

THE MISSIONARY HERALD,  
MAY 1, 1890.



A GROUP OF BOYS LIVING WITH US ON THE MISSION STATION, SAN SALVADOR, WITH M. ROSS PHILLIPS AND DOM MIGUEL, SAN SALVADOR, IN THE BACKGROUND.—(From a Photograph.)

[MAY 1, 1890.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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EACH annual report of a missionary society is a waymark in the progress of the Kingdom of God towards that consummation so clearly foretold in the Scriptures of Truth, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). The tributaries to that mighty flood are of many kinds, and proceed from many quarters. Each little rivulet contributes its requisite share, and the larger rivers gather their streams from many mountains and plains, in their flow making the wildernesses and desert places "to rejoice and blossom as the rose."

Each year, too, has its vicissitudes. The experiences of the Church of God are as varied as the ages through which she passes on her way; but as they pass, whether joyous or sorrowful, they one and all contribute in their measure to the majestic and glorious issue, and to the glories of that day when the Lord God, the Omnipotent One, shall reign from the river to the ends of the earth.

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### THE MISSIONARIES.

We begin the story of the labours of the year with the changes that have taken place in the staff of workers—the sad memorial of losses by death. The first death that we have to record is that of the oldest of the Society's missionaries, the Rev. H. Heinig, who for thirty-six years laboured with unwearied diligence at Benares, and after forty-four years of service, closed his long career at Allahabad on the 13th January last.

But youth is no security against the perils of the missionary life, and one amongst the youngest has been called to the rest of God a fortnight after his arrival at the scene of his proposed labours. The Rev. W. F. Wilkin-

son reached San Salvador on the 14th of December, rejoicing at the prospect before him, and in a few days succumbed to the fever which has proved so often fatal in Africa.

The Rev. S. Silvey, also a missionary on the Congo, has died, and was buried at sea, after two or three years of diligent and zealous labour.

The Rev. J. G. Brown, having left the service of the Society, also died at sea, on his way home.

The Committee has also had to mourn the loss of an equal number of the brethren who shared with them the direction of the Society at home. The first to be named is Sir Samuel Morton Peto, Bart., who for many years, as Treasurer, presided over the conduct of the Society's affairs. In the following minute the Committee have recorded the services that he so devotedly rendered to the Mission:—

“It is with profound sorrow that the Committee record the decease of Sir Samuel Morton Peto, Bart., which took place at Blackhurst, Kent, on the 13th of November last. The connection of Sir Morton Peto with this Society as one of its Treasurers, and the eminent services rendered to it for a period of nearly fifty years, make it the duty as it is the affectionate desire of the Committee to express somewhat fully their sense of the deep obligations under which the Society and its missionaries have been laid by their deceased friend.

“Mr. Peto became a member of the Committee in the year 1845; and during the annual services of that year he took part in the anniversary meeting at Exeter Hall. His speech was a brief review of the events of the year, making special reference to hindrances existing in India from the action of the representatives of the Propagation Society, but emphasising with great warmth of feeling the commencement of the African Mission at Fernando Po, and the blessed results of the Society's labours in Jamaica, both with respect to the accomplishment of emancipation, and also to the fruits of evangelistic toil. The failing health of their long-tryed friend, William Brodie Gurney, Esq., led the Committee, in the following year, to request Mr. Peto to become his colleague. On Mr. Gurney's decease, in 1854, Mr. Peto was elected the sole Treasurer.

“By Mr. Peto's munificence he made successful the visit of Dr. Angus and the late Rev. C. M. Birrell to Jamaica in the year 1846-7, enabling them also to remove the grievous pecuniary burdens which stood in the path of the true independence of the native Church, and to relieve the pressing necessities of many of the pastors. The Society was also indebted to their Treasurer in an eminent degree for a somewhat similar service in 1852, when the late Rev. Joshua Russell and Dr. Leechman visited India on its behalf; and later on, when, in the years 1854-1857, their Secretary, Mr. Underhill, fulfilled a somewhat similar duty in that vast dependency of the British Crown, and in the spiritual welfare of which country Sir Morton Peto to the last took the deepest interest. This generous kindness was repeated when, in the year 1859-60, the Rev. J. T. Brown and Dr. Underhill visited the mission churches in Jamaica and other islands, the scenes of the Society's labours; and again, when Dr. Underhill undertook a journey to Western Africa, in 1869-70.

“Nor can it fail to be remembered how often Sir Morton Peto occupied the chair at the anniversary seasons of the Society, always welcomed and ever manifesting his deep interest in the welfare and progress of its native missions. He regarded these meetings

as among the most sacred of religious services, and on the last of these occasions he spoke in terms of the greatest earnestness of the solemn responsibility which lies on all the disciples of Christ, and especially on commercial men, to regard themselves as Christians placed in trust with the Gospel, and so, in the spirit of Christian love and faithfulness, to exhibit an ever-increasing liberality.

"Circumstances, which need no further reference here, led to the resignation of the office of Treasurer in the year 1867, but not without, on the part of the Committee, a deeply-felt recognition of 'the wisdom, the courtesy, the diligence, and the unrivalled munificence' with which, for twenty-one years, Sir Morton Peto had presided over the Society's affairs. Since that period until his lamented decease, as an honorary member of the Committee, Sir Morton did not cease to afford the Society the benefit of his counsel and support.

"The interest of Sir Morton Peto in the welfare and comfort of the missionaries was constant and tender. He welcomed them to his house, and by many generous deeds of unobtrusive kindness he manifested his esteem and affection. It was one of his last acts as a member of the Committee to propose and help to carry into effect the plan of each missionary having in this country one friend at least among the supporters of the Society, with whom the missionary might correspond concerning the various incidents of his service, and so gather encouragement from such Christian fellowship.

"The interest of Sir Morton Peto in missionary work was only one part of his consecration of life to the glory of Christ. It branched out in many ways in the denominational work of the churches, and in many generous efforts for the well-being of the Church of Christ in connection with other bodies. But the Committee dare not fail to express, in their special relation to him, their warmest love and esteem, and to acknowledge him as a faithful fellow-labourer in the Kingdom and patience of Jesus Christ; as a man of the noblest type, of unstinted generosity of feeling, and of truest fidelity to Christian verities and labour. As a friend he never failed; as a Christian he walked humbly with God. In this expression of their gratitude and esteem, the Committee only desire, while making mention of his worth, 'to glorify God in him.'

"To Lady Peto and the family of their valued friend the Committee respectfully offer their most affectionate sympathy, and desire to commend them to the grace of Christ, into whose presence the husband and father has passed, and in fellowship with whom he will find his eternal rest and reward."

Another of their most useful colleagues, Mr. J. P. Bacon, has also been summoned to his reward, and in the following minute the Committee expressed their high appreciation of his services:—

"The Committee record with very great sorrow the decease of their highly esteemed colleague, Mr. Jacob Perkins Bacon.

"He was elected a member of the Committee of the Baptist Missionary Society in the year 1868, and from that time was annually re-elected. In 1880 he became Chairman of the Finance Committee, which office he filled till the day of his decease. Few members of the Committee have been so punctual and assiduous in their attendance at the meetings of the Committee, or have given to its business a more devoted and conscientious attention. He always displayed the deepest interest in the affairs of the Society, giving special attention to its accounts, expressing freely the views he entertained, the fruit of thought and conviction, and winning respect and regard from both those who agreed with him and those from whom he differed. He was a man of deep piety and true Christian spirit, drawing largely and generously on his means for the support of the cause he loved. He will be greatly missed from our counsels, and it will be most difficult to repair the loss.

“To his bereaved family he has left a name honourable in every department of life, and the Committee cordially offer to them their respectful sympathy in the sorrow his departure occasions.”

The Committee have also to mention with great sorrow the decease of two other highly valued honorary members, Mr. John Templeton, of London, and Mr. James Nutter, of Cambridge, for whose long services they would express their grateful thanks to God and their deep sense of the loss the Society has sustained.

But while lamenting these losses, the Committee rejoice that there has been no lack of successors, and that the following brethren have for the first time gone forth as messengers of Christ to the heathen:—

To the Congo—

Mr. J. L. FORFEITT, both as missionary and business manager;

Mr. ROBERT GLENNIE;

Mr. W. H. STAPLETON;

Mr. S. C. GORDON, a native of Jamaica, and student of Calabar College; and also

Mr. J. A. A. FULLER—the son of our esteemed brother, the Rev. J. Fuller, of the Cameroons Mission—as the assistant of a senior missionary.

To India—

Mr. T. W. NORLEDGE, B.A.,	} Under special regulations, in association with the Rev. W. R. James.
Mr. W. DAVIES,	
Mr. G. W. BEVAN,	

Mr. ALFRED DAY, as pastor of the English Baptist church meeting in Havelock Chapel, Agra.

To Italy—

Mr. J. CAMPBELL WALL, the son of our indefatigable missionary in Rome, the Rev. J. Wall.

Of other changes in the mission staff we record the following. The undermentioned have been compelled to return to England for a season of rest and change:

From the Congo—Rev. H. R. PHILLIPS,  
 Rev. F. G. HARBISON,  
 Rev. and Mrs. H. K. MOOLENAAR,  
 Rev. R. D. DARBY,  
 Miss SILVEY.

From India—Rev. J. R. ELLISON,  
Rev. J. G. KERRY,  
Rev. C. JORDAN,  
Rev. J. G. POTTER,  
Rev. B. EVANS.

From China—Rev. C. S. MEDHURST,  
Rev. J. J. TURNER (on special leave).

From Jamaica—Rev. and Mrs. D. J. EAST.

The visit of Mr. East has had partly for its object the selection of a pastor for the church in East Queen Street, Kingston, from the oversight of which he has retired. The Rev. W. PRATT, M.A., of Liverpool, has undertaken this duty, and sailed with his wife, in the month of March.

The Committee cannot omit to mention the kind and efficient services of their old friend, the Rev. THOS. MARTIN, who went out in June last to take the oversight of the College during the absence of Mr. East.

In like manner the Committee have gratefully to mention the service rendered them by the Rev. C. A. DANN, who proceeded to Nassau, in the Bahamas, in the month of August, for a period of twelve months, to relieve the Rev. D. Wilshere, laid aside by a painful malady, rendering necessary a prolonged visit to New York.

The Rev. H. R. PIGOTT is at present spending his deserved furlough in Australia.

The four following brethren have been lost to the Society for various reasons:—The Revs. GEORGE GRAY and A. B. WEST have resigned. The Rev. GEO. EAVES, of Japan, has withdrawn through failing health to Denver, in Colorado, U.S. The Rev. JNO. EWEN, of Benares, will settle in a home pastorate, the health of Mrs. Ewen forbidding their return to India.

Two brethren have retired from active service after many years of devoted labour—viz., the Rev. J. H. ANDERSON, of Bengal, after thirty-six years of toil; and the Rev. W. TEALL, of Annotta Bay, Jamaica, after a most useful and successful career of more than forty years.

The following have resumed their missionary labours in good health after the usual period of rest:—The Revs. J. W. THOMAS, E. S. SUMMERS, B.A., J. R. JAMES, and A. JEWSON, and Mrs. HAY have returned to India; the Revs. P. DAVIES, B.A., R. H. GRAHAM, Mrs. BENTLEY, and Mrs. LEWIS, to the Congo; and Mrs. WALDOCK, to Ceylon.

Some changes have taken place in the fields of labour in which the missionary brethren toil, but these will be found recorded under the respective stations they occupy.

# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

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

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

**WESTERN INDIA.**—Bombay.

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## EVANGELISTIC LABOURS.

Among the duties of the missionary life, preaching the Gospel necessarily takes the first place. This is carried on under a great variety of circumstances. In the bazaar, in the street, among crowds gathered at festivals, and even at times at the very gates of the temples of heathen gods and the mosques of Islam, the messenger of Christ delivers his message. He visits the markets of the villages, speaks with the people at the doors of their dwellings, and in private intercourse seeks to persuade men to be reconciled to God.

Illustrations of this department of missionary labour are numerous. Thus Babu Prem Chaud reports:—

“As usual, after the last Conference meeting, I worked at the great Sonopore mela, and in February last visited the Magh mela at Allahabad, where, in company with Messrs. C. Jordan, G. J. Dann, Mirza Ali Jan, and S. Paul, I preached the Gospel at the mela and in the town for a week. At the Ras mela, in Howrah, I preached to a large number of people, who listened very attentively, and a good number of Christian tracts and books were sold. At our local Ramlila mela, held some five miles to our north on the Barrackpore road, I preached in company with another evangelist for a week.

“The advantages offered by melas to scatter far and wide the seeds of Gospel truth could not be gainsaid. The Arya Samajees, and even the Mohammedans, are now taking advantage of melas to propagate the tenets of their respective creeds.

“*Street Preaching.*—I have preached in several places in Calcutta six times in the week with Rev. C. Jordan, and with others generally four times in the week in fixed and new places, in the town and suburbs, where we could gather a crowd; I



have also visited people at their houses when I found them disposed to listen to the Gospel truth. Great obstruction in preaching in new places in Calcutta is offered by the police. Our crowds are generally dispersed, and we have to retire with a heavy heart."

The native missionaries of Barisal speak of their work as follows :—

"In this year we visited fourteen melas in various directions of the district of twenty-four Pergannahs, and revisited two of them, in which melas more than fifty or sixty thousands of Hindus and Mohammedans heard the Gospel message of the love of God, and many received our Christian tracts, and bought Gospels and other portions of Scriptures from us; and we have heard our hearers speak in favour of our Christian religion, and our hearers respected and loved us.

"Every month I took our evangelist Babu Padma Lochan Roy with me, and visited distant villages, markets, and bazaars; in our house preaching in the distant villages, we were very much encouraged to see educated and influential Hindu Babus help us in our work by calling their relatives, friends, and villagers, both old and young, to hear us, and many became glad and thankful to us for visiting their villages, and the poorer Hindus and Mohammedans sat before us as they do to their religious teachers.

"In distant bazaars and markets often we got a good number of attentive hearers. In Phulta Balaghata market one Hindu Babu with whom I was acquainted when once I visited Deygunga, took me into his house and fed me with sweets, and took two Gospels and some tracts. At Neebunda bazaar, one Hindu old man told me that if you preach in the bazaar frequently that's good."

Mr. Tregillus, of Jessore, mentions some of the blessed results of this diligent preaching of the Word of God :—

"At Dawlatpore two Mohammedans with their families have become Christians. Of these, Akram Biswas had for some time been under regular instruction. He gave clear testimony that he possessed a heaven-born faith in Christ, and I had great pleasure in baptizing him on Sunday, May 5th, 1890. In his family are included two married sons. These, with their wives, have thrown in their lot with us. The other convert, Taj Mohamed, has been living a quiet consistent life since coming amongst us. I anticipate his seeking baptism at no distant date. Others there are in the village of whom one might say that they are Christians in nearly all but name. In Mohammedanism they have not the slightest confidence; they are fairly regular attendants at the services amongst the Christians there, and they are not slow to speak of their firm conviction that Jesus is the only Saviour. Only fear of their own people prevents them from openly declaring themselves Christians.

"One of the class just referred to died in October, after a severe and somewhat protracted illness. The prospect of death seemed to take away all fear of man, and he was unable to withhold the confession of his attachment to Christ. His faith seemed at no time to waver, and he spoke clearly and often of Heaven as the end of his journey.

"In yet another village, Dowlatdihi, nearly six miles from here, one Gobadhan has declared himself a Christian. He is an unlettered man, but has shown himself a man of strong faith. The persecution against him at first was most severe, but now all his neighbours seem to respect his firm position and unite in speaking well of his character. Living so far from Jessore he cannot often unite with us in worship. In his own simple characteristic style he has done a great deal of preaching. He is now anxious to publicly confess Christ, and I hope to baptize him at an early date."

Mr. Tregillus also mentions the good effects of the use of his knowledge of medicine. He has been able, through the kind gift of Messrs. Leath & Ross, to relieve a great deal of sickness during the year. The patients come to his house, or are met with in his visit to their villages, and frequently the gratitude expressed is most touching, and they are found most ready to listen to the Gospel story.

The following, by Mr. Morris, of Barisal, is a very fair and characteristic example of the preaching work which is steadily going forward wherever missionaries are found :—

“ My colleague, Mr. John Kerry, has helped in the work when at home, for he has had a good deal of work to do outside of Barisal during the year. From May last we arranged to have preaching in the morning in addition to the usual afternoon work. The morning work is carried on just near the fish and vegetable market, to and from which large number of people keep going and returning during the morning hours. Many among them stand and listen to the Word of Life; others who cannot or will not stand, cannot help hearing even parts of the message as they pass along. The preaching in the afternoon is generally carried on not far from the commercial part of the town. We usually have a large number at this time, as the people are more at leisure in the afternoon than in the morning. Among our hearers I have noticed some few who, though convinced of the truth of Christianity, are by no means willing to give up all for Christ and follow Him. One such has been to see me at my house two or three times, and received further instruction from me, but does not seem willing to take up the Cross, for I have gathered from what he has told me that he is an assistant in a shop where dāl (pulse), rice, ghee, &c., are sold, and fears that he will lose his employment if he becomes a Christian; of course I read and explained to him our Lord's teaching applicable to his case, from the 6th chapter of Matthew. I have not lost hopes of him. He will, I trust, come for more instruction and be led into further light.”

Mr. Wright Hay carries on a most interesting work among the students who, in large numbers, visit Dacca for education. It is a class highly intelligent, and a class on which much of the near future of India depends. From this class he has gathered a considerable number, who meet him regularly on Sabbath mornings and Thursday evenings. It has grown from a membership of thirty last year to seventy-five this year; their studies have led them through the Gospel of Mark, and they are now engaged upon Luke. Thus many bright and earnest students are brought under his constant influence, and it is not rare for as many as twelve in one day to seek further instruction in Gospel truth. We give two or three illustrations of this most important work :—

“ One evening in July two young Brahmins, students of the B.A. class, at the close of my address accompanied me home to hear more about Christ, and since then they have been diligently and devoutly reading the Gospels, and thus learning of Him; and in other ways the open-air preaching has received the seal of the Divine favour. In connection with the last-mentioned branch of service, the following extracts from

letters received from students during the year will be interesting. One, a Brahmin writes: 'When I am alone, I think of God through the Saviour and find consolation in Him. Even I often cannot but sob when I think of Jesus' sufferings on the cross and His profound prayer at the time of being crucified. He has been day by day creeping into my heart, and constituting my will according to His own choice. I explain portions of the Bible to my friends. They approve one part and reject the other, but they glorify them after all.'

"Another, also a Brahmin, who one day in my study slipped off his sacred thread and snapped it in two, saying, 'May I cast sin from my mind as I take this from my body,' writes: 'The only persecution that I suffer here at present is that the people of my society deny my high birth, on account of my behaviour, and decline to eat with me. I never mind this, and hope that the helping hand of God will not fail to assist me while I pray to Him through the one Jesus Christ, who died instead of all sinners to save sinners like me.'

"A third, a young man who had to leave Dacca owing to failing health says: 'The loss of your company is a great loss indeed both to my peace and to my spiritual life, but I hope that you will pray to the Lord that this apparent loss may be turned into a real gain by my having the Lord Himself as my Companion, Master, and Saviour. I am reading my Bible and think that the loss of human sympathy is contributing much to the growth of my friendship with the Lord.'"

A work of a similar character is being successfully pursued in the Barisal district. It is described in a letter, addressed to Mr. Baynes, by the Rev. R. Spurgeon:—

"You will remember the crowded preaching hall here where you addressed an interesting and interested audience of English-speaking natives; and you will be glad to hear that each Sunday evening sees the building full of listeners as eager. The burden mostly falls upon Mr. Jewson, who is specially qualified for this work.

"Besides the weekly lecture, Mr. Jewson holds Bible-classes there, keeps a stock of books for sale, sees that two vernacular services are held on Sundays for Christians who may be in town, and makes it as much as possible a centre of evangelistic effort. Sunday mornings find him visiting the Babus' homes and lodgings to keep touch with those who come in the evenings.

"A few days ago the head-master of one of those large schools was to have a farewell meeting. Mr. Jewson presided. Eight English addresses were given by native gentlemen present. Only one was in Bengali. Presents and a garland of flowers were given to the much-respected retiring master. In the short speech from the chairman our brother pointed out that it could not be personal regard that had induced them to ask him to preside, for he was a new-comer to Barisal, so it must be in honour of his Master. Another night, at the same school, a social gathering was held for all students who had that day finished their entrance examination, and would, on the morrow, scatter throughout the district. During the day Mr. Jewson had distributed a number of Mr. Rouse's tract, 'The Great Examination,' and it was evident from the words of many that the gift had awakened thought. Reference was made to it from the platform by a Hindu speaker, with evident pleasure.

"A leaflet, containing texts from the Bible and sentences from English authors, was prepared by a student, and given to all present. On the top was printed 'A Brotherly Gift,' and the word 'Brethren' was the first that was uttered that night by a native. 'Greet one another with a holy kiss' headed the list, and 'Græco be to all, and love and peace from God the Father,' ended it. In the middle stood the words of Peter, 'Add to thy faith virtue,' &c.; and one could almost believe that many present possessed already

that foundation grace. Mr. Jewson spoke on the text, and was greeted with a hearty response to many of his manly utterances. After my short address a native gentleman, evidently a student of moral philosophy, chose as the basis of a capital address another sentence from the paper—viz., 'Whosoever you see corruption by your side, and do not strive against it, you betray your duty.' A magnificent address in Bengali then followed on the 'Golden Rule,' and all were urged to live by it. Then the large and intelligent audience became desirous to see the pictures of the death of Jesus. 'They teach the sublimest morality,' said one of them, 'and it will be a fine sequel to the evening's meeting.' So one after another the scenes of the dark hour, the resurrection dawn, and the victorious ascension were illustrated and described and enforced to this select audience in English. It was a great privilege to speak to those present, many of whom may fill influential places under Government, or, better still, become slaves of the Lord Jesus. 'There is a fountain' appeared on the sheet at the end, and our two voices sang it, while hundreds read the words. Many were the words of thanks uttered by the audience, and many were our feelings as we walked home together. Would that we could give our friends in England some idea of the gathering and the communings we had with each other."

It is a new and an interesting feature of the work in Barisal that some of the lads of the school go out to the villages around to sing and preach. Even in school-holidays special effort is put forth by Christian youths, and they are everywhere warmly welcomed. Quite a change has come over them of late. Thirteen are earnestly desiring to be baptized. They meet on Sunday nights by themselves for prayer and fellowship, and often the feeling displayed is most intense. "What a difference there is among our boys now!" one of them said to the missionary. High words used often to fall from their lips; all is now peace and affection.

Incidents like these may be gathered from every part of the Indian mission-field, and as the fruit many converts are gathered into the fold of Christ. One additional illustration may be given of a somewhat peculiar kind. Mr. Stubbs, of Patna, writes:—

"In one or two villages, especially in Bahadurpur, a very large village inhabited by stalwart proud-looking Rajputs, the greatest obstacle to the reception of the Word was the pride of the people. But sometimes we found the humility of the people our greatest difficulty. Thus, in Bela village the people were like the centurion who sent to Christ, saying:—'Neither thought I myself worthy that thou shouldst come under my roof.' The people said they were Mochis, and were not worthy to listen to God's Word. It took several minutes to controvert this notion, and to assure them that the poorest were as precious in God's sight as the rich. Then they said:—'Oh, but we are despised people. No one ever comes near us. We are not worthy that a Sahib should speak to us.' After a while, however, I got them to listen to a *bhajan*, and then I told them how Jesus was a poor man when He was on earth, and that He was always helping poor people who applied to Him, and that He was just the same now in heaven, and that he would help and bless them if they would only come to Him. I deeply felt that I was sowing in good ground, for such humility must surely be a preparation for receiving the truth.

"As a rule I have both in the villages and the city muhallas followed the Saviour's injunction in Matthew x., and have preached in or opposite the houses of those whom I

have thought, or ascertained, to be worthy, or devout, or outwardly respectable. But, remembering that the Son of Man came to seek and save the lost, I have sometimes gone in search of bright gems for His crown to the *miry places where the most depraved and dissolute congregate*. Thus I was informed concerning a village, Nanda Lal Pur, that it was inhabited by *badmashes* who, before the Gya railway was made, were notorious as robbers of pilgrims; certainly most of the people had a *badmash* sort of face, and it so happened that close to the village we found on the footpath a child's skull. It was a great joy to publish to such a people the news that 'Christ Jesus receiveth sinful men.'

"I have also visited, both in the villages and in the city, *tari* and *sharab khanas* [grog-shops], and have reasoned with the frequenters of these places, of 'righteousness, temperance, and judgment to come.' It is not pleasant to visit these haunts of vice. To see men, women, and even children swarming around such dens, like the flies of Egypt around a piece of bread, is a shocking sight. Still I am sure the Master has always been with me in these places."

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### THE NATIVE CHURCH.

Next to the preaching the Word, the growth and spiritual well-being of the native churches are of the utmost importance. From them must come the pastors and evangelists, both of the present and the future, and the Church at home must look with the greatest interest and anxiety on their advancement in liberality and independent action for the more rapid development of the Kingdom of God. With this in view we select a few among the many notices received from the missionaries' reports.

#### DELHI.

The churches in and around Delhi embrace between three and four hundred converts. The people are mostly poor, of the class known as Chamars, but often they present bright examples of true Christian virtues. The missionaries write as follows:—

"Our efforts, with the help of God, to lead our Chamar Christians to a healthier spiritual life have been earnestly renewed this year, and carried on with much prayer, many disappointments, and not a little encouragement. Gradually our brethren are responding to these efforts, and drawing together into the local '*panchayats*' [committees], which formed so important and helpful a factor in the native church organisation years ago. In four *muhallas* this year these *panchayats* have been re-established, and are already showing the wisdom which first led to their formation, and the fatal mistake of breaking them up during John Bernard's pastorate. Those Christians who refuse so far to distinguish themselves from their heathen neighbours by joining their Christian *panchayat* have been cut off. This pruning is by no means completed, and probably ten or twelve more will have to be removed as soon as the *panchayats* have been fairly started in the remaining *muhallas*.

"Recently our central church has elected its own pastor, the unanimous choice of the members, and I believe of the Holy Spirit, falling upon Benjamin Ali, son of the martyred Wilayat Ali, a man whom the Spirit has, I believe, been preparing for this work, to a degree not seen in any other of our brethren in Delhi. Their new pastor possesses this great qualification—a heart sore and saddened at the spiritual destitution of his

flock, combined with a confidence in a power higher than his own. Our prayers are with him, his need is great, the care of this church is no small one. The members are now pulling together to raise as large a portion as they can of their pastor's salary, our subscriptions making up the rest for the present.

"The church at Sabzi Mandi has been blessed by the earnest efforts of their new school teacher Tika; and that at Shahdara, under the watchful, prayerful shepherding of Anand Masih, keeps well together, and sustains meetings for worship and singing. Our friends there have suffered much from the depression in the shoe trade of the last few years, due mainly to the grinding down of the profits by the wholesale dealers through whom the makers sell. Several families have been compelled to leave. The changes in membership up to 30th November have been as follows:—Baptized 38, of whom 10 were girls, and 4 boys from our boarding schools; restored or admitted from other churches, 6; total, 44. Died, 12; dismissed to other places, 17; excluded, 6; total, 35; present membership, 364.

"In connection with certain statements which have recently been made, regarding the 'dissolving church,' the following reported facts may allay the misapprehensions those careless statements may have caused. The membership in 1885 was 297; in 1886, 315; in 1887, 340; in 1888, 355; in 1889, 364. Baptisms during the last four years, 131.

### BACKERGUNGE.

The numerous churches in this district contain nearly 2,000 members, and during the last few years much patient effort has been expended in the endeavour to make them independent of the Society's support. This has not yet been attained, and, as will be seen from the following paragraphs of the missionary's report, much difficulty has yet to be surmounted before the Committee's anxious desires can be fulfilled:—

"The churches in the Barisal division have with one exception been without pastoral supervision by those whom we are accustomed to place in the category of ministers. Two elderly brethren who were native preachers have officiated occasionally at two of the stations, but they are not chosen by the churches to be their permanent pastors. At the largest station, Ashkor, many of the people are at present in distress owing to the high price of provisions, and as their pastor could not obtain from them the means of support he has relinquished his office. He is remaining there only till some one can be found to take charge of the Society's premises.

"At the other stations the deacons and leading members have during the past year conducted the services. My colleagues and I thought that it was not expedient suddenly to appoint to the pastoral office men inexperienced in teaching, and who, in most cases, are endowed in but a very humble measure with intellectual and educational qualifications for the duties of that office. It was thought well to let a year pass and then set apart some of these brethren. This is a matter which will require attention at the beginning of next year. I have been cheered by knowing that there is still a disposition on the part of two of the largest churches to support a pastor as far as their means will allow, but they regard themselves incapable of raising a sum that would suffice to support a college-trained minister. It may be desirable during the coming year to set apart four of the best of the evangelists to go about continually among the churches with the view of seeking to train those who shall be the future pastors for the work of the ministry, and in order to encourage and strengthen the churches. Being without any proper teaching and without pastoral supervision the churches are in a feeble state."

In the Madaripore division, Mr. Spurgeon reports that Milon Chandra Sirkar has been instituted as the pastor of the independent church at Mandra.

### SOUTH VILLAGES.

The churches in this section of Southern Bengal number about 350 converts, under the general direction of the assistant missionary, Kristanga Biswas. The Committee have received the following report:—

“Blessed be the name of our Heavenly Father. Through His grace I was able to carry out all my duties in His vineyard for another year. During the year, though our people have fallen into a lamentable condition of distress on account of last year's excessive rainfall, yet our merciful Father has given all that was needed. Through His Holy Spirit I was able to bear hardship. The present condition of the churches is satisfactory. Though sectarian opposition stands as before, yet our churches, I am confident, are in peace and harmony. Regarding the independence of our churches I have found that though it is a burden on them, on account of their poverty and the want of pure knowledge about Christian truth, still there is a great hope that they will be able to stand on their own legs in time. Although it is a great burden yet, all of our churches have been well instructed to bear all sort of troubles for the sake of their Master. Thank God that He has given me knowledge and power to help our poor people who were starving for want of food. I collected more than three hundred rupees in different ways for our poor. At the beginning of the year I called a meeting at Bishtopore for the benefit of our churches, and I am glad to say that Mr. and Mrs. Rouse and Mr. Edwards joined with us, when Mr. Edwards gave an address on spiritual life, which is very important for our churches. In regard to our General Fund I am glad to say that with so many hindrances our funds have not gone down, but that it has been raised from Rs. 64 to 78-11-6. Though it is very small, and is unworthy to be mentioned in a report, yet it shows the peaceable state of things. The Sunday services of our churches are regularly conducted by pastors and schoolmasters. Prayer-meetings at Bishtopore have been regularly conducted by Jonathan. During the year a few people of Rusul Mahmood have left us through quarrelling with their pastor on account of their property. Beside this the church of Khari has also suffered much for a few months from a wicked fellow whom our people have excommunicated from the church. During the year 26 were baptized and 11 have become Christians from the heathen.”

Of the churches under the general care of Babu Gogon Chunder Dutt, numbering over 200 members, he relates that they are in a better state than in other years. Thirty-two persons, men and women, have been baptized, four of whom were Hindu or Moslem converts, the rest were the children of Christian parents.

### DINAGEPORE.

Of this group of churches, numbering 196 members, a few words must be said. Dinagepore is a district hallowed with the memories of Carey and Thomas, Fountain and Fernandez. The mortal remains of the two latter remain amongst the people for whom they gave their lives.

“During the year (says Mr. James) there have been fifteen persons baptized in the district of Dinagepore; five of these are converts from Hinduism, and two of the

five are over seventy years of age. One is a convert from Islam, and the others are members of Christian families; there have been other candidates for baptism, some of whom we hope to baptize soon.

"The spiritual condition of most of our churches has been such as we can rejoice over, and magnify God's grace which brought them to it. Peace and concord have prevailed, and the moral tone of our communities has been of a high order. There have been, however, two exceptions.

"Owing to the unhealthiness of the place, and the high rent they had to pay for their land, our brethren who lived at Dacca have all removed to the eastern border of the district, some have settled at Mukrampore, others at Lukma. Dacca henceforth will not appear in our list of sub-stations."

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## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS. SERAMPORE COLLEGE.

During the year Mr. Edwards has continued to conduct the studies of the students, assisted by Mr. Rouse and Mr. Jordan. He speaks gratefully of the labours of these brethren. The only student in the English department has been Mr. Smylie, who has made good progress in the studies to which his attention has been directed. Of the Native Theological Class Mr. Edwards thus speaks:—

"We commenced the session this year with nineteen students. Of these twelve were old students, and seven were probationers. At the close of the probationary period three of these seven were admitted for the full college course, and the other four were dismissed to their homes. Of these, three would have done very well for third-grade preachers; but since that grade has been abolished, we think it our duty to admit only such as are likely to reach in their qualifications what used to be our second grade. This, therefore, accounts for such a large proportion of the probationers being rejected. Towards the close of the session we were obliged to strike off the register the name of Shorot Chondro Acharjea. He came to college from Mymensingh. In many respects he was a promising young man, but he unhappily incurred a heavy debt. Since leaving he has expressed much sorrow for his indiscretion, and has also remitted money to pay off his liabilities. This debt question is one which continually gives us much trouble.

"I have now the pleasure of reporting that four young men have completed their course of three years' study, and are ready to be appointed by the Conference as native preachers. They are all young men of much ability, and have preserved a good Christian character while in College. We can recommend them with much confidence to the Conference, and shall be happy to hear of their acceptance as evangelists. On the closing day of the session brethren Kerry and Jordan were present, and were much pleased with what they saw and heard of these students.

"As several of the students are married, we have kept up the class for their wives. They are taught reading, writing, arithmetic, also sewing. One of the Johnnugger native Christian women is employed as teacher. One of the rooms in our house was used as class-room, and this rendered it easier for Mrs. Edwards to superintend their work. Mrs. Manuel kindly undertook the examinations, and she reports much progress during the year. We trust that the teaching given in this class will qualify them to be much more efficient help-meets to their husbands."



## DELHI TRAINING INSTITUTION.

The course of instruction pursued has varied little from that of former years; but at the request of the Committee Mr. Imam Masih removed from Calcutta to Delhi to take up the work of the Institution. His presence has been just what was needed. He has rendered invaluable service by living in the compound, and taking the oversight of the students and fifth class boys. The value of his work as a teacher has been well shown in the satisfactory results of the examinations. Mr. Stephen Thomas reports as follows:—

*“Students.*—At present there are ten men in the preachers' class. Their conduct has been very satisfactory. During the year Chuna Lal and Duli Chand have died. Chuna Lal, whom I hoped to send out at the end of this session, was a most promising student, and his death was a great personal grief to me. Two, W. Barnard and Lal Chund, have been expelled under circumstances that can only be recalled with pain. Lal Mahammad, Prem Masih, and Mangala are about to leave the Institution for such work as the Conference shall assign them. Sulaiman and Nand Kishor have been admitted from Agra, and I have great hopes of their success. Daniel is now reading with a view to entering Agra Medical School.

*“As suggested in last year's report, a greater prominence has been given to work in Hindi, and by the affiliation of the fifth class with the Institution the attempt is initiated to provide trained Christian teachers.*

*“Consulting Committee (Revs. J. Smith, D. Jones, W. J. Price, and G. J. Dann).* The appointment of this Committee has proved a step in the right direction. Several times during the year I have had occasion to ask counsel which the brethren have generously given. The meetings at Delhi in March were characterised by the utmost cordiality. Two days were spent in prayer and consultation, and I believe that, with God's blessing, this yearly meeting will furnish the needed link between the Institution and N.-W. stations.”

## DAY AND SUNDAY SCHOOLS.

It is with pleasure the Committee report a steady increase both in the number of the day-schools and in the attendance upon them. This is also the case with Sunday-schools, which of late years, consequent on the growth of Christian churches, have sprung up in nearly all the mission stations. Already missionaries report additions to the churches of scholars from these most useful institutions, while everywhere the day-schools open the way in many villages to the introduction of the Gospel and the diffusion of the Scriptures. The returns show that there are about 150 teachers employed, and the number of children in attendance in the day-schools numbers upwards of 3,000. The Sunday-schools gather together every Lord's-day some 1,400 children, and 120 voluntary teachers lead them to a true knowledge of God, and of Jesus Christ whom He has sent.

## TRANSLATION AND LITERARY WORK.

Although much tried by sickness, Mr. Rouse has been able to accomplish a considerable amount of work. He reports:—

“During the year it became necessary to begin a reprint of the Bengali Bible, both for the Bible Society and for ourselves. The printing has proceeded to Deuteronomy, and we shall have at once to begin also a reprint of the New Testament.

“The Committee of the Bible Translation Society have more than once expressed their approval of the plan of giving brief explanatory notes in the Scriptures which they issue. Hitherto this has only been done in the case of separate portions, but I have thought that it might be desirable to carry out the same plan in regard to the Testament, and even the whole Bible. This year I have begun to work out the idea. I first obtained the opinion of the brethren in Calcutta, and they all approved of the plan. We began with the New Testament, which we are bringing out in crown octavo, and in the same type which we use for the separate portions, larger than the type of the existing Testament. The notes are chiefly explanatory, and some Scripture references are also added.

“In regard to the Bible the matter was more difficult. Even as it is, the Bengali Bible is so large a book, that we felt we must not increase the size of the type, and must be very sparing in the way of increasing the number of pages. Still, I thought we might try, and I again consulted the Calcutta brethren, who all warmly approved of my plans. What I proposed, and have carried out, has been, in the first place, to divide the Bible into sections with headings of subject-matter, the chapters and verses being also marked. This will give the reader a better idea of what he is reading about than if he simply begins a book like Genesis, of fifty chapters, and reads on, not knowing where one subject begins and another ends. In the next place we explain words and phrases which an ordinary Bengali reader would not be likely to understand. And, thirdly, we give a few references to other passages of Scripture, which would illustrate the text. We have put the headings and notes in the smallest existing Bengali type, because it was necessary to make a distinction between the text and the notes; and, as the notes are all very short, I hope people's eyes will not be much tried by the small type. I have been as chary as I could be of space, in order to keep the Bible in as small a bulk as possible.

“During the year I have continued the ‘Commentary on the Prophets,’ which I am preparing for the Tract Society. Isaiah, Jeremiah, and Lamentations have been published separately, and I am now proceeding with Ezekiel. As Bengali editor of the Tract Society, I have also attended to the bringing out of the two monthly four-page gratuitous series, the *Monthly Messenger* and the *Zenana Leaflet*. I am also seeing through the press a translation of Dr. Murray Mitchell's ‘Letters to Indian Youth,’ on the Christian Evidences, made by our brother Joynath Chowdhry. The *Khristiya Bandhab* has been brought out as usual, every month.

“My book, ‘Workers with God,’ has just been put into Bengali, and is published by the C.V.E.S. It has also been put into Hindi by Mr. Price.

“The issues for the year are:—

“For the Bible Translation Society.

Bengali Matthew	...	..	5,000
„ Mark	...	...	7,500
„ Luke	...	...	5,000
„ John	...	...	5,000
Genesis i.—ix.	...	...	5,000

Musalman Bengali, Luke	...	...	...	5,000
"    "    John	...	...	...	3,000
Hindi Matthew	...	...	...	5,000
"    Mark	...	...	...	5,000
"    Luke	...	...	...	5,000
"    New Testament	...	...	...	2,500

*"For the Calcutta Auxiliary Bible Society.*

Bengali Matthew	...	...	...	20,000	} C.A.B.S. Re- vised edition.
"    Mark	...	...	...	20,000	
"    Psalms	...	...	...	10,000	
Kaithi Mark	...	...	...	3,000	

Mr. Prem Chand informs us that he has been busily occupied in bringing out a tract on Temperance, the first ever written in Hindi, besides revising and preparing for the press the Gospel of Mark in Kaithi. He particularly mentions the publication of a newspaper in Hindi, which has obtained the marked approval of many Christian friends. The present number of subscribers is about 300. He has begun to translate Mark's Gospel from the Greek with the readings of the Revised Version, which would appear to be thought highly of by various missionaries to whom it has been submitted. Other works in Hindi have also proceeded from his active pen.

**PROSPECTS OF THE FUTURE.**

This necessarily imperfect review of the year's work of our brethren among the heathen population may be closed by the striking remarks of our venerable and experienced missionary, Mr. Broadway, of Patna :—

" We observe indications of the advance of the Gospel among the people. They are gradually giving up old prejudices, superstitions, and also pilgrimages, in attending to all which they used to be exceedingly strict, believing them essential to their spiritual welfare. The priests and devotees who live by the shrines say that the people no longer visit these places to worship and make offerings as in former years, consequently their income has been considerably reduced, and they blame us for it. The Brahmins, who were once looked upon with awe, and who demanded and obtained both honour and support as superior beings or demigods, are also no longer regarded as objects worthy of the attention they exacted, owing to which they have commenced to serve the lower classes as common menials. These indications have induced people who are still jealous of their creeds to form societies, and to have preachers to propound their faith in opposition to Christianity ; but these measures are not succeeding, on the contrary they are stirring up a spirit of inquiry, and as a result the call for our Scriptures is increasing daily. It will thus be seen that the Gospel is slowly and imperceptibly gaining ground, and that the heaven of truth is permeating the masses.

"The assertion made by critics that mission work in India is a failure would therefore seem to be advanced without due consideration. This assertion is mainly supported by statistics ; but can the work be tested by figures alone. We are expressly commanded to preach the Gospel, and that is our part of the work. Conversion is from God and by the power of the Holy Spirit ; so the number of

conversions is a part of the Lord's work, for the Lord Himself has said that 'no man can come to me except the Father draw him.' We have to be patient, believing that the preaching of the Gospel will, by the grace of God, in the fulness of time bring forth fruit, as it is written, 'The husbandman casteth in the seed and waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain.' Missionaries have, no doubt, to meet with much opposition, and the educational policy of Government has, no doubt, considerably counteracted the teaching of missionaries; but, notwithstanding all opposition and discouragement, the Gospel still progresses, and will continue to progress until at the name of Jesus every nation, kindred, and tongue shall bow the knee; and His dominion shall also be from sea to sea, and from the river unto the ends of the earth."

The views expressed by Mr. Broadway find corroboration in a remarkable pamphlet by a Hindu, which has lately appeared in Calcutta. It is entitled, "Are we really awake? An Appeal to the Hindu Community." We quote from it the following striking statements:—

"The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find that the mischief under which we, Hindus, at present labour is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentlemen (with one or two honourable exceptions) have done so much as to send a serious thought after this matter which is of such vital importance to our society.

"The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

The writer then proceeds to designate the Mission schools, the entrance of Christian women into the zenanas, and other similar influences as sapping the foundations of the family life which is bound up with the Hindu system, and prognosticates its overthrow in a few generations if not speedily checked.

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### THE ENGLISH CHURCHES.

As these churches exercise an important influence on the progress of the Gospel in India, and aid in various ways those who are more directly engaged in the work among the heathen, it may be interesting to give a brief account of the churches which were originally planted by our mis-

sionaries, and which continue in great measure closely allied with our operations.

### CIRCULAR ROAD CHURCH, CALCUTTA.

PASTOR, C. JORDAN.

The pastor reports that the attendance has been fluctuating, though not, perhaps, more so than is usual among so floating a population as is the English in India. But he mentions that the prayer-meetings have been well attended, and the piety of the church has been in some degree most gratifying. The following extract will bring to notice the bearing of the ministry of these English communities on the growth of the Kingdom of God :—

“ During the year the pastor has baptized seven persons. Four of these were of European origin or descent ; amongst them Rev. E. J. and Mrs. Petrick, now in the American Mission, Assam ; the other three were East Indians. One was a Nepalese lady from Miss Fendall's Home, by name Gulab ; another was a Bengali, H. C. Chukladar, now a student at Serampore College ; the third was of Christian parentage, S. B. Biswas. The latter was baptized in the River Gunduk in the presence of hundreds of Hindus at the Sonapore mela.

“ Through the kindness of the church, the pastor has been able to do some direct mission work. There has been regular preaching in Hindustani at Wellington Square and Park Street. In connection with the latter, we have three inquirers receiving further instruction from Mr. Prem Chand. Four lectures in English were also given by the pastor on Sunday evening. The subjects were—God, Christ, Sin, and Salvation. Several native gentlemen were present. I have also visited and preached at the melas held at Allahabad, Sonapore, Carragola, and Monghyr, and some literary work has been done in Hindi. A Hindustani service has also been commenced on Sunday morning at the Colinga chapel. Our thanks are due to the Rev. G. C. Dass and the members of that church for their sympathy with us in this effort to do good.”

Two vernacular Sunday-schools are also maintained and conducted by members of the church.

### LAL BAZAR CHURCH, CALCUTTA.

PASTOR, G. H. HOOK.

This church owes its origin to the labours of the Serampore brethren, and the chapel is placed in the midst of a very diverse population. The pastor speaks of his English work as giving him cause for great thankfulness to God. The financial condition is prosperous. A weekly Bible-class is maintained for young men, and seventeen students of the Medical College attend its meetings. Many attend the Sabbath services, and one has been baptized. A good work is done among the poor, and many children are clothed and fed. The prayer-meetings also are well attended. Twelve persons have been baptized during the year.

The following incidents well illustrate the peculiar circumstances under which the work of God is carried on:—

“One day a young Jew of some respectability came to the vernacular service, and began to look over the books of various languages that I had on the table. So I gave him a Hebrew tract, and he began to read it aloud. I said, ‘Your pronunciation is different from what I have heard in England.’ This led to further conversation, and he called to see me at the Parsonage, and while talking he said, ‘How is it? You believe in Moses and the prophets that we believe in, and yet you worship idols just as the Hindus.’ ‘What!’ I said, ‘worship idols? How so?’ ‘Why,’ he said, ‘when I go into a Christian church I see at the end of the building a large cross, with a quantity of flowers and lights, or else the figure of a woman that they tell me is the Virgin Mary, and all the people bow to it when they come in. Now what difference is there between the Hindus and the Christians? they both have an idol, be it the cross or the Virgin Mary, and flowers and lights about the idol, and yet it is said by Moses and the prophets, in which you believe, “Thou shalt not make to thyself any graven images nor bow down to them.”’ ‘Ah!’ I said, ‘you must not make me responsible for the sins of others. We have no idols, nor pictures, nor flowers in our church nor our own worship.’ He said, ‘I should like to see your church.’ So I took him inside the building, and there was nothing there but the platform, and the tablets of Dr. Carey and other good men, who had served God as pastors of the church. Then he said, ‘I will come to your church, but I will not enter where they break the commandments, and make to themselves graven images; as a Jew I abhor idolatry.’ I think I see the veil that is upon his mind being rent in twain. Oh, that Christ would put forth His power as He did in His dying hour when the veil of the temple was rent in twain, and rend this veil away!

“This year we have been able to give away a very large number of tracts and Bibles. I am nowadays struck with the great eagerness with which the people receive the smallest tract, and always ask for more. There is a vast change now from what there was in years gone by. One of the old native preachers was telling me the other day that, when they first printed the Bengali Testament, they could not get the people to take it for love or money; the Brahmins had cursed the book, and said they must not take any book from the Christians’ hands, although they had them bound in red morocco with gilt edges. So the missionaries had a boat-load, got up in this gorgeous way, and the native boatmen were told to scuttle the boat, so that it might seem like an accident, just above the place where the people were bathing on one of their festival days, and so take the people by guile, and get them to pick up what they would not take from the Christians’ hands. When the boat slowly sank the Testaments began to swim and float down among the people bathing in the river. This was too much for the cupidity of the natives, and so they all went fishing for these red-morocco Testaments with gilt edges. Whether they thought that the holy water of the river had purified them from the polluted touch of the Christians’ hands I cannot tell. I daresay they did, for they do think these things. But I have heard that again and again men have come across some of these Testaments, old and stained with age and their baptism in Gunga’s stream, which were highly prized by those who had them, and had thrown light upon the darkness of many during those long and weary years.”

## ALLAHABAD.

PASTOR, G. J. DANN.

Mr. Dann furnishes the following particulars of this community

originally founded by an old missionary of the Society, long gone to his rest :—

“During the year we have again lost some of our oldest and most prominent members, notably our former secretary, B. D. Gordon, Esq., and his family. Mr. Gordon has gone to Bareilly to be principal of the Government College there. The state of religion in Allahabad generally is very low just now, and, in common with the other evangelical churches, we suffer from this cause. The Sunday-school has revived somewhat of late, and we hope it may improve still further. Mr. Robinson works as city visitor and Scripture reader, but, we are sorry to say, he does not receive much support. The pulpit services were carried on during Mr. Dann's absence in the district by Rev. Isaac Allen, M.A., and, so long as his health would permit, Mr. Allen took alternate services with Mr. Dann. When, in January, he was smitten down again by illness, Mr. Dann again took sole charge, and since February has been enabled to sustain the whole of the pulpit work. In addition to our losses by removals to distant stations, the hand of death has been busy amongst us. Mrs. Heinig was removed at the beginning of the year, and on August 9th, after months of suffering, our aged friend Mrs. Carr received her Master's summons. These were from among our regular communicants and members. Others, more or less regular attendants in public worship, have also been removed by the hand of death.

“Some proposals for baptism have been made during the year, but in each case they have been withdrawn for a season. The ‘fear of man which bringeth a snare’ prevents some identifying themselves with us, as they are directly or indirectly dependent upon the favour of High Churchmen for their daily bread. However, in spite of all, the Gospel has been preached, and in this we find cause for rejoicing.”

## AGRA.

PASTOR, ALFRED DAY.

The formation of this church owes much to the labours of that eminent man, General Havelock, while stationed in command at Agra. In the absence of a pastor, Mr. Jones has had charge of the church, and he reports as follows :—

“We are thankful to say that a brother, Mr. Day, of the Pastors' College, has accepted the pastorate of the Havelock Chapel, and is now on his way to India. May he be spared to labour successfully in Agra for many years! The work has been encouraging during the year. In the hot season I took over charge of the English services. The congregations were good. We baptized in all thirteen during the year. Over some we have had much cause for rejoicing, for they had turned from their evil ways. Others were followers of Christ already, but feel they ought to put on Christ in baptism.

“The Wednesday evening Bible-class has been a happy and profitable time. We have also had a variety of services at the chapel, which were appreciated.

“The Sunday-school has had over forty names on the rolls, with an average attendance of about thirty children, and a very happy work we have had. Mrs. Jones started a working meeting for the ladies of the congregation, and this has been continued with very satisfactory results in a large quantity of clothing for our boys and girls in the boarding schools of our Mission in Delhi. The Manchester Regiment leaves Agra this season and will be replaced by the Leinster Regiment, in which nearly all the men are Roman Catholics; this will make a considerable difference in our attendance. We are thankful for such a strong band of men in the Batteries here who attend. We shall not

soon forget the good work that has been done among the men of the Manchester Regiment. It will help to cheer us in days to come. Not a few men have found Christ here. May they be kept faithful unto death !”

### VISIT OF MR. BAYNES.

Again the Committee have to mention with gratitude and thankfulness the second visit of their esteemed General Secretary to the stations of the India Mission. This arduous task has been accomplished not without much anxiety. Ill-health has attended our friend throughout, but nothing has daunted him. He has energetically fulfilled the trust committed to him, and has returned home, they trust, with no material injury to his constitution. It will afford our friends great pleasure to peruse the following sketch—by the Rev. G. Kerry—of the work that has been done, while awaiting from Mr. Baynes' own lips a fuller detail of the deeply interesting journeys he has accomplished, and of the important issues that may arise out of them :—

“The past has been a very busy month for me, as I have accompanied Mr. Baynes to many of our stations in Bengal. We reached Barisal on Saturday evening, the 28th December, and had a very busy Sunday there—in the morning and afternoon with the Christian friends in the Bengali chapel, and in the evening at the Gospel Hall, which was well filled by some Christians and the Mission workers, and a large number of Hindus and Mohammedans, who had been invited to hear addresses from Mr. Baynes and myself. After this meeting, we started in company with Messrs. R. Spurgeon and J. G. Kerry in the Mission boat for Madaripur, to attend the Annual Conference of the Backergunge Mission Churches, held this year somewhat later than usual, that the brethren might have the pleasure of Mr. Baynes' presence. We reached Madaripur on the evening of 31st December, and were heartily welcomed at the Mission bungalow by Mr. and Mrs. Teichmann, and Messrs. W. R. James, Norledge, Bevan, and Davies, who had preceded us. The next day, Messrs. Jewson and J. D. Morris arrived in the smaller Mission boat, and Mrs. Ellis and Misses Taylor and Sakor in the new Zenana Mission boat. There had never before been so large a gathering of missionaries at Madaripur. Mr. and Mrs. Teichmann had made abundant provision for the arrival of so large a party. The Conference lasted three days, and was attended by about one hundred and fifty native brethren representing the different churches. The meetings were held under a large shamayana erected for the purpose. Proceedings commenced on Wednesday, the 1st of January, with a meeting for prayer. Various subjects of great importance were discussed, each subject being introduced by a brother previously selected for the purpose. A cordial address of welcome was read to Mr. Baynes, to which he replied in his hearty and impressive way. The meetings were spirited and helpful, the discussions were well sustained, and demonstrated the existence of intelligent and earnest appreciation and grasp of Christian truth, and an apprehension of the responsibilities and privileges connected with the reception of the Gospel of Christ. Our time was so limited that we were unable to remain till the close of the Conference. We were due by previous arrangement at Commillah on Saturday morning, and had, therefore, to start for that place on Thursday evening. Arrangements had been made for a 'Nagar Sangkirtan' (a singing procession through the town) for Thursday evening, and we were able to join in this striking demonstration before we left. After dinner, some two



hundred native Christians, with all the missionaries, men and women, started walking from the bungalow, with banners and illuminated texts, and with drums and cymbals. Gospel hymns were sung as we marched along. Every now and then the procession stopped to give opportunity for a brief statement of the Gospel, and a proclaiming of the name of Jesus, and of firm belief that He would save the people of India. At one of the ghats the smaller Mission boat was waiting for us, and we took leave of the procession which stood above and on the sloping bank of the river; and as we pushed off in the bright moonlight, 'All hail the power of Jesus' name' was sung, we joining as we receded from the shore.

"We had a long journey of two nights and a day to Commillah in the Mission boat, two steamers, a country cargo boat, and by pony cart, and reached the end of our journey at 4 a.m. January 4th, pretty well tired out. We had a busy day at Commillah, where we were cared for well by the lady missionaries, Miss Arnold and Miss Denness, of the New South Wales Baptist Mission. We inspected the new Mission House, which is being erected there at a cost of £1,300, met the native Christians there, and attended to various matters which required attention. That night we had to start again by palaki dak, and reached Narayangunge on Sunday morning, where we spent a quiet day. We returned to Calcutta, which we reached on Tuesday morning. On Friday afternoon we left for Dinajpore, which place we reached on Sunday morning, the 12th January, with Mr. W. B. James and Mr. J. H. Anderson, who met us at Parbuttipore Station. We had cheering meetings here with the Christian brethren, large numbers of whom had come in from the district. We left that same evening for Jalpaiguri, where we spent Monday, and, leaving by the mail train, reached Calcutta on Tuesday morning, the 14th. Mr. Baynes finally left Calcutta on Monday afternoon, the 20th, for Soory, and goes on to the North-West stations. He hopes to complete his visitation during the month of February, and to leave Bombay for Colombo on the 27th of February. It was expected that his stay in Ceylon would extend to the 26th March, when he would embark on the P. and O. steamer *Oceana* for home."

## CEYLON.

### PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

<b>SUB-STATIONS</b> ... ..	<b>88</b>
<b>Missionaries</b> ... ..	<b>5</b>
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The Kandy district, under the charge of the Rev. H. A. Lapham, presents few features of stirring interest. The work of evangelisation is in various ways steadily prosecuted at and around all the stations, and the day-schools continue to disseminate instruction both in secular and Christian knowledge. Sunday-schools have received much attention, and there are now nine schools in the district, all earnestly worked and numerously attended. The masters of the day-schools, who are a body of intelligent and earnest young men, have given very efficient aid in this work, and the native pastors have also entered heartily into it. Five

young people were baptized in Kandy early in the year, and six others were admitted to the church at Korigammana. Inquirers are also reported at other stations. A spirit of apathy is in some instances apparent, a spirit pre-eminently characteristic of the Buddhist system from which the converts are gathered; but new ground is in process of occupation; especially is this the case around Mátalé; but the native churches in general greatly need a new baptism of the Spirit. At Katugastota a schoolroom has been built, suitable for use as a chapel. The plan of the structure was kindly furnished by the Rev. F. Waldoek. It is occupied by a large and promising Sunday-school, and there is a large field of usefulness in the neighbourhood never yet occupied by any missionary society.

### COLOMBO DISTRICT.

From the report furnished by the Rev. F. D. Waldoek we quote the following passages:—

“The past year has been one of steady work and moderate success. There have been 52 added to our churches by baptism. We have now 910 members, and a good number of candidates, who will, we hope, in due time be received into full fellowship.

“The number of our Sunday scholars is 821, showing a falling off of 100. This is largely due to our having had to give up a school attended exclusively by Buddhist children, who have, however, been saved to the day-school, where they receive good moral and Christian teaching daily.

“The numbers of our day scholars is 2,042, as compared with 2,287 in 1888. The decrease has been caused by our being obliged to close a school owing to the failure of a planting enterprise which had attracted a large number of people to the place, and to our closing two others in order to make a stand for discipline and moral purity.

“The contributions from the stations are far below what they should be; but it is something that they are appreciably more than in 1888.

“The usual evangelistic tours have been undertaken in most of our districts, our brethren going ‘two and two,’ often considerable distances, to bear the light into dark places.

“In several of our stations a series of special services has been held; some having been assisted by brethren of other denominations.

“*Colombo, Cinnamon Gardens English Church.*—Mr. Durbin, the pastor, has kindly furnished the following report:—

“We are thankful to record another year of happy and successful work. All departments of the church have been well sustained by an earnest band of loving and willing helpers, and God has greatly blessed our efforts in the conversion of sinners and the restoration of some who had backslidden. We have lost several members by death, but we have had the pleasure of immersing sixteen new converts, some of whom have become most earnest workers for Christ, besides receiving five others into church fellowship.

“The church is becoming increasingly a missionary one. Quito a number of Tamil and Singhalese young men attend regularly our Sunday evening services, and some have been led to decision for Christ, and have made a profession of their faith in Him; and one of the most pleasing features in our year’s work has been the readiness

with which these have taken part in Christian work amongst their own countrymen, by conducting services in private houses, distributing tracts and books, and preaching in various places in the open air.

“ ‘ In addition to the work done in Colombo, we have several members of the church living at out-stations, or up country on tea estates, who are doing splendid Christian work by conducting services for English-speaking people residing in the various districts, and also services for the hundreds of Tamils (in some instances) employed under them.

“ ‘ Twice during the year I have the pleasure of visiting many of these friends, and on both occasions have been greatly cheered and gladdened by what I saw and heard.’

“ *Grand Pass and Mattakkuliya.*—Mr. J. Samuel Perera says :—

“ ‘ During the year 1889 I have had the pleasure of baptizing four persons, while the loss by death has been only two members, belonging to Grand Pass Church. In the open-air services and in the prayer-meetings I have been assisted very much by one of the deacons of Mattakkuliya Church and one of the members of Grand Pass. I have great pleasure in stating that the Sunday-schools of both the churches are in a prosperous state.

“ ‘ I have been able this year to make another evangelistic tour, with seven of the brethren, to the high country as far as Badulla. In this tour we had to travel on foot about 300 miles; speaking and preaching to more than 4,000 persons.

“ ‘ The Grand Pass Church has been self-supporting for twenty-seven years. While we thank those who have helped us on in the past, we find that, in order to continue self-supporting, we cannot but solicit the help and sympathy of friends and brethren in a larger measure.’

“ *Colombo, South.*—Mr. Chas. Peries, who was removed from Gampola to this station in March last, gives a report, the gist of which is as follows :—

“ He has seven sub-stations, or centres, where he carries on his work, assisted frequently by an evangelist who is mainly supported by the subscriptions of a number of ladies.

“ At the numerous open-air meetings the people have listened with great attention, sometimes three or four Buddhists coming forward to confess that they have been impressed by what they have heard; while some, it is hoped, have been more fully convinced of the truth of Christianity and will accept the Lord Jesus as their personal Saviour.

“ *Hanwella and Welgama.*—Mr. Gunasékara reports that, in addition to his other work, he has preached to a large number of persons, mostly Buddhists, once a week at the Gansabáwa (village council), and that six persons have been added to the church by baptism.

“ *Kotikáwatta.*—Mr. Lewis reports the maintenance of his various labours, but no additions to the church. However, to my own knowledge, there is one matter for satisfaction and hope, the fact that he is aiming to habituate his younger members to Christian work; some of them being formed into a band for evangelistic efforts on one day in each week.

“ *Hendala and Leper Hospital.*—Mr. Henry de Silva says :—

“ ‘ We have to report, with grateful thanks to God, the addition of ten members to the church. One of these was an old member restored, another was admitted by transfer, and the remaining eight were new converts. Amidst much depression in trade and cultivation, the subscriptions have kept up to the same amount as last year’s.

“ ‘ The open-air preaching has been mostly carried on by some of the younger members of the church.

“ ‘The appointment of a catechist to the Leper Hospital by the “Mission to Lepers in India,” under our superintendence, has been a great help to the work there. The catechist, who is one of our deacons, has also been of much service in the general work of the church. A day-school having been opened in the Leper Hospital, the patients are taught four days during the week, while the Word of God has been preached to them either by visiting them in their wards or in the chapel, which is within the asylum.’

“ *Gonawala*.—Mr. D. A. Benjamin says :—

“ ‘Our losses have been more than compensated by the admission of eight persons to the church, four by restoration and four by baptism. There are also several earnest inquirers, who, we trust, will ere long make public profession of their faith. The Sunday-schools and the Bible-class for women have been well attended. We have commenced two more girls’ day-schools, one being close to Kelaniya, which, with its famous temple, is a stronghold of Buddhism.’

“ *Koralawella*.—This church has an interest all its own, being presided over by a good brother, who labours without fee or reward, Mr. Haramáins de Silva. His earnest efforts, seconded by his people, have been rewarded by the addition of six converts, raising the membership to fifty-two. Caring for others, they have continued to maintain a school in a village a short distance away, where the people are grossly ignorant.

“ Before closing this report it must be noted that generally we have to encounter a growing opposition arising from the recent Buddhistic revival. This, however, should nerve, and not depress us. Earnestness, even in error, is better than a deathlike stolidity. As Christians, believing in the immortal power of truth and the predestined universality of our Lord’s Kingdom, we can hopefully advance, assured of ultimate victory.”

## CHINA.

### PRINCIPAL STATIONS :—

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

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

<b>SUB-STATIONS</b> ... ..	62
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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.

### SHANTUNG PROVINCE.

The past year will for long be memorable as a year of Famine. A very large number of people were reduced to the extremest want and died of starvation, while multitudes more were reduced to poverty, to

recover from which years of struggle and hardship must be faced. We take from the report of Mr. Bruce the few following paragraphs, as fairly descriptive of this dreadful calamity :—

“As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people; cholera decimated the population; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

“It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself flooded the country to the depth of three or four feet, or, as a native expressed it, ‘as high as that donkey.’ This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

“In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow and in many parts to burst their banks. These rain and river-floods following the drought, caused a general failure in the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less; in others the failure was complete; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

“In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and even this bare existence was to be denied them. In the southern districts the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

“The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later, roots and woods. Finally women and children were, secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district: ‘There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.’ I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for

their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries alway pointed to exceedingly high numbers."

A calamity so overpowering and widespread it was beyond the resources of the country to meet. Many pages of this report would be occupied in giving in any detail, however brief, an account of the efforts of the missionary brethren, in co-operation both with members of other missions and the officers of Government, to meet this dreadful catastrophe. They at once set the example of liberality by a contribution of £400, and by devoting their time for several months in organising relief, and in distributing to the need of the people from the funds committed to their care. Besides the sum of £4,700 raised by the churches of our body, they were the almoners of other friends, and a total of not less than £40,000 passed through their hands to the utterly destitute. Of the strenuous efforts that were made to save the perishing, the self-denial that was required, and the perils of every kind that beset their steps, no adequate idea can be given. We must refer to the pages of the *Missionary Herald* of January last to give to our friends some fuller account of the labours accomplished and the sufferings endured.

Of the bearing of these terrible events on our missionary work sufficient time has not elapsed to form a just estimate, but we may quote from the letters of the missionaries a few details of their subsequent visits to those scenes of sorrow and distress. Thus Mr. Harmon writes:—

"The year 1889 will be memorable in China as a famine year. We have good hope that it will also be memorable in the annals of our Mission as a year in which many of us gained a deeper insight into the character and needs of the Chinese, and in which large numbers of the Chinese were brought into direct contact with Christian teaching reduced to practice.

"The indications are that last year's work will mark the point of a new departure both in the attitude of the people—educated and uneducated—towards foreigners, and as the commencement of an active, energetic, and promising evangelistic work in both old and new regions.

"About the middle of July I left Ching Chou Fu for Chou'ping and, in company with Mr. Jones, started for the northern counties of Po Hsing, 'Pu'tai, and Pin Chou. These districts had been worked over by our men as famine relief distributors, and there were indications that the people were anxious also for the 'Bread of Life'; we hoped to pick up the threads of the work which had been successfully inaugurated by the native evangelists during the spring. Our expectations were more than realised. We found numbers of people reading our books and attending worship.

"Since then I have taken three other trips to the same region. Mr. Mills has also spent some time in both Po Hsing and Pin Chou, and on my last trip my wife accompanied me.

"At present it is quite impossible to say what will be the outcome of this new work. A large number of people in all three counties—Po Hsing, 'Pu'tai, and Pin Chou—are now under instruction; many of them promise well. Over forty of the more prominent amongst them attended Mr. Whitewright's classes for leaders in November, and that gentleman expresses himself as well satisfied with their general behaviour and ability. There are undoubtedly some amongst them of whom we may entertain the highest hopes.

"On the whole, although the district is a poor one, the country being subject to frequent inundations, the inquirers are, I think, rather over the general average of our present church members in point of education and mental ability. Many of them are schoolmasters and some few are in possession of degrees.

"In conclusion, I am happy to say that my last trip revealed two very encouraging aspects of this new work:—

"1. Some of the new stations (there are none older than July, 1889) are already manifesting their vitality by the propagation of the truth. We have now on the roll several stations, offshoots from others. Two or three of these are in districts not touched in the work of famine relief last year.

"2. There are several teachers who are voluntarily teaching their scholars our Catechism and other Christian books. The evangelist in Pin Chou (Han Chen Tung) has, I find, quite a number of schools to which he has introduced teachers, where our books are regularly read and committed to memory, and where worship is held on Sunday."

Writing from Tsing-cheu-fu Mr. Forsyth gives some general statements of the result of the year's toil:—

"Last year there were in all 100 persons added to the church in this district by baptism and 24 more are ready. We lost 30 members by death, 26 were dismissed, and 46 removed to Shen-si owing to the famine and severe times here. Of those who went to that distant province (thirty days' journey off), two have just returned bringing glowing accounts of the prospects there, land being cheap and food abundant, and requesting that a missionary be sent to help them, as over 100 meet for the worship of our God and many more are interested, and there is no missionary of any society in all that region.

"Our total membership enrolled stands at present at 1,024. Besides these are 785 adults and 295 children who attend public worship or are under instruction of a religious sort, but who are not yet sufficiently advanced to be admitted to the church, or who have not expressed themselves as yet willing to cast in their lot with the people of God.

"These members and adherents are gathered into 66 branch stations under the native pastor Ching, who is supported by the Grosvenor Street Church, in Manchester, and two elders who are supported by the native church, and one general deacon who gives all the time necessary voluntarily. Besides these are 66 station leaders, duly appointed and authorised, and these are superintended by nine stewards, who divide the district among them. The services of all of these are of course voluntary. All these men do more or less preaching outside their own stations, and are the organised aggressive force of the church. The church collected for general purposes among themselves, and entirely unconnected with foreigners, a sum equal to about £43 of our money, or nearly an average of 1s. per member for the year, a sum which seems respectable considering that last year was famine year and the majority of the people were in great straits.

"Mr. Couling has a training school for boys in this city, the boys being the sons of our church members, and some of them themselves members of the church. The roll at present numbers nineteen, but with increased facilities in the way of accommodation

no doubt this number might be easily increased. These boys all receive a good grounding in their own native books, and a fair knowledge of such subjects as general history, geography, and arithmetic, &c., besides and above all a good hold of the Scriptures and the truths most surely believed among us. During last year the parents of these boys contributed about £15 of our money towards their board. The city school work is supplemented by the establishment of village schools, now numbering 13, with a roll of 145 scholars, all under the general superintendence of Mr. Couling, who pays to the school teachers a grant per head for all who pass a satisfactory examination in the subjects he appoints to them. This plan works fairly well, the difficulty being to find careful, conscientious, and efficient Christian teachers. The aim, of course, is to have a village school in at least every one of the 66 stations of the church.

"The book-shop, notwithstanding bad times, has lately had larger sales than ever before, and in the department of books and tracts for free distribution the demand has been altogether unprecedented. A colporteur works in connection with the book-shop, and frequents all the large markets in the district with fair success considering the times. His salary is divided between the British and Foreign Bible Society and our own Mission, thus lessening the cost and becoming the means of the more general diffusing of Christian literature throughout the district.

"In Chi-nan-fu, Mr. James has had to fight an uphill battle with the authorities over the outrage to Mr. Harmon and the robbery of his property, and hopes still to win. He has secured a good house on one of the main streets suitable for Mr. Richard's work, and has kept two evangelists employed in the district who report favorably of their prospects."

To the facts already given we add a few additional ones from the report of Mr. Wills, full of hope and thankfulness:—

"Looking back upon the labour and blessings of the past twelve months, surely as individuals, and as a mission, we can joyfully exclaim, 'The Lord hath done great things for us, whereof we are glad.'

"Throughout the year each department of work has been vigorously maintained, and many of our native Christians have given their willing aid.

"The Sunday services in the city have been well attended. Often there has been lack of sitting accommodation, the regular worshippers filling the chapel, which seats about 200.

"The new mission station at Chou-p'ing, sixty miles from Tsing-chou-Fu, has been opened. Four of our brethren are now residing there. This new work is full of promise, already much blessing has followed the efforts put forth, and we are expecting great things in the future.

"Two of the summer months I stayed at one of the out-stations situated on a hill, and from there visited several others in the surrounding district. Some of the students in the Training Institution, being at home for the summer harvest, accompanied me to the different fairs, temples, and markets, assisting me in preaching and distributing tracts, &c., &c. In the evenings we hold open-air meetings, and many expressed themselves anxious to learn more of the doctrine. Several little presents from one and another of the people who received medicine have been since sent me as expressions of their gratitude.

"In the spring I was out in the famine field taking silver, &c., to the brethren engaged in relief work. In September I revisited those places; it was just after their second and further calamity, caused by the bursting of the banks of the Yellow River. I was greatly cheered midst all the poverty, sickness, fever, sorrow, despair, and death, to find many rejoicing in Christ, their newly found Saviour, of whose love they first heard of during the famine. Everywhere we went we found men, women,



and children anxious to learn more about Jesus, the Saviour of the world. For a month I was daily engaged doing my utmost to relieve their bodily sufferings, and seeking to lead them to 'the Great Physician,' when I fell ill with the prevailing disease, ague and dysentery, and for a time seemed past all hopes of recovery; but the Lord has spared me, and permitted me again to work for Him.

"During the year I have seen and given medicine to 2,160 patients—949 men, 707 women, and 504 children. Besides these registered cases, hundreds received relief both from myself and the evangelists who were with me during the ague epidemic. A large supply of quinine for this work was kindly sent us by friends at Shanghai.

"While we ask Divine aid for all that lies before us, we also pray that the Lord will send more labourers, that the harvest may be very great, and that His name may be abundantly glorified."

#### NATIVE CHRISTIAN TRAINING INSTITUTION.

The interesting training institute carried on by Mr. Whitewright is full of hopefulness. For three months the studies were suspended, as all hands were needed to cope with the distress around them. The students assisted in providing food for the starving people, and also making known to them the Way of Life. In the later months of the year work was resumed, with much to encourage their teachers in the application the scholars gave and in the progress made. Towards the end of the year advantage was taken of a series of examinations being held by the Government for literary and military degrees to do systematic work among the students presenting themselves. The contempt felt for foreigners has hitherto precluded any successful attempt to lead this class to the consideration of the Gospel. But a breach has been made, numbers of them now listen to the preaching, and a large quantity of suitable books and pamphlets have been distributed among them.

Writing from Tientsin, the Rev. T. Richard has furnished a very interesting account of some interviews he has enjoyed with a few leaders of the people:—

"Early in the year Mr. Shorrocks and I called upon a Lama leader and a Buddhist leader. Afterwards I had interviews with a Mohammedan leader, and in the autumn with a Confucian leader, and more recently a village leader. Some idea of what these men are thinking may be of interest. The Lama leader is the high priest of Lamaism in China, and the Buddhist is the Peking high priest of Buddhism. Questions bearing on religion the Lama answered in an unsatisfactory manner, leaving the impression that, though full of intelligence and power, his mission in Peking was more political than religious. He himself is from Thibet. The Buddhist high priest, on the other hand, was profoundly religious, and was a most intelligent and amiable man. He mourned over the decline of Buddhism in China in this age. Both acknowledged this decline, and on being asked what was the cause of the decline, the Buddhist attributed it to want of Government support, whilst the Lama attributed it to the times being a waning period in religion, but as the waxing follows the waning he looked forward to a revival of Lamaism again.

“On asking the Confucianist what he thought of the influence of foreign thought in China, he expressed his opinion that it was far greater than most foreigners are aware of, and that some of the leading Confucianists had actually prepared new text-books for educational use in China, which are more in accordance with the needs of the times than anything in use now.

“As to the Mohammedan, it was he who came in search of me first, and his remarkable question was this—‘The Koran speaks of the coming of Christ again; what are the signs by which we shall know Him when He comes?’ He was a Chinese mandarin, a devout man, and very anxious to know the truth.

“I need not say that I did my best to lead them all to a higher religion than they possess.

“Another leader, but only a village star, who has spent most of his time in searching for Truth in the native religions, has come to us. He has spent some weeks in the study of Christianity, and is now engaged in copying some of our Christian books. He now professes to have found in Christianity what he was so eagerly in search of.”

The health of Mr. Richard is far from good; but he has been able to render service in the preparation of books for Chinese use. One in particular is addressed to the all-important question put to him by the greatest man in China, the Viceroy Li-Hung-Chang, some fifteen months ago—viz., “What is the good of Christianity?” The reply is finished; and treats historically of the material, intellectual, political, social, moral, and spiritual benefits of the Gospel of Christ. This he hopes also to publish in English as well as Chinese. Other books are also in preparation, which Mr. Richard trusts may prove most useful in the present state of the Chinese mind. Should his health allow he will shortly take up his residence in Tsi-nan-fu.

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## SHANSI PROVINCE.

The centre of operations in this province is at Tai-Yuen-Fu. The station is under the charge of Mr. Sowerby, and from his report we extract the following passages:—

“Not being very satisfied with the attractiveness of our shop on the Tung Tang street, I closed the place for a few days at the New Year, so as to get it cleaned up and put in order. After the Chinese New Year we reopened the place, with a very different appearance. I had had the Lord's Prayer and the Beatitudes written out on two large handsome red scrolls. I also got hold of some copies of the ‘Life of our Lord,’ and some of the lives of some of the Old Testament worthies, with coloured illustrations, and these, together with some illustrated tracts and picture sheet-calendars, made the little place look very attractive. On one side of the shop, with characters on it a foot square, was a long strip of red paper urging the necessity of repentance, and on the other side of the shop there stood the question and answer: ‘What must I do to be saved?’ ‘Believe on the Lord Jesus Christ and thou shalt be saved.’ And repentance and faith have been the main burden of the preaching there day by day.

"The Chinese are in utter ignorance of Divine truth, but occasionally one gets pleasantly surprised with the answers that are given; as, for instance, I asked one man: 'Do you know who Jesus Christ is?' 'Yes,' he replied, 'He is the Son of God and died on the cross for our sins.' 'Where did you learn all that?' I asked in astonishment. 'At Wu Ting Fu, in Shantung.' Oh! that one could get that simple fact about Jesus Christ right home to the hearts and consciences of these people, what a difference might be wrought in this wicked city!

"This year, owing to the Emperor's wedding, as a special act of grace, an examination of students, corresponding to the triennial examination for civil and military degrees, was held here, so the city was again crowded with students. Not very many of them came to the shop, but some did, and generally listened politely without raising opposition. - As the students were dispersing from the examination hall, a band of four of us, Messrs. Morgan, Shorrock, Duncan, and myself, distributed tracts amongst them. We were anxious to put into the hands of the students the best books we could, and we had not too large funds at our disposal, so that we were only able to distribute about 1,600 small books, but these were for the most part well received.

"Last April our friend Dr. Edwards returned to England, and, as no medical man has come here to take his place, a good deal of medical work has fallen to me. I have carried this on with great difficulty for lack of convenient premises, but have been seeing patients as well as I could at my own house. Dr. Edwards, indeed, kindly offered to us to continue the hospital during his absence, but with other duties on hand this was too heavy a burden to undertake. I have, however, seen patients daily at my own house for several months, and I have also performed several important surgical operations.

"Among the patients were civil and military students, who came from various parts of the province, as well as others who, for the sake of being treated by the foreign doctor had travelled some thirty, fifty, or even one hundred miles. These left us in many instances cured of their diseases, and having heard something of that Saviour who can deliver man, body and soul, from his misery and sin, and in many cases they were glad to receive tracts and Gospels, whereby they may, if they will, learn of Jesus.

"Mrs. Morgan and my dear wife have been working devotedly amongst the women. My wife has organised a women's sewing class, and once a week from ten to fifteen women come to our house for a day's sewing. They receive from 130 (4d.) to 150 (5d.) cash per day, according to the quality and amount of work done. This is good pay, but not enough to excite covetousness. On Sundays the women gather for a Bible-class at Mrs. Morgan's house. Generally from fifteen to twenty are present. These poor women are ignorant, unhappy, and sinful, and it is something to be enabled to let some rays of Gospel light and love visit them in their darkness.

"We have not yet many inquirers in Tai Yuen Fu, but there is a steady improvement in this respect. On some Sundays only three or four have been present at the services, but on other Sundays we have had from fifteen to twenty. Hitherto our preaching hall and our chapel, where we hold our Sunday services, have been in different quarters of the city, but we have now taken other premises, and henceforth all the work of the Mission (with the exception of the women's work) will be centred in one place, and this will prove a great advantage.

### "HSIAO TIEN TZU.

"During the early part of the year I spent some weeks at this place, visiting the church members, seeing patients, and preaching the Gospel in the villages. Not far from Hsiao Tien Tzu is a small village called Ch'eng Hsi. We have now two baptized Christian men in this place and many friends. One afternoon I visited the village together

with our evangelist, Mr. Hsü and the elder Chang. After some conversation with our members, Wu and Wang, I asked if we could not get a room where we could speak to the other villagers. Our friends' rooms were too small, but a woman who had come to ask me for some medicine volunteered to lend us a room, and soon we found ourselves in one of the best rooms in the village, a large, commodious, nicely furnished apartment; and here for more than an hour we told out the glad tidings to a number of the villagers, and amongst the most attentive listeners were our kind hostess and another woman, whom she had invited in.

"The attendance at the Sunday services in Hsiao Tien Tzu have been well kept up throughout the year. Last May I had the great joy of baptizing three men. One of these men, Kuo, has been a notorious gambler. For some years past he has been under Christian influence and instruction, but he could not be received into the church until a new life gave evidence of a changed heart. His testimony is clear, straightforward, and simple, and as he really seems to be a changed man, he was accepted by the church and baptized.

"Mr. Li, who was also baptized, is an old man over seventy years of age, a regular attendant at the services, often walking twenty li (six and two-third miles) on the Sabbath to be present. He has been the head man of his village, and would have been baptized previously, but was kept back by his idolatry, as he was afraid of giving up his idols lest he should displease his sons on whom he is dependent for a living. I visited him early in the year, and the good old man and his wife pointed with beaming faces to the bare space on the wall where the picture of the idol had adorned, or disfigured, the room for many a year. The bare space had a delightful look in my eyes.

"The other man baptized has been a steady inquirer for about two years; his name is Wu, and, although in middle life, has never married. When he began to learn the doctrine he gave up his idols, and broke off opium, with no medicine or any help from me. He bears an excellent character, and is an earnest student of Divine Truth. A few weeks ago he gave me a clear and intelligent account of the 'Pilgrim's Progress,' explaining the meaning of the grand old allegory in a way that showed he entered into the spirit and meaning of it. These three men were baptized publicly in the Feu River, and afterwards admitted to the church.

"This work now passes into Mr. Morgan's hands, after having been in my hands since January, 1885. We have made a steady advance since then, and we have now about fifty members and inquirers. Some who once worshipped with us come no more. At one time the whole work nearly collapsed through the unfaithfulness of an evangelist, and there have been trials and vicissitudes innumerable, severely trying to one's faith and patience. But a church of Jesus Christ is now planted in that neighbourhood, and the Gospel has been preached again and again in the villages all round about, both in the streets and in the houses of the people.

### SHIH TIEH.

The work in this recently commenced station has been under the charge of Mr. Morgan. It lies about thirty miles east of Tai-Yuen-Fu, and has a population of about 3,500 inhabitants, and is on the main road to Tientsin. It is a place having a very considerable trade, and in a district somewhat thickly peopled. Work was first begun here by the evangelist Hu, so that at present both attendants and inquirers are but few. Two persons are, however, waiting baptism. Besides frequent visits to the shops of the

town, the villages in the vicinity, fifty in number, have been visited. Over 140 visits have been paid, and all on foot.

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### MEDICAL MISSION WORK.

This work, under the direction of Mr. and Mrs. Watson, has done solid and efficient service both in the city of Tsi-nan-fu and in the surrounding district. Dr. Watson was called upon to visit the Chief Magistrate of the Prefecture, who resides in this city, at a time when the native doctors had all given him up, and when his household were about to put him in his grave-clothes in which to die. The case was one of paralysis. By the use of the galvanic battery and careful treatment the patient was speedily brought to convalescence, in a way which seemed to the Chinese almost miraculous. The patient was naturally most grateful. He had a tablet made ready, and on an appointed day went in person, and with much formality and show delivered it to Dr. Watson at the dispensary, in the presence of an immense crowd. This tablet is of course hung up as a trophy, so that all who come to the dispensary may see. The general result has been a marked, and hitherto withheld, friendliness on the part of the gentry of the city and district.

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## JAPAN.

**PRINCIPAL STATION:**—Tokio.

<b>SUB-STATIONS</b> ... ..	19
<b>Missionary</b> ... ..	1
<b>Female Missionary</b> ... ..	1
<b>Native Evangelists</b> ... ..	5

The history of Japan during the year has been a very eventful one, and the changes inaugurated might have been perilous to the peace and prosperity of the land. The greatest event has been the issue of a new constitution by which Japan becomes a new nation with a constitutional monarchy; but one of its truest patriots on the self-same day met his death at the hands of a frenzied assassin—a Shinto fanatic—and another Minister of State barely escaped a like cruel death. The nation is truly in a state of transition. It is adopting with rapidity and eagerness Western ideas and customs, and it seems to depend, under the Providence of God, on

Christian men, whether the issue shall be favourable, not only to civilisation in general, but to the Gospel of the Kingdom of God.

The results of the last year's work of our small Mission are thus reported by the Rev. W. J. White:—

“ If we have regard to the number of converts gathered in, the results are not nearly as satisfactory as those of the two or three previous years. The total number added to our own Mission has been only eight as against forty in 1888 and sixty in 1887. But all over the field there have been fewer converts reported. The reason is not far to seek (1) Burning political questions have pushed out the consideration of the claims of Christ. Among both high and low political excitement has been universal, and questions concerning the future political condition of the country have occupied their entire attention. (2) But Buddhism has displayed great activity. The Buddhists have really awakened from their spiritual lethargy and assumed a bellicose front. They succeeded in forming a party having for its motto, Worship Shaka or Buddha, and pay divine reverence to the Emperor. Lectures have been delivered against Christianity, *as a foreign religion*, in almost every village and town in the country.

“ But Buddhism has lost its hold almost altogether of the class known as Shisoku or Samurai—the old warriors, and to-day the backbone of the nation. Though Buddhism will die hard and take a long time about it, yet my impression is that in Japan it is doomed.

“ A gross infidelity is spreading itself all over the nation—Materialists, Agnostics, and infidel teachers have found their way into the educational institutions of the land, the students of which are only, alas! too eager to adopt the views of their instructors. The works of Tom Paine, Ingersol, Huxley, Spencer, and others, are translated and freely circulated. I have been surprised to find these books in remote villages.

“ The increase in our own Mission has been very small. We have not only shared in the general depression, but have been subject to misfortunes connected with the Mission besides; I allude especially to the loss of Mr. Eaves. This was a very sad and mysterious providence, and one impossible to understand. It seems very strange indeed that as soon as Mr. Eaves had attained a more than ordinary proficiency in the language he should have had to abandon the work for which he was so well fitted. When Mr. Eaves went, HALF the mission went. At Shimodate our brethren commenced the year by building a small yet comfortable house in which to meet for worship, but the typhoon of last August utterly destroyed it, and so the work there and in the neighbourhood received a check. Last month Mrs. White and myself made a tour of the principal stations, and we were gratified very much indeed by the evident growth in the spiritual life of our converts. All the stations are being maintained as well as possible with the strength we have, and we are sustained by the hope that our honoured Committee will soon find themselves able to send us men whom God shall call to this important field of Christian endeavour. My literary work this year has been the revision of my translation of the ‘Pilgrim's Progress’ (the Religious Tract Society has published a second edition). I have also published two tracts, one ‘The Gracious Visitor,’ and the other ‘The Power of Grace.’ I have also carefully revised nearly the whole of the rough draft of the translation of the ‘Baptist Manual.’ ”

The Committee deeply regret the retirement of Mr. Eaves. He is at present at Denver, in Colorado, U.S. They do not entirely abandon the hope that after a period of rest he may be restored to a field he is so well fitted to occupy.

## PALESTINE.

**PRINCIPAL STATION** :—Nablous.

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

The restored health of Mr. El Karey has enabled him to pursue his missionary labours with assiduity. He reports that the chapel is usually quite full at the two services held during the Lord's-day. Two converts have been added to the church by baptism on an open confession of their faith in Christ. The Sunday-school is also doing well; but the need of more teachers is much felt. Although much interfered with by the Moslem Government schools, the day-schools both for boys and girls are fairly well attended, and every effort is made, and not without success, to impress upon their minds the pure truths of the Gospel. The work, "Line upon Line," is found very useful in the mothers' meeting, which Mrs. El Karey conducts, translating it into Arabic, and, by questions, fixing its precious truths on their minds. Slowly it would seem, but surely, the Gospel is again finding its way into the hearts of the people of ancient Sychar.

## Western Missions.

### AFRICA.

**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 (5 in England)	...	...	...	23
Female School Teacher	...	...	...	1

### UPPER CONGO.

Step by step progress continues to be made on the Congo River, and as new supplies of missionaries reach the river the brethren endeavour to push forward the occupation of new ground in the Dark Continent. The Rev. Geo Grenfell forwards the following report of their labours on the upper portions of the Congo :—

## BOLOBO.

"A report of results at this early stage in the history of Bolobo station I suppose is hardly expected. We commenced clearing the ground for this station in April of last year, but it was not till April of this year that circumstances allowed of my settling here. Since then, Sunday services and visitations of the towns, and daily school work have been regularly maintained. The services on the station have had an average attendance of over one hundred; those in the towns have been better attended, sometimes numbering over two hundred. School attendance has averaged more than thirty. In consequence of one of those ever-recurring little wars among our neighbours, our congregations this month have been smaller than at any time since we first came; but if we have not had the people at our services, we have been able to visit freely the villages of the contending parties. I fear, however, they have not given much attention to our special message during these exciting times; but I am glad to tell you that our negotiations for peace, though not as successful as we could have wished, have resulted in the narrowing of the conflict to two villages instead of the five that were at first involved. At first our overtures were quite disregarded, but a few days' fighting, and the loss of life and money it involved, so far cooled the enthusiasm of the chief, who had been most determined, that he sent to beg me to reopen negotiations.

"We are looking forward very anxiously for the time when the Prince of Peace shall commence His reign, and when some of these poor people shall join our little church. Many of them know enough to make them uneasy in their inmost selves, and we pray that they may soon be led to seek and find that 'peace which passeth all understanding.' We have around us, among our workpeople and elder scholars, a small band of eight consistent believers, whose influence, I feel sure, is for good. Having our brethren, Forfeitt and White, with us on the first Sunday of this month, we made up a company of twelve to gather round the Lord's table, and we had present with us several deeply interested onlookers.

"Our school house having proved too small for our services, we have commenced, and already roofed in, a larger building, thirty feet square. We are also engaged upon a new store for station purposes, to take the place of two or three small and more or less temporary buildings we put up in a hurry immediately after we settled here.

"I have already told you of our hope to be able to move forward and occupy another station before very long. We have permission from the State to occupy either Upoto or Lulanga, or both if we are able to do so. Upoto is 400 miles beyond Lokolele; Lulanga is only half the distance, but it is not so good a site, neither are there so many people accessible. For these reasons I am personally in favour of the farther site, notwithstanding the disadvantage of a longer steamer journey. I deem Upoto a most important strategic point, occupying as it does the apex of the great northern bend of the river, and being apparently in communication with the Welle River, for it has been ascertained that the people speak the same language.

"Our forward policy, as well as our present needs, call for the speedy replacing of the old whale boat, the *Plymouth*, by a new one; and I hope that the specification sent home with Mr. Harrison has been endorsed by the Committee and submitted to builders with a view of meeting our necessity. The *Plymouth* has done splendid service under especially difficult circumstances, and has stood more wear and tear than four wooden boats could have stood. I hope Mr. Harrison will be enabled to despatch the new boat some time before he starts, so that it may all be up country before he arrives.

"I am glad to report that the *Peace*, though she is now well on in her sixth year of active service, is continuing to run satisfactorily. With the exception of one or two thin plates in the bottom, which can easily be renewed, and some little wear and tear



of the woodwork, she is in exceptionally good condition for a steamer of her age, and she gives every promise of continued usefulness for a long time to come.

“At the present moment she is down at the Pool, or by this time possibly on her way back again, with the hoped-for reinforcements that were due at Banana last month. If they arrive we shall at once make a move forward. With a view to preparing for the occupation of a new site, we have already prepared a small frame house with raised floor and iron roof, and it is now waiting to be put on board the steamer and taken to the spot we may determine to occupy. It can be put up in a few days, and before the steamer leaves our brethren will be provided with a fairly comfortable shelter, instead of having to rough it as so many have had to do to their cost. Not that Congo missionaries are afraid of roughing it, but I think our past experience teaches us it does not pay. The Governor-General, while on his way down river last week, told me that since the Government had sent out skilled men to look after the building of houses for the officers, there had been a wonderful improvement in their health. He very emphatically commended to our consideration the importance of good dwellings if we valued our health.”

### LUKOLELA.

This somewhat recent station is prettily situated on a high bank above the river, well wooded, and of easy ascent. A half-moon-shaped clearance has been made in the forest, in the centre of which stands a very comfortable dwelling. There are numerous towns here within five minutes' walk of the station, constituting an attractive field of labour. Messrs. Scrivener and Clarke commenced their labours in the autumn of last year, and are much encouraged by the reception they have received from the people. Mr. Scrivener furnishes the following brief report:—

“I am glad to be able to report a continuance of good health. My chief concern has been the study of the Kibangi language. My knowledge of Kixi-Kongo I find very useful. I hope soon to be able to speak intelligibly of the things so important for them to hear.

“School work has been recommenced. My lad, Lusala, who has accompanied me from Underhill, has charge of the younger scholars, the older and more advanced being under the care of the Rev. J. A. Clarke, my colleague.

“Medical work has been continued, but has been confined almost entirely to our workpeople and schoolboys. There is not much sickness in the towns, and comparatively few of the nasty ulcers so common down river. The people are also acquainted with many medicinal barks and herba. We have had a few cases from the towns.

“Distant towns have been visited by means of our steel boat, and I hope soon to make a short trip, perhaps going as far as the mouth of L. Mantumba. I hear there are many people there. I am glad to say we are on very friendly terms with the folk about here.

“We hope soon to erect a building for the school, which will also be available for services, &c.

“I wish I could send you statistics of church membership, but we have no converts yet. Now is the time of the ploughing and sowing—by and by the harvest and the time of reaping. Oh! that we may be privileged to help bring in the sheaves. God will give the increase. The field is large; the labourers almost ridiculously few. Many more are wanted.”

## ARTHINGTON STATION, STANLEY POOL.

We have received from the Rev. J. L. Rogers the following brief report :—

“The work here is in a prospering condition. We are making headway with the language and with the preaching of the Gospel in the towns. Every day we have two services on the station, besides day-school. At present we have twelve boys living with us on the station, and who attend school every day. These boys when I came could not read, but I am glad to say many of them can now. We hope soon to open a new school house at Kinshasha, which is one of the largest towns about here. Five weeks ago I had an interview with the Governor-General of the Congo Free State. In that interview he gave us full permission to build a school close by the town. This we are sure will help us very much, because we shall be nearer the people.

“When we go into the towns we are well received, and the people come in large numbers to hear God’s Word. On the whole, the outlook here is very hopeful, and we trust soon to reap what has been sown.

“Let the churches at home still continue to pray ; the blessings we have so long prayed for will come if we have faith.”

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## LOWER CONGO.

### NGOMBE, WATHEN STATION.

The Rev. Holman Bentley presents in considerable detail the progress of the work at this station :—

“Wathen Station has seen some changes during 1889, but in spite of that there has been considerable activity. During the first three months of the year Mr. Oram was in charge of the station ; he was assisted by our friend Mr. Casement, who, coming to our help when Mr. Slade died, thus rendered a most kindly aid in a time of difficulty.

“During the latter half of the year we have had the pleasure of welcoming back Messrs. Cameron, P. Comber, and Davies. Mr. Oram went to San Salvador to relieve the shorthandedness there, so the year closes with the permanent staff of the station returned in health and strength from their visit to England, and ready for a good spell of work.

“The little church which was formed on the first day of the year has received two accessions by baptism, and now numbers ten members. We have endeavoured from the first to bring the church to a right understanding of its duties, and it has been a frequent occurrence on Sundays that every member, male and female, have been out teaching and preaching to the best of their ability. They have also been contributing according to their ability to the church fund, and it is their desire and intention to meet all the expenses of native Christian work, and any building necessary at preaching stations, or centres of evangelistic work ; so that the Society shall support its missionaries and pay their travelling and station expenses ; but everything done by the native church in the way of Christian work be paid for by the church. A Communion service has been presented by our kind friend, Mr. C. E. Webb, of Hampstead.

“A service is held on the station every morning, and we have audiences varying from thirty to seventy people—carriers, passers-by, food-sellers, and friends sometimes.

Our own station folk make forty as a rule, now that our school children have so increased in number. My wife conducts the service on Sundays, the missionary staff being out at the towns; and we have a prayer-meeting and address on Sunday afternoons at four o'clock. Preaching in the towns has been actively carried on; the help in this on the part of the members of the church has been referred to. Towns more remote from the station have been visited on Saturday, and after sleeping off the weariness of the journey in a native hut, a service has been held in the morning, and often a second or even a third town has been visited, and its people addressed on the way home on Sunday.

"My wife has accompanied me on several such trips, and has only been prevented from more by an absence of hammock bearers. There are many towns in which the proposal to make them centres of evangelistic work would be gladly welcomed. Only yesterday was a man from Tungwamakuta expressing the earnest desire of his chief, Kusakana, that we should build there a sub-station. A Zombo chief, 100 miles away to the south-east, would much like a visit from us. But at first we shall find plenty—too much—to do without going very far afield. In our journeys we take careful notes and bearings, and are doing our best to make an accurate map of the whole district, so that our work may be systematic and thorough.

"The school was conducted by Mr. Oram until the end of July; since then my wife has taken charge of it, and as the food supply has been of late so much more regular and abundant, we have been able to increase the number of the school children. We have now in attendance twenty-six boys, five girls, and five of the workmen, the latter paying back from their pay one dollar per month for the privilege, and to make up for the time off duty. Since my wife has it in charge, all this schooling can be done without hindering in any way the itineration and evangelistic work of the station staff. The mother of one of our boys came the other day to urge us to keep a very sharp eye on her boy, and not to let him go off the station, for his uncle was hanging about in the grass to catch him, to hand him over as a pledge for a debt, and never to trouble himself any more about it, most likely leaving the free-born nephew a slave. She is glad that her boy is in such safe hands. The brother of another of our boys was sold to pay a native fine; our boy would have gone instead very likely had he not been here. His people could scarcely have fetched him away from here for such a purpose, for there are few secrets here. The owner of another of our boys is also in pecuniary difficulties, and has sold off most, if not all, his slaves, but would not care to call in his boy who is here, because we might then or afterward ask awkward questions. The man is not sorry either that matters are so.

"Last Sunday the uncle of a boy of eight said that he was anxious to send the boy's betrothed wife to the station to be brought up with him, so that they should be more on a par. I told him that we should be happy to receive the young lady. Altogether, we have a nice lot of children—some of good birth, some slaves, many of them lovable children; others require a good deal of pulling into shape. We teach only in Kongo; no English.

"My own department is the translation of the Scriptures. I trust that before this reaches England the translation of Luke will be ready for the press. It has been long delayed in one way and another; but I have every reason to hope that now that our staff is complete I shall be able to devote myself entirely to that duty. In this work the richness of the language is being more fully realised. Already I have a collection of 1,000 words to add to the dictionary. It must be printed out here for preservation and use. Part of the words are of this dialect, part of that of San Salvador. We have been endeavouring to accommodate ourselves more perfectly to the dialect spoken in this district, and that has become more completely the language of the station. Trans-

lations of the Scriptures are made in the San Salvador dialect ; that being, so far as we can see, the more cultured and developed, as well as the widest known.

"The printing press so kindly given to me some time ago by friends at Bromley, Kent, is being set up here. Some 'furniture,' &c., is on order ; and the type from the Camerons Press is being sorted from a great 'pie' of several hundredweights. The heavy work will, I imagine, still be done at the 'Edwin Wade' Press at Underhill ; but light work and a magazine could be run from here.

"While my wife was in England she learnt telegraphy, and intends to teach the art to some at least of the schoolboys, that they may be fit for positions on the railway and in Government employ. His Excellency Governor-General Janssens honoured us with a visit a few months ago, *en route* for the interior, and was much interested in the idea of the telegraph. Messrs. A. Gurney and Lepard Smith kindly gave us the apparatus. We are only just getting things a bit clear in our new house, so that only two boys as yet have had any lessons ; but we shall begin to teach it regularly in a week or two.

"The State is strengthening itself in the country, and is much better understood and appreciated by the natives than in the past. Makitu, a strong chief in the neighbourhood, has been made a political agent of the State for the Ngombe district. To him the natives can apply in the first instance, and he can speak with authority to wrongdoers, and that is generally sufficient. He has no power to make war or commit violence ; everything of importance has to be referred to the commissioner of the district. Laws have been proclaimed on the markets, and the general peace and security of the natives is increased. We are on very amicable terms with the local State authorities, and are glad to see the evidences of an earnest desire to govern wisely and well.

"We are making a trial of cattle there, and have two cows and a bull. The cows are in excellent condition.

"As to the natives themselves, we look with some natural impatience for signs of a spiritual awakening among them. But while thus anxiously working, we know that at no station on the Congo has anything of importance appeared in so few years as those during which this station has been in existence (since 1884). We on the spot see no cause for disappointment, and are assured that in the due season we shall reap if we faint not. We are not fainting, and we hope that the friends at home will not faint either, but continue to support us with prayerful interest. Everything out here requires patience and perseverance. But if we have yet to wait a while for the blessing for which we so much long, we have the satisfaction of seeing that year after year we get closer to the people, understand them and their language better, and are better understood and appreciated by them. The country is more open and our visits more desired. At the same time our message is better comprehended, the importance of spiritual things more fully realised. Altogether we have to report decided progress, and have good cause for encouragement and hope."

### SAN SALVADOR.

Of this, the first of our stations in Central Africa, the Rev. T. Lewis furnishes the following report :—

"The past year has not been marked by any special incidents of conversions or religious excitement ; but has been one full of blessing and encouragement. During the year we have had the joy of seeing several souls gathered into the Master's fold, and ten have followed Christ in baptism and have been received members of the church at this place. There are several more wishing to join us, but are kept back to enable us to see more into the 'manner of life' they lead. The most pleasing aspect of our work is the Sunday visitation of the neighbouring towns by the native Christians. This

work has been carried on regularly now for nearly two years, and with very pleasing results, so that I am justified in writing about it to you as one of the most promising means of the conversion of Africa to Christ. When all our members are at home, as they were yesterday, about twelve towns are visited every Sunday, and thus a large number of people have the Gospel preached to them. I know that the friends at home will pray for these native workers, that their labours be crowned with much success, and that this exercise of their talents may not only be a blessing to those who listen to them, but will make them stronger and more active servants of our Lord Jesus Christ.

"I need not dwell here on the work specially done through our native evangelist—Kivitidi—who is plodding away indefatigably at his weekly round, and who is rapidly gaining influence over the chiefs and people in the towns.

"Our schools—boys and girls—have been on the whole very satisfactory. It is a source of great satisfaction to feel that in our school the children are not only taught to read and to write, but that they are brought to the Lord's feet and learn of Him. Out of the ten baptized during the year four are from our school. As these have the advantage of being able to read the Word of God for themselves, we trust they will prove to be most useful Christian workers.

"Our sub-station, Etoto, has not been neglected. The church members take their turn (without being paid) at the place and hold services in the little house built for the purpose. They also visit a number of towns in the district; while one of our senior school-boys is keeping a day-school at the station. There are now about twenty-seven in attendance. When we find a boy very anxious to get on in school and give promise of usefulness, we give him the privilege of coming to San Salvador and joining the school here, where he has more advantages than at his own town. We have taken in five boys in this way lately, and I am glad to find that such promotion is much coveted by them. Messrs. Moolenaar and Oram have also spent several weeks among the people there, and their visits have been much appreciated.

"Our report cannot be complete without reference to the removal by death of Dom Miguol, one of our leading members, and who had been in close relation to our Mission from its earliest days. Last July, after some months' suffering from the fatal 'sleep sickness,' so common in this part of Africa, he was taken home 'to be with Christ.' We cannot but mourn the loss of such a man who took such an active part in the work, and was a great help to us in every way. Still there is a silver edge to the cloud, and I rejoice in the thought that God has considered one of our firstfruits worthy to adorn the glorious crown of the glorified Redeemer."

Mrs. Lewis adds the following lines descriptive of the welcome she received on her return:—

"We reached here on the morning of the 14th, and I was quite touched by the welcome I received. The women seemed as if they could not do enough to show their gladness; they did not go to their farms that day, and for some days after little parties of two or three were constantly coming with fowls, which they insisted on my accepting, not as 'dashes' to be returned, but, as they expressed it, 'to show they saw plenty joy.' I feel this is a strong proof that these people can be, and are, grateful for the message we bring them, for all the time I have been here I have never given them presents of any kind. I am so glad and thankful to be at home among them once more, and earnestly hope I may have grace given me to work more earnestly and faithfully than before. I have been able to resume my old work in the day-school, where I have sixty-seven girls in attendance, also my women's classes and prayer-meeting. I have besides seven girls living with me and two small babies. There is plenty more work which I hope to do when I am settled."

# The West Indies Mission.

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

### BAHAMAS DISTRICT AND OUT-ISLANDS.

#### PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	...	2
Native Evangelists	...	...	...	...	...	...	...	86

### SAN DOMINGO, TURKS AND CAICOS ISLANDS.

#### PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS:—	...	...	...	...	...	...	...	13
Missionary	...	...	...	...	...	...	...	1
Evangelists...	...	...	...	...	...	...	...	53

### TRINIDAD.

#### PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

SUB-STATIONS:—	...	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	...	2
Native Evangelists	...	...	...	...	...	...	...	8

### JAMAICA.

#### CALABAR COLLEGE, KINGSTON.

Missionaries (1 in England)	...	...	...	...	...	...	...	4
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In the last report it was intimated that the Rev. D. J. East was about to visit the Bahamas on behalf of the Committee, in order to fulfil the purpose then announced of placing, if practicable, the rest of the West India Missions of the Society under the direction of the Jamaica Baptist Missionary Society. The transfer of the Hayti Mission has proved both wise and beneficial, and the Committee cannot doubt that the same blessing will attend the further carrying out of this policy. It is a cause of devout thankfulness and joy that the churches of Jamaica have entered on this arrangement with great cordiality, and have adopted the plan as a fitting

expression of the gratitude they feel for the blessings which they have received through the instrumentality of the Society in years gone by.

The Committee are happy to report that Mr. East visited the Turks and Caicos Islands and San Domingo, and early in the year laid before them a very exhaustive and favourable statement of the condition of the stations and their preparedness for the transfer contemplated. His report, with a commendatory resolution, is now in the hands of the Committee of the Jamaica Missionary Society for their consideration, by whom they have no doubt it will be received with cordial pleasure, and we may hope with approval. The Committee desire to express their thanks to the Rev. D. J. East for this kind service, adding another to the long list of obligations under which he has laid the Society during the many years of his missionary life.

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### BAHAMAS DISTRICT AND OUT-ISLANDS.

The affliction under which the Rev. D. Wilshere has so long been suffering led the Committee to invite the Rev. C. A. Dann to go to his relief, and at least for a year render him assistance in his work. He was warmly welcomed on his arrival, and soon found the duty he has so kindly undertaken both useful and pleasant. It is the sincere prayer of his people and of the Committee that the operation which Mr. Wilshere is about to undergo in New York may prove successful, and that he may return restored in health to the work which so greatly flourished under his care.

The missionary work is carried on in nineteen islands, which are found in various portions of the great Bahama banks. Eighty-one stations on these coral islands are supplied with the means of grace by native helpers, and during the year 276 persons have been baptized as the fruit of their labours. The number of church members in full fellowship is 4,352. Besides a large amount of voluntary and unpaid service the churches have raised nearly £400 during the year for local expenses. Several chapels have been built and opened, while others are in progress, the fruit of the willing toil of the people.

In some islands the quiet growth of the churches has been hindered by the efforts of the Episcopalian body, whose "sacerdotal pretensions" and "unscriptural teachings" have led a few unsettled minds astray.

"It must be carefully weighed," concludes the annual report, "in judging the islands, that all resident white influence in preaching is of the "High" Episcopal kind, that the school teachers are of a class almost sure to follow this "Church," and that in many instances the same may be said of the persons who preside in the local justice

rooms. As there is no general knowledge of history, any one can make any false statement and not be contradicted. By such false statements much harm has been done."

Nevertheless, as is obvious from the large additions to the churches, the Word of God is not bound, and the churches "grow and are multiplied."

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### THE TURKS AND CAICOS ISLANDS, AND SAN DOMINGO.

The work of God in these islands has, during the past year, been under the supervision of the Rev. J. H. Pusey, a student of the Calabar College, Jamaica, while he devotes the chief part of his time to the church and congregation of the Grand Turk. Here Mr. Pusey reports the addition of forty-two members by baptism, many of the converts being the fruits of Sunday-school labour. But the church has lost some fifteen by death, several of whom were officers.

The Caicos churches were visited in the month of March, 1889, and weekly intercourse is also kept up with them. Unity and peace prevailed amongst them. The missionary schoolmaster was also a pupil of the Normal School of Calabar College, and is supported by the Government; but he also serves the churches around him, and as a Christian worker is most useful and successful.

At Puerto Plata, in San Domingo, Mr. Donaldson, the missionary schoolmaster, has laboured diligently in the school and sustained the services in chapel in the absence of a pastor. Several candidates are awaiting baptism. The small wooden chapel, to the sorrow of the people who erected it, has been destroyed by fire.

"On a review of the whole work," says Mr. Pusey, "joy and gladness fill our hearts in the evidence of the presence and help of our gracious Lord."

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### TRINIDAD.

During the interruption occasioned by the decease of the former minister, the church would seem, in the judgment of the new pastor, Rev. R. E. Gammon, to have suffered a considerable decline in its spirituality and power. Still he is able to report since his arrival the baptism of four persons, and the addition of seven others from various causes. Three members have died. Thus, after a close revision of the church books, the members at present are 137. The Sunday-school he hopes will soon revive, after the



serious losses in numbers it has sustained from the departure of many to another school.

In the San Fernando district, the churches, under the superintendence of the Rev. W. Williams, embrace 750 members. During the absence of the missionary in England, the native pastors appear to have diligently pursued their labours, and a considerable number of persons have been added to the churches. The summary of the year shows fifteen marriages to have been celebrated; 106 persons baptized on a profession of their faith in Christianity; and there were at the close of the year 887 members in good standing, and fifty-nine inquirers.

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

The Rev. T. Martin, at present filling the office of President during Mr. East's absence, sends the following interesting sketch of his proceedings:—

"During the last three weeks Mr. Balfour and I have visited Bethel Town and Shortwood, Mount Carey and Mount Peto, Montego Bay and Falmouth, Stewart Town and The Alps. We stayed on the way to Stewart Town, only two hours at Montego Bay, and a night at Falmouth; but we stopped a week at each of the other places, and preached and gave missionary addresses. What overflowing congregations we had at Shortwood and Bethel Town, and at Mount Carey and Mount Peto! Last Sunday I preached morning and evening for Mr. Webb at Stewart Town, and Mr. Balfour preached at The Alps. I am sorry I was not able to see Gibraltar, where, I hear, Mr. Webb has a beautiful chapel. It was very refreshing to my spirit to see so many people at all these services, and to see them so hearty and cheerful. There is no fear of our losing hold of the people, or of Baptist principles declining, so long as we have such men as brethren Williams, Howett, Kingdon, and Webb. At these places the people will not soon forget those who were their best friends in times of slavery; but I fear we are losing ground in Kingston and other large towns where competition is so great. There were those 'who knew not Joseph,' and so it will be in Jamaica. Our friends here must not think that they can live upon the past. The work of education as well as preaching must be carried on, and I was thankful to see many schools in connection with the churches. Jamaica is a beautiful island. What magnificent scenery! Interminable hill and valley, crag and cone, deep gorge and narrow pass, and all covered with trees and shrubs, and clothed with beautiful foliage.

"We hope to begin the session in a few days with eleven new normal students and five new theological students. These with the others will number twenty-nine or thirty students for this year. In all there will be eight theological students. The church here will be glad to welcome Mr. Pratt among them."

Writing a month later, Mr. Martin continues:—

"I am thankful to say my health keeps good. During the first few weeks I felt the heat a good deal, but I soon got used to it, and I have been quite happy and comfort-

able in the work of the College. I am fond of the students, and they are always polite and respectful to me. We began the session with twenty-nine students, including the eight theological students. We have just had the results of the examination of the normal students. All of the third and second year's who were examined have passed, but only one-half of the first year's students have passed. One of those passed has since died.

"On most subjects with the theological students we are going on from the point at which we left off last year. Mr. Roberts keeps three of the new theological students. This is no doubt best for the students themselves, as they have not been trained in the Mico or Calabar College. They are all diligent students. I have been very pleased with the uniform good conduct of all the students. Many of them would compare favourably with students in England, both as to conduct and attainments."

With reference to the continued progress of the churches of the Baptist Mission in Jamaica, the Rev. Philip Williams, Secretary of the Jamaica Baptist Union, writes:—

"The Union is now forty years old, and I have, therefore, prepared a comparative statement showing the difference between 1849 and 1889:—

Year.	Churches.	Ministers		Missionaries			Received.	Died.	Excluded.	Dismissed.	Members.	Inquirers.
		European	Native	European	Native	Baptized.						
1889	161	28	26	5	12	2,579	1,535	602	1,309	436	23,703	5,697
1849	46	20	3	—	—	606	587	454	697	99	18,481	1,511
Increase.	115	8	23	5	12	1,973	948	148	612	337	15,222	4,186

"The nett gain for the year 1889 is 1,352. This is the largest increase we have had for very many years. The churches which report their building operation show that they raised £2,359 14s., besides giving a large amount of gratuitous labour. Altogether the year appears to have been a very good one."

## European Missions.

### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

##### PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsøe, and Trondbjem.

The reports from Norway during the year have shown considerable progress, and in several cases a very marked revival of true godliness and

interest in religious duties. Baptisms have been numerous. One or more chapels are either finished or in process of construction, and in nearly all cases the congregations have been large, and the preaching of the Word has been carried into outlying places with marked encouragement and success. A few extracts from the report sent us by the pastor of the church in Skien will very well illustrate the state of things in Norway:—

“The year 1889 has been rich in blessings. In the first days of the year a revival began, and many souls were brought from darkness to light. Our meetings have been well attended, and we have often had the privilege of praying with inquirers.

“The villages around are numerous and populous. I have held 250 evangelistic services. Thirty persons have been added to the churches by baptism. The membership of the church at Skien is 81, and at Melam 43. One hundred children are enrolled in the Sabbath-school. Harmony and brotherly love prevail, and I am glad and satisfied with my field of labour.

“During the year I have delivered several lectures on foreign missions, and this New Year has commenced with a revival. Some have been converted, and four persons have already been baptized.”

## BRITTANY.

**PRINCIPAL STATION:—Morlaix.**

<b>SUB-STATIONS:</b>	...	...	...	...	
<b>Missionary</b>	...	...	...	...	1
<b>Native Evangelists</b>	...	...	...	...	2

The report forwarded by the Rev. Alfred Jenkins is of more favourable character than last year. There would seem to have been both inward and outward progress. Mr. Jenkins writes from

### MORLAIX:—

“In Morlaix, both in the town and in its suburb, La Madeleine, the work has presented interesting features. Our congregation at the chapel has been larger, and this has been encouraging, as the congregation is, with few exceptions, made up of former Roman Catholics. The building having been, through the Committee's generosity, renovated, our services there on Sabbath mornings have been very bright and cheerful. It is pleasant to record the fact that, small as our French congregation is, it has in the course of last year given a pastor to the Reformed Church of France, and a ministerial student. The first is Mr. Charles Bott, who, after studying at Montauban, was consecrated at Rennes last April; the second is Mr. Chopin, a teacher in our Morlaix Board school, and a former Roman Catholic. This young man first heard the Gospel preached on one of Mr. Cook's missionary ships by Mr. Jones, of Quimper. His faith grew and matured during his stay at Roscoff and Morlaix, and he has lately left for Paris to begin his theological studies with a view to the ministry.

“**LA MADELEINE.**—The Thursday and Sunday services have been held with great regularity at the Madeleine as well as the Sunday-school, and several interesting facts might be given in connection with this work. It is carried on in Breton and among an entirely Roman Catholic population. Gradual as the passage is generally from Roman Catholicism to the full apprehension of Gospel truth, our friends here represent every



## NORTH ITALY.

## TURIN.

Labouring in this interesting city of Northern Italy, the Rev. W. K. Landels is able to express his devout thankfulness for the increasing numbers that listen to the message of salvation. Since he came to Turin he has carefully noted the numbers at each service, and found them to improve. The Bible-classes are sought, and the Word of God studied with interest. Five persons have been received into communion during the year. Of the two baptismal services observed, one of them was in the hall used for worship, the other on the bank of the running stream.

Mr. Landels lays great stress on the usefulness of the Mission Press. He says:—

“In a country like Italy, where preaching in the open air is absolutely forbidden by law, we are obliged to make great use of the press in order to bring our work and principles before the people. The Baptist churches seem to be the only ones that are fully alive to the importance of the press as a factor in missionary effort in this country. Unless I am wrongly informed, all the denominational printing offices in Italy but one belong to the Baptists. These are four in number. One in Rome and another in Turin belong to our own Society; one, also in Rome, is the property of the General Baptists; and there is a fourth in Sardinia worked by an evangelist of the American Southern Baptist Convention. All of these are, I believe, doing good work, and are a great help to the churches with which they are connected. What is being done in Turin may give some idea of the working of these presses.”

Last year about 9,000 handbills were printed. Besides which, 18,000 publications of various kinds were sent to Naples, and 1,600 to Torre Pellice. An occasional paper was printed, many copies of which were circulated in England, containing much interesting information on mission work in Italy. There is also great need of suitable evangelical works for the use of the native Christian people, which Mr. Landels is in some measure endeavouring to supply. For its further prosecution an Italian Baptist Publication Society has been formed, to prepare books, treatises, and tracts to disseminate the principles of the Gospel.

The tract work, spoken of in the last report, has been fully sustained, and some 75,000 tracts have been distributed, both in town and country, through the liberality of the same kind friend who has assisted in former years. The fruit of so much toil is not immediately apparent, but Mr. Landels relates the following illustrative incident:—

“A fine-looking young officer came into our hall one evening just after the meeting, and intimated his desire to purchase a Bible. He was very anxious that it should be a faithful rendering of the original manuscripts. I had no unused copies of the Bible by me at the moment, but I took the opportunity of talking with him, and explained the difference between the Catholic version and our own, and saying that if he would come

to Via Saluzzo (our new locale) I would be able to let him have one of the latter. For some time I heard no more of him; but at length one evening an orderly came to our meeting with a note from him, asking for "a faithful rendering of the *Word of God*," and saying that the bearer was instructed to pay whatever the price might be. I then found that this officer was a young count, belonging to a distinguished family. Now I believe that there are many such cases, men who do not, and probably cannot, frequent any of our meetings, but who, nevertheless, are coming under the influence of the Gospel."

Another event of the year was the opening of a new hall. It is in a quiet street in one of the best quarters of the city. It was opened on October 24th. At first it was but poorly attended, but the congregation has doubled itself. At the next church meeting Mr. Landels hoped to propose four or five persons for membership, all, with one exception, the fruit of the work thus begun. "The future," Mr. Landels adds, "seems bright and hopeful. May we be enabled to follow the example of Carey—to expect great things from God, and to attempt great things for God."

#### GENOA.

For the following brief report we are indebted to Signor Jahier:—

"The work," he says, "continues to be greatly blessed of God. The meetings, especially on Sunday night, are as crowded as they have always been, and a number of persons are giving evidence of conversion. During the year twelve persons were received into the church, and others are applying for membership. The Sunday-school is still small, being attended by about twenty children. This is owing to some of the children of our members, who go to the Waldensian day-school, being obliged to attend the Sunday-school there."

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#### SOUTH ITALY.

##### NAPLES AND AVELLINO.

The Rev. R. Walker states that he is able to speak of the year 1889 with more satisfaction than he did of 1888. There are signs of decided improvement. The meetings are better attended, and he enjoys more opportunities of speaking with new people.

"We have only to report five additions to the church during the year, but some of them will very probably lead to others joining us soon. We have at least half-a-dozen candidates for membership, whom we hope to baptize early this year. Two of our Sunday-school girls seem to be decided Christians, and I expect they, too, will be baptized before long.

"The opening of our second hall in Piazza Principe Umberto, in November, marked a distinct epoch in the development of our work. Since then, not only have we had encouraging meetings in the new mission-room, but larger meetings in our central meeting place in Via Foria. This is a clear proof to us that the best plan for evangelizing a city like this is to have several preaching places round a centre.

"A very interesting and encouraging mark of extending interest in our work and principles, is the commencement of a weekly meeting of young men—mostly students—for the discussion of questions relating to the religious history of Italy. One of them reads a paper and it is followed by a discussion in which all take part. This meeting was gathered together by one of the young men, who, although not prepared to confess Christ as his Saviour, nor to take upon himself the yoke of discipleship, still, through attendance at the meetings, and talks with Sig. Nardi-Greco and myself, has arrived at an intellectual conviction of the truth of the Gospel. I am hopeful that the Spirit and grace of God will lead him to take the decisive step. There are about twenty of these young men, and they meet in one of our rooms once a week, for these discussions. Sometimes some of them come to the regular meetings, but hitherto very rarely.

"*Avellino*.—In Avellino the work continues to make progress. Slowly but surely the influence of the Gospel is extending. During the summer months, when I stayed with my family at Avellino, I had good opportunities of seeing the work, and I found much cause for gratitude. By universal consent the priests are acknowledged to be very immoral, yet the superstitious portion of the population stand by them. There is in Avellino a considerable number of liberal-minded people who, although unprepared to come with us, are still quite at variance with the priests.

"There have been one or two attempts at persecution, but they have not done us any real injury. The death of one of our adherents early last spring gave occasion to a good deal of talk and opposition, which, however, only had the effect of making us better known.

"Several of the members have given cheering proofs of sincerity and love of the Gospel. But Avellino must become more important as a centre, from which work will be done in the surrounding villages, than for the work in the town itself. Within eight or ten miles of Avellino there are six or seven villages, and I am trying to organise a plan for visiting them regularly.

"When staying at Avellino I came and went frequently to and from Naples, and these journeys furnished several golden opportunities for speaking of Jesus. I was able in this way to place several copies of the New Testament in homes where I have reason to believe they will be read.

"In one of his latest letters, Signor Libonati tells me that he had fifteen new people at a week-night meeting, and that they all promised to return on Sunday."

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## 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.

The report forwarded by Mr. Wall presents many features of interest. In Rome itself, there are not less than five halls in which the work of preaching the Gospel is carried on, and two others in Tivoli and Civita Vecchia, are regularly supplied with the means of grace. It is calculated that not less than 83,500 attendances during the year. On the general aspect of religious questions, Mr. Wall makes the following remarks:—

"The year 1889 has been, on the whole, one of great blessing both in Rome and at the stations in the province. Our difficulties in a country like Italy are, of course, many, especially in the metropolis; still our progress has been steady and, in several branches of the work, very encouraging. We have gathered fruit not only from present, but also from past labour. The children of our members are sending an occasional application for membership, and from distant places, now and then, some witness comes to prove that seed sown is springing up.

"The rising tide in Italy is still with liberty, fairness, and, I believe, with Gospel effort. During the past year, laws have been passed which will press very heavily in the future on the clerical party; a large publishing house has just completed its illustrated popular edition of the whole Bible; a political leader—Bonghi—has brought out in penny numbers the Life of our Lord; all Italy has sympathised with the erection in Rome, on the very spot where the inquisition burnt him, of a statue to Giordano Bruno; several leading minds have expressed themselves in favour of pure religion; and the most violent radicals in Italy are collecting funds to honour the Saviour in their own way. Surely Italy is not only throwing off the old, but also groping for something better. We believe we have that better thing which she needs. At the same time, every year seems to increase the difficulties of the Pope, render his stay in Rome less agreeable, and show how fatal the policy which he has pursued is, and how it dooms him and his successors to isolation and decline.

"Next to vocation and character, I have insisted that each agent of the Society under my supervision should devote the whole of his time and strength to the work. At a period in which there is no special awakening among the people, and among a people exhausted morally and religiously by swarms of idle priests, I have thought this to be of vital importance; and the fact that we have succeeded in training a few such workers encourages us, both with regard to the past and the future. Two of these spent many years in Catholic colleges; other two came from art studios, and one from an office in the Bank of Rome; each of them is not only able to preach, but to get people to listen, to print and distribute tracts, and to visit and evangelise distant towns and villages. These brethren have not reached this vantage ground without patience and sacrifice, but having reached it, are convinced that such a method is most in harmony with primitive Christianity, and best adapted to the present needs of Italy.

The same principle is carried out among the members of the church, where we have Sunday-school teachers, occasional preachers, a special Bible-class, and a theological class, so that when one has fallen in the ranks, or by apostasy fallen out of them, another, as if baptized for the dead, has stepped forward to fill the vacancy.

"It is not for me to speak of the work carried on by my own wife, so efficiently assisted by her sister, but these two are the means of opening many of the doors through which the Gospel is entering in Rome, and I hope that we may be able to secure an extension of such work by the help of other Baptist sisters.

"A considerable number of persons have professed to find the Saviour, thirty-eight have been baptized on a profession of their faith, and several have died triumphantly.

"During Lent, the time when Catholics are most disposed to preaching, we had services every night. We have had special meetings for cabmen, which were very successful, and also for children.

"Our issues from the Press for the year have been about 36,000 copies. Our large Bible text placards are still posted up in a hundred places in the streets of Rome, although not every month; our large and small notices are distributed, we have tract districts which are visited weekly, and we send out tens of thousands of tracts, many thousands of detached Gospels, and sell whole copies of the Scriptures when possible.

"Visits are periodically paid to four cities outside Rome, and occasionally to others.



Then, in the great fluctuations of the Roman population, many come and go from all parts of the province, and as most of our members belong to the working classes, they are scattered, and I am glad to have evidence that wherever they go they make known the truth."

### WORK AMONG THE ROMAN POOR.

This very interesting department of the work in Rome is carried on under the wise and energetic direction of Mrs. Wall. She has the assistance of two English ladies besides that of her sister. The medical section of her labours has increased beyond all expectation, and is carried on in Trastevere and in Via della Consolazione, in both of which places a dispensary is almost daily open for the reception of patients, Dr. Gason continuing very generously to give his services gratuitously. Another dispensary is also open occasionally in Piazza Vittoria. It is very small, but many patients frequent it. There is also held in it a Sunday-school especially for the women and children connected with the Medical Mission.

The mothers' meetings continue to be most useful, and are greatly owned of God in leading those who come to the knowledge of the way of salvation.

The meetings for the poor in the lower parts of the city, which form so striking a part of Mrs. Wall's labours, are as largely attended as ever, and many of the comers find, not only sympathy and temporary relief, but the Saviour whose grace and pity they so much need. The number of attendances of the poor at these gatherings has reached the large amount of 6,553. Surely the hand of the Lord is with our dear friends in this great city, and their labours are indeed not in vain in the Lord.

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## FINANCES.

The constituency of the Society is well aware that, during the last few years, there has been a constantly increasing extension of the area over which the missionary brethren are endeavouring to spread the knowledge of the Gospel of Salvation. While the work in India, the earliest and largest of the spheres of the Society's exertions, has not been suffered to fall behind, it is particularly in China and on the Congo that this widening of its operations has taken place. On the other hand, as Providential guidance leads them, the Committee are gradually withdrawing from the West Indian field, leaving the prosperous churches of

Jamaica to pursue their own course, and to take over the evangelical labours still required in other islands of the Western Sea.

The measures adopted and the policy pursued have not been entered upon without earnest and prayerful deliberation, and the Committee venture to think that the results hitherto have fully justified their course. The blessing of God in large degree has followed their operations, as the previous portion of the report will show; and the Committee have been enabled to carry the tidings of Divine mercy to tribes and peoples hitherto ignorant of its value. It is one of the proofs that the hand of God has been with us, and one that is by no means the least worthy of attention, that the resources required to sustain these ever-widening operations have, through the Divine goodness, been forthcoming. The churches of Christ represented by the Society, animated by a large spirit of liberality, have in various ways ever supplied the requisite funds.

The expenditure of the past year on the General Account has amounted to £70,346 2s. 10d., which is more than the year preceding by the small sum of £108 4s. 10d. The following table will give a general idea of the countries in which this outlay has occurred, and exhibit the proportions of each:—

India and Ceylon .. .. .	£27,508	4	3
West Africa and the Congo .. .. .	14,060	4	4
China and Japan .. .. .	11,366	15	4
General home expenses .. .. .	8,603	16	0
Europe .. .. .	4,059	6	10
West Indies .. .. .	2,734	17	4
Superannuation allowances .. .. .	1,677	0	4
Palestine .. .. .	335	18	5

As compared with the expenditure of last year, the accounts show the following increase and decrease:—

INCREASE.			
China and Japan .. .. .	£1,742	17	6
Congo and West Africa .. .. .	568	16	9
Europe .. .. .	126	19	3
Superannuations, &c. .. .. .	114	7	11
Palestine .. .. .	35	18	5

## DECREASE.

India and Ceylon .. .. .	£1,532	3	2
West Indies .. .. .	794	6	6
Home expenses .. .. .	155	15	4

But besides these outgoings, the sum of £2,697 3s. 6d. has been expended in the support of the widows and orphans of deceased missionaries—£127 5s. 9d. less than last year; and £4,064 6s. 9d. have gone to special objects, chiefly to meet the terrible famine which, at the beginning of the year, devastated a large tract of China where our brethren labour.

It will be remembered that at the close of the last account there was a sum of £2,862 3s. 6d. due to the Treasurer after all expenses had been paid. Besides which there is due to the Special Funds, including the Widows and Orphans' Fund, the sum of £2,111 14s. 0d. Thus the grand total on the expenditure side of the balance-sheet reaches the large sum of £82,081 10s. 7d.—that is, £1,860 15s. 6d. less than last year.

It is now time to state the receipts by which this large amount has been defrayed, and whence have come the funds needed to fulfil the Society's obligations. The following brief table will give the general outcome of the gifts and contributions, by which the churches have enabled the Committee to discharge their debt:—

For the liquidation of last year's debt .. ..	£2,405	2	5
To subscriptions and donations, and legacies ..	68,331	0	1
To contributions to Widows and Orphan's Fund	2,858	18	11
To special contributions and balances in hand, from last year, chiefly for China famine ..	6,014	5	4
	<hr/>		
Making a total of .. ..	£79,609	6	9
	<hr/>		

We have, therefore, to our great regret, not received sufficient to cover the expenditure of the year by £2,472 3s. 10d.; but of this sum, £457 1s. 1d. really belongs to the unliquidated debt of last year.

The important item of church contributions and donations shows this year a considerable decrease. Under this head were received last year £46,477 1s. 4d.; this year, only £42,072 18s. 7d.; a deficiency

of £4,405 5s. 6d. But this falling off is much relieved of its importance by the recollection that a large donation of £3,297 17s. 3d. was then paid in by a valued friend, who "condemns the rapacity of the Government in abstracting from legacies to missionary societies" so large a tax. There has also been a somewhat smaller amount received from ordinary donations.

But a further analysis of the accounts will show, that even this comparatively favourable result could not have been arrived at but for the large and unusual sums, amounting to £10,956 13s. 7d., received from legacies; the generous response of many friends to the appeal for help to prevent a large debt accruing, amounting to about £2,000; and also the donation of two esteemed friends of £1,000; £500 towards the General Fund, and £500 to the Widows and Orphans' Fund.

Thus, by the goodness of God, the Committee have been able to complete the year's proceedings without the incubus of the heavy debt they feared a few months ago. It is no new thing in the Society's history to have enjoyed these ever-recurring instances of the Divine care. We learn to walk by faith and not by sight, and at every step to feel that we must wait on the Lord. In the great work He has committed to our hands, "our Father knoweth" the needs of it, and while perseveringly, humbly, and prayerfully we pursue the path He has called us to tread, experience has taught us again and again to go forward, relying on His grace, His powerful help, and His certain presence with His people, in their feeble efforts to obey His word. The promise is sure, though the trial of faith may be severe "Lo, I am with you alway, even unto the end of the world."

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At the last Quarterly Meeting of the Committee, the following resolutions were very heartily and unanimously passed:—

"The Committee welcome with great pleasure the return of their esteemed Secretary, Mr. Baynes, from his visit to India and Ceylon, and desire to render him their warmest thanks for the zealous and efficient manner in which he has carried out the difficult and onerous duty undertaken at their request. They feel deeply indebted to him for this fresh proof of his devotedness to the cause of Christ and to the missionary objects of the Society, and especially since he has accomplished the task under circumstances of much personal suffering and family trial. They are sure that his visit to India for the second time will issue in results of permanent benefit to the mission, and enable the Committee wisely and safely to adopt such measures as he may recommend calculated to increase the efficiency of the labourers, and to promote the best interests of the Kingdom of God."

"The Committee, in welcoming back her husband, beg to congratulate Mrs. Baynes on his safe return; and also tender to her their grateful acknowledgments for her generous self-sacrifice in sparing him to discharge this important service to the Society and the work of God."

RESOLVED :—

"That the Committee desire to acknowledge their deep obligation to their dear friend and hon. secretary, Dr. Underhill, for the valuable services he has so generously rendered the Society during the recent visit of Mr. Baynes to India and Ceylon.

"In tendering to him this expression of their gratitude, they wish to recognise the great advantage they have derived from his long acquaintance with the affairs of the Mission; the helpful counsel his matured experience has enabled him to impart; and the stimulus which the example of his assiduity and devotion—so remarkable when his advanced years are considered—has afforded.

"The Committee are sincerely thankful for the health which has permitted their esteemed colleague to fulfil the responsible duties he so readily and kindly undertook; and they trust the strain they have occasioned has not proved too severe a tax upon his strength.

"As they remember the many services, extending over a period of more than forty years, for which the Society is indebted to Dr. Underhill, the Committee would devoutly adore the Divine Master who endows His servants with their varied abilities, and whilst thanking their valued and honoured friend they would wish to glorify God in him."

## Group of Boys, San Salvador.

(See *Frontispiece.*)

THE group contained in this picture gives nearly all the boys who live with us at San Salvador. It is necessary to have boarders, so that we may get hold of the children who live some distance away from us, and thus may influence many who would otherwise remain untouched. Most of these boys are supported by various schools in England. We not only give ordinary instruction, but also train them in habits of industry, and there are boys usefully employed at our other mission stations who have been trained at San Salvador.

The figure in the background, by my side, is Don Miguel, the blacksmith. He died in July, and this is the last photograph taken of him. He was our faithful and tried helper in the work at San Salvador, and exhibited greater intellectual ability than is usually found in the natives. May God raise up many more to fill his place, who shall go forth to their fellow-countrymen to tell of the glorious Gospel of Jesus Christ.

H. ROSS PHILLIPS.

# 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.
Banerjea, 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	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Bentley, W. Holman	Feb. 19th, 1879	Congo ... ..	
Bevan, G. W. ...	July 17th, 1899	B.M., c/o Rev. W. R. James, Howrah, near Calcutta, India	
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	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 18, Westbank Road, Devonshire Park, Birkenhead.
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo ... ..	Hopburn, 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	Warno, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W. ...	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ...	... ..	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Charters, D. ...	Mar. 17th, 1885	Congo (in England) ... ..	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Roman-ath R.	... ..	B.M., Allahabad, N.W.P., India	
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 (in England) ... ..	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo ... ..	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street Woodsley Rd., Leeds.
Davies, W....	July 17th, 1889	B.M., c/o Rev. W. E. James, Howrah, near Calcutta, India	
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 Agent, C. I. Mission, 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	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Duncan, Moir B. M.A.	Jan. 20th, 1886	c/o Agent, C. I. Mission, Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.; and Mr. John Kew, Albert Street, Newark-on-Trent.
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., Khoolna, Bengal, India ...	Labrum, Miss E. A., Sevenoaks.
East, D. J. ...	Aug. 19th, 1851	President, Calabar College, Kings- ton, Jamaica (in England)	
Eaves, George ..	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. J., 69, Dickenson Road, Rusholme, Manchester; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhan- nah	.. .. .	B.M., Nablous, <i>vid</i> Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1891	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.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forfeitt, J. Lawson	May 21st, 1889	Congo ... ..	Collier, Mr. E. P., Grovelands, Tilehurst, near Reading.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo ... ..	Cooper, Mr. J. J., 6, Castle Crescent, Reading.
Forsyth, R. C. ..	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. A. A. ...	Nov. 19th, 1889	Congo	
Gammon, R. E. ...	July 8th, 1875	B.M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slado Hill, Studen, near Buxton, Derby- shire.
Glennie, Robert ...	July 17th, 1889	Congo	
Gordon, S. C. ...	Mar. 17th, 1890	Congo ... ..	Dewing, Miss, 3, Victoria Road, Rusholme, Manchester.
Graham, R. H. C....	June 8th, 1886...	Congo ... ..	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1886	B.M., Ratnapura, Ceylon...	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Grenfell, G. ..	Nov. 5th, 1874...	Congo ... ..	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.; and Mr. A. T. Bowser, 58, Clapton Common, N.E.
Harmon, Frank ...	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.



Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Harrison, F. G. ...	July 19th, 1887	Congo (in England) ... ..	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.; and Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne.
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., Chafoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Dinagopore, Bengal, India	
James, W. R. ...	Nov. 28th, 1877	B.M., Howrah, near Calcutta, 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	
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chafoo, North China	Robinson, Mrs. Edward, 23, Westfield Park, Rodland, 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 (in England)	
Kerry, George ...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India	
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India (in England)	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K. ...	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	Lithgow, Samuel, 84, Wimpole Street, Cavendish Square, W.
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; Allen, Mr. C., 137, Fort Road, Berrymondsey; and Ashley, Mrs., 1, Commercial Buildings, Chobham Road, Woking, Surrey.
Massih, Imam ...	... ..	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
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	
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China ...	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo ...	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Miss S. A., 20, South Side, Clapham Common, S.W.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Norledge, T. W. ...	July 17th, 1889	B.M., c o Rev. W. R. James, Howrah, near Calcutta, India ...	
Oram, F. R. ...	May 15, 1888 ...	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, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ...	July 9th, 1872...	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. B. ...	June 8th, 1886...	Congo (in England)...	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pincock, John ...	July 20th, 1887	Congo ...	Gill, Mr. H. H., 10, Pemberton Terrace, Upper Holloway, N.
Potter, J. G. ...	Jan. 18th, 1861	B.M., Agra, N.W.P., India (in England)	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India ...	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T....	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston Jamaica	Sharphington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagopore, Bengal, India...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1888	Congo	Walker, Miss, Woodside, London Road, Leicester; and Sawday, Rev. C. B., Stoneygate Road, Leicester.
Rouse, G. H., M. A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betta, 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 Agent, C. I. Mission, Tientsin, North China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo (in England) .. . . .	Sidey, Miss, Main Street, Tweedmouth, Berwick-on-Tweed; and Whitehead, J.
Sircar, John ... ..	... ..	B.M., Barisal, Backergunge, Eastern Bengal, India	
Smith, Jas. ... ..	Mar. 16th, 1852	B.M., Simla, N.W.P. ... ..	Parry, Mr. J. C. Lacklands, The Avenue, Beckenham; 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 Agent, C. I. Mission, Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechen Cliffe, Bath.
Spurgeon, R. ... ..	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stapleton, Walter H.	Nov. 19th, 1889	Congo	
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	
Teichmann, A. ... ..	June 8th, 1883...	B.M., Barisal, Backergunge, Bengal, 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	
Thomas, S. S. ... ..	July 15th, 1885	B.M., Delhi, India... ..	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ... ..	Mar. 18th, 1885	B.M., Jeasore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Agent, C. I. Mission, 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.
Wall, J. ...	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenzo near Lucina, Rome, Italy	Mead, Mr. J. B., Endsleigh, Wickham Road, Brockley, S.E.
Wall, J. C. ...	July 17th, 1889	B.M., 35, Piazza di San Loreuso, near Lucina, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo ... ..	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
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 ... ..	Olney, Mr. W., 9, The Paragon, New Kent Road, S.E.
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 (in England)	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., Trontham 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 show the name in all addresses so indicated.

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

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