisms with the seeds of a regenerate life. Christianity is impregnating Islam, Buddhism, Confucianism, Paganism, with hopes, aspirations, ideals, principles, which are gradually but surely disintegrating the old order of things, and preparing the way for the full reception of Christianity.

“The stranger who stands on the banks of the Neva, or drives over its frozen surface at the close of winter, has no idea of the change that is impending—no idea that in one week ice and snow will have vanished, giving place to flowers and verdure, while the erstwhile quiet and leafless woods will in full foliage be resonant with the song of birds.

“All this sudden transformation, however, is the result of forces which have been at work long before, though silently and invisibly.”

Meanwhile:—

“The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear.
Footsore, heart-worn, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

“Father, why is it that these children roam,
And I with Thee, so glad, at rest at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of home make home less far away?”

“Yea, Christ hath said that as from Thee He came
To seek and save, so hath He, in His name,
Sent us to these; and, Father, we would go,
Glad in Thy love that Thou hast willed it so
That we should be partakers in the joy,
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless.”

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.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Allen, I., M.A. ...	Mar. 17th, 1863	Calcutta	
Anderson, J. H. ...	Dec. 6th, 1853...	B.M., Barisal, Backergunge, Eastern Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M. ditto ...	Bagster, Mr. Sydney S., 22, Newington Green, N.
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 (in England)	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Tratman, Miss M. S., 17, Berkeley Square, Clifton, Bristol.
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bion, R. ...	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K. ...	... ..	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Broadway, D.P. ...	Nov. 4th, 1856	B.M., Patna, Bengal, India ...	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 13, Westbank Road, Devonshire Park, Birkenhead.
Brown, J. G. ...	Feb. 16th, 1887	Congo	Massey, Mrs., The Willows, Fairfield, near Manchester.
Bruce, J. P. ..	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 8, Cromwell Street, Oldham, Lancashire

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo (in England)	Hepburn, Miss E. M., Heathodge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patnor, N.W.P. India	Warne, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W. ...	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prom ...	... ..	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India...	
Charters, D. ...	Mar. 17th, 1885	Congo (in England)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Roman-ath R. ...	... ..	B.M., Allahabad, N.W.P., India (in England)	
Comber, P. E. ...	June 16th, 1885	Congo	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S. ...	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E. ...	Jan. 15th, 1879	B.M., Delhi, India... ..	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ...	Oct. 7th, 1884	B.M., Allahabad, N.W.P., India .	Brazier, Mr. John J., 2, Headington Villas, Bournemouth.
Darby, R. D. ...	Mar. 16th, 1886	Congo	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham.
Dawbarn, Miss L. Y. ...	Jan. 20th, 1886	B.M., c/o Rev. W. J. White, 9B, Tskiji, Tokio, Japan	Millar, Miss Florence S., Cleveland Lodge, New Park Road, Clapham Park, S.W.
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	
Dillon, A. ...	April 2nd, 1878	B.M., Poonah, by Bombay, India	Jones, Miss E. Rees, Finchley House, Roath, Cardiff.
Dixon, H. ...	July 9th, 1879...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.
Drake, S. B. ...	June 8th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ...	January, 1875 ...	B.M., Jhinida, Jessore, Bengal, India	
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Dutt, G. C....	September, 1867	B.M., Khowlna, Bengal, India ...	Labrum, Miss E. A., Mansion House, Hanley Road N.
East, D. J.	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica	
Eaves, George	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R.	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage, Berks.
El Karcy, Youhanah	.. .. .	B.M., Nablouis, <i>vid</i> Jaffa, Palestine	
Ellison, J. R.	April 21st, 1881	B.M., Dacca, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin	April 22nd, 1880	B.M., Monghyr, Bengal, India ...	Bult, Mr. Alfred, 25, New Quebec Street, Portman Square, W.
Evans, Thomas	Nov. 7th, 1854	B.M., Mussorie, N.W.P., India ...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Ewen, John	Jan. 17th, 1877	B.M., Benares, N.W.P., India (in England)	Taylor, Mr. W. S., Crescent Road, Enfield.
Farthing, G. B.	Mar. 16th, 1886	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forsyth, R. C.	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. J.	June 26th, 1850	(In England)	
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	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Graham, R. H. C.	June 8th, 1886...	Congo	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George	Mar. 16th, 1886	B.M., Ratnapura, Ceylon	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Greiff, J. E.	April 12th, 1859	B.M., Gya, Behar, India	Evans, Miss M., Trebyholme, Harrogate, Yorks.
Grenfell, G.	Nov. 5th, 1874...	Congo	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W., and Mr. A. T. Bowser, Sunnyside, Kenninghall Road, Clapton.
Guyton, R. F.	Nov. 6th, 1873...	B.M., Delhi, N.W.P., India (in England)	
Harmon, Frank	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Harrison, F. G. ...	July 19th, 1887	Congo	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Boar Row, Salisbury.
Heinig, H....	July 2nd, 1845	B.M., Allahabad, N.W.P., India...	
Hook, G H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	Baynes, Mrs., Spencer Park, Wandsworth Common, S.W.
James, F. ...	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China (in England)	
James W. Bowen...	July 8th, 1878...	B.M., Dinapore, Bengal, India (in England)	
James, W. R. ...	Nov. 28th, 1877	B.M., Serampore College, Bengal, India	Mathewson, Miss Christian, 5, Comely Park Place Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Jewson, A....	April 21st, 1881	B.M., Comillah, Eastern Bengal, India (in England)	Tyce, Mr. Harry, 14, Manley Road, Caerau Park, Newport, Monmouthshire.
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Peto, Sir S. Morton, Bart., Blackhurst, Tunbridge Wells
Jones, D. ...	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C. ...	July 13th, 1869	Pastor English Baptist Church, Circular Road, Calcutta, India	
Kerry, George ...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India.	Peto, Sir S. Morton, Bart., Blackhurst, Tunbridge Wells.
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K. ...	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	
Lapham, H. A. ...	Oct. 18th, 1880	B.M., Kandy, Ceylon	Pratt, Mr. Henry, 46, Newgate Street, E.C.
Lewis, T. ...	Dec. 1st, 1882...	Congo	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Massih, Imam ... ..	...	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N. W.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 23th, 1856	B.M., Soory, Beerbhoom, Bengal, India (in England)	
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Canberslang.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India	Pitt, Mrs N. C., Camiscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Oldring, Mr. G. W., 83, Rectory Road, Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Mr. S. A., 330, Holloway Road, N.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Paterson, H. ..	Feb. 19th, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ..	July 9th, 1872...	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Potter, J. G. ...	Jan. 18th, 1881	B.M., Agra, N.W.P., India	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India	Rix, Miss Jane W., Theandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T. ...	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.
Richard, T. ...	Dec. 16th, 1884	Congo	Marnham, Mr. John, J.P., Boxmoor, Herts.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston, Jamaica	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagepore, Bengal, India ..	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Rouse, G. H., M.A., LL.B.	Dec. 4th, 1880 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Botts, Mr. John T., Pombury, Tunbridge Wells.
Scrivener, A. E.	Mar. 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorroek, A. G. ...	June 8th, 1886...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, S. ...	Dec. 1st, 1882...	Congo	Barbor, Mr. H., 16, Marmion Road, Liverpool.
Sircar, John ...	... ..	B.M., Barisal, Backergunge, East- ern Bengal, India	
Slade, A. D. ...	Sept 20th, 1887	Congo	Archard, Mr. A., Sunny Mount, Beechencliffe, Bath.
Smith, Jas. ...	Mar. 16th, 1882	B.M., Simla, N.W.P.	
Smyth, E. C. ...	July 19th, 1884	B.M., c/o Messrs H. Sietas & Co., Chefoo, North China	Davis, Mr. R. W., Grange Road West, Middlesborough.
Sowerby, A. ...	Jan. 18th, 1881	B.M., c/o Messrs. G. W. Colline & Co, Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechencliffe, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stubbs, J. ...	Oct. 7th, 1884...	B.M., Patna, Bengal, India. ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B.A.	July 6th, 1876...	B.M., Serampore College, Bengal, India (in England)	
Teichmann, A. ...	June 8th, 1883...	B.M., Barisaul, Backergunge, Ben- gal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, J. W. ...	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	
Thomas, S. S. ...	July 15th, 1885	B.M., Delhi, India... ..	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Waldock, F. D. ...	April 23rd, 1862	B.M., Maradana, Colombo, Ceylon (in England)	Curtis, Rev. J., 20, Barclay Road, Walham Green, S.W.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Walker, R. ...	Jan. 13th, 1880	B. M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Wall, J. ...	Jan. 17th, 1867	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
West, Arthur B. ...	Sept. 20th, 1887	B. M., Barisaul, Backergunge, Bengal, India	Robinson, Mrs. Kossuth, 18, Clyde Road, Redlands, Bristol.
White, W. J. ...	Oct. 8th, 1877...	B. M., 9B, Tskiji, Tokio, Japan ...	Summers, Mr. Eustace, South View, Tarvin Road, Chester.
Whitewright, J. S. ...	Jan. 18th, 1881	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B. M., San Fernando, Trinidad, West Indies	Bonell, Mr. D., Sandfield Terrace, Guildford
Wills, W. A. ...	Oct. 6th, 1885...	B. M., c/o Messrs. H. Sietas & Co. Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B. M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss ...	July 19th, 1887	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	

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, Tanduwa, or Underhill Station, Congo River, South West Africa.

MISSIONARIES DESIGNATED, NOT INCLUDED IN FOREGOING LIST.

For CHINA—
January 20th, 1885 ... Moir Duncan, will leave England next year.

For CONGO—
July 19th, 1887 ... Miss Edith Butcher, }
Nov. 14th, 1887 ... Miss Cassie Silvey. } leaving England early next June.