



J. H. ANDERSON
(Barrack).

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(Calcutta).

ROBT. ROBINSON
(Calcutta).

JAMES SMITH
(Simla).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

IN rendering the Ninety-seventh Annual Report, the Committee desire to repeat and emphasise the words of William Carey, that "the great object of the Baptist Missionary Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world."

The one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ as Saviour and King; and the one great aim of the missionary is to Christianise by means of the fearless, loving proclamation of the blessed Gospel of the grace of God, in demonstration and power of the Holy Ghost.

MOVEMENTS OF MISSIONARIES.

DURING the past year several devoted workers have been called to rest:—

WILLIAM HAMILTON GAMBLE, of Port of Spain, Trinidad, after nearly thirty-three years of faithful service;

R. E. GREIFF, of Gya, North India, after thirty-five years of devoted labour;

MICHAEL RICHARDS and **ARTHUR D. SLADE**, of the Congo Mission, whose "sun has gone down while it was yet day"; and

MRS. WILLS, of Tsing Chu Fu, Shantung, and **MRS. WILLIAMS**, of San Fernando, Trinidad, leaving husband and children sorely bereaved.

Of members of the Committee, **WILLIAM CAREY UPTON**, of Beverley, and **NATHANIEL THOMAS**, of Cardiff, will long be remembered with feelings of tender affection; and of warm and generous supporters of the Mission, the names of **ROBERT EDMINEON**, of Bristol, and **MRS. JOSEPH GURNEY**, of Kensington, will be cherished with devout thankfulness.

Of new missionaries going out to their fields of labour for the first time, we record with gladness the names of—

MOIR DUNCAN, M.A., for China;

EDITH BUTCHER,

CASSIE SILVEY,

FREDERICK R. ORAM,

JAMES A. CLARK,

JOSEPH L. ROGER,

H. WHITE,

W. L. FORFEITT,

} for the Congo Mission;

and also Miss KIRBY, Miss MARSHALL, and Miss WRIGHT, who, having reached China, have since respectively become Mrs. NICKALLS, Mrs. BRUCE, and Mrs. FARTHING.

The following missionaries, under medical orders, have been compelled to seek a season of rest and change in England—J. Ewen, of Benares, and T. H. Barnett, of Dacca; Mrs. Holman Bentley, A. E. Scrivener, R. H. C. Graham, and P. Davies, B.A., of the Congo.

F. D. Waldoek, of Ceylon; Francis James, of Shantung; A. McKenna, of Soory; W. Bowen James, of Dinagepore; Romanath Ray Chowdhery, of Allahabad, and James Balfour, M.A., of Calabar College, Jamaica, have all returned to work much refreshed in body and spirit by intercourse with friends in the home land; and most probably, before this Report reaches our constituents, Percy Comber, A. E. Scrivener, and George Cameron will be on their way back to resume their much-loved Congo work.

R. E. Gammon has exchanged work in Puerto Plata, San Domingo, for Port of Spain, Trinidad; A. B. West and H. Anderson have removed from Barisal to Jessore; J. D. Morris from Dacca to Barisal; and S. S. Thomas has undertaken the superintendence of the Delhi Native Christian Training Institution. Dr. Carey has exchanged Simla for the great city of Patna; H. Paterson, Soory for Dinapore; and A. Teichmann, Barisal for the new station of Perjapore, in the Backergunge district. The work supported by the Colonial churches has been strengthened by the addition of two more lady missionaries, Miss Seymour from Victoria, and Miss Parsons from South Australia. Pubna has been occupied by Mr. A. E. Summers. Arrangements are being made for the erection of a Mission House at Comilla for the New South Wales Baptist Mission. Miss Pledsted, of the Queensland Baptist Mission, is about to proceed to Noakhally, and will for the present be accompanied by Miss Gilbert.

Last year the Committee called special attention to the valuable suggestion of Sir Morton Peto :—

“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 adoption of this plan has met with most appreciative expressions of pleasure from the workers on the field, and the Committee hope that many friends at home will be found willing to accept a personal share in this practical proof of sympathy and consideration.

In the Table of Missionaries at the end of this Report, will be found a detailed list of friends who have already joined in this desirable movement.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

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

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

WESTERN INDIA.—Bombay and Poona.

SUB-STATIONS	127
Missionaries—European and Native (6 in England)	63
Native Evangelists	136

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

“The work of the Lord in India is making steady progress everywhere. Patient faithful labour is being continued, and the Lord, whom His servants trust, has not forgotten His word of promise. Thanksgiving and praise ascend continually to God for His presence and blessing vouchsafed during the past year. There certainly have been

sorrows and disappointments. Experience has been varied, clouds have gathered, and storms have threatened, but no strange thing has happened, only that which is common to workers for God elsewhere and in all the ages has befallen, and amidst all God has been light and salvation to the people.

“There is still to be noticed the ever-deepening and widening interest of the people of India in the Gospel of Christ, often vague and ignorant it may be, but in many places it is becoming increasingly intelligent and earnest in some minds. The desire to possess some portion of the Scriptures, especially of the Gospels which tell the story of the life of Christ, spreads among the people. This is indicated by the sale on more than one occasion, at one place and on one day, of hundreds of copies of portions of the Word of God. The evidence increases that the Scriptures which are being thus scattered over India are in many places quietly and earnestly read and studied, and that the word thus read and pondered moves the heart and awakens the conscience of many, and leads some to seek and find rest in the Saviour of sinners. It is to be noticed that at the same time there has in some directions been increased active opposition to the spread of the Gospel; especially is this the case in the North-West Provinces, where a society has been formed known as the Arjya Somaj, which employs preachers and prints and circulates books against the Gospel, aiming thereby to stay the progress of Christianity and preserve Hinduism from further decay. This cannot be regarded as a discouraging sign of the times. It is a proof that the varied labours of missionaries have become a power no longer to be despised, but one to be feared.”

The story of the past year's work, notwithstanding many disappointments and trials, is one of quiet, yet sure, progress. A larger number of conversions, the widespread proclamation of the Gospel in districts never before visited by the missionary, a general desire for the Word of God; and its greatly enlarged circulation, increased spontaneous evangelistic activity on the part of many of the native Christians, and the growing independence of the native Church. True, there have been many shadows; the hearts of the toilers have longed for larger and more immediate results. “Oh,” writes one, “for the *Divine power to touch the heart*. We seem often able to convince *the head* by our preaching; we can gain a ready assent to the beauty and truth of the message we bear; but, alas, it is only the *head*, and not the *heart*; and it is through the *heart alone* that the great change can come.”

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

“I often wish I could do more and have to say less about it. We can never err on the side of bearing more fruit, but we too often err in our estimate of what we have done. A report full of interesting incidents is often very acceptable to friends at home; but even when these are not forthcoming, the year has been full of hard work, of much wear and tear, of much watching, weeping, and praying. At such times the earnest sympathetic prayers of our brethren at home are especially needed for us ‘that we faint not.’ We shall continue to water the seed sown during this year by praying God to bestow His blessing upon it, and give a glorious increase; and while praying over what is done, shall count it an honour to continue at our post, and ‘work while it is day, for the night cometh when no man can work.’”

REPORTS OF THE WORK.

So far as the imperfect returns that have come to hand show, 317 converts have during the past year been baptized on a public profession of their faith in Christ. As indicating the kind of work done by our brethren, we quote the following:—

Mr. Hook, of Lall Bazaar, Calcutta, writes:—

"CITY WORK.

"There is evidently in Calcutta growing desire to hear the Word of God, a desire which is quietly spreading among the natives. It seems to be like the coming of spring, when you are conscious that some unseen influence is at work around you. There is activity and life. The buds swell, the earth seems as if it were effervescing, and life in a thousand ways makes itself manifest. So in the religious life of the people here. They do not cavil as they did when first I came, nearly nine years ago, nor seek to rend the Word of God; but they listen quietly, and often tearfully, to the Word, and try to extract from it all the good they can, like the bee alighting on the flower, not to destroy it, but to feed on its sweetness; this may be owing to the dissolution of the Brahma Somaj and the gradual decay of Hinduism; but I know for a surety that I have met with many of the educated natives who listen patiently and yearningly when I speak of Christ, who a few years ago would have reviled me.

"We began our vernacular services this year as soon as the rains were over; pitched the tent at the chapel gates, and there distributed hundreds of tracts and books, while addresses were given in Bengali, Hindustani, and English. Our first service after the close of the rains was a most encouraging one. A stream of natives kept coming and going from the first to the last. 'I want the Life of Christ,' 'I want the Life of Christ,' was again and again said. 'I have no better Life of Christ than this four-piece Testament,' I said. 'Is that all His life?' they said. 'We want to read all about Him.' I get to be so known to the Babus, and I do not easily forget their faces, that it is hardly possible to walk down the street with pleasure for the constant greetings and salaams one has to return—given more, I am sure, for the sake of the Master I serve, whose name is so often on their lips when they want me, and whose words have been so freely given away in the thousands of tracts and books we have dispensed with our own hands at our vernacular services. The other day there came one that I had not seen for a year, and when he came he was leaning heavily on a staff, and had a wan and weary look upon his face. 'Ah!' I said, 'I have not seen you now for a long time. Are you happy now? And is that burden gone that used to be so heavy?' He said, 'I have done many things since last I saw you. I have made a pilgrimage to Juggornath, in Orissa. I am sick and weary, but not satisfied.' Then I spoke of Him of the wounded hands, whose welcome to the weary was, 'Come, and I will give you rest.' One day I was nearly broken down with emotion when, standing in the midst of the crowd that surged around us, an old man, so old as to need support, came before me, and began to repeat in his broken way, 'There is life for a look at the Crucified One. There is life at this moment for me.' And I said to him, 'Have you looked? Have you looked?' He said, 'Yes, but I can't see! I can't see!' Then we began to tell him of how we can see by faith the things that are not seen. And the old man looked as if he saw them."

Mr. Stubbs, of Patna, reporting on his preaching work in Patna and the district, says:—

“What I have to report is that the people listen as quietly as a congregation in an English place of worship. This quiet listening has, I think, been a great point gained, for ‘faith cometh by hearing.’ It is certainly a matter for thankfulness that I have scarcely met with any who, like the Scribes and Pharisees, have mocked and jeered at the things of the Kingdom. Altogether, an immense number of people must have heard the Word through these muhalla services, for in estimating the number of listeners it must be remembered that in some cases I have been enabled to preach within a few yards of substantially built houses inhabited by the better class of people who have been too proud to stand in the crowd. I have always taken care, under such circumstances, so to raise and direct my voice that these people should hear, and many of them have stood or sat in the verandah or portico of their houses and have listened eagerly.

“NEW GROUND.

“But all my work has not been in the city. As long as the cold weather lasted I devoted five afternoons and evenings weekly to visiting the villages between the western end of Patna and the Ganges, also the villages between Patna and Dinapore on either side of the high road, and on the bank of the river, also the villages on either side of the first five miles of the Gya road, and the first five miles of the Arrah road, and all the villages between this distance on the two roads from the point of their junction with each other. These villages, especially those on the Arrah and Gya roads, are scattered over a very wide area. Some I visited only once; others, where the people seemed to hunger for the Word, I visited again and again, in a few cases ten or a dozen times. The work was very fatiguing, as it was often needful to walk on the ‘Bándhs’ (the embankments dividing the fields) across the fields many miles. Frequently, too, we had to return all these miles in the dark, and this was not always pleasant or safe, but the Lord was our Keeper, and the work we were enabled to do amply compensated for all the toil it involved. The people in every village, except those on the Dinapore road, said that no Sáhíb had ever been in their village before. Sometimes my approach was the cause of considerable alarm. For example when we first visited Dhelwá, men, women, and children rushed into their houses as we neared the village—the women in evident terror, unfastening the calves from the stakes to which they were tied, and pulling them after them into the house. It was needful for me to go to the door of one of the houses into which I had seen men run and to call out that there was nothing to fear—that I was God’s servant—that I had come to the village with love in my heart, to read and explain God’s word, &c., &c. Then two men cautiously looked out, and, after a little time, returned my smile and came out, followed by other inmates, and led me, at my request, to the house of the principal man of the place, in whose courtyard all the inhabitants of the village soon assembled to hear the Word of Life. These village head-men, by the way, were sometimes exceedingly helpful, and, after I had explained my errand, usually sent their men in all directions to gather the people to listen. One of them, like the man of Macedonia who said to Paul, Come over and help us, came into Bankipore on the morrow after my visit, and said his people were all deeply thankful for the good words they had heard on the previous night; that they had remained together for a long time after I had left them, talking over what I had said, and that they would be very thankful if I would visit them as often as I could. I need scarcely say that this was one of the villages I visited again and again. The people in it have apparently lost all faith in idolatry, and love to hear of Christ. I should not be the least surprised if, eventually, a large number of them should determine at all costs to follow and confess Jesus openly.

"VILLAGE WORK.

"I found in the middle of one of the villages a large open space in the centre of which was a well, at which all through our preaching a large number of women were busy drawing water, wonderingly listening all the while. On all the sides of the open space were mud cottages and narrow galls, and out of these the people seemed to listen to us. Fully 100 men assembled and attentively heard the Word. Ah! how the people in some of the villages did listen! The huqqa was put down, and the hungry eyes were rivetted on us. I was often reminded of the verse—'And the eyes of all were fastened on Him.' A missionary wrote the other day: 'Our hope for India is in the villages,' and I think he is right. Certainly the people in the country listen with more earnestness and heart than the people in the city. Even the village Brahmans are very different in their attitude towards the truth from their brethren of the city. On two occasions in the village of Rājapur the Brahman priests in charge of a large temple there urged me to leave the trunk of a felled tree on which I sat to preach by the roadside and to go on to the stone platform *in front of the temple*. I thought it best not to go lest it should be misconstrued as an expression of regard for the building; but the kindly feeling which prompted the request was noteworthy. In the villages, too, many more women hear the Gospel than in the city. In the city bazars very few women, comparatively, hear. A few may sometimes stand afar off on the edge of the crowd and listen, but very few, and this but seldom. But in the villages the women, as soon as they have ascertained that the object of the Sāhib's visit is to read and explain God's Word, soon lose their fear and, first shyly, but after a few minutes eagerly, stand and listen to every word. In the village of Narotanpur I counted between forty and fifty women listening as we closed our service. I have often wished that a warm-hearted Christian sister had been with me to speak to these mothers and daughters.

"WEDDING AND FUNERAL ADDRESSES.

"When I visited the village of Sarishtabar wedding festivities were being celebrated at the house of the principal man of the place. Verandah and courtyard were full of guests in yellow, pink, blue, scarlet, and white clothing. I salaamed, and said I was God's messenger. 'Oh, yes,' was the reply from several, 'we know who you are, Sāhib' (I ascertained afterwards that a youth whom I had met the previous evening in a neighbouring village was one of the company), 'we are very glad to see you.' I said: 'You have a Shūdī' (a wedding). 'Yes,' they said. 'Will it interrupt you,' I asked, 'if I read and explain God's Word to you?' 'Oh! no,' they all loudly responded, 'please come and sit down amongst us. We shall all listen with great pleasure.' The drums and other musical instruments were laid down, and one man spread a piece of sacking on the straw in the verandah and said, 'Please sit down.' I squatted down on my haunches in native fashion, and the whole of the wedding company—about fifty in number—gathered closely round me. For nearly three-quarters of an hour I read and explained the parable of the Wedding Feast, while all listened with breathless attention. It was a happy night's work.

"Another evening I was enabled to preach to a crowd gathered for a Muhammadan funeral. This was in the village of Rājapur. I observed on entering the village a number of bearded Muhammadans who were seated on palm-leaf mats in front of a house, out of which the sound of women's voices bitterly wailing was issuing, and in front of which a number of wailing women were standing. I felt constrained to ask the men if they would let me sit in their midst and read God's Word to them. They appeared very willing, and so I squatted down. Soon a number of Hindus gathered on the outside, and the women near the door ceased their wailing and gathered to listen.

It seemed that a boy of ten years of age had died in his father's absence from home. All their hearts were softened, and I read and explained Psalm li., feeling that I was sowing in soil well prepared for the good seed—many were the expressions of assent from those who listened."

Mr. R. Wright Hay, of Dacca, reports:—

"It is with feelings of devout thankfulness to the Father of all mercies that I pen my first report in connection with the work being done in this district. My attention naturally, and indeed of necessity, has been almost entirely confined to work among the English-speaking natives. Immediately on my arrival I took charge of the Sabbath evening service, and the Sabbath morning Bible-class which Mr. Barnett had been conducting, and these, together with a week evening lecture, have been steadily maintained, and have been attended by goodly numbers of those for whom they are designed. The little chapel has usually been filled of a Sabbath evening, and a gratifying feature of the gatherings has been the frequent presence of a number of Mohammedans, some of whom have also attended the Bengali service of the native church.

"WORK AMONGST STUDENTS.

"The Bible-class has grown from eight to thirty, all except one being college students, five of them graduates. We have been studying the Gospel of John, and the evident interest of the men has been much beyond what I expected to find. The Thursday evening lecture was commenced to meet the intellectual difficulties of these inquirers, and such subjects as the Incarnation, the Miracles of Christ, and the Resurrection have been discussed in considerable detail. My hope is that a spirit of patient, painstaking inquiry prevails.

"Not less important than what is thus done is the quiet work in the study, where at all hours young men come to read the Bible and talk about its teaching. I have the names of over a hundred such, with whom I have had repeated intercourse during the past six months, each of whom has supplied himself with an English Bible with the avowed purpose of studying its contents. Doubtless some of these are in quest of the *English* rather than of the *Bible*, but God's Word is God's Word still, whatever may be man's purpose in reading it, and it is something that these thoughtful young men should put themselves in the way of being made wise unto salvation. It has been a great joy to kneel in prayer with the more manifestly anxious, asking with them and for them that they may see light in God's light clearly; and more than once I have seen tears in my fellow-suppliant's eyes, when the prayer was over, as though the vision had begun.

"I have been encouraged to believe that one at least has accepted Christ as his Saviour. In January he borrowed a Bible from me, saying that he had heard something of Christianity from an uncle, and wished to know more, as Hinduism gave him no peace or rest. He subsequently attended the Bible-class, and came daily to pray and study the Word of Life with me, until he evidently felt drawn to Christ, and yielded his heart to Him in love and trust.

"INTERESTING INCIDENT.

"In November, a young man, a student in my Bible-class, in reading Luke's story of the Crucifixion, was so struck and overcome by the prayer of Christ for His murderers, that he reasoned with himself: 'This is not man; this must be God. And this is the God I need—one who will forgive even to the uttermost. This is my Saviour; I will trust Him!' I have seldom seen, even in young converts at home, the same degree of the rapture of faith which this brother manifested. I found conversation, prayer, and study of the Word with him a distinct means of grace to my own soul. We arranged

for his baptism to take place one Sabbath evening in presence of the ordinary congregation, nearly the whole of which is native. The young man's father being a Brahma, and professedly a seeker after truth, we anticipated no opposition to the convert's openly avowing his faith in Christ Jesus; but, at the last moment, when the young man was leaving home for the chapel, his friends seized him, and locked him up. This was a great disappointment; but a very great impression was produced by the incident as I related it to those assembled in the chapel—an impression probably as salutary in its ultimate effects as might have been produced by their witnessing the baptism. Next day the convert sent me a letter by the hand of a young Mohammedan whom he had begun to teach about the Saviour. In this, among other like things, he said: 'They took the Bible from me, but they failed to take those precious truths in it which I have read from my mind. They also failed to take off my mind from my Lord Jesus Christ. Although they shut me in a room, they failed to shut me from my belief in my Saviour.' And again: 'A voice in my heart says, Wait; the time will soon come when you will be able to speak freely, to read freely, to think freely, and also to pray together with your Christian brothers and sisters. Oh! when will come that happy moment!' Finding that they could not either by threats or bribes induce him to recant, his friends determined to send him right away from Dacca; and this they did, putting him under the care of his father-in-law, a staunch Hindu, in a village a day's journey distant. There he was kept for over a month, when, his guardian having to leave home on some Government business, he seized his opportunity and returned to Dacca. From the boat which brought him, he came direct to the Mission-house, eager to report his arrival. He told us how the reproaches of them that reproach Christ had fallen on him, how he had been urged by threats and besought by tears to refrain from declaring himself a Christian, and how he had had grace given him to reply steadfastly—'*I am a Christian, and I must follow my beloved Jesus.*' After we had praised God together for His goodness during what of trial had passed, and besought His strengthening for what yet remained, the young man said: 'Now I must go to my father's house. I must show all my friends that I forgive, and that I do not fear them. I must live my Christian faith before them, that they may be convinced that it is good to follow Jesus.' Then he went to his home. There he found a cousin—one of those who had made a prisoner of him not many weeks before—lying seriously ill. In this he saw his opportunity, and bravely and faithfully did he use it. I have heard from others how patiently he watched, how tenderly he helped, night and day, the sick man who so recently had stoutly stood against him, thus showing forth the mind and heart of Him whose infinite forbearance and forgiveness, even on the cross, had first won himself; and we can never know how much this testimony to Christ was used of God to work in the soul which, under its benign ministry, passed to its eternal portion.

"Again his friends sent him into village bondage, whence he writes me in a letter received only the other day: 'I have the Holy Bible, and whenever I get leisure I read its precious truths. It gives me greatest pleasure to think of my beloved Jesus. I hope to come to you soon.' At present another member of the same family is diligently searching the Scriptures, and already professes to love and trust Him of whom they testify.

"We have had two baptisms—one an Armenian, another a Bengali, both of whom have received the seal of discipleship in reproach and persecution, but whose testimony on that account is sure to be abundantly fruitful of faith and fidelity in others. We are rejoicing over the conversion of others, and the eager inquiringness of not a few, and we have 'confidence in the Lord' that ere long many shall be added openly to the number of them that are saved."

THE KOLS.

Mr. Denham Robinson, reporting on the work of the Dinagepore and Julpaiguri districts, writes :—

“ I feel that there is cause for deep thankfulness to God. The churches have grown in number, power, and influence, receiving their accessions both from the nominal Christian and the heathen communities. The spiritual life and vigour of our Kol churches has developed wonderfully, as evidenced by the fact that 36 baptisms took place during the year in connection with these churches.

“ At the Kol village of Kuaron there is a community of 193 Christians, of whom 94 are church members. The additions to the church by baptism during the year number 15.

“ At Dakra the community number 93 persons, of whom 39 are church members, and the additions by baptism number 8.

“ At Begun-bari, a new station opened during the year, there is a community of 43, of whom 16 are Church members, 4 persons having been added by baptism.

“ At Raygunge, also, a new station was opened during the year, and we baptized 9 persons in November last, all being converts from Hinduism. Since then the number of converts has increased to 11. In the Julpaiguri district a new and distinct work has been begun among the Nepalese employed in the surrounding tea gardens. Many of these have come to me at Julpaiguri requesting that I should go to their villages to preach and give Christian instruction, and in some cases asking to be baptized.”

Referring to the influence of English residents in India, the Rev. J. D. Bate, of Allahabad, says :—

“THE ENGLISH IN INDIA.

“ One effect of the familiarity of English people with the general aspect of idolatry in India is certainly to moderate enthusiasm for its overthrow. We are apt to suppose that the very sight of the heathen in their utter wretchedness, superstition, and sin must be enough to inspire a Christian soul with burning zeal for their salvation. Yet no mistake could be greater. As well might a minister of the Gospel in London seek inspiration in a playhouse. If a Christian does not bring enthusiasm for soul-saving *with him* when he comes, it is a hopeless case. The sad fact is that English people (and in this designation I include many *bona fide* Christians) in India grow unaccountably indifferent and callous as regards the honour of the Saviour and the salvation of the poor idolaters all around them ; and long residence is apt to deepen this unconcern. The only true source and means of inspiration is the clear, constant vision of Jesus. To see HIM in all our need of Him ; to realise that apart from Him all are without God and without hope ; to see in His sacrificial death the only atonement which all men equally need ; to see in the fact of His resurrection the Divine guarantee of human salvation ; to see in His glorious ascension and mediatorial work the ever-present, ever-ready, ever-competent Saviour ; to ‘ see Jesus—*this* is the only true source of abiding enthusiasm for the eternal welfare of the heathen abroad or for the heathen at home.”

These are but a few of the reports received indicating the kind of work that our brethren are engaged in. They are full of hope and cheer, although there are also shadows and disappointments.

In the words of Mr. Daniel Jones, of Agra :—

“ We might sum up our work into one brief paragraph, and say we have been engaged in itinerating in the district, preaching in large fairs and in smaller local areas ; in the

markets, and by the wayside ; in the city, the towns, and the villages ; in the poor-house, and among the lepers ; in day-schools and Sabbath-schools ; in English and the Vernacular, by the sale of Scriptures and the distribution of tracts ; by the aid of the magic lantern and when distributing medicine ; in our own homes among the servants and visitors ; or in the trains when travelling as well as in the house of prayer ; now there have been large crowds to listen, but often it has been to a few ; to one here, and another there. This personal dealing with men we firmly believe in, but how can we tabulate the results ? Only a few of these appear to quicken, gladden, and stimulate. We have, however, sown beside all waters, and we are confident that it shall prosper, but we know not which shall prosper—whether this or that, or both alike be good."

CIRCULATION OF THE SCRIPTURES AND CHRISTIAN TRACTS.

The sale of Scriptures, Scripture portions, and religious books and tracts during the past year has been far larger than in any previous one. In former times it was difficult to secure even the acceptance of the Scriptures as a *gift* ; now, on all hands, the people are anxious to *purchase* and most eager to read.

Mr. Gogon Chunder Dutt writes :—

"The eagerness with which people will purchase the Word of God and carefully read it is one of the most striking features of the present time.

"I have specially observed this year that the Bible is fast gaining ground in the hearts of the people. The heaven is at work. The Brahmos constantly preach their sermons on texts found in the Bible. The Arya Samajees, who are found in great numbers, study it to obtain a knowledge of the revealed will of God ; while some of them read it to resist it, not knowing that the mighty heaven of the Gospel 'shall yet pervade all nations and purify all life,' and that all human opposition against it shall prove vain and ephemeral. The anti-Brahminical schisms are permeated with Scripture truths. Some of the Sadhus also have been found itinerating with the Word of God under their arm, reading and explaining it to the people, unknown to many of the messengers of grace in this land. The native churches are also looking up. Let these facts cheer and encourage us."

Mr. Stubbs, of Patna, writes :—

"I have not only put out the lifeboat to save the perishing from the wreck by going out to preach, but I have sought in every case to leave behind me the life-belts of Scripture portions. The memory of the spoken word necessarily soon fades away, but the testimony of the written word abides. I have, therefore, invariably taken with me a number of Urdu and Hindi gospels, and as soon as I have finished speaking have asked if any one would like to buy God's Book containing a full explanation of all that I have said. I have always sold some. Only once, at Hasanpur, where a young man came running after us into the darkness, nervously looking round to see if his movements were watched, was the gospel bought with an evident desire that no one should know of its purchase. But often they are bought in the face of much opposition. One memorable instance was at Afzulpur, where a Brahman who accompanied an elaborately dressed (or rather, undressed) fakir to whom the people paid great deference, tried to dissuade him from buying a gospel. One Brahman declared with vehemence that it only contained 'Isa Masih ka mahab' (the religion

of Jesus Christ). But the fakir's reply was, 'Don't you know it is the duty of every one to read the Dharm Shastra (the Scriptures of religion). It must be right for us to read what God has written. I shall buy the book.' And buy it he did. The Lord bless him! I was much touched one evening by the inquiry of a clean, respectable-looking old woman who had been listening to us most attentively. When we began to sell the gospels she deliberated some time, and then asked me very earnestly :—"Are you quite sure that there will be profit to the children if I get them to read the book?" On my assuring her that the result would be good, and only good, she gave her two pice and went off with her treasure. I know, too, that the Scriptures thus sold have been largely read. A very pleasing thing happened as I was going to Dasahra village. It was a very hot afternoon, and so I walked about a mile and a half under the shadow of the eastern side of the Gya railway. It was then necessary for me to cross the line to take the footpath across the fields, and so I mounted the embankment close to a gate-house in front of which a young man was sitting absorbed in reading a Hindi book. Great was my delight to discover it was a Mark's gospel which I had sold in a neighbouring village a few days before. May the power of the Holy Spirit accompany the reading of the Word!"

Many thousands of copies of the Scriptures and of Scripture portions have been bought by the people during the past year, and tens of thousands of tracts distributed.

TRANSLATING AND LITERARY WORK.

The Rev. G. H. Rouse, M.A., of Calcutta, has been able, during the past year, to complete the revision of the Gospels of St. Luke and St. John in Müssulman Bengali, in addition to writing numerous Bengali tracts for the Calcutta Tract Society.

The issues of Scriptures and Scripture portions from the Calcutta Mission Press during the past year have been—

Bengali	24,273
Mussulman Bengali	3,194
Hindi	5,937
Hindi Kaithi	608
Sanscrit	193
Urdu	299
Garo	31
Total	34,535

The Rev. Charles Jordan reports:---

"During the year, in conjunction with our brother Mr. Prem Chand, the following work has been done in Hindi. A collection of services adapted for Baptisms, Burials, the Lord's Supper, and Marriage, on the model of the books prepared in Bengali by Mr. Rouse, has been completed. We have also finished a reprint of Mr. Parson's Hindi Testament, and are now printing another edition of the popular hymn-book, called 'Git Sangraha.'"

The Rev. G. J. Dann, of Allahabad, writes :—

"The North India Tract Society's secretaryship, the responsibilities of which I last year shared with Mr. Baring, has, by Mr. Baring's removal, again fallen on me to sustain alone. I am thankful to say that the work of the Society has steadily prospered—the business department presenting a very good record. The editorial work also falls upon me. During the year, besides writing some of the monthly Hindi handbills, I have seen through the press the following production of my own pen :—

	COPIES.
English.—"The Transmigration of Souls"	1,000
Ditto (second edition)	1,000
Hindi.—"Avagaman" (Transmigration)	5,000
"The Principles and Teaching of the Arya Samaj" ; six lectures, translated from the English of Dr. H. M. Clark :—	
I.—The Origin and Age of the Vedas	5,000
II.—The Love of God	5,000
III.—The Justice of God	5,000
IV.—The Knowledge of God	5,000
V.—The Nature of God	5,000
VI.—The Vedic Doctrine of Sacrifice	5,000

"These lectures have indirectly done good service by exposing the falsity of the claims of the Arya Samaj, and setting the Aryas and orthodox Hindus disputing among themselves as to the interpretation of the Vedas. These occupations have left our Arya friends less time to spend in obscene attacks on Christianity, and have enlisted the sympathies of their opponents on our side. Satan's house divided against itself will soon fall."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

From Serampore, the Rev. T. R. Edwards, the acting principal of the Training Institution during the absence in England of the Rev. E. S. Summers, B.A., reports :—

"SERAMPORE COLLEGE.

"The work in the College has been steady if it has been quiet. This must of necessity be the case for several years until our native Christian community in Bengal will have so grown as to supply a larger number of young men for the ministry. Notwithstanding, there has been year by year an increased number of applications for admission, and we are pleased to say that the character of the applicants has improved. These we take to be favourable signs, and they promise well for the future. The training work here has certainly justified itself, as most of the young men who have passed through the College are labouring with much efficiency in their several stations. And the cry comes as urgent as ever from our Bengal missionaries for more suitable men.

"*Native Theological Class.*—At the close of last year there were six students in this class. Eleven new students were admitted on probation, at the close of which period two were sent back to their homes as unfit for the work. The curriculum for this class has been the following :—1 and 2 Kings, Acts, Romans, Geography of Palestine, Evidences of Christianity, Romanism Tried and Found Wanting, Bengali Grammar and Literature. A few studied Sanskrit and English. In addition to these subjects the

students have taken their turn in reading a sermon in class for criticism, and have also preached in turn at Johnnugger.

“English Theological Class.—This is a department which has been carried on for several years to train Christian young men of European origin for Mission work. There is great need of young men thoroughly trained in English to meet the hundreds of highly educated natives yearly passing through the Universities. The first native to join this class was Joynath Chowdhry. He has been labouring for the two past years in Barisal and has been singularly successful in preaching to the educated classes. At the beginning of the year there were two students in this class, Satsharan Mookerjee and Mr. Gordon. During the year we admitted another student, Hugh Trafford Smylie. Both Messrs. Gordon and Smylie are grandsons of former missionaries of our Society. The course of study has been:—Bible Handbook, Paley's Evidences, Psychology, Hodge's Outlines, Joshua, Romans, Redford on Prophecy, Greek Grammar and Testament. Satsharan also studied Hebrew. With the close of the session Satsharan completed his term at Serampore College, and applied through us to be engaged as an agent of the Society. It gave us great satisfaction to recommend him for acceptance. His course at Serampore has been most successful. In the examinations he generally stood at the top of the list. His Christian character has been all we could desire. He was a favourite with both the European and native students. We are sincerely glad he has been appointed by our Annual Conference in Calcutta as an assistant missionary, and has been designated for work in Commillah.

“Boarding School for Native Christian Boys.—This school was started to give the sons of our poor native Christians a good education. Some of the boys pay, but the majority have to be supported by the funds. However, the number of paying boys is increasing. We are thankful to friends in England, especially to the Young Men's Missionary Association in Birmingham, for the help they send for boys in the school. The number on the roll stands at thirty-eight. The standard of the school is kept up to the Entrance Examination (corresponding to the matriculation at home) of the Calcutta University. During the year we expect the number of boys will be increased by a contingent from Barisal. We are glad to say that four of the elder boys in the school have been baptized, and by their Christian behaviour exert a good influence on the younger ones.”

With regard to the Bishtopore Christian Boarding School, Babu Khristango Biswas, the teacher, reports “that there are at present nineteen boys in attendance, seventeen being supported by funds generously furnished by the Young Men's Missionary Association in Birmingham. One specially promising lad has been during the past year sent on to Serampore for more advanced training.”

The Barisal Boarding School numbers twenty, and three of the most promising lads have been transferred to Serampore.

DELHI NATIVE CHRISTIAN TRAINING INSTITUTION.

The Rev. Stephen S. Thomas reports from Delhi that there are at present in the Native Christian Training Classes twenty students, and that their conduct during the past year has been thoroughly satisfactory.

Two are on the point of leaving the Institution, and give good promise of useful service.

The subjects taken during the past year have been :

"1st Grade.—Joshua—Nehemiah. Epistles—1 and 2 Ephesians; Thessalonians. Parts of the Quran. Paley's Evidences. English.

"2nd Grade.—The Pentateuch. 2 Kings—Nehemiah. Romans. Paley's Evidences. Urdu Grammar, Ain-ul-hayat (Work of the Spirit), Dini aur Dunyawi Tarikh. English.

"3rd Grade.—Genesis and Exodus. Din-i-haqq ki Tahqiq. Quwaid-i Urdu, Parts I. and II. History of India. English. Urdu reading and writing.

"*Preaching.*—This work has been prosecuted with considerable vigour. The four men of the 1st grade and the elder men of the 2nd grade have conducted our services on Sunday evenings and Wednesday in the large hall, and all grades have taken part in Basti meetings. For the greater part of the session I have accompanied the students to bazar preaching twice a week, and we have found the people surprisingly ready to hear. Immediately after the last Conference the men went out in two companies into the North and South Districts for a fortnight. I accompanied those who went South, and Anand Masib, the pastor of Shahdara, went with the other party to the North. Melas have also been visited from time to time. At the close of the present session the students went out in twos and threes to spend a month of the vacation in our various village stations, thus getting a change of air and engaging in evangelistic work at the same time. Whilst carrying on their studies, therefore, most of the men have not been slow in sowing the seed of the Kingdom, and I hope and pray that their efforts may result in a rich harvest. In connection with the preaching, I established in March last a preaching class, in which the sermons and bazar addresses have been read and criticised by the students and myself before delivery in public. Whilst there are objections to a pre-delivery of a sermon, there is the considerable advantage, especially with regard to bazar addresses, of being able to restrain and modify too clever and too fierce statements that would only provoke hostility and angry controversy. The class has also been useful in inducing the students to prepare more carefully for the pulpit and bazar."

Mr. Thomas intends during the current year to still further extend the usefulness of the Delhi Institution by the establishment of a class for the preparation of Christian school teachers. "The urgent need for well-qualified Christian school teachers," writes Mr. Thomas, "is being increasingly felt, not only in Delhi, but throughout the North-West, and we hope to supply this need. It is our constant aim and desire that this Institution may be a real blessing to our native brethren, enabling them to understand more clearly, and tell out more faithfully, the message of life to dying men—the glorious Gospel of the blessed God."

In the Native Christian Boarding School in Delhi there are at present 32 boys, and at the recent Government inspection 17 passed a very satisfactory examination.

CHRISTIAN DAY SCHOOLS.

Connected with the Delhi Mission there are at present 17 low-caste Christian schools, with 455 scholars. It is well to specially call attention to the fact that the teachers in these schools are Christian natives, and that the education given is distinctly religious, the Bible being the text-

book; and it is also well to remember that these schools contain a class of children for whose benefit the Government provides no education whatever

The following figures give approximately the numbers of these schools connected with the work of the Baptist Missionary Society:—

BENGAL.				NORTH-WEST.			
		Schools.				Schools	
South villages ..	..	12		Agra .. .. .	..	6	
Jessore .. .. .	..	17		Delhi .. .. .	..	17	
Khoolna .. .. .	..	15		Dinapore .. ..	..	4	
Barisal .. .. .	..	40		Simla .. .. .	..	1	
Dacca .. .. .	..	2					
Mymensing .. ..	..	2					
Chittagong .. ..	..	4					
Dinapore .. .. .	..	2					
Soory .. .. .	..	2					
Monghyr .. .. .	..	5					
		<hr/>				<hr/>	
		101				28	

In these schools there are **3,146** boys and **467** girls.

SUNDAY SCHOOLS.

The reports of Sunday-school work from many of the stations indicate growing interest and a large increase in the numbers attending.

Mr. J. Stubbs, of Patna, writes:—

“In all my work in the Patna Mission of to-day, there is nothing more hopeful than *the work amongst the poor children of the bazar*. Friends whose hearts beat lovingly towards poor heathen children will be glad to know that the Sunday-school planted a year ago in this hard soil has taken root, and grown and flourished. All through the year the children's response to our invitation to hear about Jesus has been the opposite of the one in which ‘all with one consent began to make excuse.’ The highest attendance has been 120; for many months it has been over 100, and has seldom been below 80. The plan which we have followed, more or less, from the beginning has been to go on Sunday morning to the bazar to ask the parents to let the children come; but though we have thought it desirable, chiefly for the parents' sakes, not to give up this mode of working, for several months it has been unnecessary. Sometimes before we are dressed, but generally before we have finished ‘Chhota Haziri,’ we hear the boys calling out their ‘Salams,’ or singing, in the verandah. The children so love the school that their question almost every time we go into the bazar is, ‘Itwar, kab hogá?’ One evening a bright-eyed lad asked me this question, and when I replied, ‘After three days,’ he quickly answered, ‘No, no! Don't say *three* days; make it *two* days. I shall come to school after *two* days.’ His wish that I should make Sunday quickly come round was evidently father to his thought that I could do it if I liked. The strength of the children's love for the school was severely tested on the occasion of a large fire in a village on the river bank. The fire broke out just before daybreak, and, of course, almost everybody from the bazar went

to it. I feared we should have a very small school, but at seven o'clock very few children were absent. They had hurried back that they might not miss the instruction they have learned to love. Their attachment has been tested by water as well as by the attractive spectacle of a fire. Our heaviest rainfall in the rains was one Sunday morning. It poured in torrents, and every place outside the house was flooded. But, thank God, over fifty of the best boys and girls came through it, three of them huddling together under an old cotton umbrella, and all of them drenched and dripping like fishes, and all this, be it remembered, in the face of opposition and persecution.

"Our school is really composed of two great classes—one of boys, the other of girls. I take the boys and Mrs. Stubbs the girls. A few of the girls are in their teens, but most of them are from five to ten years of age. It is very touching to see some of them nursing poor wizen-faced little babies, first on their hips, then on their shoulders, gently patting them as they cry, and all the while trying to listen. Dear little women! God bless them! One of the most touching sights in my class is a poor blind boy, who comes holding his brother's hand, and who has learnt both to sing and speak of Him who gives sight to the inly blind. We have all castes among the boys. For a while two Brahman boys were troublesome, continually refusing to sit with the Sudras. At last I told them they had better go, as we could make no distinction, and all castes must sit together. They did not go, however, and for a long time have taken their places most quietly.

"Some of the lads are very intelligent, and could meet with credit any English Sunday-school children in answering Scripture questions. Nearly all the children have learned texts and Bhajans, and are constantly singing the latter in the bazar. On returning home one moonlight night, I heard children's voices in the distance sweetly singing the praises of Jesus. My heart was filled with joy to find, as I came nearer, that the singers were some of our school-children, who had climbed up into a bullock gari by the roadside, and were thus spending their evening. A friend from a distant city came to see us, and said that before she reached the house she knew a missionary was not far off by the Bhajan singing which she heard in the bazar."

Mr. Daniel Jones, of Agra, reports:—

"We have seven Sunday-schools. One result of our teaching in these schools at present is that in our street preaching and fairs and markets we have little boys, and little girls, too, joining us and singing our hymns, to the great wonderment of the older people; and *this is spreading.*"

There are in attendance at the Sunday-school 1,302 boys and 436 girls, and 121 teachers.

MEDICAL MISSION WORK.

Medical skill has been found in many districts directly helpful to missionary work; and, as an auxiliary, has often prepared an entrance for the truth.

Mr. H. E. Crudgington, of Delbi, writes:—

"Of the great importance of medical work it is not needful to write, for the work speaks for itself in the number of cases treated and suffering alleviated.

"Our native doctor, S. David, has worked with good earnest zeal and intelligent interest in his work. Every day when opportunity affords, and a good number of patients are present, the Word of Life is spoken to them. To this department of our

work we give an important place, as our work is not only to attend to bodily ailments, but the diseases of the soul; and so, as far as possible, work even as our Divine Master worked.

“S. David’s report is as follows :—

“Total number of cases treated for the twelve months ending 30th September: old cases, 7,510; new, 3,981; total, 11,481. Average daily attendance, 43. Added to this, 513 cases have been treated in their own homes, and 204 written prescriptions have been given.

“Last year was a particularly trying year. Fever was very great, and our schools, both outside and our boarding-school boys, suffered accordingly. At one time, too, hardly a boy was able to sit down, from the effects of that troublesome complaint itch.

“We have had two or three minor surgical operations, and I hope, with our further conveniences, we shall be able to treat still more of these difficult cases.”

Mr. Gogon Chunder Dutt reports :—

“I beg to tender my hearty thanks to Messrs. Lewis, Sale, and other gentlemen who very kindly helped me in purchasing medicines for distribution among the people. During the year I supplied medicine to all our medical preachers except one. At Khulna I distributed medicine every day, and during my absence my helpers carried on the work. In my preaching tours distribution of medicine and preaching the Gospel had a wonderful effect on the people. In many villages people have admitted the truth of our religion, and expressed their desire to embrace it. What I can say regarding our work among the masses who are uneducated is this: Christianity is making progress, not only amongst these, but also among a class of educated men, who give up the idolatry of the land, having found the shallowness of Brahmoism. A distinguished graduate of the Calcutta University, who was our Subordinate Judge for some time, was very favourable towards Christianity. During his stay here he read some of our religious books, and subscribed to the *Freeman*, in order to read Dr. Maclaren’s sermons and other religious articles published in that paper.

“A school inspector, who was once a bigoted Brahmo, after the death of his wife came to me for books for consolation. He read many of our books, and gave up Brahmoism, and admitted that Christianity was the true religion. I can multiply instances like this to show that a portion of our educated men are gradually drawing towards Christianity.”

Mr. G. J. Dann, of Allahabad, writes :—

“During my itineration in the district I had the privilege of relieving by medicines and liniments many poor sufferers who came to my tent. Some days fifty or sixty persons came, and, while many cases were cured, other long-standing cases were relieved. Occasionally I was asked to do things which were impossible, as when an old woman, who said she was born when the English first came to Allahabad, asked me to cure a dimness of sight from which she had begun to suffer!

“This medical work is a powerful help in my evangelistic labours, and often wins a warm welcome; and surely in this work we are only following in the footsteps of the Great Teacher.”

Dr. William Carey reports from Simla :—

“Medical work in connection with the Mission has been continued throughout the year. The attendance of patients has been about the same as in 1887—viz., 380 treated for the first time, which, allowing an average of three visits each, gives a total of 1,140 visits. A few patients were visited at their own houses.”

THE NATIVE CHURCH.

It is matter for thankful record that during the past year the native Christian churches in Bäckergunge have ceased to be dependent upon the Mission, and will henceforth support *entirely their own pastors*.

Mr. Spurgeon, writing of this, says :—

“Some of the churches are quite enthusiastic, and the time is drawing nigh when a small committee chosen from among themselves will be able to do all the superintending required.”

He further reports—

“that a new chapel has been built at Madripore by subscriptions from native churches in the district, also that a new mela was started by the church at Digaleah in March. For some years past one has been regularly held at Koligram by our people, and this year our presence ensured greater success than ever. At Digaleah all the villagers for miles round turned out day after day. At night the magic lantern drew large crowds to see and hear ‘The Old, Old Story.’ A great deal of singing and preaching was carried on daily beneath the large shed erected for the purpose. Many had the Gospel brought to their very doors, as it were, who would never have heard it otherwise. Even the women came to hear. The site was well chosen for villagers who seldom or never leave their homes. There seemed promise, too, of a large ingathering, but the only tangible result seen now is that a new branch of the Digaleah Church has been formed close to the spot and a small chapel is to be erected there.

“A new mission was commenced by a few zealous native brethren during the mela week. It is called the ‘Madaripore Independent Evangelistic Mission.’ We commenced with subscriptions at once, and appointed a young brother as our preacher. Bindhu Nath’s zeal originated the scheme, and he has worked hard in collecting funds. The object is to reach the masses of natives who reside in swamps unapproachable at all seasons by Europeans. It appears that thousands of these live almost as uncivilised a life as many in Central Africa. Even our native brethren will have to become very self-denying and devoted if work among these people is to be carried on. It is believed that the absence of priestcraft may leave their minds open to conviction. The sympathy of friends in Calcutta, Howrah, and Sorampore, and their gifts, are greatly valued, and will be acknowledged in the report that will be issued.

“A new station just commenced, in a place called Moosorin, is to receive help at once from the above mission. It is situated in the midst of a wide stretch of treeless swamp, dotted here and there with homesteads, vast distances apart. Some of our people, we found, had migrated there for years past, and lived without prayer or teaching altogether. Two months ago a zealous young man was sent to reside there and begin a school on three rupees a month. But he did more than we could have expected from him, for he began Sunday services, and taught the people to pray. Seven men and four women gave every necessary evidence of their fitness for baptism when I visited the place, and a small cause was thus started. They are now on the look out for a site on which to build a chapel and teacher’s house. Our little mission has voted the poor man two rupees a month, so as to enable him to continue his good work. Possibly it will wholly support him, and make this the first station of the movement.”

Many of the native churches in the South villages and the Khoolna districts are now self-supporting, and giving proofs of aggressive evangelistic zeal.

WESTERN INDIA.

BOMBAY AND POONA.

BOMBAY.

The term for which the Committee undertook to aid the work of the Byculla Baptist Church in Bombay having expired, they have resolved to leave the church to maintain itself, and they rejoice to learn that this has resulted already in calling forth such largely increased local liberality that there is a good prospect of the church being able to undertake the entire financial responsibility of full independence.

The Rev. William Bell, M.A., the pastor, reports thankfully that there is much to encourage in connection with the work of the church, and that the labours of the native evangelist supported by the church have been followed by much of blessing.

POONA.

During the past year the Rev. Hormazdji Pestonji has, notwithstanding severe attacks of illness, continued his faithful labours in Poona and the populous centres of Dhond and Decksall, assisted by his colleague, Mr. Dillon.

The Committee are thankful that of late so much attention has been directed to mission enterprise in India—the first and the oldest of our mission-fields. Other and newer fields may, perhaps, seem more attractive, but surely in none are the prospects more inviting, or the need for faithful effort more urgent.

Marvellous changes have already taken place, comparing the India of to-day with the India of William Carey. India is moving. This is no time for retreat. A new life is manifesting itself, and thoughtful, observant natives bear remarkable testimony to the fact.

In the words of one of the foremost native writers :—“ It is clear that the preaching and exhibition of Christianity by Christian missionaries is working marvels amongst our people. Jesus Christ is the common subject of conversation, and the Scriptures are by many eagerly read. The very foundations of our religion are being slowly washed away, and the new religion of India will be, I do not doubt, Christianity.”

The time for great religious changes seems drawing very near, waiting only, it may be, for the fuller expression of our faith and endeavour.

The Committee are also thankful for wise and sympathetic suggestions relative to new methods and plans of work, a thoughtful investigation of which cannot fail to be helpful.

But, above all, the Committee desire increasingly to realise their utter dependence for all true and abiding results upon the convincing and quickening power of the Holy Spirit, without whose gracious influence and operation the most perfect methods and wisest plans will only be marked by failure and disappointment.

“Not by might, nor by power, but

BY MY SPIRIT,

saith the Lord of Hosts.”

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	88
Missionaries	4
Native Evangelists	24

Of the general work of the Colombo district, the Rev. F. D. Waldock reports:—

“The Colombo district is now in the charge of two missionaries—Mr. Pigott and F. D. Waldock, who returned from England in August last. We are thankful that a degree of progress can be reported in most departments. The net increase in members is 71, and there are a considerable number of candidates for church fellowship. One of the most pleasing features of the present time is the increased readiness of our churches, especially of their younger members, to engage in voluntary evangelistic Christian work.

“A comparison of this year with the former shows an increase of 129 Sunday-school scholars and of 3 day-schools and 167 scholars. Contributions from the stations towards the Mission are also more than those of 1887. Hitherto, our greatest difficulty has been a lack of agents, which has made any large extension of our work impracticable. Now, from various causes, we have no lack of applicants for admission to studentship and service. This, though a matter for deep gratitude, demands a care in selection which requires more than human discrimination. In this connection, as in so many others, we ask for prayer that we may be directed by ‘the wisdom that cometh from above.’

“A new and important item must be emphasised—the establishment of a General Conference, greatly desired, and granted by the Committee as the fruit of lengthened deliberation both here and in England. It consists of the missionaries, assisted by native delegates, elected by their brethren. We are hopeful that it will foster unity, and, by affording opportunities for mutual deliberation, will result in better concerted and stronger action.”

STATION REPORTS.

Mr. J. Samuel Perera, of Grand Pass and Mattakkuliya, reports:—

“During the year it has been my privilege to baptize twenty-six persons on their profession of faith and repentance, seven in connection with Grand Pass, and nineteen in connection with Mattakkuliya. We have also five candidates for baptism.

"The Sunday-schools are in a very prosperous state, attended by about 164 children, with a staff of twelve teachers.

"The reason for the great awakening which has taken place in Mattakkuliya has been the daily prayer-meetings held by the brethren in the church and in houses, the pastor taking part only occasionally. Thanks be to God, many of the most careless and indifferent persons in the place have been led to Christ by the continual visiting and speaking to them by these brethren.

"During the month of November and December myself and five brethren from Mattakkuliya and other churches made a most interesting tour to the Southern Province. After much prayer and consecration we started from Colombo, resolving to walk all the way, speaking and preaching to as many as we should meet in all places on the way, as far as Tangalla and back, through the interior villages, a distance of 375 miles. We have been able by this tour to preach the way of salvation to thousands of people, chiefly Buddhists, who assembled in the streets, markets, chapels, and schoolrooms, conducting in all 108 services, attended by almost 6,000 people, and distributing over 1,500 tracts and twenty-five portions of Scripture. The result has been, by God's blessing, most encouraging. We had the joy of seeing ten persons confessing Christ, and not a few who have been led to think more seriously of the things eternal. We started trusting in no human hands for our support, but fully relying on the promises of our Father in heaven, made sure in Christ Jesus. He not only blessed us abundantly with the necessaries for this tour, but even with a balance to make another."

The tour alluded to will doubtless bear further fruit in encouraging similar enterprise in other places by volunteers who will ask nothing from the Mission for their expenses. By all means such efforts should be fostered and enlarged.

In the day-schools connected with the Colombo district there are **1,550** boys and **729** girls; and connected with Sabbath-schools there are **74** teachers, **514** boys, and **407** girls.

Mr. Henry de Silva, reporting on Hendala, says:—

"Six converts have been baptized; of these three are converts from Buddhism. It is gratifying to see that, of the thirteen who were converted during the last eighteen months, five are preaching and publicly testifying to the grace of God, which has brought them from darkness to the marvellous light of the Gospel of the glory of Christ. Others of these are helping in their own way for the furtherance of the Gospel. There are six enquirers, of whom three are giving evidence of their conversion.

"The appointment, just at this time, of an evangelist for the work of the Leper Hospital by the 'Indian Leper Mission,' under our supervision, will prove a great help to us for the extension of the work among the poor sufferers."

"Mr. Lewis, in his report of the Koticawatta district, refers to the visit to that station, on the 13th of December, of the Rev. George Müller, of Bristol, 'one of the wonders of the world in the Kingdom of Christ.' Four persons have been baptized, and there are still three candidates for Church membership, and many enquirers. Mr. Lewis also refers to the visits of many European Indian Missionaries and others, and records the fact that the services held in connection with these visits have been much appreciated by the members of the Church and congregation."

“Mr. Botaju, of Batagama, thanks God that he is able to write a ‘more delightful report this year than last.’ Assisted by the schoolmaster, he has held evangelistic services in fourteen villages. He speaks of the 19th of August as a ‘joyful day,’ when some 220 persons assembled to hear the Gospel and to witness the baptism of seven converts.”

Reporting on the work of the Kandy district, the Rev. H. A. Lapham writes :—

“In August Messrs. Peris and Aponso went for an extended trip in the Central and North-Central Provinces, their visit to the latter Province having special reference to our new work at Kakirawa. This place is nearly 60 miles from Kandy, in the heart of an extensive district totally unevangelised. There is a loud call for work there.

“The work among the Tamil coolies on Abbotsford Estate is very cheering. The tone of piety among the Christians is healthy, and some of our brethren have won the high esteem of several European gentlemen who have come in contact with them. In May I went to spend a week on the estate, and preached several times to the coolies, on one occasion having an audience of 350. In all, during the week, I held nine services of various kinds. In July, Mr. A. M. Ferguson, jun. (to whose fostering care the growth and health of the Church is very largely due), wrote me that some candidates had been accepted for baptism, and towards the end of the month I went up and immersed five believers in the lake on the estate where so many had on previous occasions confessed Christ. Besides about 200 coolies and some Eurasian friends, two or three Europeans were present who had never witnessed the ordinance before. On some minds impressions were made which will probably lead to practical results.”

From Ratanapura, Pelmadulla, and Balangoda cheering accounts have been received. In the day-schools 165 boys and 84 girls are in regular attendance; and in the Sabbath-school 48 boys and 66 girls, with seven teachers. Nearly all the children attending these schools belong to old Buddhist families, and come, writes Mr. Gray, “in spite of much persecution and opposition.”

Mr. Gray from Sabaragamuwa reports :—

“A very important work has been begun during the past year at Kurriwitte Estate, about seven miles distant from here. There are employed on the estate 250 Singhalese and 150 TAMIL coolies, and, with the approval of the proprietor, a weekly service in both languages has been regularly held. We may hope for good fruit from this work before long.

“We trust to be able to commence a school for low-caste boys during the coming year. We pray this may prove an important factor in the reclamation of these poor and despised outcasts.”

As to results, Mr. Gray writes :—

“Although we have no startling results to record, still we are not without fruit. A few have applied for baptism, and we believe many more will ere long do so. One case is worthy of special mention :—In April last, a Buddhist priest of twelve years' standing, and thirty-five years of age, who had become discontented with Buddhism, and wanted more light than that supplied by the ‘Light of Asia,’ was brought under our notice. After instruction he decided to throw off the robe of office and trust Jesus as his guide. Although he has had to undergo much persecution, still, for the last eight months, he has stood firm, and proved by his life and walk that his conversion is real.”

The Rev. F. Durbin, the pastor of the Church in Colombo, reports:—

“The year 1888 has been one of steady progressing work in all departments of the Church. During the year seven persons have been baptized, these, together with ten others, transferred, restored, or received upon a profession of their faith, have been welcomed into Church fellowship. Our Sunday-school and Band of Hope have been well attended, and are increasing in numbers. The Mutual Improvement Society has had a series of successful lectures. Sunday services have been regularly held in our old chapel at Pettah, and at Bambalapitiya. Week-day services have also been held in different parts of the town at some of the members' houses. In conducting these we have been greatly helped by an earnest band of willing helpers. Many of these services have been productive of much good in quickening the Lord's people and in leading some to a decision for Christ.

“We have been greatly cheered in our work amongst the soldiers stationed in the town. Several of them have been truly converted to God, and are now living sober and godly lives.”

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 and Chouping.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	62
Missionaries ...	...	...	...	...	...	...	...	...	21
Native Evangelists ...	...	...	...	...	...	...	...	...	8

The work of the Mission in China is mainly confined to the two large provinces of Shantung and Shansi, both situate in the north of the Empire, the former containing a population of twenty-nine millions, the latter seventeen millions.

The Missionaries in Shantung have at present on their hands the work of relieving the distress produced by the famine, which has especially affected that province. This distress is far more severe than was apprehended, but whatever generosity, devotion, and wisdom can do is being done by our brethren, whose devoted services for some time to come will be required for this work of mercy.

SHANTUNG PROVINCE.

The Rev. Alfred G. Jones writes concerning the work at Tsing Cheu Fu as follows:—

“During the first half of the year, in accordance with my usual practice, I visited the stations in that section of the church district which came to my turn, and, as formerly, had an evangelist with me, in order to make the visit of benefit to the outsiders by having preaching kept up during the afternoon, while I myself saw patients in the room where we had worshipped during the forenoon. The added numbers of baptized Christians during the past year has been **70**.

“Of two things experience more and more convinces me—one is, that we are suffering grievously in our religious work from the want of reinforcements between 1877 and

1884, and over that we cannot get]very speedily; the]other is, that there is no other cure for the ills and evils of Chinese humanity but Christianity, and its planting at all cost in this land in a pure form.

"Of persecution there has been about an average amount, but it presented no new features that we were not]previously acquainted with, except the increasing tendency on the part of the heathen to indirect persecution—that is, not persecution explicitly undertaken because of adherence to Christianity, but action at law taken ostensibly on the ground of some old unsettled matter, but really because of change of religion. Among the other vicissitudes we have had to encounter, or still have to meet, are the results of an exceedingly rainy summer, which washed away the dwellings of the poor and left whole villages houseless, destroying four-fifths of the autumn crop. This, of course, has created a sore famine, and will lead to much emigration. The effect of this on the Church as a body we cannot yet tell.

"These evils were very slowly realised. At our autumn convention of the churches, after the harvest was all in (October), the subscriptions from the Church for all purposes then showed no falling off.

"During the past year I completed and we have issued a small book to which I have previously adverted—a kind of burial service for use in the church, with instructions to the people how and how not to act. In this country burials and all matters touching the respect shown to the dead are a very critical question, as many are doubtless aware, and through the lack of this year after year we have suffered much.

"I am now appointed to the Western Counties Mission in accordance with my own choice and desire, so that this is possibly the last report of church work in Tsing-cheu Fu that I will write. I have this satisfaction, that the work of years in organising, teaching, and training these people to manage their own affairs, as far as such people could, has at length borne fruit in proving of such a character as to admit of the removal of a senior missionary to the front without infringing any prudential consideration."

The Rev. W. A. Wills writes:—

"There are over sixty country churches connected with our Tsing-cheu Fu district. This year I have had the pleasure of visiting twenty-five of these churches, accompanied by one or two of the students from the Training Institution, who have assisted in preaching while I was busy with patients.

"At most of these places we have commemorated our Lord's death, and they have indeed been real seasons of communion. Through His great grace these Christians, notwithstanding their many trials and persecutions, are still holding on their heavenly journey; and while throughout is manifested a lively spirit of interest, many are actively engaged in work, and at each station we found a number of earnest inquirers after the truth as it is in Jesus.

SAD VISITATIONS.

"We always carry our medicines with us, and thus endeavour to give practical proof of our sympathy and willingness to help as far as possible. During the year we have given medicine to 1,190 new patients—650 men and 540 women. Of course many of these come several times, often walking miles to meet us at the next station.

"This year Asiatic cholera has taken many thousands of the natives, and not a few from our churches. In a village not far from our city death had visited over 200 families, and in several cases whole households have been swept away.

"During the past summer and autumn this part of the country has suffered from floods caused by the heavy rains. Not only is the food of the inhabitants destroyed, but very many of their houses are also. Villages remain a scene of complete

desolation. Large pools of water stand where, a few months ago, there were busy streets and comfortable dwellings, the people living principally on a kind of wild grass seed, which they grind to powder, mix with chaff, and make into cakes. It is nearly tasteless, and it certainly contains very little nutriment. Now, even this is gone, and death by starvation is staring thousands and tens of thousands of these poor people in the face.

"We have nearly all suffered, more or less, from robbery, partly owing to the distressed state of the country, and partly owing to the inactivity of our Chinese officials. Mr. and Mrs. Forsyth and child, whilst travelling home from Chefoo, were robbed of all they possessed, the brigands threatening their lives with pistols and swords. Mr. Harmon, who has just rented a house in Tsinan Fu, expecting soon to remove his wife and family there, has been driven out, beaten, and his house and property destroyed."

The Rev. C. Spurgeon Medhurst, writing from Tsing Cheu Fu, says:—

"You are already aware that Mr. Jones has now taken up this advanced post, and that I have undertaken Mr. Harmon's work in this city, who is removing to Chi Nan Foo, the provincial capital of the province.

"There is a large and uncultivated field of labour in this city. I have met at the book shop one or two scholars with whom I have talked about the Gospel of salvation, but, steeped as they are in moral maxims of a high order, they are proud and self-righteous. That Chinese sages alone have the truth, and that all foreigners are barbarians, has been instilled into them from their youth, so that a distrust of everything not found in their own classics, and a suspicion of everything emanating from the foreigner, have become features of their character. Work among them is therefore both difficult and discouraging.

"This has been a dark year for China. A severe epidemic of Asiatic cholera has slain thousands. It is estimated that in some places as many as forty per cent. of the population have died this year from this cause alone. Floods have destroyed the houses and crops; cities have been submerged and villages swept entirely away. At the present moment a fearful famine is impending, and unless substantial aid comes from without for the poor starving people thousands of deaths must ensue. The people are less able to withstand these severe trials because of their devotion to the opium pipe. This destructive habit spreads among them like a fire, destroying some of the noblest qualities of this first of Asiatic nations."

NATIVE CHRISTIAN TRAINING INSTITUTION.

Reporting on the Native Christian Training Class at Tsing Cheu Fu, the Rev. J. S. Whitewright writes:—

"During the year five new students were admitted on probation, four of whom have been retained. There are at present twenty-three students, the expense of board of ten of the number being met by the subscriptions of the native church and by the friends of the students. Owing to this addition they have been divided into three classes. The Senior Class has finished reading 'The Life of Christ,' translated by the Rev. Dr. Williamson, of the United Presbyterian Mission. This class also in May last finished the study of 'Butler's Analogy,' and passed an examination which was considered satisfactory by Mr. Jones, who taught it. The others have joined with the Senior Class in the study of 'The Gospel of Mark,' with the aid of the excellent Commentary of

the Rev. E. Faber, formerly of the Basle Mission. The Senior and Intermediate Classes have also studied a translation of the 'Philosophy of the Plan of Salvation.' The Junior Class has carefully studied 1 Corinthians i.—viii. Mr. Couling has finished his course on Elements of General History with the Senior Class.

"All the classes have had a short course of lectures on Physical Geography, also a short course on Elementary Physic. They have learnt enough, we hope, to dispel the superstitious notions so common among them, and to help to dispel the superstitions in others.

"Mrs. Couling has continued her teaching in arithmetic, this being chiefly for the benefit of those who are training as teachers of the Christian village schools.

"Mrs. Whitewright has continued her teaching in singing. The study of extracts from the native classics and the writing of essays have, as formerly, been carried on with the native teacher. The Sermon Class has been continued weekly, and we are glad to notice a decided improvement in their preaching.

"Examinations have been held from time to time in all the above-mentioned subjects and the results have been satisfactory in the case of the great majority. What gives us more encouragement than all is, that we believe we see a real missionary spirit among the men. In a recent letter, I gave some account of the evangelistic work of the men. Large numbers of books and tracts have been distributed throughout the district. Assistance in preaching has also been given at many of the weaker Christian stations.

"The Leaders' Classes have been held for three weeks in the spring and autumn as usual. Some of the senior students have given efficient help in teaching. We look back on the year gone by with much thankfulness and gratitude, and we look forward to the work of a new year with much hope and gladness."

MEDICAL MISSION WORK.

Dr. Russell Watson gives the following report of Medical Missionary work in Tsing Cheu Fu:—

"We are living in premises purchased by the Mission in 1887. These have turned out to be very convenient for the object of our work. The compound is divided into three courtyards. In the inner is our dwelling-house. The middle contains a large two-storied building—now the Men's Hospital—the dispensary, laboratories, and guest room for high-class visitors. The outer has a large assembling room in which preaching and teaching are carried on daily. During the past year we have had the necessary alterations, fitting the place for our work completed. The waiting room has been enlarged, and is now capable of containing one hundred people. The two-storied building now adapted as the Men's Hospital was originally a granary. When bought by us it was minus the upper flooring—sold I have been told by the owner during the hard times of the great famine twelve years ago, and too poor afterwards to replace it. This has been restored, various alterations and additions made, and now we have good accommodation for thirty in-patients.

"In addition to this a plot of ground with two tumble-down cottages on it was bought, and a small Women's Hospital has been erected capable of receiving sixteen patients. This adjoins our dwelling-house, but has a separate street entrance from the Men's Hospital.

"Our plan of work is as follows:—The patients begin to assemble in the waiting-room before noon. They come from far and near—those from the country usually on barrows and donkeys. We provide them with hot water to drink, with just a sensation of tea leaf in it, for many come in wearied from their long journey.

"On men's days, the preachers who are studying with Mr. Whitewright come in rotation, and, in addition to expounding the Christian doctrine to them collectively, sit with the people and enter into conversation with them about it. There they meet with all sorts and conditions of men. The majority of these have never before had the least influence of the Gospel brought to bear on them. By this personal method of talking to them the difficulties and prejudices of the hearers are much easier arrived at, for they enter into conversation readily. Usually, too, there are present some of the members of our churches, and they, I notice, are always willing and ready to bear their testimony to the truth. At the same time, a judicious distribution of literature is made according to the apparent needs of each individual.

"On women's days, I have hitherto been indebted in greater part for help in explaining the doctrine to Mrs. Ching, the wife of the native pastor. She still comes regularly, and I have the additional promised help in the coming year of the foreign ladies of the community.

"At 1.30 p.m. we begin to see patients, and call them in one by one to the dispensary, using numbered wooden tablets already given to each on their first arrival. We go prescribing and treating until late in the afternoon. Many of these patients come from long distances—50 to 100 miles—quite outside the reach of our churches.

"In addition to our work at home, I have as often as practicable spent the Sunday at a country church. After service in the forenoon, the afternoon has been given to seeing patients in the house where the Christians meet. While thus engaged a native brother, usually a student, is preaching and holding conversation with the people assembled outside.

"For my valued dispenser, Huo Meng Ching, I am greatly indebted to the foresight of our senior missionaries, who years ago selected him with a view to the probable need of a native helper in the medical work of the Mission, and sent him for a term of years for special training, first to Dr. Dudgeon, Peking, and later to Dr. Mateer's College of Science, in Teng Chou Fu, where he has had a course of study admirably suiting him for his present position. He is a true, earnest-minded Christian.

"Mrs. Wen, our dispenser to the women, is the daughter of the native pastor. She now stays in the Women's Hospital buildings, and will take oversight of the in-patients under my wife. She is bright, intelligent, very popular amongst the women, and exercises great influence for good.

"Our work is still in its infancy, but that it is a power for good by alleviating suffering and removing the prejudice against us as foreigners; that it is a direct means of carrying the Gospel to the hearts of the people; and further, that the results are far-reaching and certain in the long run, we are more than convinced."

OPENING UP A NEW CENTRE.

Mr. Jones is now residing at the new centre of Chou Ping, about midway between Tsing Cheu Fu and Tsi Nan Fu, the provincial capital. Reporting on this new movement, he writes:—

"At the meetings of the Local Committee held in October last I was appointed to join the staff of missionaries working to the west of Tsing-cheu Fu, in the direction of the provincial capital. I volunteered for this service.

"The city in which we propose to settle, or are settling, is a small and insignificant place as a city. Its recommendation as a station to begin operations is that geographically it is in the middle of our district. It stands exactly half-way between the provincial capital and Tsing-chou Fu. We can't tell where converts will be made east, west, north, or south of us, but most probably they cannot be very far from here in any direction. As a centre of influence our 'line of fire' crosses those of other stations. We occupy the centre of a district which Gospel influence had not hitherto penetrated in anything like a satisfactory manner from other points.

"I have resided here for nearly three months, seeing patients every second day, and getting on friendly terms with the people. So far as I see, the prospect is good. The people have treated me well. I meet a good many friendly folk. Some of the patients have come specially on Sunday to worship. There is a fair amount of inquiry. I am in closer contact with the people than I ever was at Tsing-chou Fu, and hope to be yet still closer as I get freer. Whenever patients come, there is preaching. The whole place is full of native sects of the usual type, and I see nothing to prevent our having a good work around here.

"With regard to other considerations I would first mention that the city, though small, is strongly walled, and so a good place in a rebellion. It is so poor as to prove no temptation to looters. As regards health, none of us have spent a summer here yet, but the city is very much higher inside the walls than outside, and I estimate that my courtyard is from eighteen to twenty-five feet over the water-level of the moat which runs round and, of course, drains the city. In the vicinity of the eastern suburb is a basalt hill about 400 feet high which will probably be useful in the hot weather.

"You are aware that Messrs. Wills, Drake, Nickalls, and Smyth are appointed to this work, and will all, as opportunity offers and houses are procured, come here to prosecute the work in real earnest."

SHANSI PROVINCE.

The Rev. Arthur Sowerby, of Tai Yuen Fu, reporting on the work of the past year, writes:—

"TAI YUEN FU.

"In order to make some definite attempt to reach the teeming masses of this great heathen city we rented a small shop in one of its main streets, for the purpose of daily preaching to the people and conversing with all whom we could lay hold of. The shop has a fairly good front, with two open windows, and a door in the centre. In front of the shop is a terrace raised a few feet above the roadway. Conspicuously over the doorway we hung up a broad strip of red cotton cloth, emblazoned with large white characters: 'Chiu Shih T'ang'—Salvation Hall. Mr. Morgan also suggested that on the posts in front of the shop we should hang up some boards on which we could write suitable and striking texts, and this was a capital idea, which answered admirably. Many a one has stayed to read, 'God so loved the world,' &c., or, 'There is one God and one Mediator between God and man, the man Christ Jesus,' or has had forced on his attention the name Jesus, to whom no further message has been possible. Many who have read the texts have passed on, but not a few have stopped, entered the shop, and heard more of the Way of Life. I have also found some brightly illustrated lives of our Lord, of Joseph, of Daniel, and others have attracted many, and won for us an attentive hearing of the Gospel story. Not a few have come again and again, interested in this 'heavenly religion,' and these have had carefully explained to them the Divine message, and have

been affectionately and earnestly pressed to accept the Saviour's offer of mercy and grace.

"Sometimes disputants, now Roman Catholics, now Buddhists or Taoists, have opposed and denied the truth, but this conduct has only led to a more clear and emphatic statement of our message. When none would enter the shop, then we have stepped out on to the street, caught the attention of passers-by and gathered a little crowd, with whom we pleaded in the name of Christ. In connection with this work I have prepared two brief tracts, one on 'Repentance' and the other on 'Hope,' each containing a few important statements that could be easily explained and easily remembered. And so, day by day, and week by week, on that busy street has there been a constant witness for Christ, and on the ears of rich and poor, wise and foolish, young and old, have fallen the solemn warnings and gracious invitations of the Saviour of the world. A large share of this work has fallen on our brother Morgan, who, in addition to this, has also succeeded in winning many to private conversation with him in his own house.

"Our Sunday services have been continued as heretofore, only I think that they have been better attended than in previous years, and we have frequently induced those who seemed interested at the shop during the week to attend the service on Sunday.

"I have seen a few cases of opium suicides, but Mr. Dixon now takes the chief burden of that part of our work.

"HSIAO TIEN TZN.

"*Evangelistic Work at Hsiao Tien Tzn.*—The notable feature of the work at this place this year was the baptism of 11 men in the Fên River, and the formation of a Christian church. It is now some months since the baptism, and I am glad to say all the men stand firm, and this although some of them have had heavy trials. One of the deacons, for instance, Mr. Chang, within six months lost six of his relations. This subjected him to bitter persecution on the part of his family, who put the deaths down to the anger of the gods at his connection with the foreign sect. In spite of all, he keeps bright, earnest, and believing, a real leader in the church.

"Another member was knocked down and run over by a heavy cart. He was badly crushed, but is now recovering. When I went to see him his first remark was, 'Trust God—faithful unto death. He is always near, my joy and stay.'

"Others have suffered from sickness; and an almost total failure of the autumn crops has reduced some of them to great poverty. Still we have just held our Christmas annual services, which have been well attended by members and inquirers, and the little church seems brave and hopeful. Some fresh inquirers have gathered round, so we may hope for further increase. My wife and I have lived three months in Hsiao Tien Tzn this year, and this enabled us to make a first attempt among the women.

"SHIH TIEH.

"At *Shih Tieh*, twenty-six miles to the east of Tai Yuen Fu, a Christian man Hu is working alone, and at his own expense. He has a little shop where he sells a small quantity of fruit and vegetables, but his chief time is given to spread the Word. This man was baptized at Hsin Chow, and has been much with Mr. Turner. He is a regular contributor to the funds of the Mission.

"Mr. Morgan has been assisting my wife in organising a women's sewing class, and this has brought a goodly number of women within the sound of the Gospel. It has been hard work, and at times almost too much for my wife's strength, but we are all anxious to leave nothing undone that we can do to advance the Redeemer's Kingdom and save the souls of the Chinese.

HSIN-CHEO AND CHI-TSUN-CHEN.

The Rev. J. J. Turner reports that in Hsin-Cheo—

“The two native helpers have worked well, and the villages all round the city for about ten miles have been constantly visited.

“We have found it impossible to rent a preaching place in the main street of the city, owing to the prejudice and suspicion of the people. I have had offers of shops, and have gone to see them; but as soon as the fact has become known, influence has been brought to bear upon the landlord, and the foreigner has been shut out. The people, both in city and villages, are much more friendly than they used to be; but they do not seem to be willing for us to have a shop in the busy street.

“Although unsuccessful at Hsin Cheo, we have just succeeded in renting a shop in Chi-tsun Chen, a busy market town, fifteen miles to the north-west. A market is held there every alternate day, and during the winter months thousands of people from the villages all round attend it. Our new shop (hall or chapel, if you like to call it so) is in the main street, and Chao is there now engaged in daily preaching, assisted by Mr. Sy, one of the inquirers. Sy is a man about whom I have written a good deal, so I need not repeat his history now. He has some land from which he gets sufficient to live upon in a poor sort of way; but of course he has nothing much to do during the winter months. He has been very active in his efforts to spread the Gospel in his own district, so I asked him to go and help at Chi-tsun for a time, and he seemed delighted to go. I believe he would have gone without any help from me whatever; but that would have been rather hard on the old man, as he could not possibly live as cheaply there as he would do sharing the common meal at home; so I promised him *no pay*, but his food during the winter months, while he has no farming to do, and is willing to help. His food will only cost six or seven shillings a month, and I shall be delighted to pay for that myself while he remains the earnest worker he is now. And I only wish I had twenty such men on the same footing. I will write you more about this now out-station by and by; I think it will prove an interesting and flourishing work, and I trust it will also have an influence on Hsin Cheo itself in stirring up the aggressive spirit of the Christians there (they have contributed towards the expenses), and also in showing the shopkeepers that a preaching shop is not so very bad after all, thus rendering it easier to rent one in the city also. There is so close a connection between the two places that such hopes are quite reasonable.

“We have been striking our roots in this plain for the past few years. I think the growth of the work will be more rapid and apparent in the future.”

The Rev. Evan Morgan, writing from Tai Yuen Fu, says:—

“BOOK SHOP WORK.”

“The past year was one of learning how to work the best methods, and in this city we started a new venture—a preaching shop. An old chemist’s shop was hired on one of the busy streets in April, and it has been open every day since. After possession, we had the place whitewashed, &c., furnishing it with a few chairs and tables. A church member named Chao was put in charge, and it was arranged that Mr. Sowerby should go there in the mornings and myself in the afternoons to preach. As a rule we always have people to listen. However the numbers varied. Some days we had a room full, other days perhaps ten, and sometimes one has had but one or two. Indeed the one or two has often appeared to be a more attentive audience than the larger number. Still the latter has its advantage, it kindles enthusiasm. People as a rule listen to what we

have to say, and are not very ready to enter into a discussion. It would not be well to stop free discussions in our shop, but I feel they do but little in convincing and converting men. They speak to the *head* and not to the *HEART*. And if ever any people want speaking to *the heart* that people is the Chinese. How we long for them to come to us with their heartaches and sorrows that we might try and heal. But none come at present. It is mostly surface need—skin deep. The heart—well, one wonders some times whether they have one."

From Peking the Rev. Timothy Richard writes:—

"PEKING.

"My report for last year is easily told—China and Chinese Missions are on the move.

"The Emperor—a young man of eighteen—has this year commenced his study of Western education. His text-books are those prepared by Drs. Marten and Edkins, two of our most distinguished missionaries.

"Two new colleges, one in the North of China and another in the South, have been erected by the Government to meet modern needs. These things show that the exclusiveness of China is now giving way.

"Most missionary societies are not slow to take advantage of the growing friendliness of the nation.

"The American Presbyterians have commenced in Canton a large Christian college; 125,000 dollars have been raised for it. The American Methodists have decided to establish three large Christian colleges worthy of China—one in Southern, one in Central, and the other in Northern China! each to cost *about half a million dollars!*

"Dr. Allen, of the American Southern Methodist Mission, is re-starting a first-class Christian periodical, so as to guide the minds of awakening Chinese in the right direction.

"My wife has been engaged in teaching a few very promising pupils of China and Japan. Two of the Japanese have been recently baptized. The work in China is just now full of promise, but at the same time full of difficulty."

Probably to-day no greater problem lies before the Christian Church than the conversion of the Chinese people to Christ. As has been well said:—

"The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here, in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unshaking numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

"What is needed, what is demanded by Christian duty, is that men and women should go to this field by scores and by hundreds, and throw their devoted lives with calm and unflinching enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burnah, as Moffat, Saker and Livingstone

went to Africa, as Comber to the Congo, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully staking their all upon that. And the consecrated wealth of our churches should be dedicated to the same high end; and all Christendom would be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed."

J A P A N.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	...	...	...		18
Missionaries	...	...	...		2
Female Missionary	...	...	...		1
Native Evangelists	...	...	...		8

The Rev. W. J. White, of Tokio, reporting upon the work of the past year, writes:—

"By the Divine favour we have been permitted to add by baptism during the past year 40 new members to our community of believers. During the year I have made nineteen visits to stations in the interior under my own special care. At all these stations, with here and there an occasional exception (and we are grieved that there should be these), our brethren and sisters have maintained a consistent Christian life in the midst of a wicked and perverse generation; and at almost every station there have been maintained the regular Sabbath services. The church at Tochigi has decided to move into the principal street, where they have secured a place in a first-rate locality—a good house, which they have converted into a chapel which will seat over 300.

"At Nishimidzu Shiro—a village station—our brethren have shown great activity, and have not only supported the meetings held in their own village, but have carried the Gospel to regions beyond. Several of these brethren have developed into earnest, self-supporting evangelists. Earning their living during the week, they spend their Sabbaths in going from place to place preaching the Gospel of salvation to those lost in sin.

"In Tôkyô there have been additions, but, as usual, the progress has been slow. The country *village* work is the most interesting and always the most successful.

"It only remains in conclusion to refer to the two theological students. These have continued their studies in the theological seminary of the United Presbyterian Mission to whom our church is very greatly indebted for their special kindness in allowing our men to take exactly the same work as their own students, free of all cost to this Mission. I wish to take this as an opportunity of thanking on behalf of the Mission our beloved brethren the Professors of the Union Theological College for this kindness of theirs, which we deeply appreciate as a mark of great fraternal regard."

Writing under a later date, and referring to the promulgation of the new Japanese Constitution by the Emperor on the 11th of February, Mr. White says:—

"It was a grand day for Japan, and the event was celebrated with the greatest demonstrations that I have ever witnessed during the nearly twenty years which I have sojourned in this land. A day of devout thanksgiving to God by the church, inasmuch as perfect freedom of religious faith has been given. We who have been trying to lead

men into the life and truth of Christ have not only had to encounter the opposition of the forces of darkness ever found in men's hearts, but the religion of Christ has always had the shadow of that old law by which it was forbidden, and by which it was for a time almost stamped out, hanging over it. Many times the preacher has been asked the question, 'Is not this teaching of yours a thing the Government has prohibited?' To such a question now we can give a very different and far more satisfactory answer, for this new constitution deals out to all alike perfect freedom of religious faith. To-day, then, is a time of gracious opportunity. May we have the wisdom to use it to God's glory."

The Rev. Geo. Eaves, the colleague of Mr. White, reports very cheerfully of the evangelistic work carried on in the surrounding districts. This work is largely conducted by Japanese evangelists, and in many towns and villages has been most successful.

Referring to these evangelists, Mr. Eaves writes:—

"We are glad to say that our plan for instructing them has won their hearty co-operation, and they are earnestly studying the books and subjects appointed. They meet us in Tôkyô every quarter, hold a series of special evening services at the church, and are subjected to a written examination on the quarter's work. Any items of interest which the experience of any man may afford he details to the others, and by mutual helpfulness they are greatly benefited.

"The only literary work I have finished during the year is a tract on the 'Necessity for a Revelation from God,' published by the Religious Tract Society, and one on the 'Foes of Christianity,' printed for circulation in Shimodate and Yûki. Besides this, however, I have prepared an 'Introduction to the Book of Genesis,' as well as expository lectures on that book up to the fifth chapter. These are now being revised for the press, and I trust will be of some service."

Connected with the work in Japan there are, besides Tokio, eighteen sub-stations, and a baptized church membership of 175 Japanese, with two day-schools and two Sunday-schools.

PALESTINE.

PRINCIPAL STATION:—Nablous.

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

During the past year the health of Mr. El Karey has quite broken down, necessitating rest and change, and prolonged absence from Nablous.

In connection with his work at the central station of Nablous, Mr. El Karey carries on regular work at two stations in Samaria, and one at Bate Mreen.

He reports that a growingly strong feeling adverse to English people is manifest throughout the entire district, "mainly due," he writes, "to the action and presence of the English in Egypt." "The Turkish Govern-

ment has issued orders to discountenance and discourage all mission work supported by the English."

Mr. El Karey adds :—" I am thankful to say we always have a full chapel at our meetings, persecution notwithstanding, and much of the blessing of the Lord resting upon us."

With regard to school work, Mr. El Karey reports :—" Our schools are well attended, and several, I feel sure, have given their hearts to Christ."

Western Missions.

A F R I C A.

PRINCIPAL STATIONS ON THE LOWER CONGO :—

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

PRINCIPAL STATIONS ON THE UPPER CONGO :—

Arthington (Stanley Pool), Bolobo, and Liverpool (Lukolela).						
Missionaries (3 in England)	...	...	...	...	...	21
Female School Teachers	...	...	...	...	...	2

C O N G O.

The past year has witnessed marked progress in the work of the Congo Mission. The Rev. George Grenfell, reporting on work on the Upper Congo, writes concerning :—

BOLOBO.

" We are very glad to be able to count among the results of the past year's efforts the commencement of our work at Bolobo. We are now living in the small house which James Showers has built for us.

" We have 'run up' a small, mat-covered building that serves as school-house and chapel. The walls are made of the arrow guards of the *Peace*, and the seats are planks nailed to short posts in the ground. We have just had our first Sunday service in it, and besides our own workpeople and crew of the steamer, there were some eighty natives present, who seemed greatly interested in the proceedings. I pray that the continuity of our work may not be broken, and that services and school may be long maintained for the good of the people and the glory of God.

" Our station is on the debateable land between the Bolobo and Moie towns that stretch away some two or three miles both north and south. We have also a very large population (Batoude) inland to the eastward, but unfortunately these people are not well disposed to the white man. They are the real inhabitants of the country, who have been driven away from the river banks by the Bobangi and others, who, like the Norsemen settlers on the eastern coast of Britain a thousand years ago, sallied forth from their own inhospitable shores to occupy the better sites they found in their neighbour's country.

" The better morality of the Moie (Banunu) people is telling very markedly in their favour ; and while the importance of our Bobangi neighbours on the south is waning,

that of our Moie friends is increasing. They are more industrious and energetic, making longer journeys, and building better houses. But the Moie people need the Gospel as much to keep them from falling to the depths the Bobangi have reached as the Bobangi do to raise them. In both cases the Gospel is the only hope, for the condition of the best in the country is terribly bad, too bad to be told, untellably blood-thirsty, cruel, and lascivious. Their laws are ratified by blood, and their burials are opportunities for gratifying the public taste for it, by the beheading or burying alive of as many as the 'sorrowing' friends can afford to buy. A few weeks ago, as we came up river, and reached the beginning of the Bolobo towns, we saw the body of a man hanging from the branch of a tree. Upon inquiry, we found that a few days previously a council of chiefs had been called to pass certain laws with regard to the penalties for wounding, and the prices of slaves and food. After settling that all cases of drawing blood were to be paid for, that slaves from down river were to be bought for five hundred brass rods (each rod twenty-one inches long and one-seventh of an inch thick), slaves from up river for a thousand, and that two pound cassada puddings were to cost one brass rod, they set their seal upon these laws by subscribing for the purchase of a slave and by killing him on the spot, afterwards hanging his body in a conspicuous place, where his bones still witness to the laws then made.

"Only last week, while we were away at Lokolela, upon the occasion of burying a comparatively young man, one of his wives was made to sit in the grave, and support the corpse on her knees, and to be buried alive with it, and this after they had already cut off the heads of four poor unfortunates to testify to their respect for the dead, and to gratify the public taste for a spectacle. It is terribly sad to see how the people, even the very young, revel in bloodshedding and in going over the details of these awful incidents. This is indeed a land of darkness and cruelty, and of many, many sorrows."

For the present, Miss Edith Butcher and Miss Cassie Silvey are both stationed at Bolobo, associated with Mr. and Mrs. Grenfell; and it is the intention of the Committee to designate two new missionaries to work at this important and promising station at the earliest possible moment, Miss Butcher and Miss Silvey probably removing to Lukolela. It is cause for thankfulness that, notwithstanding the loss by death of Mr. Michael Richards, the work at the farthest up-river station,

LUKOLELA, LIVERPOOL STATION,

is progressing in a very encouraging way.

Mr. Grenfell, reporting on his last visit to this station, writes:—

"At Lokolela Mr. Darby is giving all his available time to the language, and will soon have sufficient of the grammar to be worth printing. Till the language is mastered (more than a mere colloquial acquaintance is necessary) not much real work can be done. It is impossible in a country like this to get interpreters who are able to do more than talk about the simplest every-day things, and then but very imperfectly. We are hoping that Mr. Richards's translation of Mark's Gospel will soon be printed. With Mr. Darby's grammar and vocabulary and Mr. Richards's translation, a real foundation for future work will have been laid."

Mr. R. D. Darby, writing from Lukolela, and referring to the sore loss he sustained by the death of his loved colleague, Mr. Richards, says:—

"Few had more personal intercourse with our late brother than I had. For nearly

two years we lived in one house. Each attended the other during any slight indisposition or any serious illness. Each sympathised with the other in times of sorrow and trial.

"Our brother seemed to be exceedingly well fitted for African life and work. He was very clever at picking up the language. When he left here he had part of St. Mark's Gospel translated, and hoped to finish it, and leave it at Tuuduwa to be printed there. I am sure that you will agree that this showed very good progress and hard study to be able to do this after less than two years' residence among the Bobangi.

"AN APPEAL FOR HELPERS.

"The Master needs some one to come and fill up the gap left. Who volunteers? Oh! if the dear people at home could just see this great up-river country, I am sure there would be no lack of men or means to carry on the Lord's work. There are thousands and thousands of people all along the banks. There are still larger numbers a day inland. And we have only *three* men to speak to these hundreds of thousands. Surely this cannot last much longer. It seems to mean one of two alternatives—we must have more men, or we must give up Bolobo or Lokolela. But the churches at home will never allow us to do the latter! What! the Baptist Missionary Society retreat! Our history as a society will not admit of the thought. Our loyalty to God forbids the idea. The hundreds of thousands of perishing souls around us urge us to advance. We cannot retreat, Sir. We cannot stand still. We *must* go forward.

"A few days ago I went down to the extreme end of the Lokolela towns. This is the first time I have ever been there. The people at Mokunza, as that part is called, are much more unused to white men than the people at this end of the towns. As a rule, previously, they have been hostile to our going there. However, they are much more anxious to see us now, and are even asking that we should go and build there. It is not long since they caught a man from Likuba (on the opposite bank) and cut off his head at once. I noticed on one roof no less than seven skulls arranged side by side. On a forked stick there were four more skulls hanging and dangling in the breeze, and several other houses had one, two, and three on the roof. The people, however, seemed very friendly. Many of them I had already seen and spoken with at our beach. I chatted with several of them, and everything went off very pleasantly.

"Recently I have been establishing very friendly relations with Lilonga, the chief of one of the largest, if not *the* largest, of the Lokolela towns.

"We have had visits from the chiefs at Bonga on the north side, and they are very anxious that we should go over and visit them. In fact everyone is friendly, and if we only had the men—and it *is* strange that they don't come—we could easily establish a large number of stations in densely populous districts."

The Committee also intend to reinforce this station at the earliest practicable moment, specially in view of the fact that it is absolutely needful that Mr. Darby should take a change to England, having already been out a longer term than is desirable without any relief.

From

ARTHINGTON, STANLEY POOL,

Mr. Samuel Silvey reports:—

"The work here is indeed very cheering; our Congo boys are exercising a very good influence over our Batake boys, and I feel sure some of them have given their hearts to Jesus Christ. We—Mr. Brown and self—have not been able to spend as much time as

we should like, as building, transport, stores, &c., has often so fully occupied us. Still, we have prepared a Kitike hymn-book, which has been printed at the Underhill press, and Dr. Sims, of the A.B.M.V., has put through the press the Gospel of St. John, and a Kitike dictionary and primer. Mr. Brown and myself have constantly visited the neighbouring towns and had Gospel talks with a large number of the people, who listen most attentively, and are greatly interested by our message—they all want to know more of God. We are confident we shall reap ere long—in due time—if we faint not.”

From

NGOMBE, WATHEN STATION,

the Rev. W. Holman Bentley, referring to the large and numerous towns in the district, reports :—

“The whole of these are now open to us, and many towns never before visited have been added to our list. We have in this work vastly more than we can possibly do. The people take a deep interest in our visits, beg us to come again, ask many questions, showing they understand what we say, and so in one way and another we are getting *much nearer the people*, and they, seeing our earnestness, begin to feel we must have something good to tell them.”

PROGRESS.

Mr. Bentley continues :—

“Certain it is that large numbers of people have heard and understand the Gospel message ; scarcely any one who hears has any doubt that it is true and God-sent. The seed of the Kingdom has been and is being sown, and we are looking for God's blessing and the mighty influence of the Holy Spirit in the hearts of the people. He is working unquestionably ; and in the kindly feeling of the people, their trustfulness in us, their willingness to hear, and the appreciation of our visits give us much encouragement. I might, perhaps, write more sanguinely, but I would rather be careful to speak only of what is unquestionable. Some of the boys who have been on the station at different times and have returned to the towns assure us that they pray. But we missionaries are not the only workers out here. Nlemvo, the Congo lad who was in England, is an earnest and active man. He visits Evunda, a large town two hours from here, every Sunday, and not only gathers forty or fifty people to listen to him, but has won great respect, esteem, and influence in the town. The chief and several of the principal families are of the same clan as his father. Manwele, too, Mr. Cameron's *attaché*, has charge of the Ewombe township, and is making good headway. He, too, is much liked by the people and his visits well appreciated. Nkaku, too, a member of the church here, who belongs to Kimbanda, visits his town every Sunday, and gathers some of the people together to tell them of Jesus. He is a prophet in his own country, but is respected notwithstanding. Kindinga, too, is visited by another lad.

“My own lad, Baluti, has started in another town. So we are getting our young people to work. Nlemvo's wife, too, visits the women of Kindinga every Sunday, and is winning her way there. These native workers are earnestly praying that the seed they sow may spring up. Altogether five, six, and often seven are at work every Sunday.

NATIVE CHURCH.

“There have been 4 baptisms during the year ; two of the four were Aku and Kalombo, from Uruma, about 100 miles from the headquarters of Tippoo Tib, the Arab slave raider. At their baptism in the Tombe River I suggested to them that some

statement as to their reasons for seeking baptism might be helpful to others, but left it entirely with them. They feared that it might be rather an ordeal, but wished to have such opportunity. So first Aku, then Kalombo, told the people assembled, in a good, distinct voice, how they had been taken from their countries by the Arabs, and how God had sent them to us; that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. The water of the Tombe could not make their hearts clean, but because Jesus had cleansed them from their sins in His own blood, because their sins were already forgiven, and they were well assured of it, because the Holy Spirit had come into the hearts, because they had been rescued from the power of the evil one, and wished to be henceforth the slaves or servants of the Lord Jesus. They wished to obey Him in the observance of the outward sign to all people of their desire to follow Jesus and live in newness of life. This is the sum and substance of the remarks of each, although the order was different. They spoke quietly and very earnestly. I had not dictated a word to them, and was looking forward with interest as to what they would say.

"On the 1st of January, 1889, the Christian natives here met together and formed a church, which numbers seven members. All are active in Christian work, and will make monthly collections to be devoted to church work. We are anxious to put things on a proper footing from the very first, and will endeavour so to arrange that the expenses of work from this centre be borne by the church—that is to say, everything but the expenses proper to the Mission, our own maintenance, travelling expenses, and station disbursements. They will meet the expenses of any work they may do as a church.

"The school work has been latterly conducted by Mr. Oram, ten boys and two girls being in attendance. Some four of our Loango workpeople have also learned to read this year. Nlemvo has been to Evunda several times to hold school, and this is likely to be further developed this year. Evening Bible-classes have been held four days a week.

"The medical and surgical work was in the hands of Mr. Harrison in the first half of the year; Mr. Slade took it for a month or two when he left, and latterly Mr. Oram has attended to patients. Some come from a distance, with gunshot wounds and serious maladies. We have had two cases of small-pox on the station, but careful isolation and good precautions prevented further trouble.

"All our people have been vaccinated, and several hundred natives beside. This vaccination work has been useful in many ways. I need not here refer at length to the loss of our brother Slade, who died here on December 20th. During the seven months he was here he worked earnestly and whole-heartedly. The natives soon came to the conclusion that he was a good man. We have indeed sustained a great loss. These losses speak loudly to the natives, who feel that we have some great message to deliver, otherwise these deaths would deter others from coming. Several of our station folk have been much impressed by this last death and its lessons.

" OTHER WORK.

"I have written thus briefly of the work done here. We, on the spot, see much to encourage us, for beside those who have been baptized, and have united in the church here, we know of many others among the lads on the station of whom we have every reason to believe that they have given their hearts to the Saviour and are seeking to follow Him; of another who is very anxious to be saved; of others with less anxiety, who pray for the forgiveness of their sins, and are much interested in the daily teaching. Three have recently gone back to their homes near to San Salvador who profess faith in Christ. They have been commended to the careful shepherding of our brethren there. One lad of fourteen comes before the church here applying for membership and baptism.

"My translation work has been much hindered. I have travelled by road more than 800 miles this year, exclusive of Sunday and short outings, nursing our brother Slade, and the extra work entailed by his absence for a month, and the time of sickness; all this has interfered much with my proper work. I trust, however, that before this reaches you I shall have completed my translation of St. Luke's Gospel, and be at work on the revision.

"I have also arranged and translated a book of services for Baptism, the Lord's Supper, Marriage, and Burial. It is now in the press. My wife has translated 'More About Jesus,' and the Religious Tract Society has kindly printed 500 copies of it. They are expected here in a few days. Nlemvo's long-promised translation of the 'Peep o' Day' awaits my revision, but has been blocked by the pressure of other work."

Perhaps the most cheering tidings come from

SAN SALVADOR.

At this station during the past year **22** converts have been baptized upon a public profession of their faith in the Saviour.

The Rev. Thomas Lewis writes:—

"The little church here is progressing very satisfactorily. Now that the rainy season is over, the male members are able to visit the neighbouring towns on Sunday mornings, and to tell their fellow-countrymen of the love of God and the way of salvation in Christ Jesus. They are very well received, and the people listen gladly to them. I am fully convinced that Africa will never be won for Christ before we can succeed in getting her own children to take an *active* interest in the work, and do mission work on their own account.

"You will be glad to know that the church has also chosen one of its members to do evangelistic work in the towns. I told you a few months ago that a collection is taken at the services on every Lord's-day. When the question arose as to what should be done with the money, we suggested that they should choose one of their number and support him as an evangelist. To this they unanimously agreed, and pledged themselves to support him by their freewill offerings. They afterwards elected Kivitidi to this post, and he has accepted the appointment. He has been trained in our Mission, and well known to many friends of the Mission as Mr. Hartland's personal boy. He is now about nineteen or twenty years of age, and very well qualified for the work he has undertaken. Last week I made a tour with him through the most important towns south and east of San Salvador, and made arrangements with the chiefs of Kivitidi to visit them every week, and tell the people more about the Good News. We had a very hearty welcome everywhere, and they all expressed themselves very pleased with our proposals. I was away from here four days, and returned greatly refreshed and encouraged. This week we hope to meet for special prayer, and send him away as a 'messenger of the church.' May I ask you and all the friends of our Congo Mission to pray for a special blessing on the work of this our native evangelist, and that he may realise much of the Master's presence in his labours?"

Mrs. Lewis has a most successful school for girls, with **64** in attendance; and a boys' school is also conducted, with **41** scholars. There is also an effective Sunday-school, with **65** girls and **53** boys in attendance. Regular and active evangelistic work is also carried on in a large number of towns and villages in the San Salvador district.

SEVEN YEARS AGO: NOW AND THEN.

Mr. Holman Bentley, after a recent visit to San Salvador, writes :—

“It was seven years since I had last visited San Salvador. I need not say what a joy it was to find many of my old friends of former years now brethren in Christ Jesus. Don Miguel, the blacksmith, who used to be our ideal of industry; his hammer could be heard going from half-past five in the morning to nine and ten o'clock at night when the rainy season drew near and hoes were wanted. We used to think that a man of that energy and industry might do some good in the country if he yielded to the gracious influences of the Spirit of God. And Matoka, who was always so much respected throughout the country, so kind and ready to help us even when his willingness drew upon him the suspicion of others, and brought no small trouble upon his head. Mantengo, too, an elder son of the king, and chief counsellor. These men who helped us in our early difficulties, giving their best advice and help, and exerting their influence on our behalf, have become children of God through faith in Christ. We have not had to wait long for the precious fruit. We see more after these few short years than most founders have been able to see. The faith of others was tried much more than ours has been—at least, as far as time was concerned.

“When I came away there was a church of united devoted followers of Christ. Many at home may think that Christians so recently gathered from among the heathen must be of a very low type. Ignorant they are and must be on many points; they do not know the date of the flood (I wonder whether any of us do); neither would they be well up in Bible history, nor have very clear ideas on many abstruse matters of doctrine. But they have an understanding of the main essential points, and the miracle of the new birth has been wrought in them, and Christ is a living personal Saviour to them.

“On my last Sunday the church gathered with us round the Lord's Table. What a privilege and happiness it was thus to commune with that little company of Congo first-fruits!”

The reports from

UNDERHILL STATION

indicate good work carried on, especially amongst the peoples of the neighbouring towns and villages. Mr. Moolenaar has been much encouraged, and feels “confident that a work of grace is going on in the hearts of many in these districts.”

Mr. Weeks and Mr. John Pinnock have been compelled to devote much of their time to the heavy and absorbing duties of transport and stores, absolutely needful for the maintenance of the upper stations. Mr. Weeks has, however, amid his many other and pressing duties, been able to pass through the mission press a Congo hymn-book, and has translated and printed also the Psalms and some elementary school books.

The Committee contemplate with thankfulness the speedy return of Mr. Percy Comber, Mr. Cameron, Mr. Scrivener, and Mr. Davies, together with the two new brethren, Messrs. White and Forfeitt, furnishing much-needed reinforcements for the two up-river stations of Lukolola and Bolobo, and further help for Stanley Pool and Wathen.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries

3

With regard to the Bahamas, San Domingo, Turks Islands and Caicos Missions, the Committee think it well that the constituency of the Society should know that they have at present under their serious consideration the transfer of these Missions to the Jamaica Baptist Missionary Society, upon some such conditions as were laid down at the time of the transfer of the Haytian Mission a few years ago.

The Committee feel that a strong West Indian Baptist Union or Confederation of Churches will be a step in the right direction, securing much more intimate and frequent intercourse between the various churches, and, in consequence of the proximity of Jamaica, much more constant contact and counsel.

Such an arrangement as is now contemplated has already proved of signal advantage to the Mission in Hayti, and, in the judgment of the Committee, its adoption is likely to result in even still greater blessing to the Churches of the other West Indian Missions.

With a view, therefore, to acquire a thorough knowledge of present facts connected with these stations, and of the feelings and desires of the brethren associated with these Missions, prior to taking any definite step, the Committee requested their experienced brother, the Rev. D. J. East, the President of the Calabar College, Jamaica to visit all the Missions named, making full and exhaustive inquiries, and reporting thereupon at his earliest convenience.

Mr. East has very generously consented to render this important service, and, so soon as the Committee have received his report, the whole matter will be carefully deliberated upon, and probably some definite communications opened up with the Jamaica Baptist Missionary Society upon the lines indicated.

BAHAMAS DISTRICT AND OUT-ISLANDS.

The Rev. Daniel Wilshere, the superintendent of the Bahamas district, has for several months past been a great sufferer; a severe affection of the heart and throat has compelled him to forego some of his manifold labours, and prevented his usual visits to the numerous out-islands. Doubtless, in consequence of this, the usual detailed report of the work for the past year has not yet come to hand. Mr. Wilshere, however, in his last letter

reports "that he has baptized **113** converts, and that **240** are awaiting baptism in the out-islands." In the Sunday-schools there are **2,112** girls and **1,745** boys, with **343** teachers, and a good work of grace going on.

"The reports from the out-stations," writes Mr. Wilshere, "are in many cases most encouraging, and a great revival of spiritual life is manifest in several of the churches."

During the ten years of Mr. Wilshere's missionary superintendence, the churches in the Bahamas district have made—notwithstanding the greatest privation in consequence of the almost utter failure of local trade—very considerable progress, having during this period built and paid for thirteen new chapels on nine islands, and contributed a sum of **£5,874 17s.** for these and other missionary purposes.

At present the churches of the Bahamas district and out-islands number seventy-nine on nineteen islands, with chapel sitting accommodation for **13,020** people.

SAN DOMINGO. PUERTO PLATA.

During the past year the Rev. R. E. Gammon has been removed by the Committee from Puerto Plata to Trinidad, to fill the vacancy caused by the death of the Rev. W. H. Gamble in Port of Spain.

Mr. Donaldson, of the Calabar College, Jamaica, who has been for some time past conducting the day-school in Puerto Plata, has, for the present, been left in charge, pending other and final arrangements.

Mr. Donaldson reports :—

"All the usual services in Puerto Plata have been conducted by myself or others during the absence of Mr. Gammon, and the Word of God has been faithfully and earnestly proclaimed.

"The Sunday-school has also been well maintained.

"The Day-school has also prospered, and the scholars have made marked progress.

"**7** converts have been baptized. The Lord is with us and blessing us."

TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey, formerly of Calabar College, Jamaica, reports relative to the work of the past year in the Turks and Caicos Islands :—

"On reviewing the work we feel we have much to be thankful for, notwithstanding much trial. By the hurricane of the 2nd of September last great distress came upon us. Three of our chapels were utterly destroyed, and two others need extensive repairs. Our people, who themselves are great sufferers, are really too poor to meet the cost of rebuilding and repairs.

" 22 souls have been added to our church membership.

" Our Sabbath-schools are in a very encouraging condition, and we believe many of our scholars will shortly give themselves to Christ and then to His Church."

TRINIDAD.

During the past year the Trinidad Mission has suffered a heavy loss in the removal by death of the Rev. W. H. Gamble. His death took place at Port of Spain on the 8th July, after thirty-two years of faithful service. His last words—as on the Sunday morning he heard the congregation singing in the chapel near by—" *Preach the Gospel,*" were the guiding-star of his useful and unobtrusive life.

In compliance with the earnest request of the Committee, the Rev. R. E. Gammon, of Puerto Plata, San Domingo, consented to remove to Port of Spain, and carry on the work of the Mission in that important centre. Mr. Gammon reached his new sphere of work at the close of last year, and was most warmly welcomed by the friends associated with the Mission in Port of Spain.

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

" The past year will not be soon forgotten by most of us on account of the losses sustained in connection with our work in the island. Death has not only removed my colleague, Mr. Gamble, and my late and dearly loved wife, but has also sent to their rest a larger number of the members of our churches than during any other year since my arrival here in 1874. Yet we need not be disheartened and discouraged, for if the Father has afflicted, He has also blessed us. 77 have put on Christ in baptism, and there has been a clear gain of sixty-eight in the membership. We have now 705 members in good standing, and amongst them a few who were formerly Roman Catholics."

JAMAICA.

The following extracts are taken from the Thirty-ninth Report of the Jamaica Baptist Union for 1888:—

" At the close of 1888, the Jamaica Baptist Union contained 152 churches, distributed thus in the several counties of the island: Surrey, 31; Middlesex, 75; Cornwall, 43; Caymen Islands, 3. Of these churches 86 are in the south-side parishes, and 63 in the north.

" In the returns supplied, 72 churches report a net increase amounting to 969, and 57 report a net decrease of 1,215, while 10 churches appear to be stationary in their membership. The number of church members in the Union is 32,185; but, including the new churches received, it becomes 32,894. In this total it is assumed that the non-reporting churches have the same membership as last year. The number of inquirers, exclusive of the new and non-reporting churches, is 4,807. The chapel accommodation provided is for 73,550 persons, exclusive of out-stations and class-houses. A few churches do not report the accommodation they have. There appear to be 68 out-stations, and 421 class-houses. The number of local preachers reported is 274, and

of deacons and leaders 1,285. Both these items exhibit a considerable decrease, owing, doubtless, to the failure of some churches to send reports, and to the incompleteness of the information received from others.

“The hope is entertained by many that the influence of the Union may shortly go out, and be beneficially felt far beyond Jamaica’s shores, and that there may be brought into existence a Caribbean Union of Baptist Churches, so that as many as will of the churches of the same faith and order as ourselves, which are situated in any of the West India Islands or Central America, may be united for mutual encouragement and aggressive labours.”

We greatly regret that we are unable to give our usual extracts from the report of the Jamaica Baptist Missionary Society, in consequence of its non-receipt up to the time of going to press.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The following are extracts from the last report of the College for the year 1888 :—

“The session commenced with twenty-nine students, nine in the Theological Department and twenty in the Normal School.

“During the session the theological students have been almost constantly employed on Sundays in preaching in a large number of churches. Open-air services have also been carried on in the outskirts of Kingston. Also services have been conducted in the Allman Mission Hall and other mission stations.

“The Normal School students also often accompany the theological students in evangelistic services, and constantly teach in the Sunday-school.

“At the close of the session three of the theological students left the college—Mr. Norman, to labour in Cuba; Mr. Charles Brown, to take charge of the church at Old Harbour and the sister stations; Mr. Marson, to labour at Santa Cruz, under the auspices of the Jamaica Baptist Missionary Society. Of the Normal School students three finished their three years’ residence in the College—Messrs. Dove, Waugh, and Gentle. The last-named accepted an appointment to a school at Old Harbour; the other two will, no doubt, shortly be engaged by some of the many schools requiring teachers.”

During the absence from the College of the Rev. Jas. Balfour, M.A., in consequence of imperative medical orders to visit England, the Committee have been able to secure the valuable services of the Rev. Leonard Tucker, M.A., which have been greatly appreciated by the students.

The Committee are glad to report the safe return to Jamaica of Mr. and Mrs. Balfour in much improved health, consequent upon their brief visit to England.

The Committee desire also to place on record their sense of the devotion of Mr. Balfour to the best interests of the College, and their high appreciation of his able services as classical tutor.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickstadt, Skien, Tistardalen, Tromsøe, and Trondhjem.

The help of the Committee during the past year has been given to the churches in Arendal, Bergen, Christiansund, Frederickstadt, Tistardalen, Skien, Tromsøe, and Trondhjem.

An essential condition of such help is 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.

During the past year **274** converts have been baptized.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

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

The Rev. Alfred L. Jenkins, reporting upon the work of the Mission during the past year, writes:—

“MORLAIX.

“*Morlaix.*—With regard to the French part of the work I may state a fact which, in itself, is a sign of progress. Our congregation in the chapel, which was formerly composed of French and Swiss Protestants, with a sprinkling of English residents, is now almost entirely made up of former Roman Catholics of our town, who, after hearing the Gospel preached in our mission hall, became regular attendants at our Sunday services in the town chapel.

“The visit of the McAll missionary ship, last August, was a rather notable event in connection with our work in town. The Paris McAll Mission entrusted the *Herald of Mercy* to my care for a fortnight, and services were held on board every evening. It was pleasing to see the eagerness of the people and how the room and deck were crowded each time. Some two thousand copies of the Scriptures were given away, and the ship's stock of tracts was entirely exhausted.

“MADELEINE.

“*Madeleine*.—Our Breton meetings in this quarter of our town have continued to give me much satisfaction and encouragement. Sunday evening and week-day services have been well attended, the congregation being seldom below eighty. We have succeeded this year in forming a Sunday-school, which numbers fifteen pupils, all of them children of parents who were at one time Roman Catholics. As drink is the bane of Brittany, we formed a total abstinence society about eighteen months ago. We have now at the Madeleine forty-six staunch members of the Blue-ribbon. Far from being a hindrance to our work, I consider that such a society is a necessity in the circumstances in which we are placed, and we have found it a great help, the pledge having been, in several instances here, a stepping stone to a personal surrender to Christ.

“During this year five of our members have begun to speak at the meetings, and have held meetings themselves in the farmhouses in the surrounding villages. Although mere beginners, I have been cheered sometimes by their insight into spiritual truth, and their effective way of addressing their own people. I look upon this branch of our work as of the highest importance, and am extremely anxious to develop it, as I feel that, if Brittany is to be evangelised, it will have to be done by natives who, like these, will be content to give their time on the Sabbath-day, and feel happy to do it for the love of Christ, without expecting any salary for doing so.

“LANNEANOU.

“*Lanneanou*.—Our good brother Collobert has worked faithfully at this sub-station throughout the year. The services have been held regularly on Sundays and Thursdays in the mission-room, and, on the whole, have been well attended, considering the fact that the parish priest, the mayor, and a few influential farmers in the village, have been unceasing in their efforts to frighten away the people from the meetings; but, despite this opposition, I believe that the seed which has been sown is silently growing, and that the very efforts which are being made to turn them away, as well as the Christian forbearance of our friends there, will lead them in time to see, all the more clearly, where the truth lies.”

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	...	...	...	...	...	...	...	...	11
Missionaries	...	...	...	...	...	...	...	...	3
Female Missionary	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	10

NORTH ITALY.

TURIN AND GENOA.

The Committee are thankful to report that the health of the Rev. W. K. Landels has greatly improved by his removal from South to North Italy, and that this step, so strongly recommended by Dr. Barringer, of

Naples, has been abundantly justified by results, the more bracing inland air of the North having wrought a remarkable and satisfactory improvement in health and strength.

Reporting upon the work of the Mission in Northern Italy, the Rev. W. K. Landels first refers to:—

TURIN.

“The city of Turin presents a very promising field for missionary effort, provided the means are forthcoming for carrying on the work energetically. Such is the impression that has been produced on my mind by a year's sojourn in the capital of Piedmont.

“During the past year our aim has been to get a thorough knowledge of the character, habits, and special religious tendencies of the people, and to lay before them the great principles of Gospel truth.

“The people are on whole better educated than they are in the South. They have more strength of character, though less warmth of heart, than their Neapolitan compatriots. They are more trustworthy, though less emotional; better instructed, though probably capable of less intellectual development: in fine, they have far more true religious feeling, and proportionately are less bigoted. The general moral tone of society in Turin seems to me to be of a much higher level than it is in Naples, and consequently I am more hopeful of the future development of our work.

“OUR SERVICES.

“Our meetings have been well attended throughout nearly the whole of the year. On Sunday, at two o'clock, we have had the Sunday-school; at three, public worship; and at half-past eight, public preaching. On Monday evening, a service for singing and prayer; on Wednesday, a meeting for Bible instruction; and on Friday, another for preaching. At the prayer-meeting our aim has been to train the brethren to take part themselves. This, unlike the Neapolitans, they are backward to do. In order, therefore, to give them greater freedom, we have confined the meeting to the members and regular attenders. These services have, I believe, been a blessing, not only to the brethren, but also to the work in general.

“The Bible-class on Wednesday has for the most part been conducted by Signor Cuomo, who has by his ability and by his thorough knowledge of ecclesiastical and Biblical questions rendered it exceedingly instructive, interesting, and attractive to the people. We have often had as many as fifty persons present, the largest number having been sixty-one, and the average for the whole year having exceeded forty.

“*Our Membership.*—During the year that has just closed our membership has slightly increased. We closed the year 1887 with fourteen members, and we commence this year with twenty, a net increase of 6 persons. We have also a number of people who regularly attend our services and who give signs of being really converted, but who have not yet come forward to join the church.

“DIFFICULTIES.

“Regarding these I will here insert an extract from a report prepared by my colleague, Signor Cuomo. He says:—

“Of the hundreds who have come into our meetings, many have manifested their sympathy with us, and have embraced the Gospel truth of justification by faith, rejecting altogether the doctrine of good works and the practices of the Church of Rome. Why is it that so few of these become members of the Evangelical Baptist Church? Is

it, perhaps, that this Church is repugnant to them? It is necessary for one to live in a Catholic country and to have a practical knowledge of the ways of the Papal Church in order to understand what an evil influence the priest has on the masses, and how he makes use of every means for hindering the progress of the Gospel, and for encouraging superstition and fanaticism. Commerce of every kind, public and private administrations, and above all the instruction and education of youth are all under the influence of the Confessional, and the priest, by means of it, is often successful in ruining that man who accepts Evangelical truth, and thus becomes hostile to the Papacy. Let the following examples illustrate my meaning. A young type-setter, who has for some time been attending our meetings, said to me lately that, although he was fully convinced of the errors of the Romish Church, and of the truth he had heard preached by us, still he was unable to declare himself a Protestant or to attend the services as regularly as he would like to do, because if his conversion became known to the director of the printing office where he works, his employment would be immediately taken from him. We trust that under the influence of the truth he will in time have the courage to come out boldly and to confess Christ openly, be the consequences what they may; but in the meantime we cannot but sympathise with him. Another instance is that of our chapel-keeper. At one time he went about with a cart hawking vegetables and fruit. One day he came into our meeting, was converted, boldly declared himself, and in consequence lost his customers and was obliged at length to seek for other means of gaining his living.

Printing and Tract Work.—As I have to do all the work connected with our press myself, and that in hours of leisure, its usefulness has been somewhat limited. Still, it has done good service in connection with our work. Large numbers of handbills, notices, hymn-sheets, &c., have been printed for Turin, Naples, Avellino, Pinerolo, and Torrepellice, our meetings being by their means made more widely known to the public. I have also begun the publication of some large-sized illustrated tracts which here in Turin have been especially well received by the people. During the current year I hope to be able to make the influence of the press felt more widely both here and elsewhere.

By the kindness of an English lady, who for many years has consecrated herself and her means to the work of the Gospel in Italy, we have had a colporteur and tract-distributor connected with our church. All the expenses connected with this work are paid by the aforesaid lady. He has been greatly blessed during the past year in his efforts for the extension of Christ's Kingdom. He has visited many of the towns and villages round Turin, and has distributed 64,000 tracts, and of these as far as we can judge, not 5 per cent. have been torn up. We have known cases of persons who so much appreciate these tracts that when they have received a number of different kinds they have had them bound together into a small volume in order the better to preserve them.

“GENOA.

“The work in Genoa continues to enjoy a large measure of Divine blessing. Last summer, while Signor Jahier was away for his holidays I had the opportunity of becoming thoroughly and practically acquainted with the work. For five weeks I had the entire charge of the meetings, and was greatly cheered and encouraged by what I saw and heard.

“In a statistical report just received from him I find that as in Turin, so in Genoa, large numbers of people have heard the Gospel, but those who have identified themselves with the church have been comparatively few. During the past year 8 new members have been received, the total number of members now standing at fifty-two.

“One interesting feature of the meetings in Genoa has been the sale of Scriptures and tracts. During the past year eight Bibles were sold, forty-eight Testaments, 214 sheets of the Ten Commandments, and a large number of tracts.

"Signor Jahier has at present a catechumen class composed of fifteen inquirers.

"*San Germano*.—Sig. Jahier, during his six weeks' holidays, held several evangelistic services in San Germano, his native place in the valleys. He preached sometimes in the open air (which is permitted by the authorities in the Waldensian valleys) under the shade of a chestnut-tree, and sometimes in the Baptist chapel or parish school-room."

CENTRAL ITALY.

ROME, TIVOLI, THE MAREMMA DISTRICT, AND FLORENCE.

The work in Central Italy is superintended by the Rev. James Wall, the city of Rome being the centre.

ROME.

Of the many-sided work of the Mission in the wonderful city of Rome it is most difficult to give a complete or adequate sketch.

Mr. and Mrs. Wall, Miss Yates, and the earnest, devoted Italian evangelists who are their colleagues, devote themselves with untiring energy and unstinted self-denial to this great enterprise.

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

"Our six stations here are at present in the following condition :—

"*Lucina*, the headquarters of our Mission in Rome, continues to receive most opposition from the priests, because, being in the centre of the city, it is the most public refutation of their perpetually repeated libel that Protestants make no progress in Rome. The need of better accommodation for our various branches of work—Sunday-schools, mothers' meetings, medical missions, tracts, Bible, and newspaper work—is increasingly felt. I rejoice, however, in the prospect of obtaining it now that the premises have passed into the hands of the Committee, and I have the hope of help for the alterations needed. Through city extension, now gravitating north and west, the number of persons passing our door has greatly increased. As this is the stream in which we throw our nets and hooks, we rejoice in the prospect of a hall, with frontage on the piazza, which may be used for service every night and kept open during the day. Even now the hall is often open all day, and many enter to read the texts of Scripture on the walls—sometimes priests, nuns, or pilgrims—but never has anything been injured or lost in consequence. During Lent we had forty successive sermons in this locale, and they were better attended than some held in Catholic churches.

"*Trastevere*, with its preaching, Sunday-school, hospital, medical mission, mothers' meeting, and Mrs. Wall's meeting for the poor, has continued encouraging. We are now, however, driven for the moment into a small shop which is utterly inadequate to our need. The premises, so adapted to all our work, and the large hall so well situated, have disappeared. The new embankment necessitated their expropriation. The compensation granted to us will go far, however, to provide a good locale for the crowded masses of Rome beyond the Tiber.

"*Consolazione*.—Preaching, medical mission, and Sunday-school are always well attended.

“*Monti*.—This locale has not realised our expectations, but at present we cannot find a better one. The meetings here require much labour. We hope soon to change the room for one more suitable.

“*Piazza V. Emanuele*.—This locale is well situated in the midst of people come from other parts of Italy, who being removed from local interests and their priests, are most willing to listen to the Word of God. The preaching is crowded, the school and mothers’ meeting well attended, and the medical mission helps weekly nearly one hundred sick persons, many of them fever-stricken.

“*Prati*.—The meeting in Prati was being much blessed when the building crisis came, and the people who attended, most of them, had to leave Rome. We have, therefore, left this locale and advanced to the other side of this new quarter, which is more developed. Here, under the very windows of the Vatican, and all round the gardens of the Pope, immense blocks of building have been run up, and because not yet dry, and therefore unfit for habitation, let at low rents to thousands of working people. A series of circumstances has led us to plant the standard on the very edge of the Papal ghetto—the unredeemed hill of Rome—and we are not going to retire. I have sent the evangelist, whom the late Mr. Robinson, of Bristol, gave me, to begin the work there. He is faithful and true; and now on the spot where Nero lighted his gardens with Christians wrapt in flaming pitch, and where the groans of the Inquisition rose for centuries, souls are being converted by the Gospel of Christ.

“The circulation of the Scriptures is still regarded as the prominent part of our work. We have the large texts for the public places of the city, the single Gospel for the individual, and the Testament or whole Bible for special cases. This work is fruitful in blessing.

“Our monthly paper, *Il Cristiano Romano*, in which we send out a translated sermon of Dr. Maclaren’s, has been made very useful, and gives promise of some time paying its way. We find that all our efforts to get our paper sold in the usual way have failed. We know that the paper does good. We have had many instances showing that it is appreciated. Of a hundred persons to whom we sent it gratuitously for a year, seventy paid for it the year following, yet no bookseller will expose it for sale, and no vendor will cry it in the streets. Nevertheless last month our own people sold five hundred copies in the streets of Rome. This paper we believe to be of the greatest importance, and shall be glad if our friends will further its success.”

Of the self-sacrificing labours of Mrs. Wall, and her like-minded sister, Miss Yates, it would be difficult to speak too strongly. Her mothers’ meetings in Lucina and Trastevere on Mondays; her medical hospital patients’ gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazione; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers’ meetings, children’s meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves wholly to efforts for the spiritual and temporal welfare of the Italian peoples.

During the past year **33** converts have put on the Lord Christ by public baptism; 70,000 tracts have been distributed; 10,000 copies of the Gospels; 800 copies of the New Testament; 25,000 copies of the

Christiano Romano, and 700 large Scripture-text placards, posted in various parts of the City of Rome.

Good work has also been carried on in Florence, Civita Vecchia, Leghorn, and Tivoli.

SOUTH ITALY.

NAPLES AND AVELLINO.

The work in the South of Italy is now under the care of the Rev. Robert Walker, formerly of Genoa, and is principally carried on in the districts of Naples and Avellino.

NAPLES.

Reporting upon the work of the past year, Mr. Walker writes:—

“I removed to this city, knowing well that I should encounter difficulties much more numerous and serious than those we had to cope with in the north. I came, however, believing that the Lord’s will was clearly shown in the matter, and prepared to do my utmost to overcome the expected difficulties, in humble dependence on the Lord who alone can give the increase. Fifteen months of residence and labour in Naples have shown me that I certainly did not over-estimate the obstacles to be overcome, and I trust I have also learned to look more entirely to the Master for the longed-for results in conversions. It is a matter of keen disappointment to me not to be able to report progress such as I hoped for in my new sphere. During the year just ended we added 3 new members to the Church.

“Of course, much work has been done of which it is quite impossible to attempt to give or know the results. Both Signor Greco and myself have had many conversations with individuals and we cannot tell how many of these have *told*. We have had a very large number of Gospel tracts distributed—over 100,000 during the year—and of the results of reading these we can say nothing. New Testaments too have been sold—several hundreds of them—and a few whole Bibles. By the kindness of Miss Emery I have been able to keep the chapel-keeper employed in colportage work all the year, and he is sowing seed constantly, but we are not able to say what or when or where the results may be. We have been able to commence one cottage-meeting. It is at San Giovanni a Teduccio, about three miles from here, and in a district largely inhabited by workmen from the various foundries in the neighbourhood.

“The Sunday-school continues to be well attended.

“The utter want of any desire for the Gospel, and the pleasure-seeking and superstitious habits of the people are, of course, the chief causes of our difficulties. If they can only have food and amusement, the bulk of the Neapolitan people don’t care for anything else.

“Several of our members are very active and zealous for the cause of the Gospel, and by word and example strive to spread the knowledge of it among their companions.

AVELLINO.

With regard to Avellino, Mr. Walker writes:—

“I feel the work there is making sure progress, although we have many difficulties, the same in kind as those in Naples.

“Signor Libonati succeeds well in getting hold of individuals, and is evidently doing a really good work.”

FINANCES.

Never before has the Society had anything like so large an income as during the year just closed, the total receipts having reached the sum of **£80,818 9s. 4d.**, as compared with **£66,209 2s. 5d.** for the year previous; an increase in total receipts of **£14,609 6s. 11d.** In this total of **£80,818 9s. 4d.**, however, are included special legacies amounting to **£5,922 9s. 6d.**, devoted to the liquidation of the 1887-8 debt; **£1,020** special legacies, bequeathed for the current expenditure of the Widows and Orphans' Fund, and special gifts on behalf of the China Famine Relief Fund, amounting to **£3,852 8s. 10d.**, &c. Leaving out of the comparison these special items of receipt, and dealing only with the income for the *general work of the Mission*, we have a total receipt of **£67,312 14s. 7d.** for the past year, as compared with **£61,341 5s. 1d.** for the year previous; an increase of **£5,971 9s. 6d.** In this increase, however, are included extra receipts from legacies as compared with the legacies of the year before, amounting to **£2,131 19s. 2d.**; deducting this extra amount, there remains, however, a net increase for the past year of **£3,839 10s. 4d.** in the general receipts for the work of the Society, as compared with the receipts for the same purpose in 1887-8, the year before. Of this increase, **£2,659 9s. 10d.** comes from augmented general contributions; **£634 10s. 4d.** from increased profits in Indian Exchange; **£338** from interest; and **£208** from house account, publications, and translation grants. Notwithstanding this increase in the receipts, the balance-sheet for the past year presents a debt amounting to **£2,862 3s. 6d.**, the expenditure for the past year having been **£70,237 18s.**, as compared with **£67,200 14s. 8d.** for the year previous, an increase in expenditure for the past year of **£3,037 3s. 4d.** By a reference to the balance-sheet, it will be at once seen that this increase of expenditure is entirely due to the unlooked-for augmentation of the Congo Mission outgoings, this expenditure showing an increase of **£3,353 3s. 2d.**, as compared with the expenditure of the year before. This largely-increased outlay is mainly due to the terribly heavy cost of transport and labour, specially in connection with the carriage of up-river stores and materials and house building at several of the permanent stations, these two items of cost alone amounting to **£6,985 16s. 9d.**; while if we add **£1,189 8s. 3d.**, the cost of freight and charges upon goods and stores from England to the mouth of the Congo River, this sum will be further increased to **£8,175 5s.**

Nor does there seem to be any immediate prospect of cheaper transport, the demand for carriage having largely increased in consequence of the recent establishment of numerous mercantile firms and trading houses, on the Lower Congo, all demanding the same accommodation. This very important matter has for some time past engaged the anxious attention of the Committee in conference with the Congo missionaries and no pains will be spared to try and secure more economical arrangements for the future. Until, however, the projected Congo railway shall become an accomplished fact, there seems but small prospect of any great reduction in this distressingly heavy outlay. With regard to all other items of expenditure it is satisfactory to find that they are within the estimated outlay, reductions having been effected, in India, Trinidad, and Hayti; while the outlay on the West African Mission has been only £182 15s., and for the future will cease altogether. The China Mission expenditure exhibits an increase of only £400, although almost the full burden of the recent extensions has come into the account. The amount spent upon the translation and printing of the Scriptures is larger than usual, the circulation of the Scriptures and Scripture portions having been also very much larger than in any previous year. With the single exception of the Congo Mission, the estimates drawn up at the commencement of the year by the Finance Committee have been strictly justified and adhered to—a fact indicative of the control and supervision exercised by the Executive over the expenditure. The Widows and Orphans' Fund, in consequence of the receipt of special legacies for current expenditure, amounting to £1,020, and an increase in the general contributions closes with a balance in hand of £910 10s. 5d., a most gratifying circumstance, as for many years past this Fund has exhibited a debit balance. In the review of the receipts for the past year there is surely cause for thanksgiving and encouragement, and for hopeful expectation as to the future, especially when it is remembered that from almost entirely the same constituency the Society has received special gifts—amounting to nearly £4,000—for the relief of the famine-stricken sufferers in China; nor should it be forgotten either that, but for the increase in the Congo Mission expenditure, the past year's accounts would have closed without any deficiency. With regard to the present debt of £2,862, the Committee desire to make an earnest appeal for its immediate liquidation. **This deficit may be accurately denominated A CONGO MISSION DEBT—due entirely to augmented Congo Mission Expenditure.** Should only the churches of the denomination generally join in the effort, a small special contribution or collection from each would entirely remove this heavy burden before the close of the current month,

and relieve the Committee and Executive from anxiety. Looking to the future it is clear that a continuous increase in the Receipts will be needed to meet increasing expenditure. Never before had the Committee greater occasion to thank God and take courage. Many of the gifts during the past year have indicated what a deep and absorbing interest is taken in the work of the Society, especially among the poor and obscure. Only a few weeks ago "A Poor Widow," with two crippled boys and a blind daughter, sent £2, and wrote:—"We all four send this small sum of £2 for the Congo Mission, which we delight to read of together from the MISSIONARY HERALD month by month. We agreed, just twelve months ago, we would try and put by something every week for this deeply interesting Mission, which we all love and pray for so much. So we have, and this is the result; it is but a little we know, but then, we are *very poor*, we can only earn enough for bread and dripping and we only have a bit of meat once a week, and that not always; but we live and pray for the Congo Mission, and we know the dear Lord Jesus will accept this little." And HE said:—"Of a truth I say unto you, that this poor widow hath cast in more than they all." Once again the Committee desire to urge the churches to a FORWARD policy. For ten years past there has been a *steady advance*, larger work, larger gifts, new fields opened, old fields developed; it surely cannot be that now there is to be RETREAT. In the words of Bishop Hannington, the martyr hero of Uganda—"The path of progress is the only path of safety for the individual Christian, 'forgetting the things behind;' reaching forth to larger and nobler efforts for the future. For the Christian Church this is true also: only as she ADVANCES does she live. EVER ONWARD should be her marching orders; for to stand still is to fall back." "There is no work of God," writes Canon Liddon, "which has received such absolute and unprecedented blessing as the modern missionary enterprise of the Christian Church;" and, "There is no class of men the wide world over," writes Sir Charles Aitcheson, "who have earned for themselves a more distinguished reputation as scholars, philanthropists, or heroes than Christian missionaries. Their abundant labours, their glad self-denials, their uncomplaining endurances, are worthy of all admiration, while the renown that encircles their names falls as a wreath of honour upon their country and nation." Only yesterday China was inaccessible, Japan shut up, and the centre of Africa unexplored and unknown. To-day, all these lands are to some extent being evangelised by the Christian missionary, while the Scriptures have been translated into the languages of more than five hundred millions of the human race. If only the Christian Church

be faithful to her sublime trust and lofty privilege, ere long the whole world shall be influenced and governed by the all-victorious Gospel. Not only in the individual: the far-reaching effects of this evangel shall be seen in a recast national and tribal life; and the most ancient and proud races, hitherto bound by the iron fetters of tradition, ignorance, and superstition, shall yield to its tenderness and power, and rejoice in emancipation, light, and progress. In the words of Dr. Pierson, "The best apologetic defence of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field; let the children of the kingdom sow themselves side by side with the Word of God, content to die and be buried if need be, in order, dying, to live in the fruits of their heroic devotion to Christ and souls. Let no part of the world be left without the witness of the Gospel; let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest-field; let there be above all else a new revival of covenant prayer throughout the whole Church of God for a new effusion of the Holy Ghost; and while critics are complaining, and owl-eyed worldly-wise men are blinking, we shall have compassed the globe with missionary effort, and our sufficient answer to all antagonists shall be found, not in the counterfire of argument, but in the waving harvests of a thousand fertile fields!" The days of supernatural signs have not yet passed away. God's word does not return to Him "void." Instead of the thorn comes up the fir-tree; instead of the briar comes up the myrtle-tree. And this displacement in the soil of society of offensive growths of sin by useful and fragrant trees of righteousness is the unanswerable proof and sign of God's husbandry—the planting of the Lord—that He may be glorified. The Church of Christ has only to go forth preaching everywhere the Gospel of the grace of God, and the Lord will still work, confirming His own word with signs following.

A GROUP OF INDIAN MISSIONARIES.

WE give with this number of the "MISSIONARY HERALD" an engraving taken from a recent photograph giving admirable likenesses of Brethren Spurgeon, Bion, Jones, Price, Anderson, Kerry, Robinson, and Smith.

APPENDIX I.

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

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

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
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., Jessore, Bengal	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfour, J. M. A. ...	July 17th, 1883	Calabar College, Kingston, Jamaica	Shawyer, Mr. J. J., 12, Wood Street, Swindon.
Banerjee, B. N. ...	April 18th, 1872	B. M., Jessore, Eastern Bengal, India	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Barnett, T. H. ...	April 22nd, 1880	B. M., Dacca, Eastern Bengal, India (in England)	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bate, J. D. ...	Oct. 10th, 1865	B. M., Allahabad, N. W. P., India...	Tratman, Miss M. S., 17, Berkeley Square, Clifton, Bristol.
Bell, W., M. A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Bion, R. ...	Dec. 17th, 1850	B. M., Monghyr, Bengal, India ...	
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	Ellis, Miss Leah, 13, Westbank Road, Devonshire Park, Birkenhead.
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Massey, Mrs., The Willows, Fairfield, near Manchester.
Brown, J. G. ...	Feb. 16th, 1887	Congo	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Curtis, Mr. J., 20, Barelay Road, Walham Green, S. W.; and Taylor, Miss Alice, Clifton, Falinge Road, Rochdale.
Butcher, Miss Edith	July 19th, 1887	Congo	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patna, N.W.P., India	Warne, Mr. W. J., 43, Rodney Terracc, 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, Prem ...	... ..	c/o Rev. G. H. Rouse, M.A., L.L.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, Romanath R. ...	... ..	B.M., Allahabad, N.W.P., India	
Clarke, J. A. ...	Nov. 20th, 1888	Congo	Thomas, Mr. S. J., 10, Richmond Terrace, Breck Road, Liverpool; and Rudkin, Mr. A. P., 9, August Road, Liverpool.
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 (in England)	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street Woodsley Rd., Leeds.
Dawbarn, Miss L. Y.	Jan. 20th, 1886	B.M., 38, Shimo ni Bancho, Tokio, Japan	
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	Bannister, Mr. H. C., 21, Gloucester Crescent, Regent's Park N.W.; and Macaulay, Mrs., Thalatta Lodge, Portrush, Ireland.
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	
Duncan, Moir B. M.A.	Jan. 20th, 1886	c/o Messrs. G. W. Collins & Co., Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Dutt, G. C....	September, 1867	B. M., Khoodna, 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., 9n, 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.; Raws, Rev. J. J., 69, Dickenson Road, Rusholme, Manchester; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhanah	.. .. .	B. M., Nablous, <i>via</i> Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S. W.
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 ...	Knott, Mr. A. S., Aingarh, Stalybridge, Cheshire.
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.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo	
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.
Gammon, R. E. ...	July 8th, 1875	B. M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slado Hill, Studen, near Buxton, Derbyshire.
Graham, R. H. C. ...	June 8th, 1886...	Congo (in England)	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1882	B. M., Ratnapura, Ceylon... ..	Macmillan, Miss E. S., South Bank, Surbiton, S. W.
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.
Harmon, Frank ...	Feb. 15th, 1887	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.
Harrison, F. G. ...	July 19th, 1887	Congo	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N. B.; and Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
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	
James, F. ...	Mar. 20th, 1882	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B. M., Dinagepore, Bengal, India	
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)	
Jones, A. G. ...	July 4th, 1876...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Robinson, Mr. Edward, 23, Westfield Park, Redland, Bristol; and Bushill, Miss A. R., Sunnyside, Coventry.
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 ...	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T. ...	Dec. 1st, 1882...	Congo ...	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales; and Allen, Mr. C., 137, Fort Road, Bernmndsey.
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. 28th, 1856	B. M., Soory, Beerbhoom, Bengal, India	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
McLean, A. J. ...	Nov. 15th, 1837	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ...	June 18th, 1834	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ...	Mar. 17th, 1835	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1832	Congo	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1834	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1837	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Miss S. A., 330, Holloway Road, N.
Nickalls, E. C. ...	Jan. 20th, 1836	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Oram, F. R. ...	May 15, 1838 ...	Congo	Tozer, Mr.. 220, Evering Road, Clapton; Sharp, Mrs. M., Levant Cottage, Halford Street, Thrapston; and Whitley, Mrs. T., Oak Lodge, Bycullah Park, Enfield.
Paterson, H. ...	Feb. 19th, 1834	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 3th, 1836...	Congo	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1832	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pinnock, John ...	July 20th, 1837	Congo	Gill, Mr. H. H., 10, Pemberton Terrace, Upper Holloway, N.
Potter, J. G. ...	Jan. 18th, 1831	B.M., Agra, N.W.P., India ...	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1837	B.M., Benares, Bengal, India ...	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1830...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T....	April 22nd, 1839	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.
Roberts, J. S. ...	July 27th, 1834	Calabar College, Kingston Jamaica	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Robinson, D. ...	Dec. 16th, 1834	B.M., Dinagepore, Bengal, India ..	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1838	Congo	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Rouse, G. H., M. A., L.L.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar. 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorrocks, 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	Barber, Mr. H., 16, Marmion Road, Liverpool.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo	Dodds, Mr. A. J., Wholesale Tea Merchant, Berwick-on-Tweed.
Sircar, John ...	... ..	B.M., Barisal, Backergunge, East- ern Bengal, India	
Smith, Jas. ...	Mar. 16th, 1852	B.M., Simla, N.W.P.	Parry, Mr. J. C. Lacklands, The Avenue, Beckenham; and Watson, Mr. R., J.P., Thrum Hall, Rochdale.
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. Collins & Co., Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechen Cliffe, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India (in Eng- land)	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, Beu- 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	Fox, Mr. H. C., Wingfield, Stoke, Devonport.
Walker, R. ...	Jan. 13th, 1880	B.M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Wall, J.	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	Mead, Mr. J. B., New Cross.
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, Ben- gal, 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.
White, H.	Mar. 19th, 1889	Congo	
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	Jones, Miss Frances B., Trentham House, The Avenue, Acton; Burnham, Mrs., Briar Dene, East Parade, Harrogate; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

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.