

MOIR DUNCAN.

T. RICHARD. G. B. FAETHING.

F. HARMON.



DR. GLOVER.
 THE DEPUTATION TO CHINA, AND REVS T. RICHARD, F. HARMON, G. B. FAETHING, AND MOIR DUNCAN.
 (From a Photograph.)
 T. M. MORRIS.

[MAY 1, 1891.]

THE
NINETY-NINTH REPORT
OF THE
Baptist Missionary Society.

WITH devout thankfulness to Almighty God, the Committee of the Baptist Missionary Society present the Ninety-ninth Report.

In view of an open world, this great missionary enterprise of the Christian Church needs surely to be lifted to a far higher plane than hitherto it has occupied.

If this sublime enterprise be of men, or of human device, it must come to nought; but if it is of God, it must succeed. The great supernatural factor in this vast work needs to be more clearly and constantly realised. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." He who holds the resources of heaven and earth in His hands will have His servants depend entirely upon Him. What is the outlook to-day? China unlocked; Africa accessible; India open; the islands of the sea eagerly receiving the Light. What are the promises? "The earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea. He shall have dominion also from sea to sea, and from the river to the ends of the earth. I, Jehovah, have spoken it, and I will do it. Yet, for all this will I be inquired of to do it." To-day the Christian Church is summoned to GO FORWARD, but forward only in Divine strength, her sole reliance being upon the presence and power of the Holy Ghost; for this great missionary enterprise is of Him, and through Him, and to Him.

We need to EXPECT great things, as well as ATTEMPT great things. Be it known unto you that the salvation of God is sent unto the Gentiles, and that they will hear it.

In the words of the Archdeacon of Westminster:—"He who talks of Christian missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." From India, China, Japan, the Dark Continent, and the Islands of the Seas glorious trophies have already

been won. There is not a single race in which this blessed enterprise has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Terra-del-Fuego, it can now summon a crowd of witnesses to testify of its power to awaken the *man* where little more than the *brute* had for ages manifested itself. Into St. Paul's words, "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free," modern missions have put a fulness of meaning far, far beyond even the glowing and prophetic imagination of the great apostle himself. What hath God already wrought? Yet how vast are the lands still to be possessed! The opened world calls loudly to the Christian Church for help. It is surely high time we should awake out of sleep, and, in absolute dependence upon Divine strength, devote ourselves afresh in glad and loyal obedience to the practical fulfilment of the last great command of our risen, ascended Lord:—

"GO YE INTO ALL THE WORLD; AND PREACH THE GOSPEL TO
THE WHOLE CREATION."

THE MISSIONARIES.

The Committee are thankful that but few losses amongst missionaries on the field have taken place during the past year. The Rev. Wm. Littlewood, who died at Inagua on the 14th of May, had retired from active service. For more than forty years he laboured faithfully in connection with the Bahamas Mission.

Of Mrs. Percy Comber, who died at Banana after only a few months' residence in Africa, it may with truth be said, her "sun has gone down while it was yet day." She has left behind her the sweet savour of a life wholly consecrated to the service of the Saviour and devoted to the good of others.

Mrs. A. M. Ferguson, of Colombo, although not officially connected with the Society, was in every sense of the word a *true missionary*, and during her more than forty years' residence in Ceylon she rendered constant and valuable help to the Mission. Her house in Aloe Avenue during all these years was the home of missionaries of all sections of the Christian Church; while she and her like-minded husband, A. M. Ferguson, Esq., C.M.G., did all that sympathetic thoughtfulness could suggest for their happiness and comfort.

If, however, losses *abroad* during the past year have been but few, removals from the Committee at home have been sadly numerous.

Honoured and beloved brethren who have been associated with the work of the Society for years, and whose names are cherished and loved, have left us for the nobler service of heaven, leaving behind blessed memories of high attainments and rare gifts wholly consecrated to the Master's service, and to the extension of His Kingdom in the regions beyond: The Revs. F. W. Gotch, LL.D., of Bristol; C. B. and Mrs. Lewis, formerly of Calcutta; J. Trafford, M.A., formerly of Serampore; Mr. J. C. Parry, formerly of Delhi; Mr. Alfred Thomas Bowser, of London; Mr. William Potter Olney, of London; the Rev. Fredk. Trestrail, D.D., formerly Secretary of the Society; and the Rev. T. G. Rooke, LL.B., of Rawdon College. These brethren were all members of the Mission Committee.

"Blessed are the dead that die in the Lord."

"They rest from their labours."

They cherished this great missionary enterprise with a living and loving interest; they toiled on its behalf, and prayed earnestly for its progress. Across their graves, and from the empty places they have left beside us, they solemnly appeal to us to urge it on yet more earnestly, and to fight yet more bravely with the energy of faith and love this great and glorious battle for the truth of God.

For the memorial resolutions of the Committee recording the special services of these brethren we refer our friends to the pages of the MISSIONARY HERALD.

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

Mr. S. C. GORDON, of Jamaica and the Pastors' College;

Mr. JOSEPH A. FULLER (son of the Rev. J. J. Fuller), of the Cameroons;

Mr. JOHN WHITEHEAD, of Rawdon College;

Mr. W. POOLE BALFERN, B.A., of Regent's Park College;

for the Congo Mission.

And—

Mr. GEORGE HUGHES, of Haverfordwest College, Aberystwith University; and

Mr. GEORGE ANSTIE SMITH, son of the Rev. James Smith, of Delhi;

for India.

During the past year Miss Wilcox has become Mrs. Harrison; Miss Farrer, Mrs. Smythe; and Miss Lister, Mrs. Moir-Duncan.

The following missionaries, under medical direction, are at present seeking rest and refreshment in this country, viz. :—

The Revs. CHARLES JORDAN, JOHN G. KERRY, J. G. POTTER, BENJAMIN EVANS, J. HERBERT THOMAS, and G. H. ROUSE, from India; ARTHUR SOWERBY and J. S. WHITEWRIGHT, from China; and GEORGE GRENFELL, THOS. LEWIS, Mrs. WEEKS, and Miss SILVEY, from the Congo; while the Revs. A. G. JONES and S. COULING, from China, are at present on their voyage to England. The Rev. H. R. and Mrs. PIGOTT, of Ceylon, are taking their furlough in Australia.

The Rev. THOMAS MARTIN, who so kindly acted as principal of the Calabar College during the absence of the Rev. D. J. East in England, returned home on the arrival of Mr. and Mrs. East in Jamaica. The connection of Mr. J. S. ROBERTS, of Jamaica, with the Mission has been terminated by the Committee.

The following workers have returned to their fields of labour greatly improved in health by their furlough to England, viz. :—The Revs. W. WILLIAMS, to Trinidad; J. J. TURNER, to China; and J. R. ELLISON and T. H. BARNETT, to India.

The Rev. CHAS. A. DANN, having completed his term of service at Nassau, in connection with the Bahamas Mission, returned to England in August last, in pursuance of arrangement with the Committee.

With regard to Japan, after careful consideration, and in view of the fact that the Society was not in a financial position to reinforce the Mission, the Committee resolved to transfer their work there to the American Baptist Missionary Union, which occupies the country in strength, and has a numerous staff of labourers in the same district in which the work of the English Baptist Mission has hitherto been carried on. This transfer took effect from the close of 1890, and Mr. White, the only missionary in Japan supported by the Baptist Missionary Society, has since given himself to Christian literary labours in connection with the Religious Tract Societies of London and New York, work for which he is specially well qualified, and in which he will be able to render valuable help to missionary labourers throughout the Empire.

The Committee, in pursuance of the recommendation of the Indian Deputation, have also relinquished work in Poona.

This city is many hundreds of miles distant from the main work of the Society in Northern India, and as a consequence the missionary is cut off altogether from intercourse with his brethren in Bengal, and so deprived of the encouragement and cheer that spring from mutual conference and counsel.

Moreover, the only missionary of the Society stationed there, the Rev. Hormazdji Pestonji, was in such utterly broken health as to be quite incapable of sustained work; medical testimony certifying "that he was quite worn down and would never again be fit for active service; that he ought, therefore, at once to be relieved from all official duty and cease work of every sort."

In pursuance of this advice, Mr. Hormazdji Pestonji was retired, and the station relinquished.

FUSION OF THE TWO BAPTIST MISSIONARY SOCIETIES.

In pursuance of the instruction given at the last annual Members' Meeting in April, 1890, to the effect—

"That in the interests of the Church of Christ and the furtherance of Christian Missions it is most desirable—if satisfactory arrangements for union can be made—that the Baptist Missionary Society and the General Baptist Missionary Society be amalgamated, and the incoming Committee of the Baptist Missionary Society be, therefore, instructed to consider, and after communication with the General Baptist Missionary Society, to report to the next annual meeting as to the necessary arrangements to give prompt and practical effect to this resolution"—

the Committee report that as the result of mutual conference between representatives of the two Societies, arrangements for a complete fusion have been agreed upon. These arrangements, accepted and approved by the Committees of both Societies, are in the main as follows:—

"I.—That the two Baptist Missionary Societies should be completely united.

"II.—That the future united Society should be conducted upon the plan and subject to the regulations on pages 12 and 13 of the Ninety-seventh Annual Report of the Particular Baptist Missionary Society for the year 1889.

"III.—That it is desirable that two or three friends who have rendered long and faithful service to the Orissa Mission should be elected honorary members of committee.

"IV.—That suitable provision be made for securing the services of the present Secretary of the General Baptist Missionary Society.

"V.—That the necessary legal details relative to the complete fusion of the two Societies be left to referees to be appointed by the Committees of the two Institutions.

"VI.—That it is exceedingly desirable that the proposed union should be completed by June, 1891."

At the last annual meeting of the Association of General Baptist Churches, held in Nottingham, from 24th to 28th of June, 1890, the following resolutions relative to the proposed fusion were adopted:—

"*Authority to Foreign Mission Department to unite with Baptist Missionary Society during current year.*—It was moved and carried, 'That subject to the effecting of amalgamation as described in the resolution passed at Walsall (referring to all the Institutions), the Executive be authorised—

“ 1.—To express the willingness of the churches in this Association to become contributors to the London Baptist Missionary Society on the terms of membership expressed in their present constitution, provided arrangements for denominational union are effected.

“ 2.—That the Executive be empowered to transfer the property of the Association under the control of the Missionary Department to the London Baptist Missionary Society in case adequate guarantees for the carrying out of the mission work be secured and the position of the secretary, missionaries, and agents of the department be not impaired by the transfer, and that representation of the Association be effectuated by the election of new honorary members belonging to this Association.

“ 3.—That the Executive be also authorised to enter into an arrangement for reference of details or points of difference arising out of this compact to arbitrators, an equal number to be chosen by each party, with power to the arbitrators to choose an umpire, and also to make their decision final.”

(*General Baptist Year Book*, 1890, p. 36).

Relative to Nos. 2 and 3 of the foregoing resolutions, the Committee are glad to be in a position to report further that detailed arrangements have been agreed upon, to the satisfaction of both Committees, for the transfer of property, election of honorary members of committee, position of secretary and missionaries of the General Baptist Missionary Society, &c.; and resolutions relative to these matters will be submitted to the forthcoming annual Members' Meeting for approval and adoption.

At the same meeting, the Rev. Charles Williams, of Accrington, in pursuance of notice given twelve months ago, will move, relative to the Baptist Missionary Society—

“That the rule respecting ‘Name’ be amended so as to read henceforth:—NAME. —The name by which the Society has been and is designated is the Baptist Missionary Society, including ‘the Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen,’ which was formed in 1792, and ‘the General Baptist Missionary Society,’ which was formed in 1816.”

The Committee of the Baptist Missionary Society, on their part, cordially commend these arrangements to the hearty approval of their constituents. They trust that the proposed fusion will be thorough and complete, and that at the approaching meetings of the Association of General Baptist Churches to be held in Burnley in June next, an equally hearty and unanimous sanction may be secured, and the fusion henceforth become a fact.

THE APPROACHING CENTENARY CELEBRATION.

The Committee have devoted much time and thought to the maturing of suitable plans for celebrating in some special and worthy manner the approaching Centenary of the formation of the Society.

That so deeply interesting a period in the history of the Mission should be celebrated in some manner must be self-evident to all.

The desire of the Committee is not only to render this event memorable as an occasion for a more worthy and thorough appreciation of the great underlying principles of all true missionary enterprise, and a finer and more complete consecration to the Master's work; but also by a large increase of missionary liberality.

With these objects in view, the Committee have approved the following plans:—

In the first place, it is intended to raise a Special Centenary Fund of £100,000, and, concurrently with this endeavour, to seek also to increase the annual income of the Society to £100,000. For the former donations will be sought, and for the latter increased and new subscriptions.

The wisdom and indeed necessity of aiming at both these objects simultaneously will be obvious. Not only must the Special Fund not be allowed to affect injuriously the annual receipts, but those receipts must be enlarged in order to maintain the present work of the Society, as well as furnish the necessary means for wider operations upon which the churches are so urgently pressed to enter; it is, therefore, of the first importance that the effort to increase the annual income should be most earnestly prosecuted. It is abundantly clear from the present condition of the finances of the Mission that the ordinary annual receipts **MUST BE** increased by at least £10,000, or the present operations of the Mission must be curtailed.

It proposed to devote the Special Centenary Fund—

First.—To the extinction of the debt.

Second.—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions. That there is need for such an addition to the present number of labourers open doors and unoccupied fields abundantly prove. This large increase of the staff can, of course, only be secured as funds permit, and the Great Lord of the Harvest shall thrust forth God-sent men.

Third.—To the establishment of a working fund to obviate the contraction of large loans at the bankers. It is, perhaps, not generally known that during nine months of the financial year the necessity arises for seeking large advances by way of loans from the bank. Such a fund as is suggested would save the Society a considerable sum in interest every

year. We feel sure this proposal will at once commend itself to the business men amongst the friends of the Mission.

Fourth.—To the erection of buildings for Christian schools, chapels, and mission-houses.

Fifth.—To the training and equipment of native evangelists, pastors, and school teachers.

Sixth.—To the translating and printing of the Scriptures.

Seventh.—To meeting the cost of the construction of a new up-river steamer for the Congo Mission, estimated at £5,000, urgently needed by the growing requirements of the rapidly extending work on the Upper Congo River over, at present, more than a thousand miles of interior waterway.

Donors to the Centenary Fund will, of course, have the option of allocating their contributions to any one or to several or all of the above objects, and, should they desire it, can spread their gifts over a term of three years.

As to the methods the Committee have decided to adopt with a view to securing the contemplated special fund and increase of annual income:—

The first effort in point of time will be made *in the Sunday-schools and Young People's Auxiliaries.*

As it is of great importance our young friends should take a prominent part in this Centenary effort, they are invited to raise, by special Centenary cards, 100,000 crowns. Each of the cards will be prepared for a total contribution of a crown (five shillings); the individual sums to be asked ranging from one penny and upwards; but a collector may use more than one card. To each collector of a crown it is intended to present a Centenary medal, similar to the one struck at the Jubilee. This effort by our young friends will be made during the months of May and of June in this present year. Such an arrangement as to time will prevent interference with the issue of the New Year's cards for native preachers.

During the autumn, beginning with September, and winter months of the present year, and the early part of next year, it is proposed to organise a number of *drawing-room meetings*, wherever such meetings can be advantageously convened. An opportunity will thus be afforded for reference to the goodness of God in connection with the Society's operations, and so gratitude for the past and new zeal for the future be stimulated. The intentions of the Committee with respect to the appropriation of the Centenary Fund can on such an occasion be more fully explained. At these drawing-room meetings it is hoped and expected a large pro-

portion of the sum to be raised will be secured. On May 31st, 1892—that being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were, “Expect great things from God,” “Attempt great things for God”—it has been resolved to hold Special Commemorative Centenary Services in the town, viz., Nottingham, in which that remarkable discourse was delivered; and on the following days—viz., June 1st and 2nd, 1892—similar meetings to take place in Kettering, that town being the birthplace of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Ryland, and their associates, pledged themselves, in the terms of their first resolution, “to make an effort for the propagation of the Gospel among the heathen,” and solemnly agreed “to act in society together for that purpose.”

On Tuesday and Wednesday, the 4th and 5th of October, 1892, a further public Centenary celebration will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in this land and our Colonial dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements. And as at Leicester, Dr. Carey, the then pastor of Harvey Lane Church, was formally and solemnly set apart as a missionary to India on the 20th of March, 1793, it is proposed to hold closing services in that town on such date as may be most convenient to the Leicester friends.

With a view to carrying these proposals into practical effect, the country has been divided into sections, and the following brethren have consented to act as honorary Centenary secretaries for these districts:—
Rev. JOHN JENKYN BROWN, Midland Section; Rev. EVAN EDWARDS, Western Section; Rev. JOHN GARROD RAWES, Cheshire, Lancashire, and Yorkshire Section; Rev. ALBERT FITZGIBBON RILEY, Northern Section; Rev. JOHN HOWARD SHAKESPEARE, M.A., Norfolk Section; Rev. GEORGE SHORT, B.A., Southern Section; Rev. T. GRAHAM TARN, Cambridgeshire and Huntingdonshire Section; Rev. HUGH CERNYW WILLIAMS, North Wales, Welsh and English Section; Rev. WILLIAM MORRIS, South Wales, Welsh Section; Rev. JAMES OWEN, South Wales, English Section; Rev. WILLIAM LANDELS, Scotland, Eastern Section; HOWARD BOWSER, Esq., Scotland, Western Section. It is hoped that the Rev. THOMAS MEW MORRIS will act for the churches in Suffolk. The churches in London and the Home Counties will be under the more immediate superintendence of the Rev. JOHN BROWN MYERS, of the Mission House. As these

sections will cover a larger or smaller number of Associational areas, the co-operation of the Associations is most earnestly desired.

A Centenary Volume.—It has also been decided to prepare for publication a concise volume, dealing with the Society's history during the hundred years of its existence. It will be illustrated by maps and engravings specially executed and prepared from most recent surveys and photographs. This volume will be arranged in six sections, and the following brethren have engaged to write on the particular subject placed against their names, viz.:—India and Ceylon, the Rev. Samuel Vincent; China, the Rev. R. Glover, D.D.; West Indies, the Rev. D. J. East; Africa, the Rev. Ed. Medley, B.A.; Europe, the Rev. W. Landels, D.D.; Home Work, the Rev. W. J. Henderson, B.A. In order that this work may be widely circulated, it is intended to publish it at a low price, probably at one shilling, and it will also be translated into the Welsh language for general circulation throughout the Principality.

America and Australasia.—Communications are being carried on with the American Baptist Board for the purpose of securing leading American missionary representatives; and it is probable a special deputation will be appointed to visit the Australian Colonies with a view to secure their sympathy and help.

The Committee earnestly ask for these proposals the generous, enthusiastic, and hearty help of all friends, at home and abroad.

If, in connection with the ever memorable Jubilee services at Kettering fifty years ago, the late honoured Treasurer of the Mission, Joseph Tritton, could say—

“Thank God! we have seen strange things to day. We have seen the spark which, at first, the faintest breath seemed likely to extinguish, gradually enkindled until bursting into a flame it has illumined the darkness of distant lands, chased away the shade of ignorance and oppression, beamed as with an angel's smile on the dark cell of the captive, and melted the very bands of iron that enchained his writhing limbs”—

with what fuller and deeper measure of devout thankfulness and sacred joy should we review the still more marvellous revolutions that have been wrought during the fifty years that have passed since then, and the far vaster work that stands waiting to be done by the Christian Church of to-day in the great empires wide open to the heralds of the Cross! Surely, it is time to rise to the tremendous responsibilities of the opportunities of to-day, and, by a united effort, make this Centenary celebration a new point of departure for larger work and more complete consecration of person and purse to the Master's service.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoodna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra, Maldah, Purneah, Barisal, Madaripore, Parizpore, Chittagong, Soory, and Jamtara.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwal, Simla, Karrar, Kalka.

SUB-STATIONS	112
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THE REPORTS OF THE DEPUTATION.

During the past year the Committee have given special attention to their **INDIAN MISSION**. They have had under their consideration four reports written by their General Secretary, on (1) The Calcutta Mission Press; (2) Property, Buildings, and Land; (3) Serampore College Training Institution; (4) The General Work and Policy of the Society in India; this last report dealing with a large number of important questions—*inter alia*, Present Work, Policy and Plans, Native Agency and Self-support, Finance, Native Christian Training Institutions and Schools, the Native Christian Church, Anglo-Indian Baptist Churches, and Colonial Missionary Societies and their fields of work.

I.

THE CALCUTTA MISSION PRESS.

With regard to the Mission Press in Calcutta, the Committee are glad to report that there is good prospect of an improved financial position. It is well, however, to bear in mind that the original object contemplated by the initiation of this enterprise was not mainly *to make money*. The Rev. W. H. Pearce wrote at the time of its establishment:—

“This printing business has been established for the promulgation of the everlasting Gospel and the support of ourselves.”

The history of this Press since that date has been, indeed, remarkable. Established at a time when there was absolutely no competition, it soon earned for itself a high reputation for good work well done. For many years it enjoyed the almost exclusive patronage and work of the Government, while at the same time a large and lucrative business was carried on in commission sales of type, paper, and other printing requisites.

In this way very exceptional profits were secured; indeed, since the establishment of the Press more than £100,000 have been contributed for the maintenance and extension of mission work; £24,000 for Widows and Orphans, and the means furnished for the purchase or erection of most of the Mission-houses at present owned by the Society in India.

It is also to be borne in mind that during all these years its *missionary character* has never been placed in a secondary position.

In the words of its Founder, Mr. Pearce:—

“This Press must always be considered as a direct missionary enterprise. It was founded for the purpose of spreading the Gospel in India, and providing funds for the extension of general missionary work, and we desire ever to keep these aims before us.”

And again, some years later, Mr. Pearce reports:—

“It is most important we should keep in mind that our Press, first of all and most of all, was established for the advancement of distinctly missionary work, and not merely to make money.

“Its first great purpose is to print the Word of God and religious books and tracts, and this work must never be hindered by the question of profit or money results.”

During the last twenty-five years, the profits of the Press have greatly dwindled, in consequence of the extreme pressure of altered conditions.

Not only have a large number of well-equipped English presses been established in Calcutta, driven by steam power and furnished with all the most recent labour-saving appliances, but native presses in large numbers now compete for work at very low rates, while Imperial and Municipal Government offices have their own printing establishments, and execute their own work.

Nor should it be forgotten that the Press has rendered splendid service in the printing of the Scriptures, at a much lower cost than could have been attained at ordinary presses for the same style of workmanship.

Taking the Bible Society's work with that of the Bible Translation Society, the Press prints more than 100,000 copies annually of various portions of the Scripture.

No one, certainly, is more entitled to a thoughtful hearing on this question than the former superintendent, the late Rev. C. B. Lewis, who, in 1860, in a letter to the late Sir Morton Peto, wrote:—

"The Calcutta Mission Press, my dear Sir Morton, is to the Mission far more than a mere money-making machine. It is regarded with admiration, affection, and thankfulness all over India; its reputation for accurate and good Scripture printing is truly remarkable, and has given to the name of our Society throughout this vast land a peculiar and honoured position.

"To part with this undertaking *because its profits are decreasing*, without reference to other and, in my judgment, vastly more important considerations, would be an act of sheer folly.

"It is a centre for the publication of Christian truth, from which streams forth light and leading."

The Committee have therefore resolved to continue the Press under the management of the Rev. J. W. Thomas upon the revised lines laid down in the report of the Deputation, in the confident conviction that considerable improvement may be looked for resulting from the alterations made by the Deputation while in Calcutta and subsequently sanctioned by the Committee at Home.

II.

MISSION PROPERTY IN INDIA.

On the important question of property in India, the Deputation reported that all properties and buildings in India had been personally inspected, trust and title deeds examined, and ground-plans and photographs secured.

The Deputation further reported:—

"The Committee will not, I think, be surprised to learn that in the course of my investigations I was very often reminded of the practical difficulties involved in holding such a large number of properties by trustees; some resident in India, some in England, and some in other parts; and frequently I had the greatest difficulty in producing adequate proof of death, owing to trustees having deceased in distant and out-of-the-way places.

"The Committee will doubtless recollect that it was with a view to remove this special difficulty, and the difficulty also of death dues on Mission property in Europe, held by the Treasurer and Secretary on behalf of the Society, that in November, 1888, after careful investigation and deliberation, the Committee approved of the formation and registration, under the Companies Acts of 1862 to 1886, of the *Baptist Missionary Society Corporation*, the object of which, in the words of the Articles of Association, is:—

"To aid the Baptist Missionary Society, whose object is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

"To acquire, by purchase, hire, or otherwise, the acceptance by way of gift or donation, and the holding of buildings, land, or other property as were in any of the colonies or dependencies, and in any foreign country as in Great Britain or Ireland."

"By means of this Corporation property may now be held by the Corporation under its common seal in perpetuity without trustees, the Corporation being substituted for

trustees, and the Mission premises belonging to the Mission in (St. Lorenzo in Lucina, Rome, have already been registered in the name of the Corporation.

"It became abundantly clear to me in the course of my examinations that if the Mission could altogether dispense with trustees, and transfer their Indian properties to the Corporation, a vast gain would be secured, and much trouble and difficulty constantly arising in connection with removal, bankruptcy, or death of trustees avoided.

"With a view, therefore, of ascertaining what legal difficulties, if any, might present themselves in connection with the practical adoption of this step in Bengal, I placed myself in communication with Mr. Stephen G. Sale (son of our late valued missionary, the Rev. John Sale, of Barisal), one of the leading barristers in Calcutta, and sought his professional judgment, which he most generously and cheerfully gave, absolutely declining to take any fee for work done for a society which, in his own words, 'must always be dear to him, and for which he felt it a real privilege to render any service.'

"With regard to property in the North-Western Provinces, while enjoying the generous hospitality of Mr. J. E. Howard, of Allahabad, the leader of the North-Western Bar, I sought his opinion relative to this question for property in the North-West, which he most cheerfully gave, and for which he also persistently declined receiving any professional fee.

"From these opinions it will be seen there is no legal difficulty whatsoever involved in the transfer of all the Indian properties belonging to the Society from present trustees to the Corporation.

"I therefore urge the Committee to authorise the needful instructions to give prompt effect to this proposal, so that all the properties of the Mission may be invested in the name of the Corporation, and all future trouble and anxiety relative to decease of trustees finally disposed of."

The Committee have cordially approved this recommendation, and the legal steps needful to give complete effect to this suggestion are now in course of adoption.

III.

SERAMPORE TRAINING INSTITUTION.

The report of the Deputation relative to the important question of the Serampore College Training Institution and Native Christian Boys' Boarding School is at present under the consideration of the Committee, and they are devoting special attention to this weighty matter.

They have as yet arrived at no final conclusion, and the subject will be amongst the first questions to be deliberated upon by the incoming Committee.

IV.

GENERAL REPORT ON THE INDIAN MISSION.

AGGRESSIVE CONCENTRATION.

To the general report of the Deputation on the Indian Mission the Committee have given thoughtful consideration. In this report the

main facts regarding each station occupied by the Mission are clearly stated, and method, policy, and plan examined and reviewed. The need for wise CONCENTRATION is prominently set forth. It is urged that "*concentration and consolidation of missionary effort, rather than undue and unwise diffusion, are the methods most owned and blessed by God in Indian Mission enterprise.*"

The report states:—

"We have in India to-day just one thin long line of stations, in most instances with extensive distances between. We have located our brethren in great cities far distant from each other, and by so doing removed from them the strength and inspiration that come from working in touch and contact in mutual sympathy and brotherly counsel. We have set one or two brethren down in a vast and densely peopled city, and written 'OCCUPIED' over the entire district stretching far away, until we have treated a similar centre hundreds of miles distant in precisely the same manner."

The report pleads for "closer helpful brotherly contact; concentration of force; some approach, at any rate, to adequate occupation of fields entirely given over to the Society, in which no other Christian missionaries are at work; if possible, to end one district where another begins, and work thoroughly the intervening places."

In the words of the Deputation:—

"It is one thing to take up a map of the world and mark out a series of missionary stations, and a consequent range of anticipated influence, but it is quite another matter to place men in these respective stations at, say, from 100 to 500 miles apart, with the expectation that they will soon Christianise the intermediate space, and then work themselves into each other's neighbourhood and co-operation.

"'Spread the Light!' 'Spread the Light!' is a cry in which we would all thankfully join; but it is surely well to remember that the light of missionary zeal and usefulness resembles that of live coals, which if kept together may long continue to burn brightly and diffuse a genial warmth, but which if unwisely scattered will soon become dim and cold."

With the object of securing, therefore, this concentration the Committee have *grouped* certain stations together, and they are further arranging that the intervening districts between such stations shall to some extent, and where practicable, be occupied and worked.

NORTHERN BENGAL.

For Bengal three groups have been approved, and for the North-West Provinces two groups. With regard to the third group, for Bengal, the Deputation reports:—

"I am specially anxious to call attention to the urgent needs of Northern Bengal, where Dr. Carey first preached the Gospel, and which to-day is *without any missionary provision for the nine millions of its inhabitants.*

"In two of the districts of Northern Bengal, the Baptist Missionary Society is, to some extent, prosecuting evangelistic work—viz., in Dinagopore and Julpigori; but there are, in addition, the districts of—

Rungpore, with a population of over 2 millions.			
Bogra	"	"	$\frac{2}{3}$ million.
Maldah	"	"	$\frac{2}{3}$ "
Cooch Behar	"	"	$\frac{1}{2}$ "
Purneah	"	"	2 "

"More than six millions of people are now open to our efforts; amongst a further two millions we are attempting something—viz., in Dinagopore and Julpigori divisions.

"Purneah is only fifteen hours distant by rail from Calcutta; and the other Civil stations would occupy a day or perhaps a day and a half to reach, so that in these thickly-peopled districts we have ample opportunity for concentration, and at the same time aggression.

"In the district of *Rungpore* there is a large body of semi-Hinduised aborigines, who have the name of Kochs or Raj-bougshes or Palias. Their number is estimated at one and a half millions, and probably of these half a million may by this time have been absorbed into the Mohammedan community. The bonds by which these peoples are united to Hinduism are probably much weaker than those by which the different castes in Southern and Western Bengal are bound to the national creed.

"The history of missions in India has, I think, clearly shown that the non-Aryan races are much more amenable to Gospel teaching than those who are completely under the control of the Brahminical system, and so firmly attached to Hinduism by those national and social institutions which have been handed down to them through long ages.

"I would strongly urge that, at the very earliest moment practicable, six young unmarried brethren be placed in Northern Bengal—two in a station—with a view to efficiently work and occupy the intervening districts."

The Committee have resolved to undertake this new work as soon as may be practicable.

CALCUTTA.

With regard to Calcutta, the Deputation deploras that so little vernacular evangelistic work is being carried on in that great city, and pleads earnestly for at least *one additional* missionary for purely vernacular work.

Attention is also specially directed to the great importance of work amongst the native students attending the various Government and other colleges in the capital.

The report states that—

"Large numbers of native young men reside together in 'hostels' or 'chummeries,' and are most willing to receive the visits of Christian missionaries and converse on religious subjects.

"In this way the agents of the Brahma and Aryia Somajis are carrying on active missionary work, and there is little or no difficulty in the Christian missionary gaining access to thousands of these young native students, and preaching to them Christ and His salvation in the English language.

"A well-educated, devoted, enthusiastic worker would find this kind of work specially

encouraging, and, I feel confident, would be able to gather around him crowds of such intelligent and eager listeners.

"In this special way we should do much to meet the unquestionable need for the moral and religious education of the student class at present being taught in the non-religious Government colleges.

"It is my confident conviction that, with the splendid opportunities that to-day exist in all the large centres of education in India for reaching the student class, and by personal touch and intercourse, bringing before them the truths of Christianity openly and avowedly, as the agents of the Aryan Somaj are to-day doing in Calcutta with their teachings, we have a far better and vastly more hopeful field for missionary work than in many of the *Christian collegiate educational institutions*, where the increasingly heavy pressure of university requirements drives the teachers to concentrate the best of their time and energies on preparing their students to successfully pass the prescribed university examinations, without which success these institutions would be largely deserted. I earnestly hope that at least one specially equipped missionary may be set apart for this work."

The Committee have resolved that two brethren shall be set apart at the earliest date practicable, one for purely vernacular, and a second for native student work in Calcutta, as urged by the Deputation. In the judgment, however, of the Committee, there is a great need for a much larger reinforcement of vernacular speaking missionaries in this great city.

THE NORTH-WEST PROVINCES.

With a view to further concentration of work in the North-West Provinces, the report strongly urges the efficient occupation of the towns and villages on the main line of population living close to the Grand Trunk road between Agra and Delhi, a distance of 136 miles. Referring to this important district, the report states:—

"Leaving Agra, this main trunk road passes through Muttra, a sub-station of Agra (where we have a house), and without leaving this road we have on either side villages and towns containing more than 100,000 people.

"Let me mention a few only of the larger towns and villages on these 136 miles of main road:—

			with	People.
10 miles from Agra we have	Rankuta			1,000
10 miles further	"	Furrah	"	3,000
10 "	"	Arangabad	"	1,000
5 "	"	Muttra	"	50,000
7 "	"	Jet	"	500
3 "	"	Choma	"	2,000
11 "	"	Chata	"	6,014
11 "	"	Kosi	"	11,231
3 "	"	Kotmal	"	800
3 "	"	Hodal	"	6,500
10 "	"	BhawaniKhara,	"	1,000
7 "	"	Pulwal	"	10,635
10 "	"	Bullumgarh	"	10,000
10 "	"	Faridabad	"	3,000
16 "	"	Delhi City.		

"A further and, in my judgment, important consideration lies in the fact that very shortly a new line of railway will be *running parallel to this main trunk road* from Agra to Delhi, much more direct than the present line, with very convenient stations at most of the villages and towns mentioned above. This new line is already open to Muttra, and will soon be open all the way to Delhi.

"I would suggest that one missionary be stationed at Muttra; that the Agra missionaries work between Agra and Muttra; the Muttra missionary work from Muttra to Hodal; and the Delhi brethren from Delhi to Bhawani Khara. Thus a district of thirty-five miles along this main road would fall to the portion of each missionary.

"By the help of suitable evangelists, we could secure a chain of work linking together the Agra and Delhi Missions on a line of country in which no other *Christian Mission is at work.*

"In the words of one of our brethren working in Agra:—

"'We have now the opportunity of occupying this very important and unoccupied tract of country, and of thus bringing into hearty contact and close touch the workers in Delhi and Agra.

"'I pray we may do this at once. Let us endeavour to work the whole of this promising district, meeting each other as brother-workers frequently for prayer and mutual counsel and help, and soon, I feel sure, we shall see abundant blessing.'

"To work such a line effectively, immediate reinforcements would be needed. If we could secure six or eight young brethren similar to the Madaripore brethren, they could all be well accommodated in the Agra Mission House during their probationary term. Surely an appeal for immediate volunteers for such a promising proposal would secure a prompt, sympathetic, and hearty response."

The Committee have resolved to work this district also at the earliest practicable date, and so bring the two large and important centres of Agra and Delhi into close association and touch, occupying the intermediate district in something like efficient force.

Reporting on Benares and Allahabad, not included in either of the two groups of North-West and Behar stations in consequence of distance—only one missionary being at present stationed in each of these two large centres—the Deputation states:—

"If I could reasonably entertain the expectation that we might be able *promptly*, not only to strengthen our staff of workers at stations within reasonable distance of each other and wisely linked together, but add a large number of workers to the more distant and isolated ones, I would recommend the addition of four or five new brethren for each of these large centres, so that our work might be conducted in real force; but I am confident we are *not in a position to do this.* I almost fear we shall be unable to send forth sufficient reinforcements to effectively and thoroughly work even the groups of stations already indicated in this report; and hence I feel strongly our truest wisdom will be to withdraw from those places, and concentrate our workers in districts where, in frequent contact with their brethren, they may devote their energies, so far as we can see, with better prospect of success, because better organised and better utilised.

"It should also be stated that in Benares the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, and the Church of England Zenana Missionary Society have all of them workers in the city—the two former having large colleges and schools; and that in Allahabad, the Church Missionary Society, with a large divinity hall and numerous schools; the American Presbyterian Mission, with

a large college and fine schools, two large native churches and evangelistic hall in the very heart of the native quarter, the American Episcopal Methodists with a large church, besides several clergymen of the Established Church with important churches, are all at work in force, as well as several Zenana Mission organisations.

"It surely is a wiser and truer policy to contract our agency within an area which we can work *effectively*, rather than lie feebly 'floating many a rood.'

"Doubtless it is unpleasant to surrender a district and withdraw from fields which, in name at any rate, we presume we occupy.

"Yet in the cases under consideration it will be seen that both places are already worked by other and kindred organisations, and the agency we have at work is at present so small that its withdrawal will cause no very great sense of loss."

It must also be borne in mind that in the district between Agra and Delhi *no missionary society is at work*, and no missionary provision exists. The Committee have therefore felt it right to adopt the recommendation of the Deputation in regard to these two centres, with a view to concentrate their forces upon the needy and populous district between Agra and Delhi.

NATIVE AGENCY.

With regard to the all-important question of Native Agency—including evangelists, pastors, and school teachers—the Committee have arrived at the following resolutions:—

"*First*.—That, for the future, greater care should be devoted to the selection, probation, and appointment of native brethren as paid evangelists in connection with the Society.

"*Second*.—That only specially qualified brethren should be appointed: brethren taught of the Spirit, possessed with a passion for preaching, with acceptable preaching gifts, and who have given good proof of this prior to selection or appointment.

"*Third*.—That such specially endowed brethren be placed in districts beyond those in which native Christian churches have been firmly established, the evangelisation of which, it is hoped, the pastors and members of such churches may be led to voluntarily undertake.

"*Fourth*.—That special efforts be made for the deepening and quickening of the spiritual life of such brethren by the establishment, wherever practicable, of periodical meetings for prayer and conference and the reading and study of God's Word.

"*Fifth*.—That in all cases the same regulation that is at present in operation relative to European brethren be applied also to native agents—viz., not payment for so much work done, but maintenance allowance only."

As to Native Pastors, it is cheering to know that, so far as the large district of Barisal is concerned, *no pastor of a native church is paid by the Society*.

Mr. Spurgeon reports:—

"I am thankful to say that voluntary workers are becoming much more respected by the native Christian community, and there is evidently a determination on the part of the native Christians to do all they can to maintain their own religious offices.

“It should be remembered that times are now changed; what is possible to-day might have been impossible twenty years ago.

“Now, certainly, wherever a new field of missionary work is entered upon, there should be no hindrance to the establishment from the very first of self-supporting and self-governing native churches.

“We are just now realising the condition of things in our native churches that some of us have long desired.”

NATIVE CHRISTIAN SCHOOL TEACHERS.

At all stations of our Mission there is unquestionably a great lack of *properly trained native Christian school teachers*; both in Bengal and the North-West this want is keenly felt. The Deputation's report states:—

“In our Indian Mission to-day there is one specially urgent and pressing need—some wise provision for the training and adequate equipment of native Christianⁿ school teachers; for without the prompt establishment of some such agency, I do not see how present emergencies can be met.

“As a Missionary Society, we are surely bound to provide an elementary Christian education for, at any rate, the children of our native converts.

“This is a responsibility we ought gladly to recognise and discharge. It cannot be right that the children of our converts should grow up unable to read or write.

“Ought we not to see to it that the elementary education of the children of our native converts is adequately provided for, more especially in districts where *there are no Government schools*, such elementary education being, of course, upon distinctly and decidedly Christian lines. This much and no more. If higher and more advanced education is desired, then let the parents avail themselves of the nearest Government schools for this purpose.

“With education, even if it be only of a very elementary character, comes light, and a capability for appreciating more light. New hopes, new desires, higher aims, a consciousness of manhood, and a longing for further knowledge.”

Steps have already been taken to supply this lack in the North-West Provinces by the establishment of a Normal School Training Class at Delhi, and the Committee have resolved to establish a similar class in connection with the Native Evangelists and Pastors' Training Institution in Bengal.

ANGLO-INDIAN CHURCHES.

With regard to the pastorate of certain Anglo-Indian Baptist churches, hitherto largely dependent upon the Missionary Society, the Committee, in view of the facts brought before them by the Deputation, have resolved—

“That it be a distinct understanding for the future, that missionaries of the Baptist Missionary Society are not to undertake the pastorate of Anglo-English churches in India, but that they shall only render such aid as may be possible without inter-

fering or hindering their distinctly vernacular work, it being the judgment of the Committee that it will be to the advantage of these churches that they should increasingly be thrown upon their own resources."

The Deputation after giving detailed information relative to the present position of certain of these churches, states :—

"In my deliberate judgment it is not needful for the maintenance of these churches that missionaries of the Baptist Missionary Society should be compelled, Sunday after Sunday, to preach in English to a mere handful of, for the most part, Christian people, instead of preaching in the vernacular to multitudes of heathen ; and, if it be needful, then, so far as my own judgment is concerned, it does not seem to me right that this should be done at the expense of Mission funds.

"In some cases, if only the people had 'a mind to give,' they are well able to raise enough to support a pastor of their own, and, in cases where this is not possible, they might, without difficulty, carry on their own services with such occasional help a the missionary might be able to render ; but this will never be secured so long as the Society permits their missionary brethren to assume the duties and responsibilities of the English pastorate. In nearly all these churches there may be found some quite equal to undertaking responsibilities as to the conduct of the services who, so far as I can see, will not move until called to do so."

COLONIAL MISSIONARY ORGANISATIONS.

With regard to Colonial Missionary Societies, the Report says :—

"It is cause for devout thankfulness that during the past few years there has been remarkable and rapid growth of interest in Indian missionary work amongst the various Baptist churches of the Australian Colonies.

"There are, at the present time, Baptist Foreign Missionary organisations in—1. South Australia (capital, Adelaide) ; 2. Victoria (capital, Melbourne) ; 3. New South Wales (capital, Sydney) ; 4. Queensland (capital, Brisbane) ; 5. New Zealand (capital, Wellington) ; 6. Tasmania (capital, Hobart Town).

"The work of these organisations in India, at present, is largely confined to Zenana Missions.

"On Christmas Day, 1889, I had the privilege of meeting all the Colonial workers at Furreedpore—with the exception of one—and of entering into full and frank conference with them as to the present and future of the Indian work of the various Colonial Societies.

"In the course of the conference it became clear to me that the time had arrived for a distinct understanding as to spheres of work, government, principles, methods and management, &c. It appeared also equally clear to me that for many reasons it would be the wiser course—and, at the same time, a course most welcome to the Colonial workers themselves—to recognise the absolute independence of Colonial organisations, and that, while cherishing affectionate and hearty relations with the worker, the missionaries of the Baptist Missionary Society should understand that the Colonial Societies entirely managed and controlled their own missions, and settled the principles, policy, and methods of their own work, and that the Baptist Missionary Society was in no way responsible for the one or the other.

"Under these circumstances it appeared also clear that it would be wise to endeavour

to define the territorial boundaries of suggested fields of labour, specially with a view to clearly realise responsibilities, and avoid any possible misunderstanding."

The Committee have approved the following resolutions:—

"I. The stations of Pubna, Furreedpore, Mymensing, Commillah, and Noakhali be recognised as stations in charge of Colonial Societies, and that the Baptist Missionary Society withdraw from work in Commillah, leaving the whole district to their Colonial fellow-workers.

"II. That while cherishing a deep and hearty interest in the work of their Colonial fellow-labourers, and using their utmost influence to advance it, the Baptist Missionary Society recognise that they are in no way responsible for principles, policy, management or control.

"III. That while at all times glad and thankful to assist by furnishing suitable native agents when requested so to do, the Baptist Missionary Society are confident that the Australian Societies would themselves wish to refund any expense that may have been incurred by the Baptist Missionary Society in the education and special equipment of such workers."

The Committee also cordially agree in the closing remarks of the Deputation relative to the missionary efforts of the Colonial churches:—

"It is surely cause for abundant gladness that the Colonial churches take such a deep and generous interest in Indian Mission work.

"There is, without doubt, ample scope in the fields of work already mentioned as partially occupied by their workers, for almost indefinite enlargement of agency, and should they be able, during the next few years, to extend their labours into the Chittagong district, the Baptist Missionary Society would doubtless rejoice to hand over to their charge that station, which, following the geographical outline of the district, would seem to constitute a fitting termination to their sphere of action, bringing them into near contact with the workers of the American Baptist Missionary Union, at Akayab and in Burmah."

OTHER QUESTIONS.

In relation to other important questions reported upon by the Deputation—such as missionary maintenance, allowances aged, infirm, and disabled missionaries, payments to widows and orphans, furlough rules, general mission expenditure, methods and plans of work, and other allied subjects—the Committee report that they have now in preparation an "Indian Missionary Manual," which will contain their decisions on these and cognate questions, which for some months past have had their careful consideration. This manual is already far advanced, and the Committee hope that it will be completed in the course of the next few months. The preparation of this manual has been earnestly urged upon the Committee by the Deputation. With regard to maintenance allowances of the brethren on the field, the Committee have this question under their serious consideration, and

are thankful to state that the plan of "Associated Missionaries," as carried out at Madaripore, is effecting a considerable saving of expense, and is resulting in increased happiness to the brethren themselves.

THE QUESTION OF SUCCESS.

Referring to this, the Deputation states :—

"Whilst conscious of the apparent want of success in some parts, it will be well that we should clearly understand what we mean by the term.

"Success surely is not always to be computed by *bare numbers*: many other and potent factors are involved. Some of the grandest results of missionary effort in India cannot possibly be put into figures or set up in statistical tables.

"To have taken an active part in establishing a visible native Church, with hundreds of thousands of consistent, earnest members; to have created a native ministry, raised up, for the most part, from the lowest grades of society; to have called forth a growing Christian literature with churches and schools in all parts of the country—these are glorious triumphs; but scarcely less glorious is it to have powerfully influenced for highest good the whole Hindu nation, as well as the British Government itself; and all this Christian effort has done, and is doing, in India to-day.

"There is abundant room in India for every kind of agency that Christian love can supply. But all agencies *should work in harmonious co-operation, in happy relation the one to the other.*

"It has been well said :—

"The work which the churches of England and America are pledged to in India is the greatest that has ever been attempted in the history of the world. It is, in short, the reconstruction of India. Everything must be made new. India has to be taught the nature of God; caste abolished; the idols swept away. Woman respected must regain her position of honour; duty placed upon a new basis; conscience awakened; the *entire thinking of the land re-cast*. Science, ethics, religion, social relationships, all that makes up human life must be elevated, purified, and transformed, and for all this surely a thousand converting agencies are required; and every agency which directly helps in the accomplishment of this vast work is a converting agency.'

"In all this blessed enterprise, unquestionably the one greatest requisite is SPIRITUAL POWER. Without this, missionary agency is valueless; but with it, it is omnipotent.

"All who have come into close contact with the peoples of India know well that not by a *particular dress*, but by intelligence and honest sympathy, access is found to the hearts of men and women. *Soul must come into close contact with soul*. Eating curry and rice with one's fingers, and wearing long hair, are but poor substitutes for a real personal knowledge of the language, thought, and sympathies of the peoples.

"Christianity is not Hinduism. Why, therefore, should the English evangelist endeavour to resemble the Hindu fakir, whose influence and power are largely due to fraud and falsehood?

"On the other hand, it is equally clear that the *nearer the missionary can get to the hearts* and thoughts of the people, the larger his influence and the greater his power.

"In the words of a most experienced worker—

'We need to live more among the people, cultivate a closer acquaintance with them, sympathise more with them in their spiritual destitution, and their earthly

sorrows and trials, befriend them, counsel them, LOVE THEM. We need to get closer to the people by the power of love and Divine influence; and only as we can do this shall we in any real sense be truly successful.'

"One thing is increasingly clear. *India needs our very best men*—men who have the intellectual power and training requisite not only to preach their own religion, but also to grapple with Brahminical sophistries and speculations; men of intense personal conviction, of abounding persistent faith in God and in the blessed Gospel of His Son as the only message to meet and supply the world's great need; men of sanctified common sense with large, warm, sympathetic hearts and cosmopolitan natures.

"The Christian missionary, as the teacher of a religion that claims to be Divine in its origin and absolutely true, needs clear vision and deep conviction in regard to its eternal verities.

"Without it his life must be a failure, his words will not have in them the clear and emphatic ring that convicts and convinces; his work will be performed in a listless, perfunctory manner; and the heathen will listen to his message unmoved and unconcerned.

"The Christian missionary of all men needs to be able to say, '*I know*,' for doubt means paralysis.

"The great need of India to-day is *men*, not mere wise or learned men, but men of deep and burning conviction; men who feel they have been called and separated for a great work; men who are conscious of the all-consuming power of the love of God; men with whom it is an abiding passion to save souls, who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul God has given them to do.

"Men who will deliver their message with the full and absolute assurance that it is divinely adapted to the needs of the people, for if there be uncertainty in the preacher's mind as to the unfailing efficacy of the salvation he offers, that uncertainty will inevitably betray itself, and those who listen will not put more faith in his message than he has in it himself.

"It has been well said:—

"'Whatever intellectual difficulties an intelligent Hindu feels in the way of accepting Christianity, there is in his mind, along with his religious speculation, but yet distinct from it, a longing for *spiritual rest*; and if that be clearly offered to him in the name of Christ, he will often eagerly take it, waiting for the solution of his doubts at another time.'

Referring to the spirit and character of the native Christians, the Deputation reports:—

"No one can come into close contact with our native converts in India without being impressed by their simple, trustful faith, and their prayerful, happy spirit. Some of them, certainly, can take their stand by the side of their vastly more favoured fellow-Christians in England, and gain only by the comparison. I have often been struck by their strong faith in the personality and power of the Holy Spirit. I have never before heard such earnest prayers for the indwelling influence and leading of the Holy Ghost as I have heard from the lips of many of our native Christians in India, while their constant realisation of the presence of an ever-sympathetic Saviour as Guide, Counsellor, and Friend is most remarkable.

"For all this we cannot but thank God, take courage, and go forward."

OUR OPPORTUNITY AND RESPONSIBILITY.

Dealing with the present-day condition of India, the Deputation states:—

“The one deep, constantly recurring thought of my heart night and day is: How can I adequately impress Christians at home with the deep, urgent need there is for larger effort and sublimer sacrifice on behalf of the peoples of the vast continent of India?”

“During the last decade these peoples have increased by more than twenty-five millions, yet our missionary force has been almost stationary.

“It is impossible to travel through India to-day, intelligently and thoughtfully, without having the conviction forced in upon you that the present is a time of almost universal inquiry. In the train, on the steamboat, by the roadside, in the city bazaar, amongst college students, traders, and merchants, I have been profoundly impressed by this widely prevalent desire for information as to the Christian religion. ‘I, if I be lifted up, will draw all men unto Me.’ It is not too much to say that the quest of thousands in India to-day is concerning Jesus Christ. Not Christ as a personal Saviour from sin, but the person, history, and character of Christ.

“Never before were opportunities so inviting, never before facilities so great. To the Christian *opportunity* must always mean *responsibility*.

“If ever the hand of God could be traced in any history it is not too much to say that it can be traced with marvellous clearness in the steps by which a little trading company, entering the vast Continent of India, without the thought or wish of anything beyond a petty trade, gradually expanded into one of the most important and glorious empires the world has ever seen.

“It is not too much to say that our greatest national glory, or deepest national shame, will, in the eye of history, depend upon the way in which we recognise our responsibilities and discharge our obligations to these peoples.

“That our contact with India *must*, whether we will it or not, be fraught with issues of the most momentous importance is patent to everyone who is the least acquainted with the conditions of life there.

“Even putting all distinctive missionary effort out of the question, the mere contact of Western thought, culture, and education is inevitably breaking up the older forms of Hindu thought.

“But it lies with us to say whether that contact shall be charged with infinite blessing, leading them on to a higher, deeper, truer faith, and a new national life; or whether, cutting them adrift from their old moorings, we leave them without Christ, strangers from the covenant of promise, having no hope, and without God in the world, to be ravaged by intoxicating drinks, and made imbecile by opium.

“Surely no one can say that as yet we have in any adequate degree realised our individual responsibilities in this great matter.

“It has been well said that—

“The mission of the Anglo-Saxon in India is not wholly or finally political. It is not commercial. It is evangelistic. Its political supremacy and commercial activity—its civil service and internal improvements resulting from and for the furtherance of trade—all these have been preparing the way for the later and greater work of preaching the Gospel to its millions. What a spectacle is England in India! A mere handful of, say, 50,000, excluding the military, holding peaceful sway over 285,000,000 of heterogeneous peoples as easily as a father holds his babe upon his arm. History has no parallel.

“Among these millions Christians are as grasshoppers—an insignificant handful. But, like the ruddy-cheeked stripling who faced and killed the Philistine giant,

they have God on their side. Their sling and stone may seem small and feeble, but God nerves the arm and guides the stone, and the sunken foreheads and quick-drawn breath of dying systems testify to the directness of aim and the power of discharge.

“But the critic says, “What have you got?” One hundred years of mission work, and what a failure! Paltry hundreds of converts, most of them low castes.” Where is the crop? Across the Atlantic, when the mighty rocks that blocked Long Island Sound—called Hell-Gate—were blown up, millions of money were sunk during twenty-five years, and sneering critics pointed to piles of *débris* and a few derricks, and asked what return was being given for the money. Critics stopped the grants not once nor twice. But meantime engineers had been seaming and channelling and tunnelling and ramming tons upon tons of dynamite into borings this way and that, and one day a little girl touched a button and the whole mass of rock was lifted and shattered, and the channel was cleared. So in India, missionaries and Christian workers have been seaming and tunnelling into false customs and false beliefs, and crowding in the dynamite of the Gospel, which is the “power” or *dynamis* of God unto salvation, and some day some Spirit-charged hand will touch the button of opportunity, and these systems will be torn from their age-old beds and shivered to atoms of *débris*, which can be patiently gathered and built into the temple which God is even now building on Indian soil for His habitation through the Spirit.”

INDIA.

THE PAST YEAR'S WORK.

The Rev. George Kerry, of Calcutta, the Indian Secretary of the Mission, reporting upon the work of the past year, says :—

“The reports from the different stations afford abundant evidence of the doing of a large amount of work in the name of the Great Master, and there is evidence also that the Lord has fulfilled His promise, and has been with His servants, gladdening them with His blessing, and filling their hearts with the hope that the day is drawing nigh when yet a larger harvest of redeemed men and women shall be reaped to the glory of His name.”

So far as the very imperfect statistics that we have received show, 468 converts from heathenism have professed Christ by baptism during the year. No returns, however, have been as yet received from the Simla district, where numbers have been added to the churches during the past twelve months.

The Rev. G. H. Hook, pastor of the Lal Bazaar Church, in Calcutta, gives a sad picture of the effect of

EUROPEAN LIFE UPON THE NATIVES.

He writes :—

“There may be more freedom among the natives, and less of caste prejudice with the younger portion of the people of India, and a greater willingness to listen to the Gospel; but there is all the vice of European life to battle with now, which has come in

with the tide of Western civilisation. They have learnt to read of Christ, and they say : ' If I revere Ram and Krishna, shall I not revere Christ for the purity of His life ? ' but with the melting away of the ice and snow and frozen state of bigotry there has swept in a flood of irreligious customs, which are hard to battle against in England, and far harder here, where these poor people are centuries behind us in moral culture and truth and uprightness. Now you can scarcely meet any company of men after the day is over, but you will find them gambling and playing at cards ; not the old native games, but cards of European make, and stakes are laid on them, and money lost and won. And, it matters not whether the sum be small or great, it is the spirit of gambling that has laid hold of them like a fever, and it burns up the vitality of their moral life. And, alas ! there was so little vitality in that life before that it was soon desiccated.

· " There seems to be now the assenting to all we advance and say ; but it is the assent of indifference. There is not now the opposition of bigotry and the persecution of fanaticism, that has died out and changed, and now we are in the transition state, when, like a dissolving view, the former picture has faded, and the future picture is indistinct and misty. Oh, God, what will the next picture be, the next stage of life that shall pass before us ! Will all these things dissolve and pass away, bringing in the new life that is to take the place of the old, till the glory of the Lord shall be revealed, and all flesh shall see it together ?

· " And yet I know now that it is nothing less than the Spirit of God that can change the heart and make our words to breathe and burn their way to the soul that is so unconscious of its real need. How well I remember one who came to me daily, not a month ago ! He had left Hinduism and become a Brahma, in the unrest of his soul ; but *there* he found no peace, for hath not Jesus said, ' They shall thirst *again* ; but whosoever drinketh of the water I shall give him shall *never* thirst ' ? And I remember the evening when first I met him. I had gone to the riverside, and was sitting by the ghat after a weary walk. It was the hour of sunset, and it seemed like nature hushing itself in silent prayer before the hour of rest. The light that flooded the river banks, and fell on stream and wood, was like the light of heaven, and the river was like a sea of glass, flooded with the glory of the departing day. And there I tried to tell of Christ and all His wondrous love to those that sat and listened. Whether it was the beauty of the scene, or the ever-quickening power of the Word of God, or the secret indwelling, overshadowing, overmastering presence of Christ that made my words to breathe and burn, I cannot tell ; but there seemed an influence that we so readily recognise as the Spirit of God, an influence so sweet and sacred and all-subduing that to realise it is to be ' sitting with Christ in heavenly places,' and to know no greater joy. When the light had gone we rose to leave, and they followed us, and this aged man said : ' I have done many things to find peace, but I cannot find it, and I think Christ did not die for Hindus, but only for Christians.' There came like an inspiration the words of God, and I simply uttered them : ' He tasted death for every man,' and my words thrilled through me as if the Spirit of God had spoken, and I bowed my head, and the tears rushed into my eyes, and I said in my heart to God, ' Save this poor soul !'

· " Then he replied : ' You are sure that He tasted death for every man. I am too heavily laden with sin to be saved.' Then again, as if by a breath from heaven, the words rushed to my lips, and they thrilled through my very being, so that the young men who were talking near hushed their talk, and turned to me in the twilight, as the words fell in tears trembling : ' All we like sheep have gone astray, we have turned every one to his own way ; but the Lord hath laid on Him the iniquity of us all.' And that was all, and I turned my face up to the stars, that were shining above, in

mute appeal again, and cried : ' O Lord Jesus Christ, let this poor wanderer in.' And then we talked on till the darkness came fully on the land ; but I think on that night that soul saw its Saviour then and there by the bank of that sacred stream, and my heart kept the light of that holy time for many an hour after.

" The next morning a native Christian preacher met me, and said : ' Are you a minister ? ' And I said, ' Why do you ask me ? ' He replied, ' A Hindu gentlemen said he had met a man who had shown him Christ as he had never seen before, and he could not rest till he had found that man again.' He said, ' Help him all you can. He has been a man that we have sought to lead to Christ, but he never would come, and now he seems to be in the Kingdom of God. His wife and daughters the ladies of the Zenana Mission visit, and if now Christ has brought him into the Kingdom they will soon follow.' I met him again, and invited him to be present at the baptism of two who were ' buried with Christ in baptism,' and his words were to me : ' I shall soon be following Christ too in this way.' O Lord Jesus Christ, bring this poor soul into Thy fold, and keep him safely there."

VERNACULAR PREACHING.

It cannot be too often stated that the one great object of the missionary is to *Christianise*, by the plain, loving proclamation of the blessed Gospel of the grace of God. In the words of one of the greatest missionaries :—

' Preaching from its very nature and from the testimony of all history, must ever be by far the chief means of leading men to conviction and decision, and every other method, whatsoever, of making known the Gospel must be after all but an aid."

By the roadside, in the street, at melas and fairs, at river ghauts, in the bazaar, in the train—wherever a listener can be found—is the good seed sown.

Referring to this work the Rev. D. P. Broadway, our veteran missionary at Patna, writes :—

" In recording our work in the past year, I desire to show

" *What Patna was twenty-five years ago.*

" When I came to this field, I found the people exceedingly hostile to missionaries and the Gospel. They assembled to hear us, but they considered us to be cheats and sorcerers, having the power to induce people to forsake their own religion and to accept ours with the object of increasing our caste at the expense of theirs. They were afraid to read our books, imagining that they consisted of charms which would draw them to our views ; still they took them readily enough, but we discovered that they did so merely to have the satisfaction of destroying them. Moreover they persecuted us as far as they could without compromising themselves. I expressed my surprise to my late colleague. Mr. McCumby, on the vindictive conduct of the people ; he looked sad and said it had always been so ; and he ultimately concluded that the place had grown Gospel-hardened, and some suggested its abandonment as a Gospel field. But the good seed had already been unsparingly sown in the city as well as in the district by some able and zealous agents of our Society, and we felt that it could not be lost. This consideration made us resolve to continue to persevere, and we have done so to this day.

"What Patna is now.

"I do not hesitate to say that the change is great. The people are friendly and kind. They no longer consider missionaries cheats and sorcerers, but as earnest men wishing them well. They greet us everywhere, and assemble men, and frequently women, in large numbers, and listen quietly and thoughtfully, and the inward working of the truths propounded may, in many, be seen in their faces. Our books, especially Scriptures, which were once dreaded and despised, are now considered of value. The demand for Scriptures both in English and vernacular is increasing daily. They are obtained and read and also introduced into family circles, and must, eventually lead to desirable results. 'My word,' said the Lord, 'that goeth forth out of My mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"One more encouraging circumstance from which the change in the feelings of the people may be apprehended is, that we are endeavouring to build a little chapel intended to serve also for religious lectures in English and vernacular on stated week-days, and some Hindu and Mohammedan gentlemen who appreciate our work having come to the knowledge of this have contributed towards its cost."

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

"What we can conscientiously report for the past year is the faithful, loving, continuous uplifting of Christ Jesus before the people, Hindus and Mohammedans.

"There is no limit to the work to be done in this way, and the need for faithful preachers of the Word, whose hearts God has touched, who will go forth in love to declare the Gospel message simply and intelligibly, is yearly increasing.

"The burden becomes consciously greater as, year after year, we have to speak of faithful seed-sowing, and so few gathered in hitherto as the result. It is the burden of our daily prayer, the aim of our constant preaching, that souls may be saved, *and that we may know it, if it be His will.*"

The Rev. A. J. McLean writes from Dacca :—

"Besides preaching daily in the streets and bazaars of the town, which is the duty that more immediately devolves upon me, I have during the year visited two of the largest melas held in Eastern Bengal. One of them was the yearly bathing festival held at Nangalband, on the banks of the Brahmaputra. The shrine being one of the most famous in Bengal, the number of pilgrims and devotees was in consequence very great. During the five days we were there we sold in all about fifteen rupees' worth of Gospels, besides distributing large quantities of tracts. Many from obscure villages and hamlets, who perhaps had never heard the Gospel before, listened attentively to our preaching, and received tracts. At Dhamrai mela, held in connection with the drawing of Jagannath's car, we stayed about four days, and sold nineteen rupees' worth of Gospels and other books. The Naib of the place met us one evening preaching by the river, and invited us to preach and sing hymns at his *kacheri*. We did so on the day following, and though he wore a sacred garland around his neck, a sign of orthodox Hinduism, yet he did not disdain to purchase portions of Scripture from us. On our way back from this mela we were encouraged by some unlooked-for signs of the spread of the truth in these darkened districts. At one village we were told that there was a man who had renounced idolatry for the last eighteen or twenty years. He lived by agricultural pursuits, and we had a long midnight discussion with him and his friends. At another place we met a doctor who had received an English education, and with whom we had a long talk on Christ and Christianity. We saw a copy of an English

New Testament on his study table, and a picture of our Lord's crucifixion hung up not far from it on the wall.

"An interesting episode during the year was my visit to Maimensingh, where I lectured on Buddha and Christ, and also addressed an educated audience in the Town Hall, on 'Christ the Light of the World.' It was here I suddenly found again one of the Mahomedan students who used to come to me for Christian instruction, and of whom I had lost sight for more than two and a half months. This young man is now an earnest Christian."

The Rev. Denham Robinson reports from Howrah, a most important and populous suburb of Calcutta :—

"As regards evangelistic preaching in the station, I may say that the Gospel has been preached daily throughout the year to large and attentive crowds of Hindus and Mohammedans. In a dense and fluctuating population like that of Howrah, it is not easy to measure the results of street preaching or to secure the same influence over individuals as is possible in Moffussil stations, but, on the other hand, we have the satisfaction of knowing that the fact of a continuous inflow of people from all parts of this land has enabled us, by steady and daily preaching, to cover a larger area, and to exert a wider influence in respect to the presentation of the Person, Work, and Spirit of Christ to the masses, than could have possibly been done in the same time in perhaps any other station, except Calcutta.

"My aim, under existing circumstances, has been to concentrate our forces upon the plain, direct preaching of the Gospel to the largest number possible, and although, in the nature of the case, we are not in possession of the data necessary to enable us to form any just estimate of results, I yet feel that our labour has not been in vain."

The Rev. R. M. McIntosh, of Agra, writes :—

"Last cold season we were able to touch several points of our district. The roads were day and night alive with pilgrims bound for the annual bathing festival on the banks of the Ganges. They travelled along the roads in companies, shouting 'Ram ! ram !! ram !!!' as they went. The object of their pilgrimage was, not merely to wash away the sins of a lifetime by a single plunge into the sacred stream, but to convey thence, in bottles provided for the purpose, some of the holy water, as an offering to a very sacred shrine of Mahadev in the Dholpur Raj. Some of these poor creatures had to tramp a distance of about three hundred miles and back, and as they passed us daily we were struck by their devotion. More than half of them bore in their hands small white and red bags, in which they conveyed the ashes of their departed male and female relatives, in order to deposit them in the Ganges. I counted as many as five bags in the hand of a single individual.

"Among these pilgrims we sought to work, and when they rested under the trees we had splendid opportunities for preaching to them. At nights they rested by our camp, and around the fire we had many interesting conversations with them.

"Last June I baptized a Persian, who was on a visit to Agra. Since he left this station I have twice heard from him and once of him. He has gone back to his own country now, taking with him letters of introduction to the missionary of the C.M.S. at Bagdad."

THE NATIVE CHURCHES.

It is gratifying to report real progress in the direction of the self-support and independence of the native Christian churches.

The Rev. R. Spurgeon, reporting on the work of the Barisal district, says :—

“ Another great difference that has been wrought during these past few years is in the relationship of our native churches to the Society. When I wrote in 1883 there was only one native pastor supported by a church ; but now there are nine pastors—five in the Madaripore and four in the Barisal division—who receive no help from us. Two or three of these are not dependent upon their churches, however, as they ‘ work with their own hands,’ as Paul did. ALL the churches are now self-supporting, though some are just now without pastors.”

The Rev. W. R. James, writing from Madaripore, reports :—

“ Amidst much that is discouraging in the churches we often meet also with a good deal that is cheering. No doubt the building up of the Church of Christ in these districts is an uphill work. But where has it been otherwise ? Still, it must be said that here, in addition to the evil tendencies of the natural man, which are always the same everywhere, we have to contend with systems of false religion and gross ignorance, which is the root of many degrading superstitions and other similar evils. However, one thing that has often cheered and encouraged me is the firm belief which our Christians seem to have in the efficacy of prayer. It is to them a matter of business : they pray because they believe that God hears them ; they ask because they believe they will be answered. Is that a small thing ? I trow not ; it is a very great thing. In estimating spiritual results we are ever apt to forget one thing. Progress does not necessarily mean what one is, nor does it necessarily mean what he is in comparison with others, but the advance which he himself has made on what he once was. If this canon be applied to the Christian community in these districts, I will not hesitate to say that they have made much progress, and that they give us ground of hope and encouragement for the future. Since February we have had about seventy-five baptisms, and there are many more anxious to confess Christ in the same way. The baptismal services at some of the churches were full of enthusiasm and very encouraging. All the churches are now independent, and six of them have pastors. Two of these were only lately appointed. We are now looking out for suitable men to take charge of the stronger of the remaining churches. The churches were made independent not a day too soon : of this we all feel sure ; for since this step was taken there has been much more progress. The pastors feel that they belong to their own people ; hence they take more interest in their own work and the welfare of their flocks. This I have personally observed, and it has made me glad. In two of the churches—viz., Dighaliya and Suagram—a practice prevails which, if adopted by the Christians throughout the district, might prove very beneficial. In the above-mentioned churches, instead of a sermon on Sunday morning, they read a chapter or portion of a chapter, and expound it as well as they can. We were present at one such service while at Suagram, and the practice commended itself very much to our judgment.”

The Rev. W. Bowen James, of Dinagepore, writes :—

“ In Dinagepore the work has been progressing steadily. Three Hindu families have during the year joined the Christian community, and are now receiving Christian instruction. Nineteen persons have been baptized—three in the town of Dinagepore, nine at Lukma, and seven at Noyapara. The moral influence of the churches is being strongly felt by the heathen around. At the close of my address at the Leor market, a man in the crowd made some remarks to his friends concerning what he had recently

seen of Christianity, and they who professed it. The Christians, he said, had some strange ideas and customs. They observed no caste distinctions. They attended none of the markets held on Sunday either for business or pleasure, nor did they on that day labour in their fields. They worshipped no idols, but sang hymns and prayed to an invisible God. He confessed they were truthful and honest, and they lived moral lives.

"On my asking him where he lived, and where he had seen these Christians, he replied that a year and a half ago a number of them settled down on his land, at a village three or four miles away. I then understood that our brethren of Mukrampore were the people referred to, and that the man in the crowd was none other than their landlord. I felt thankful to God for this testimony, and my heart went forth to those poor people of Mukrampore and Lukma, through whom the light of the Gospel shines forth in the dark places of heathendom, which light has already attracted the attention of their Hindu and Mohammedan neighbours."

NATIVE CHRISTIAN TRAINING CLASSES AND SCHOOLS.

SERAMPORE.

The Rev. E. S. Summers, B.A., reports :—

"The past year, though not without its difficulties and trials, may fitly be described as a year of blessings. We do not know that this result is owing to any special exertions on our part ; rather it seems to be the outcome, so far as we can trace the human instrumentality, of patient and hitherto unrewarded labour in the past. We have to record seventeen baptisms for the year, two only of which, however, were the baptisms of converts from among the heathen, though in every case it was the first time of confessing Christ in any form. The two converts from heathenism were both men in advanced life. One was a Brahman of high caste, well educated, and occupying an important position in the Police. After many years of investigation and some years of conviction, he determined to be baptized, the last difficulties that he had to overcome being caused by some who would fain have had him baptize his sons at the same time that he himself confessed Christ. But, as he said, 'Why should they be baptized? They do not believe.' We cannot in any way look upon him as the fruit of our labours, as we knew nothing of him till he came to Serampore to be baptized, because he wished to confess Christ on the spot consecrated by the pioneers of Christian missions to the people of Bengal. Others had sown and we entered into their labours. He was looking forward to leaving active service and retiring on pension ; he intended to reside in some station where he might co-operate with a missionary in Christian work. To our great sorrow we heard of his death at Chittagong within a fortnight of his baptism. Mr. De Cruz, with whom he was well acquainted, was with him during his last moments, and bears witness to the triumphant character of his death. We had hoped that he might have lived some years to labour among his people, but we feel that he has not confessed Christ in vain, since many have felt rebuked for their want of faith as they saw a man who united in himself the retarding influences of high estate, comparative wealth, more than average education, and advanced years, go down into the baptismal waters. The other convert is an intelligent but illiterate man of an out-caste community, who acted as priest for his people. He has had to give up property and suffer much for his faith. However, he continues steadily preaching Christ and attacking idolatry."

THE VERNACULAR THEOLOGICAL CLASS.

"The students in this class have been fewer in number and poorer in quality, but I think that we may say we have only tried the more earnestly to do the best we could with them. Some of these, however, who do not seem able to pass good examinations, are fair preachers and may make good workers. We had seven students to begin the year with, and seven entered, including one Jibon Chandra Maity, who left somewhat irregularly last year, but has been allowed to return. One of the old students left in the early part of the year owing to ill-health, from which he could not recover, and one of the new students was dismissed after the midsummer examination, as he did not seem fitted for the work. Hence we finish the year with ten students, four of whom will be leaving at the completion of the three years' course."

THE NATIVE CHRISTIAN BOYS' BOARDING SCHOOL.

"In this school we have had between fifty and sixty boys, the sons of native Christians, under our care. Mr. Edwards has kindly superintended all the arrangements excepting those distinctly connected with instruction. The highest class this year has been one preparing to enter upon the year of special study for the Entrance Examination of the Calcutta University. During the year 1891 we hope to have an Entrance class of at least four boys.

"It is in connection with this school that we have had special spiritual blessings during the year, and it seems desirable to enlarge a little upon the fact, as I think that some of our brethren and constituents do not fully understand either the character or the objects of the school. From the first we have kept before us that the school, to be of any real value to the Christian community, and to be worthy of its connection with Serampore College, must be an English school working up to the Matriculation Examination of the Calcutta University as its highest standard. We are anxious that our boys should be able to pass the Entrance Examination of the University which will qualify them to enter into the community of educated men; but we are far more anxious that they should pass the test prescribed by Jesus Christ and enter the Kingdom of Heaven. The two ideas are not so incompatible as some imagine; for during the past year, while we directed more attention than before to the mental improvement of the boys, the spiritual blessing has been more marked than before. This year we have baptized thirteen boys on the confession of their faith, and have others waiting as candidates. Had we been holding a series of special services, pressing the boys to come forward, we should have been able to speak of a revival and of a successful one too. But we have nothing to force on any premature expression of spiritual life, and the action on the part of the boys has been taken by themselves. Our main instrument of spiritual instruction is the daily morning service taken by Mr. Edwards or by myself, during which a large portion of Scripture is read and its truths impressed either by questions or exhortations on their minds. Besides what we ourselves have done, we have been greatly helped by Mrs. Summers and our Zenana ladies, Mrs. Manuel and Miss Macintosh, who have kindly formed the boys into a Sunday-school. The change to feminine instruction seems to have been both pleasant and profitable, and it was in connection with this Sunday-school that the first boys came forward for baptism. A careful examination of their knowledge and experience showed that they had been feeling their way to the feet of the Saviour for a long time past, and their final confession of faith was the natural and healthy result of long continued instruction, not the feverish outcome of emotions violently and prematurely excited. At that time five boys were baptized. Later on I

was speaking on the duty of confessing Christ in the Johnnuggur chapel, having some other persons in view, who I thought needed a little stimulus to take their right position, and three more of our boys unexpectedly stood up and expressed their desire to be baptized. Some months later on eight more of our boys sent in a letter to Mr. Edwards, requesting to be received as candidates and baptized as soon as possible. At the close of the school session, five of these were baptized, two were recommended to wait that their minds might be more fully made up on certain points, while the eighth one was absent at the time."

NORTH-WEST PROVINCES DELHI INSTITUTE.

The Rev. Stephen S. Thomas writes:—

"On the whole I have to report a year of pleasant and satisfactory work. Mr. Imam Masih has continued taking the oversight of the students and school-boys in the compound, much to their advantage and to my peace of mind. The compound has been enlarged by the enclosure of a piece of land to the east of Mr. Imam Masih's house, and in accordance with the suggestion of the Consulting Committee I have had it freely planted with trees.

"*Study.*—In consequence of the shortness of the session, the number of books read this year is somewhat smaller than usual. The results of the examinations taken altogether are very satisfactory. Suleiman deserves special mention, and some others have a good average. Two or three students disappoint me very much; they have passed the examinations, but I fear, that somehow, the marks rather overstate their actual worth.

"*Preaching.*—Last cold weather I organised three parties to evangelise our north and south districts. They were out nearly three months, and visited from 150 to 200 villages. Almost everywhere they found the people ready to hear the Word of Life. May the seed then sown yet bring forth fruit! The students have also preached regularly in the *chamar bastis* and in the ordinary Sunday services.

"Bazaar preaching in Delhi city twice a week has been pretty regularly sustained. On an average, in the principal street in the city on Tuesday evenings, we get a hundred men to listen quietly to 'the truth as it is in Jesus.' It is pleasing to see the same people present week after week. One cannot but believe that God is working in their hearts silently more than we wot of. At any rate I am firmly convinced that, *with* results or *without* them, it is our duty to preach so long as men will listen, whilst it is our privilege and comfort to pray, 'Lord, let Thy work appear unto Thy servants.' Mr. Imam Masih and I have met the students on Sunday afternoons to ask God's blessing on our work, and I believe these have been times of blessing to us all.

"*Students.*—Five students were admitted this session, making in all twelve men in the preachers' class. Their conduct has been, with few exceptions, very good.

"The departure into active service of seven of our students emphasises the effect of these training institutions—viz., to multiply a paid native agency. I regret that they have to be paid with foreign money, but I believe that the masses of the people can be reached only by such native agency, and that if the Gospel is to spread throughout India, it will only be by the almost indefinite multiplication of native preachers. May God give us the right men!

"The class next session is likely to be small. We must be content to have it so, rather than sacrifice quality to numbers. The sure result of undue forcing of this training work would be the introduction of unfit and unworthy men into the ministry; and though I am most anxious to get good men, and very earnestly hope

that brethren in the North-West will look out for them, I am equally anxious to be saved the worry and responsibility of getting bad ones.

" Native Christian Boys' Boarding School.

" As a result of our General Secretary's visit to Delhi, this school was affiliated to the Training Institution, and is now a part and parcel of its work. Only such boys are to be admitted as give promise of becoming either teachers or preachers. At present there are thirty-two boys in the school. Some of the advanced boys give promise of becoming very useful men. During the year three have joined the church. English, under Mr. Crudgington's supervision, is now being taught in the school, in consequence of which the Educational Department will not give any grant-in-aid, as it does not approve of such a good education being given to boys who are mostly drawn from the low caste. But this being our training school, we are anxious to qualify the boys as well as possible for the work of teaching or preaching. They will be subject to Government examination, and receive certificates in the usual way, and thus will secure the educational status which we desire for them. The school Bible-classes are regularly conducted by Mr. Herbert Thomas, and beyond question they have been productive of much good."

DAY SCHOOLS.

During the past year there has been much good work done in day-schools. There are now connected with our Mission 149 day-school teachers, and 3,592 scholars :—

From Delhi, Mr. Crudgington reports :—

" In the last annual examination by the Government Inspector schools ten (not including boarding school) were examined, and the following passes reported :—First Standard, 44 ; 2nd Standard, 34 ; 3rd Standard, 20 ; 4th Standard, 7. The two schools to the east of the Jumna do not come under the jurisdiction of the Panjab Inspector ; and two within this district had been too recently established to be examined. The number of these schools at present is 10 ; teachers, 13 ; number on registers 30th November, 285.

Khristanga Biswas reports as to the South Village Schools :—

' At present twelve boys' schools and five girls' schools are under my supervision. The teachers of Rashkhali, Bolakhali, North Likhikantipur, and Narsikdarchoke have received rewards from the Government for their zeal."

With regard to the Bistapur Native Christian Boarding School, Mr. Biswas reports :—

" The work of the Bistapur boarding school is as encouraging as before. During the year many young boys have been admitted ; it is therefore difficult to expect as great progress as before. At the beginning of the year four boys were sent to Serampore boarding school, and one has left at his guardian's wish ; besides, seven were newly admitted from different churches, of whom three have gone home after six months, on account of their guardians' negligence. Two boys have left the school on account of illness. The present number of boys is fifteen. They are all supported by the Birmingham fund. The boys are divided into three classes : five of them are in the first class, four in the second, and six in the third."

All the brethren point out the urgent need for better trained school teachers, and urge that immediate steps be taken to establish a good normal school training class for Bengal. As already stated, this matter has received the sympathetic consideration of the Committee, and arrangements are being matured for the establishment of such a Class.

SUNDAY SCHOOLS.

There are now 176 Sunday-school teachers engaged every Sunday in teaching 2,167 scholars.

The Rev. J. Stubbs, of Bankipore, writes :—

“ There are, it is said, 42,000,000 children in India who ought, according to their age, to be in school. Only about 3,500,000 of these are receiving any education, and less than 200,000 of this comparatively small number are learning the truths of Christianity. I am thankful to say that some of this latter number are to be found in the verandahs of our house every Sunday morning. The highest attendance during the year was 357 ; the lowest, 29. This was on a Sunday in the rains when a cyclone was blowing, and our house was like an island in a lake. The average attendance during the first quarter of the year was 260 ; during the second quarter (after the children had been frightened by false reports about the visit of our esteemed Secretary, Mr. Baynes, as I shall presently explain), 117 ; during the third quarter (when, through sickness, it was impossible for either Mrs. Stubbs or myself to go into the bazar to remind the children that it was Sunday), 68 ; and during the fourth quarter (in the face of a good deal of opposition of which I will presently make mention), 133. The visit of our beloved Secretary was a sort of oasis in our missionary life, and we shall long cherish the memory of it as a choice benediction, but the effect of it on our school was surprisingly disastrous. On the Sunday *after* Mr. Baynes's visit we were greatly astonished at the reluctance of many of our regular scholars to come to school. When we pressed them, they said :— ‘ No, we are afraid to come. The foreign Sahib came to pick out children to take away to England.’ At first we laughed at them, and told them they were not wanted in England as there were plenty of children there, but it was no laughing matter to them, and we ultimately found, to our sorrow, that this rumour, which some of the devil's servants had spread abroad, had taken firm hold of both the children and their parents. Though eight months have passed away, the effect of the lie still operates, and although, happily, the children are steadily returning, the more fearful of them even now occasionally say, ‘ We don't want to be sent to England.’ Our school is, I suppose, the first heathen Sunday-school which has been held here, and as Mr. Baynes is the only outside visitor we have ever had, this very unexpected result of his visit is not, perhaps, so surprising as at first appears.

“ If any one should ask :— ‘ Have you had any converts in the school ? ’ I can reply :— ‘ Thank God. Yes.’ One evening, in January last, our hearts leaped for joy when a dear child came, with beaming face, and, clasping her hands, said to my wife :— ‘ Mem Sahiba, Jesus Christ is the Saviour of *my* soul. I say this from my heart.’ It is impossible for this child, a girl of ten years, dependent upon her mother, to be baptized, but she has given every evidence of being truly converted. She is always ready in the class to speak of her love to Jesus. It is easy to be a Christian among Christians, but few in England can realise what it is to confess Christ in the midst of a heathen community. But this is what this dear child has done and is still doing.”

NATIVE STUDENTS AND MISSION WORK.

The special work amongst the young native students in Dacca carried on by the Rev. R. Wright Hay has during the past year been most encouraging. The city of Dacca has often been termed the Athens of Bengal. It is full of educational institutions, and the Dacca Government College, with its fine staff of European professors, is perhaps one of the best in all India. During the greater part of the year there is a native student community there of between six and seven thousand. "We have thus," writes Mr. Hay, "an area stretching far beyond the district we actually occupy brought into a focus, and in circumstances which make the moving soil peculiarly receptive of the abiding seed."

Reporting on the work during the past year, Mr. Hay writes :—

"Efforts for the spread of the knowledge of Christ have been made on the lines indicated in previous reports by means of Bible-classes, chapel services, and personal intercourse, the latter including correspondence and the lending of good books, and in all of these engagements the measure of encouragement received has been such as to constrain to a spirit of constant gratitude and expectancy. The open-air preaching, which I found so pleasant to myself and so profitable to many last year, has during this year given place to regular preaching in what we call, after the example of brethren elsewhere, 'The Gospel Hall,' a bungalow built in the mission compound by the roadside, and into which we find no difficulty in gathering an audience which can be addressed to greater advantage than amid the distractions of a public promenade. Many who would not enter the chapel hear the Gospel in the freer evangelistic meetings held in this hall, and during the year young men and now and then an older man have begun the study of the Word of God, that they may know more perfectly the truth which they first heard in one of these meetings. We generally make provision for any in these meetings who may not know English sufficiently to be able to apprehend the message in that language by having an address in Bengali also, and brethren Morris and McLean have heartily helped in this matter.

"In addition to the ordinary Bible-class meeting twice a week, as before I have recently opened a graduates' class for the inductive study of the Gospels. This is still small, but is likely to grow, and has already attracted several devout men who seem glad of some help in their reading of the sacred story. In May I had the joy of baptizing a member of the Bible-class, a Hindu student, who had, previous to his coming to Dacca, received instruction from brethren Ellison and Chowdhry at Mymensingh. He has been graciously sustained in the midst of acute suffering consequent on his following Jesus, and is bearing bright testimony to his Saviour before his teachers and fellow-students in the school which he continues to attend."

In a more recent communication Mr. Hay writes :—

"I have been greatly struck by the disposition to hear the Gospel which prevails among the Hindu students, many of whom come to our evangelistic services quite as regularly as Brahma young men, who are supposed to be more open to the truth than others. With but little in the way of announcement, it is an easy thing to get together a hundred students to listen to the plain presentation of the Gospel. Thus far I have

done next to nothing in the way of lecturing on Christianity, believing that what is needed is the message of salvation addressed in simplicity, not to Hindus and Brahmos and Mussulmans, but to *men*, and I think that the readiness of so many to attend our meetings arises largely out of the fact that what is sought in these meetings is the making clear to those who come, not that Christianity as a system is superior to this or that other system, but that Christ is the Saviour of all who put their trust in Him. We have had deeply impressive proof that a profound work of spiritual conviction is going on in many hearts, and that so few have yet bravely entered the path of open discipleship of Christ by baptism only increases our sense of the solemnity of the process that is in operation around us. When young men avow their love to One, obedience to whose command must involve them in suffering and privation of the keenest sort; and when, contemplating the necessity under which His love has put them to give such obedience even at such cost, they are driven into an entirely new sense of their own weakness, a making perfect of the strength of God is manifestly near at hand. Time would fail me were I to attempt to mention, even briefly, instances of spiritual crisis such as I refer to—earnest, aspiring hearts that own Christ Lord and Master, and, because they do so, have entered into a totally new consciousness of moral responsibility and of human infirmity, and are being initiated by the Holy Spirit into that fellowship with Him whom they have begun to love, which cannot but express itself, ere long, in their taking up the Cross and participating in the making up of what is behind of the sufferings of Christ.

“In addition to the regular preaching of the Gospel, classes for the inductive study of the Bible are carried on, and out of these students are led to carry on a systematic daily study of the Gospel narratives with me in private. It is in this inner circle of the work that I find most joy, kneeling in prayer with inquiring souls, listening to the statement of their mental difficulties and spiritual conflicts, sympathising with their perplexed hesitancy, where love to the Divine seems first to directly cross tenderly-cherished love to the human, and encouraging loitering faith to make haste to its goal. Only recently a bright young fellow, a student in the Government College, and who has been led to love Christ Jesus, told me, with trembling lips, that away in his village home his girl-wife of only twelve years is absolutely ignorant of Him, and desired me, in our prayer together before our reading of each day's Bible-lesson, to pray for her that she may be brought to know Jesus and to love Him. You can imagine how this young man's expression of his love to his Saviour in open confession of Him must be tempted to linger awhile with the not unspiritual hope that his wife may be one with him in faith ere it becomes possible for the Somaj to separate them. Such men need the prayers of all who love the Lord and His Kingdom, and there are many of them here.

“Then the ‘Students' Welfare Association' is attempting auxiliary work of great importance—the promotion of the moral well-being of the 6,000 youths and young men annually assembling in Dacca. In the committee of this Association, of which I am glad to act as secretary, we have some of the best and most influential men in the city—professors, schoolmasters, pleaders, and doctors—representing different religious sections of the community. We have weekly ‘friendly talk' on some social or moral subject; and this, in addition to the immediate good done, brings me into touch with a wider circle of students than I could hope to reach on a purely evangelistic line of effort. Besides, I feel it is right that a Christian should be in the forefront of such a movement, if for no other reason than as a testimony to the fact that fidelity to Christ commits him to every cause that makes for righteousness. The ‘Purity' crusade is only one section of the work of the Students' Welfare Association, but perhaps the most important section. It is spreading, and just

last week we established a society in the Government College, consisting of sixty students and four professors, pledged to purity. In a land where every form of vice abounds the efforts of the servants of Christ must abound towards the resisting of every form of vice. And so we have also a 'Society of Total Abstinents,' which promotes abstinence from intoxicating liquors, ganja, and opium. Of course, we know the Gospel goes to the root of all these things; but the *need of something at the root* is never so deeply felt as when the dark fruit of some of those heavily-laden branches is soberly looked at; and so we would fain go on working while it is day against the works of darkness, in humble dependence upon the Lord, who prevents our weakest efforts from being in vain."

MEDICAL MISSION WORK.

Reporting on Medical Mission work, Mr. Crudginton, of Delhi, writes:—

"I hope our Father in heaven sees more good in our work than appears in a report. Certainly He knows more of it, and, I trust, sees as much good, or even more, than we poor creatures imagine in the work we do. I feel strongly the great influence medical work has, and that it is in fact a great evangelising agency. The amount of good it exercises is probably known only to the Great Master. Many through its agency hear the Gospel who otherwise would not hear it. They are spoken to in the dispensary every day, and the word of life is thus carried by word of mouth and tracts into many a corner where otherwise it would not reach. For in our dispensary we have both men and women attending. Numbers come from great distances and help to make up what we lack in being unable to reach them. It is common enough for men to come fifteen or twenty miles to get treatment. Saul David, our native doctor, is kept pretty busily employed day by day, and does a good amount of evangelistic work in addition to dispensary work. Every week he accompanies myself or another two or three times for *dasti* preaching, and together with this he has duties in connection with the native church as deacon and secretary, and in this he is most helpful and hard working.

"We have had the usual run of cases. Diseases of every kind, from the crown of the head to the sole of the foot, with a preponderance of chest diseases and fevers.

"By our register I find we have had during the year 10,932 patients. As this is slightly under last year's number, I should like to explain the reason. First, we had to close the dispensary for some days—once owing to the illness of Saul David's wife, at another time in order to give Saul David himself a rest. Like others of us he was run down, and had extra trouble in the death of his father and mother within a few hours of each other. Once or twice he has had to run out in the district to attend some urgent call of teachers or students when away; so that this reduces the number of working days for the dispensary, though not as far as he is concerned. However, it is gratifying to know the dispensary has been open 235 days in the year. Of patients treated in their own homes there have been 439, and the visiting of these consumes time. Prescriptions to the number of 348 have been given to those able to pay for their own medicines. And of village patients suffering from quartan fever we have had 2,205, apart from the above figures."

The Rev. W. R. James, of Madaripore, writes:—

"Not one of us is a doctor. Still we have been able to help many in the way of relieving physical suffering. Our predecessors did a great deal in this respect; and the

effect which their services have on the Hindus, and especially on our Mohammedan neighbours, will not soon disappear. We thought it would be a great pity to allow the work to drop which they so successfully began. So we requested Mr. Baynes to supply us with a chest of medicines, and he was kind enough to grant us our request. Although our knowledge of medicine and disease is very meagre, yet we trust that our effort has not been altogether in vain. During the commencement of the hot season, about half-a-dozen patients came to us daily, and, by God's help, several cases of cholera were treated successfully; also, many have been cured of fevers and other diseases."

Many other brethren, Gogon Chunder Dutt, of Khoolna; R. H. Tregillus, of Jessore; J. Stubbs, of Bankipore; and W. Bowen James, of Dinapore, have found a practical knowledge of medicine most useful in preparing the way for the introduction of Gospel teaching in the homes of the people.

TRANSLATION AND LITERARY WORK.

The Rev. G. H. Rouse, LL.B., reports:—

"This year I spent most of the season at Darjeeling, quite hoping to be able to do a large amount of literary work in that cool and quiet region. But immediately on my arrival my eyes began to trouble me, and, on consulting the station surgeon, he told me that the right eye would probably never be of any more use to me. I have had also to be careful in the use of the left, and, since August, I have been able to read very little indeed.

"I have, therefore, not been able to do much. I have prepared the very brief notes and references for the Octavo Bengali Bible, and these are almost completed. The somewhat more extensive notes and references for the Crown Bengali Testament have been prepared up to 2 Corinthians. I have also revised the manuscript notes which I wrote some years ago on the Prophets, and prepared fresh notes up to the middle of Zechariah. The Commentary is in type up to Ezekiel xl. I have also supervised the preparation of the monthly Bengali tracts for the Calcutta Tract Society. But proof-reading, of which I have done a good deal in my time, must now be left to younger and stronger eyes."

Mr. Herbert Anderson, of Calcutta, has during the past year devoted himself largely to Bengali Scripture and other proof reading, and rendered valuable aid to the literary department of the Calcutta Mission Press.

ASSOCIATED MISSIONARIES—THE NEW DEPARTURE

With regard to the brethren associated together in the Madaripore Bungalow with the Rev. W. R. James, the Committee are thankful to report that the plan has so far worked most happily.

Mr. James writes:—

"Twelve months have now passed since we came to Madaripore, and we all feel constrained to say, 'Hitherto has the Lord helped us.' He has kept us all in health and strength, and we have been in need of nothing.

"We could not get bread save from Barisal or Calcutta, so we lived on cakes and chappaties; but this year we hope to be able to make our own bread, and to get our cook to bake it on the premises.

"For the purpose of learning the *vernacular* there is no place like Madaripore. There are no Europeans here, and a man must learn to speak in the Bengali.

"Our young brethren have passed their linguistic examinations with marked credit.

"During the first year, at any rate, five or six brethren might well live together, as we are doing, and so of course live at a much cheaper rate than each man by himself."

In the judgment of the Committee, there are many favourable features connected with this plan:—

"It affords special advantages for evangelistic work—men being more free and unfettered, and able with greater ease to engage in pioneer toil.

"It gives special opportunity for brotherly communion and spiritual fellowship; in a heathen country with no helpful surroundings, a consideration of the utmost value.

"It promises a larger amount of work for the actual sum of money expended than under the ordinary arrangement."

For the future, so far as may be practicable, new brethren going out to the mission-field for the first time will be thus associated together during their probationary term, and their personal maintenance allowances regulated by the experience gained in connection with the cost of the Madaripore household.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

SUB-STATIONS	...	...	...	...	...	...	104
Missionaries	...	...	...	...	...	...	3
Native Evangelists	...	...	...	...	...	...	22

Our senior missionary in Ceylon, the Rev. F. D. Waldoek, sends the following report relative to the

COLOMBO DISTRICT.

"The past year has been one of much trial, owing in part to the prolonged illness of several of our agents.

"Increase to the churches has been unusually small, but there is a considerable number of inquirers.

"Much time and effort have been expended in preparing for the future. During his welcome visit in March last, Mr. Baynes intimated that arrangements should be made for the separation of the evangelistic and pastoral work. Operations with this in view had been anticipated by careful returns taken by the Conference, showing the resources and contributions of the churches, and, as the result

of considerable labour in getting the several churches to realise and accept their responsibilities, a scheme was matured which has been approved by the Committee and will be set going at once. This, we trust, will be of the greatest possible benefit in enkindling fresh life in our churches themselves, and in largely extending our evangelistic operations.

"The regular work has proceeded, as usual, as far as practicable, but scarcely any tours could be undertaken owing to illness.

"As compared with 821 in the previous year, the number of Sunday-school scholars was 918, and the number of day scholars, as compared with 2,042, was 2,406; showing an increase of 257 girls and 107 boys. The contributions from the native churches were slightly in advance of the former year."

Cheering accounts have been received from the various out-stations connected with the Colombo district. The self-supporting church at Grand Pass has a membership of 147.

Good work has been done at the Leper Hospital near Hindala by Mr. H. de Silva, where a Christian school is carried on in a building lately built by the Government as a reading and recreation room.

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock sends the following report:—

"The past year has been one of exceptional trial. Ever since I resumed management of the school a spirit of unrest and discontent appeared to be prevalent, and this, at length, culminated in five of the elder girls running away to join the Salvation Army, in August last. Not the least intimation was given of their intentions, either to their parents or ourselves, and we cannot think that true devotion to Christ's cause is shown by clandestine and deceitful conduct. Two of these girls eventually returned to their parents, one as a consequence of proceedings in the Supreme Court. The others, being over age, were at liberty to follow their own choice. We were compelled to request the removal of five other girls, as they appeared disaffected; but, on the other hand, fifteen new scholars have been received, and thirteen of these pay, some the whole and others part of the cost of their education. We intend requiring this in future, unless under very exceptional circumstances, as the advantages they enjoy are thus more appreciated. The number on the list at the close of the year was only twenty-one, but we have a good many fresh applications, and the spirit now prevailing in the school is loving and obedient, so that we may hope for a blessing on our labours in the future, and pray earnestly that the Spirit of God may be poured out on teachers and scholars."

CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

The Rev. Frank Durbin, pastor of the Cinnamon Gardens Church, sends the following report:—

"The Lord has been with us, and we have had blessing during the year. Nine have been baptized, and some have been restored; but we have lost several by deaths and removals. Mrs. A. M. Ferguson, the wife of our senior deacon, has been taken home; and our loss is great. She was for more than forty years a most earnest member and

generous supporter of the church ; her consistent and faithful life, full of love for the Master and those for whom He died, will long be remembered by many in all parts of the world, and serve as an inspiration to those who are still labouring in the great harvest field.

“ Our hearts have been filled with gratitude and joy, because several of our senior scholars have given themselves to Christ and have joined the church.

“ We are also thankful to see a goodly number of educated Singhalese and Tamil young men coming to our services, and some we know have become Christians, but have not yet professed Christ.

“ Our Sunday morning services and week-night prayer-meetings have been specially well attended throughout the year, as have also the weekly services in bungalows and Band of Hope meetings. For some months Mrs. Waldock conducted weekly Bible readings for women who could not attend the church regularly. Several ladies have done much good in visiting the poor and sick in their homes and in the hospital. The pastor has twice visited up-country stations, seeing scattered members and holding services in isolated places. Early in the year it was decided to erect a ‘manse’ adjoining the church, Mr. Waldock very kindly consenting to superintend the building, which is now completed.

“ We enter upon the new year with hopeful and expectant hearts ; and now Mrs. Durbin is here, who has heart and soul in the work, we feel confident the Lord will increasingly use and bless us as a church in this heathen land.”

The Committee rejoice greatly in the manifest blessing that rests upon the ministry of Mr. Durbin, and in the increasing prosperity of the Cinnamon Gardens Church ; and greatly appreciate the generous help and sympathy of the church in connection with the work of the Mission in Ceylon.

SABARAGAMUWA DISTRICT.

On the departure of the Rev. Geo. Gray, the charge of this district was undertaken by the Rev. F. D. Waldock. The Committee are most anxious to secure some suitable brother to succeed Mr. Gray in this important and difficult field of work. It is quite impossible for Mr. Waldock to give much time to the district, as the Colombo work demands all his time and energies.

The Committee earnestly appeal to pastors and students at home to ponder the pressing needs of the work in Ceylon for immediate reinforcement. The fields are “ white,” but the labourers are indeed few. The work is languishing for lack of workers. Surely the very difficulties of the vacant post constitute an earnest appeal. May the Lord of the harvest thrust forth some specially qualified and consecrated worker.

There are five stations at present associated with the Sabaragamuwa district, the principal one being that of Rutnapura.

Mr. Waldock writes :— ‘ All who are trying to Christianise Sabara-

gamuwa have surely very special claim upon our sympathy and prayers in view of the gross immorality and stolid ignorance generally prevailing in this province, and the bitter opposition of men of influence, who 'hate the light because their deeds are evil.' "

KANDY DISTRICT.

The Rev. H. A. Lapham, of Matale, has charge of this district, in which there are seven stations.

Mr. Peris has recently taken up work in Kandy and Gampola, and five converts have been baptized at the latter place, and at Kandy, since the re-organisation of the Church, the prospects are encouraging.

With regard to work at Matale, Mr. Lapham reports :—

"In April last we opened a book-room in the Matale Bazaar, and have maintained it as a working centre ever since. At the back of the hall (once used by the Salvation Army, now no longer in Matale) the girls' school of about twenty-five children is held. All round the walls of the portion facing the street are bright coloured Scripture cartoons; on the whitewashed walls one of our young men has painted Singhalese texts of Scripture in ornamental scrolls, &c. There are two cases of books for sale, a table supplied with Singhalese newspapers, and comfortable seats for readers. On Wednesday evenings we hold a regular service there, consisting of the singing of native lyrics and the delivery of short addresses, and we usually get good audiences. Altogether we are gratified with the results of the venture.

"In our schoolroom at Maligatanne (another quarter of the town of Matale) we carry on a service regularly on Sundays attended by a good number of outsiders. In this we are much assisted by the pastor and brethren of the Matale Church. In another part of the town, Ponnegama, too, we hold a regular Sunday service which is well attended in a school, which has been started by the efforts of Miss Eaton, the daughter of the magistrate.

"The jail is regularly visited and some interest is being manifested by some of the prisoners.

"Fortnightly services are held in connection with the Sunday school at Elevela, two miles from Matale.

"Rattatte is regularly visited. Two were baptized there during the year.

"Owlikande, 7 miles from Matale, is another sub-station where we have a few apparently earnest inquirers.

"Abbotsford Estate, the residence of J. M. Ferguson Esq., junr., son of the proprietor, has a flourishing Baptist Church composed of conductors and Tamil coolies. I baptized two coolies there this year."

Mr. Lapham calls special attention to the active hostility of the Buddhists :—

"Buddhist opposition," he writes, "is now an active and organised force, which must be reckoned with. With a European at its head to direct, it is strenuously waging war against us. The head men are gathering round their European leader, and are using all their influence to overthrow our week-day and especially our Sunday-

schools. In some districts, after a struggle, we have gained the victory ; but in other districts the struggle is only commencing. Kalyaslola, with its Sunday-school of 150 boys, has been selected for a great battle. In the Buddhist newspapers have appeared columns of print against us. Public subscriptions have been started for funds to oppose us. Buddhist emissaries have been sent out from Kandy to stir up the people. Now, after twelve months' agitation, their school is to be started in the very next compound to ours. We cannot but lose ground temporarily, but we are not doubtful of the issue.'

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.

SUB-STATIONS	...	...	...	...	...	...	...	117
Missionaries (Two in England	...	...	...	...	...	...	...	21
Native Evangelists	...	...	...	...	...	...	...	12

THE DEPUTATION.

One specially important event in connection with the Mission in China during the past year has been the visit of the Revs. Richard Glover, D.D., and T. M. Morris. The question of a deputation visiting the mission stations in China has engaged for some time the anxious consideration of the China Committee. The extension of the work in this part of the mission-field during recent years, and the difficulty of realising at so great a distance its peculiar needs, have forced the conviction of the necessity of such a visit. It may also be stated that urgent appeals for a deputation have been repeatedly made by the Chinese Missionaries themselves.

The Committee feel deeply grateful to Dr. Glover and Mr. Morris for so generously undertaking this important service, and to the churches at Tyndale and Burlington for the readiness with which they consented to make the needful arrangements in view of so long an absence as such a journey must necessarily involve.

The Committee are also devoutly thankful to Almighty God for preserving the Deputation in health and strength; and they earnestly trust that in a few weeks they may be permitted the joy of welcoming home their honoured and beloved brethren on the completion of their arduous enterprise.

The Committee confidently anticipate most valuable results from this

visit, and they look forward with the greatest interest to the receipt of the report of the Deputation.

The following resolutions, unanimously adopted by the missionary brethren of the Shantung Mission, may find a fitting place here:—

I.

“Resolved that we express our heartfelt gratitude to the Revs. R. Glover and T. M. Morris for their visit to this part of the mission-field, and our recognition and appreciation of the deep and affectionate interest in us and our own work which has prompted this toil and self-sacrifice on their part. We are thankful also to remember the frank and brotherly manner in which these gentlemen have discussed with us the varied questions of our mission work, and the painstaking earnestness with which they have become so far acquainted, as time would allow, with its details. We feel good reason to hope that one of many permanent results will be seen in a closer and more intelligent sympathy between the Committee and denomination on the one hand, and the Mission in Shantung on the other.

“We part with these gentlemen regretfully, and shall long remember the pleasant and stimulating intercourse we have had with them. We commend them to the Heavenly Father’s care, praying that they may travel to Shan-hsi in safety, may be divinely directed in their mission there, and reach England in health and peace.

II.

“We beg also to cordially thank the General Secretary, Mr. Baynes, for the messages of good-will and affection he has sent us through the Deputation. We deeply regret that the ill-health, both of Mrs. Baynes and himself, has prevented his visiting us, and trust that we may yet see him in Shantung. We wish to assure Mr. Baynes of our warm esteem for him and our increasing remembrance of his many labours on behalf of our work.”

The Committee feel they ought here to record their cordial thanks to the two donors who have so generously provided the entire cost of the journey of the Deputation, so that no part of the expense will fall upon the funds of the Society.

I.

SHANSI PROVINCE—TAI YUEN FU.

The central station of the Mission in the Shansi province is the capital city of Tai Yuen Fu.

During the absence of the Rev. Arthur Sowerby, on furlough in England, this important position has been occupied by the Rev. George B. Farthing, who reports as follows:—

TAI YUEN FU AND DISTRICT.

Tai Yuen Fu and district have now been in my charge for nearly a year. In what follows I wish to give you a simple account of what has been attempted during that time, and with what results.

THE CITY OF TAI YUEN.

"Gospel Hall.—This hall is a shop upon the main street with an open front. Its arrangements are very simple. A few scrolls, a picture of Christ as the Good Shepherd, and a map of the World in hemispheres relieves the bareness of the walls. A table—upon which are a few books for sale—several benches, and a couple of chairs exhaust the stock of furniture. This place, free to all, has been opened every day, save sixteen, this year for the proclamation of the Gospel. The style adopted, however, has not been that of ordinary preaching. It was so at the beginning, but I quickly learnt that very little was understood owing to the want of familiarity on the part of the hearers with the subject treated and the vocabulary employed. My plan has been, *first*, to elicit by questions just what those present knew and believed, and then starting upon common ground to lead them on step by step, by loving reasoning, as their powers to comprehend expanded.

"Book Distribution.—Arm-chair experience places an overwhelming amount of confidence in the scattering of books. Provided that the books distributed present intelligibly essential truths, and set forth clearly God's plan of salvation, there would, too, seem to be ground for such assurance, but one's ideas as to the value of this kind of work are quickly modified when one comes into contact with the people, and traces out something of the fate of the books scattered. Give and all will take. Reverence for the mere printed character may lead to their preservation, but only that they may be safely stowed away behind or beside the idol-shrine in the home. It is 'a good book' and so it is given a place of honour, but to read it is with the majority of people a thing impossible, and with not a few others far too troublesome a task, and so is 'taken as read.' This led me to make a *charge*, less a great deal in all, save a few cases, than the cost price.

"Preaching and Teaching.—The Sunday morning service for Christians, recognised inquirers, and any interested outsiders, has been sustained as formerly. In the early part of the year our doors were closed during service, and opened only to such as might choose to knock for admittance, but lately the doors have been open throughout. In all my preaching clearness, simplicity and adaptability have been ever kept in view, as necessary to my aim in presenting and pleading for the truths of the Gospel. For some months past I have at this service been engaged with the exposition of the earlier chapters of Mark's Gospel, and intend to continue, all being well, this year. Last winter the doors were thrown open on Sunday afternoons, and by singing of hymns, accompanied with the harmonium, passers-by were attracted. When a good company had thus been gathered, two or more of us gave Gospel addresses.

"Opium-work.—During the year I have helped *five* men to break off their opium. Of these, *three* came to stay upon our premises for the purpose. All got through successfully, and are ever expressing their gratitude at having secured freedom from the bonds of so terrible a curse. The other *two* lived at a distance, and had medicine from me and attention from one of our most intelligent and warm-hearted inquirers. They are both learners, and the accounts which have been given me of them have been thoroughly satisfactory.

"Effort towards Voluntaryism.—Those who are connected with us are so few in number, and possess such a limited supply of this world's goods, that one finds it hard to press any scheme of self-support upon them. Still we are hoping and praying for the day of great things, and it seemed to me, after much thought, that it would be as well to take some steps towards voluntaryism now, lest afterwards it should seem as though our policy had changed. Very little was possible, but I decided that the very little should

be done. Some three months ago a box was fixed to the door of the chapel, and some few contributions have been received. This fund will be under the control solely of the Church, to be spent for the Church.

"Itineration.—The city work demanding so much of my time and energies, I have not done nearly all that I had hoped to do amongst the surrounding villages. However, I have visited several of them, and in every case was received cordially, and listened to patiently. In one village I have prevailed upon a man connected with us to open his house one afternoon each week for a religious service. My helper Tau SS. and I arrange between ourselves for one of us to be present. Except that it in some way compels the Christian to make a more open profession of his faith amongst his fellow villagers, no great success has as yet marked this new branch.

"Now that Mr. Duncan is to be associated with me in this district, it is my hope that we shall be able to give a fairly large amount of time to the country work.

"WHAT OF THE FUTURE?"

"What is the promise of the work? Does it show signs of future fruitfulness? It is from this side alone that anything we are doing can justify its right to existence, or, at least, that is my feeling.

"Well, after trying to estimate clearly the worth of working Tai Yuan Fu and neighbourhood, and founding that estimate upon visible and tangible facts, I am of opinion that the present promise justifies our expectation of large fruitfulness in the near future. I speak at present only of promise, simply because we have not baptized and have not added any new names to our church roll this year. But—unless I am wofully mistaken—we shall have the joy of sending you such tidings next year, and I trust every succeeding year. There has been an awakening amongst a few of late which cannot but extend. One day, whilst at our street chapel, a man came and asked me to accompany him to his home—a lodging-house, as there were altogether fifteen, including himself, who had been interested in the things which they had heard about us, and who had been made more so by the books which they had purchased in order to more fully understand what the doctrine we taught really was. I went with him and found, not fifteen, but nine only who were ready to hear the truth.

"It was about six o'clock in the evening when I set out, and it was not till after nine that they allowed me to go—they all the time inquiring about or listening to my explanations of the Gospel.

"Amongst our inquirers there are two men—fur-traders—whom we shall baptize in the spring. Their business takes them away from Tai Yuan six months of the year, as one of them must needs go to Mongolia to buy up skins, and the other to Chiao Cheng, their native place, about forty-five miles away from us, to receive the purchases made by his partner, and to prepare them for the Tai Yuan market in the winter months.

"They are spiritually-minded men, and are not content to gain joy and hope and comfort for themselves from the Gospel, but have bought books from us to give to their friends, and in Chiao Cheng they have established a service for their neighbours that they may impart to them also the knowledge of the true God.

"It is from facts of this kind—few in number and not at all in proportion to our hearts' desires—that I have ventured to speak of the work as promising."

HSIAO TIEN TZU AND SHIH TIEH.

The Rev. Evan Morgan, who has had charge of these stations, writes :—

“ We have made Shih Tieh our headquarters, and find it more convenient to have our home here.

“ Schools have been started in Hsiao Tien and Shih Tieh this year. It is too early to say how successful this new venture is, or how far it helps on Mission work.

“ Work has been carried on steadily in Hsiao Tien. In the second month of the year several (eight) inquirers and members came in for daily instruction. We read together in the morning a catechism by Dr. Blodgett, and in the evening we studied the Epistle of John. After the morning class, and before the evening, I spent the time in visiting the adjoining villages—preaching in the street, and calling on inquirers. It was my hope that the Church members and others who had come in for instruction would manifest a desire to impart the truth that they had received to others. But I was disappointed. With the exception of one inquirer, they did not manifest any desire to go forth and tell the news. But the warmth of the one exception did much towards covering the luke-warmness of the others. This man has not been an inquirer very long, he has not yet been admitted into the Church. He very cheerfully and gladly offered to accompany me. We had many a journey together to the different villages.

“ We are confident that our work is not lost, that we have not laboured in vain. In due time results will be apparent. But we feel somewhat disappointed that no more success has attended our labours during the past year in Hsiao Tien. This leads me to mention the lines on which I think we ought to work. Outsiders, foreigners, and evangelists must open the door in every district. When this has been done, and a few believers have been gathered, the after success of the work will depend on the amount of effort exerted by these believers. The success and prosperity of the Church will be in proportion to the work done by them. The duties of teaching and educating must be discharged by the foreign missionary. It is almost a dead certainty that when the native church makes no effort towards self-expansion, and relies on foreign money and foreign aid to do the work that she ought to do, that church is doomed to hang on between life and death. Therefore my main attention has been directed towards the culture of the spirit of self-support in the native Christians.

“ Two promising inquirers have been added to the work at *Shih Tieh*. One of them heard Hu preaching on the street. He took a book home, became interested, and has attended services regularly. I was at his home the other day, and I admire the man's perseverance to travel such a rough and difficult road at least twice a month. The other inquirers are making some progress; they seem earnest and true. Evangelist Hu has been suffering from rheumatism considerably, and has not done a full year's work. Notwithstanding, he has done splendid work. He has lost none of his zeal and energy. Some time ago he contemplated giving half his salary to the chemist to come to help him in the work. But for the present he has not carried out his intention, not being quite satisfied with the zeal of the chemist.

THE REV. HERBERT DIXON.

Readers of the MISSIONARY HERALD for the past year will be well acquainted with the special medical missionary work carried on by Mr. Dixon, and of the encouraging results springing from it.

The following extract from a recent report gives further information :—

“My hospital is a series of five small rooms or suites of rooms, each containing a brick bedstead, and capable of accommodating some ten patients, each having a friend with him. A kitchen is attached. A few plates and cooking pots are lent to each patient. Each patient who is able to do so pays rent for his room, the money thus received going towards the rent of the place. The chapel is rented with the hospital, and I reckon the hospital share of the rent at £3 per annum, half of which will probably be paid for by patients. I have had but few cases that have tied me to the pity. I have been into many more villages than had previously been visited. My pony has enabled me to do this by saving much valuable time between the villages.

“The object of the hospital is to receive patients who come from a distance, whether the case is serious or light ; they are mostly eye cases. They are regularly instructed by our evangelist (Chao S. S. Senior), who is too old and weak to walk far, and whose total cost is, say, £6 per annum (he has been on the Hsin Chou staff some three or four years), and they come in regularly to morning and evening prayers, which I conduct myself when in the city. On Sundays they also attend Divine worship.

“Could you but know the wild rumours afloat as to what horrible practices we indulge in during worship, and the dread there often is at the thought of entering our chapel, you would the better appreciate the use of our hospital in teaching the people what is meant by worship and prayer.

“Further, our hospital is used for helping our inquirers to break off opium. Some five have been cured, including the aunt of an evangelist.”

The Rev. J. J. Turner is now on his voyage back to China, and intends, on reaching Shansi, to resume his evangelistic labours in association with his colleagues at Tai Yuen Fu and the neighbouring district.

WORK IN TIENTSIN.

THE REV. TIMOTHY RICHARD.

During the past year the Rev. Timothy Richard has been working in the city of Tientsin. The feeble condition of his health prohibiting his undertaking a long and fatiguing journey to Shantung to join his colleagues there, he accepted—as a temporary engagement, and for only a term of twelve months—the editorship of the only daily Chinese newspaper in the North of the Empire, thus relieving the funds of the Society of any outlay on his account for twelve months.

During the current year Mr. Richard anticipates rejoining his missionary brethren in Shantung, at Tsi Nan Fu, the capital of the Shantung province, in association with our Mission there.

The following report has been received from Mr. Richard relative to the work of the past year at Tientsin:—

“During the first part of the year I was engaged in revising our series of Christian Biography. Between what my wife has been doing for some years, and what I have

done, we have a complete series extending from the times of the Apostles down to modern missionaries, but as we have no funds for their publication they remain in MSS.

"In June, when I found that my health was not sufficiently recovered to permit of my undertaking the work which was expected of me, I made a temporary arrangement for the editorship of the only daily paper in North China, hoping thereby to show, by degrees, how Christianity is the salvation of nations as well as of individuals. This arrangement, so long as it lasts, entirely relieves the Society from the need of supporting me.

"THE WOES OF CHINA.

"From a political view China has had another sad year. The population of China increases at the rate of *four millions* a year—forty millions as much as all the Germans every ten years. Without new means of support this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names, droughts, floods, &c., about twenty millions must have perished from starvation during the last dozen years. This year, in the province where Peking and Tientsin are situated, we have great floods, such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest. The saddest thing about all this poverty and starvation is that not one in a thousand of the Mandarins either know the cause or the remedy. Such as did know, like the Marquis Tseng, who had been Minister to England, and his uncle the Viceroy of Nankin, and especially the Emperor's father (the Seventh Prince), have suddenly been cut off by death. Now, alas! few of the remaining Mandarins know how to save their country.

"During the spring, owing to the absence of exact information and of suitable education about the new forces at work in China, disgraceful calumnies were spread about missions, especially Romanists. The Missionary Conference appointed seven of us to draw up a Statement of Christianity, &c., with a view to present it to the Government, to prevent the consequences of unchecked mischievous rumours.

"A ANTAGES OF A PAPER.

"The editorship of the paper has enabled me to call attention repeatedly to these evils—politically, in leaving the people to perish for lack of food; religiously, in leaving the millions of the land without any religious instruction, actually like sheep without a shepherd, and at the mercy of the ignorant and evil-minded. There are some thousands of readers of the paper; many of the articles have been reprinted in the Chinese papers in Southern and Central China; and the most energetic viceroy in all China lately telegraphed to me for a copy to be sent regularly to him.

"Last year I wrote to you of one of the devout scholars in this neighbourhood having come to me and been baptized. Soon he himself wished to help to spread the Gospel. I advised him to follow out Our Lord's special method of 'seeking the worthy' first. In the spring of this year he brought two men—father and son—who come from a family who have been for generations devout, and, what is more, who are said to be *Jews* originally! After waiting for about a month for my return from the Mission Conference, in Shanghai, they had to return without seeing me, as I was delayed. They had come about sixty miles. This week the son appeared again, and has come to know when he and his father may be baptized. They have committed portions of our Christian books to memory. They are well to do. The son, who is twenty-eight years old, wishes to

have his son, a lad of ten years old, educated in a Christian school, instead of in heathenism, and will gladly pay all expenses.

“Another interesting feature of the Christian who was baptized last year—Mr. Li by name—is that last month he visited three Taoist priests, old friends of his, who had been searching for years for the true religion, and are anxious to join the Christian Church, being persuaded now that the truth is in Jesus Christ.

“MRS. RICHARD’S WORK.

“Mrs. Richard has a class of women here, who are gathered from the surrounding country. They study Christian books during a few months in the winter, and then return to their various homes. This work has been of great help in gathering many converts from the country. The various Christian homes are like beacons giving light, and like leaven spreading from village to village.”

II.

SHANTUNG PROVINCE.

The central station of the Mission in the Shantung Province is Tsing Chu Fu.

Reporting on the work of the past years at

TSING CHU FU

the Rev. Alfred G. Jones writes :—

“As regards the work of this year in the church at Tsing Chu Fu, its most prominent feature was undoubtedly that which I alluded to in the close of my report for 1889—viz., the completion of our plans for the establishment of a *native-paid and native-appointed pastorate*. There was no time of the year when that matter was not under consideration and in process of completing.

“Some time early in February I visited Tsing Chu Fu, and at the spring meeting of the churches placed before them the arrangements that had been sketched out, printed, and issued for their general information. Of course both people and students had to receive a good deal of instruction as to their duty in the matter, all this being entirely fresh to them, the details needing careful explanation to and consultation with the leaders. The sum and substance of the plan was to divide the entire area of the church into six pastoral districts, from which contributions were to be promised to one central fund by each station, and then meetings were to be held in order to make up their minds as to whom they would select to act as assistant pastors, this being the term by which we denominate these young men during their probation of three years.

“During the autumn, as, indeed, always, Mr. Bruce, residing at Tsing Chu Fu was in incessant communication with me and in contact with the church leaders, so that in November, when I again visited Tsing Chu Fu, a week of negotiation completed the whole matter, the Christians showing a very good and generous spirit, and the pastors-elect the same. Difficulties of course there were, arising from the novelty, largeness, and seriousness of the obligation assumed on both sides, and we had to make some little concessions and give some guarantees in order to make them feel easy (especially as the harvest of 1890 was very poor); but nothing material or damaging, or

nothing that will not rectify itself in a few years time, when the pecuniary strain of the present has been tided over.

“Finally, as regards this matter, on the arrival of the deputation from England, the six men chosen were ordained, Mr. Glover preaching the ordination sermon, which was translated section by section as he gave it.

“The result is that we now have a missionary in charge of the church work (I suppose some sixty or seventy stations), Mr. Bruce; under him comes the old native pastor, now sixty-two years of age; and then, over the six districts, these six young men, one in each, elected and paid by the native church with a regular system of subscription and administration, to ensure, so far as we can, the running of the new plan. This, taken with the fact that the leaders of all the stations are voluntary unpaid workers, constitutes a system as near self-supporting and self-governing as we now can get it, second to none in China, if not, indeed, the first in these respects, and I think the only system that can be worked in a very poor country if Christianity is to spread and root itself any farther than where the foreign money plants it.

Mr. Percy Bruce also reports relative to the Native Christian Church, as follows:—

“You will see that, in the church statistics, addition to the names of the pastors, assistant pastors, and schoolmasters, I have given the names of the general deacon and church stewards. The reason is that these brethren are, like the pastors, officers of the whole church, which is made up of the sixty-six Christian communities, or of districts into which the Church is divided. Although they do not receive a penny of remuneration, their work is very arduous and important; they form, with the pastors, a committee of general management. Outside these, however, each local Christian community has its own officers—always a leader (*i.e.*, a kind of lay pastor) and, generally, a deacon and instructor of children. It occurred to me, while I was filling in these statistics, that, for Christian workers, this church of a little over a thousand members, with its six supported pastors and assistant pastors, its general deacon, and nine stewards; its sixty-six leaders with the deacons would compare not unfavourably with a church at home with the same number of members.

“You will notice that, while the church has held its own in the number baptized (109), the number of those whose names cease to be on the roll is so large as to leave the net number of members not much above the previous year, and the reports show that this has been the case for the last few years. The reason is not far to seek. This year, for example, the death rate (46 in 1,037) is very high, owing to the cholera scourge in the autumn. In the three years that I have been in China we have had cholera epidemic twice, a famine in one year, bad harvest in another, and a consequent stream of emigration. All these are draining off the very life-blood of the church. To still hold her own in place of such odds is a matter for deep thankfulness to God.

The Rev. R. C. Forsyth reports also from Tsing Chu Fu:—

The Book Shop has done a fair share of business considering the fact that the past year has been one of great distress, one of the after effects of the late famine. The sales for the year have amounted to about £25 of our money, and though this amount seems small yet it must be remembered that religious books are sold at half-price, and that Chinese books are very cheap compared with prices in England, so that this means a considerable circulation.

“*Printing and Publishing.*—This work is also in my hands, and as in the new districts there has been great extension, so the printing has been very large. As a

consequence, I have employed two men, who have been constantly at work, and when the pressure has been greatest have had two extra men employed. They have turned out 25,780 books, besides sheet tracts, &c., including some reprints, and a new book entitled the 'Tien tao Chuan,' or the 'Narrative of the Heavenly Doctrine,' which is meant to be sung and recited by the native evangelists at the fairs held in various parts of the country. Besides this, a book has been published by Mr. Jones, on the rainfall and the carrying capacity of the streams in the Chow-p'ing district, showing the necessity of embanking and dredging, if floods and famines are to be prevented in future. This book was published by Mr. Jones from private funds, and presented to the various officials of the district, and it has, I believe, been very well received.

NATIVE CHRISTIAN TRAINING INSTITUTE.

The Native Christian Training Institution, conducted in Tsing Chu Fu by the Rev. J. S. Whitewright, has been carried on with great efficiency. The leaders' classes have also done excellent work, and in connection with this movement more than 100 men have received special instruction in religious truth.

Mr. Whitewright reports:—

"The progress of the work in connection with the Training Institute during the year 1890 has given us cause for great thankfulness.

"In the month of February (at Chinese New Year), five of the students having completed the course of study for schoolmasters, left us to take charge of village schools, under the care of Mr. Couling. Of the rest, thirteen in number, six were chosen by different sections of the native church as pastors, *the Church guaranteeing their support independent of the Foreign Mission*. These men were solemnly ordained to the work of the ministry at a meeting of the representatives of the native churches. The Rev. Richard Glover gave the charge, Mr. Jones translating, Mr. Morris also took part in the service. Of the remaining seven students, two will probably work in Mr. Harmon's district, and the others as teachers in the village schools.

"This year the students have been specially indebted to the Rev. J. P. Bruce, B.A., for a series of lectures on the Old Testament, and also to Dr. Watson for a course on elementary physiology.

"During the year the usual evangelistic and other work has been prosecuted with vigour. It has been especially encouraging, that the requests for preaching assistance received from the Christian stations have been far beyond the powers of the students to supply.

"As this year closes the course of the first set of men, I should state that during the past five years in all twenty-four regular students have been admitted, eight of whom have had the full course, most of the others having three or four years. Out of the whole number two were dismissed—one simply for lack of capacity, the other on account of immoral conduct. With regard to the last-mentioned case it should be stated that he had not been received as a full student, and that it is the only case of the kind that we have had. With this exception the general conduct of the students, as well as their earnestness in their work, has been a source of devout thankfulness to us all.

"During the last two years four of the students have been driven, by stress of poverty, to emigrate to the province of Shen-si, to the district lately visited by Messrs.

Morgan and Shorrock. Their leaving us was a matter of great pain at the time, but we have been thankful to hear repeatedly of their steadfastness in the faith.

"During the past five years evangelists and other mission assistants have come in for short courses of study. Evening classes have also been held, and in other ways we have endeavoured to extend the usefulness of the Institution.

"The leaders' classes (*i.e.*, the classes held for short periods for the assistance of the unpaid leaders and workers of the various stations, many of whom are too old to enter on a course of regular study) were held as usual in the spring and winter of 1890. Mr. Couling and Mr. Forsyth, together with three of the senior students (now pastors), took part in teaching these men. It is proposed that in the future these classes be held at Chow-p'ing, as their continuance in Tsing Chu Fu district is less necessary now that we have trained pastors in the field, and the great majority of those requiring to attend them reside in the Chow-p'ing district, and at some distance from Tsing Chu Fu."

MISSION SCHOOL WORK.

The Rev. Samuel Couling writes :—

"The time has come round again for letting you have a brief account of the year's work. There is not much to be said, because school work is pretty much the same all the year round and every year, and is always destitute of striking incidents.

"During 1890 there have been eighteen boys in our city (boarding) school. The elder boys have had instruction in Euclid, and algebra, and elementary science ; the younger have worked at arithmetic, Euclid, geography, and general history. All have constantly studied their Chinese classics and composition, of course. In their Scripture classes they have been taught Scripture history generally, and specially the life of Christ and the life of David.

"I am glad to report that the conduct of the boys has been exceedingly good. Several are sincere Christians and give good promise of great usefulness in later life.

"One boy (the most promising in the school) has emigrated to Shen-si, and two more will follow him in a few months.

"In the village day-schools we have 145 names on the books in 13 villages. The work done has been more satisfactory than in former years. The two great hindrances in this work are, first, the lack of educated teachers, and next the cruel poverty of the people, which prevents most boys from attending school long enough to gain any great advantage. However, we hope that, with trained teachers and increased help, things will improve every year."

MEDICAL MISSION WORK.

Dr. Russell Watson reports on Medical Mission Work at Tsing Chu Fu :—

"During the past year we have seen the following :—

Out-patients, visits to dispensary	11,805
In-patients received in hospital, since its opening in autumn, 1889 ...	262
Poisoning cases treated at their own homes, all of whom recovered ...	49

"During the summer months we were absent from here, having to go to Shanghai and Chefoo on account of Mrs. Watson's health.

"In the autumn of this year cholera again visited the country round Tsing Chu Fu and great numbers died. We were able to save a large proportion of those who promptly availed themselves of medicines, which we distributed. We have of late years been gradually, but surely, extending our influence among the upper classes. In the autumn the literary students came in large numbers during the examinations, and we are constantly receiving calls from officials, literary men, and gentry.

"This past year we have extended our work by going systematically every month to two county cities, both on the borders of the Tsing Chu Fu church area—Lin Chii sixteen miles to the S.E., and Lin Chih, seventeen miles to the N.W. To the one we go on the 1st of the Chinese month, and to the other on the 15th, and stay three days at a time. We see usually about 100 patients a day at these places. A preacher accompanies us, and he is kept busy, talking and distributing books to the people, who come from all parts of the country round. In both cities we have now many friends.

"In the autumn I took the students who have this year completed their studies in the Theological Training Institute, and are now become pastors, schoolmasters, and evangelists, through a short course of physiology. They attended the course with close interest, and it will, I anticipate, help them to disperse in the future some sound ideas about the human frame, and dispel many of the absurd and erroneous notions which the Chinese entertain."

CHI-NAN-FU.

The Rev. Francis James reports from Chi-Nan-Fu :—

"During 1890 my two Evangelists visited 130 towns and villages, and circulated 2,100 books and tracts. These are only given to people who appear both able and disposed to make good use of them. Books and tracts have been distributed in this city, and a good number of books sold at the book store. At the close of each year I send copies of new books and tracts issued during the year to the officials, principal scholars, and chief families, that they may know something of our work and teaching in their city.

"Some of my time has been given to the preparation of needed books and tracts. I compiled a selection of the finest passages in the Bible, arranged under subjects. This will be convenient for use by Christians and inquirers, and will, I trust, enlighten outsiders as to the value of our sacred books.

"At Mr. Whitewright's request I wrote a tract on 'Foot-binding,' viewed religiously and medically. This is a cruel and very injurious custom, and we are bound to do something to set it in a right light before our Church members, though I fear it will be long before the practice dies out.

"Also, at Mr. Whitewright's request, I wrote a small book on 'Persecution, its Causes, Remedies, and Effects.' I trust this will prove useful to those who teach, and those who suffer severe persecution for their religion.

"Another small tract on some of the 'Evidences of Christianity,' partly translated from a chapter in 'Swan's Letters on Missions,' is ready, and will be helpful to evangelists and leaders of the Churches, as well as to non-Christians generally.

"For the literati and officials who are hostile to Christianity, I have prepared a book, 'Misconceptions Explained.' This deals in a kindly spirit with the most popular objections to Christianity and missionaries. It has been accepted by the North China Tract Society, and thus will have a wide sphere of usefulness beyond our own mission.

"Another is 'Mirror of Progress and Ruin,' in high literary style. Specially written

for scholars as an introduction to Christianity. This is adapted for circulation at examinations and as a present to officials.

"I have sent a number of articles to the Chinese Christian magazines issued in various places and circulated widely."

CHO -P'ING.

The Rev. W. A. Wills sends a very cheering report from the comparatively new station of Chow-p'ing. He writes:—

"This year we have had the joy of gathering some of the first-fruits from the past two years' efforts in this new field. In nearly thirty different villages small churches or outstations have been opened, and over 150 have been received into fellowship upon public profession of their faith in the Lord Jesus Christ by baptism; while a far larger number are inquiring and learning more of the truths, from whom we are hopefully expecting many will come out boldly on the Lord's side.

"At many of these villages arrangements are being made for Christian day and Sunday schools.

"The services held at our central church, Chow-p'ing, continue well attended, for though some have left us, fresh faces have come."

CHOU-TSUN.

"About twelve miles S.E. of this city is a large mart called Chou-Tsun. This is said to be the second largest population in the province, containing over 80,000 people, and it is the largest commercial centre.

"In accordance with the unanimous request of my colleagues I have made this important town my special care. From past experience, I have found one of the most effectual means of breaking down much of the pride, superstition, and prejudice of the people, and gaining access into a new place, has been by the free distribution of medicines. By this means the hearts of the people are opened by doing good to their bodies; it shows them that foreigners can come with disinterested motives as well as for the sake of gain; it wins their gratitude, gains their confidence, induces them to receive us as friends, and thus prepares them to receive the more readily the truths that tend to the healing of their soul.

"I go on their market days, hire a room in an inn, and dispense medicines, having an average of fifty patients every visit.

"In a work like this it is difficult to gauge spiritual results and say how much good is really being done. When I commenced I had not a single friend in the town, now a hearty welcome waits me in many homes; already have I seen the prejudices of several against foreigners gradually subdued, and many gentlemen call upon us in our inn at evening for a friendly chat. But for the medicines in the first place, these would otherwise had no intercourse with us.

"During the year I have seen 774 men, 599 women, 124 boys, and 95 girls—total, 1,592. A large majority of these patients have been seen several times. Besides these we have had several opium and match-poisoning cases."

Mr. Harmon has been engaged in very extensive evangelistic work.

He writes:—

"The work of the year has been done upon the old lines, preaching the ever blessed Gospel stands now as always at the head of our methods. In the house and by the

way, in chapels and fairs, amongst inquirers and opponents, in all places, in all ways, and to all men, do we seek to reach the people with the blessed message of salvation intrusted to us for the Chinese."

Mr. Drake has been principally working in the two counties of Kao Yuan and Hsin Cheng, and Mr. Nickalls in Po Shan and Chilo-Chuan.

THE FUTURE.

Looking forward to the future, the Rev. A. G. Jones writes :—

"I would have no one feel disheartened over Missionary work in China. God is revealing—discovering more and more to us year by year. Heathendom may seem from a distance to be an impassable barrier to our progress. It may seem that, viewed nearly at first sight ; but, when examined closely and persistently, it is seen to be full of crevices affording footholds by which to scale it more or less successfully, and without doubt we yet will be able to get the very gates themselves thrown open, and so prepare the way for the inletting of a great body of Christ's followers to complete the capture."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS	4
Missionary	1

During many months of the past year, Mr. El Karey has suffered much from broken health.

During the winter much suffering has been caused by floods due to excessive rains.

Mr. El Karey writes :—

"Roads have been quite impassable, people could obtain no work, and even cattle have been buried alive in mud and slime—the consequent sickness and want are most distressing.

"Nevertheless our schools are well attended, and our chapel is generally full at both the services on the Lord's-day.

"Our Sunday-school is also very encouraging, and there are some very promising scholars.

"We have had to suffer much persecution and opposition, but we pray and work, and we feel sure the blessing will come."

The Committee are glad to report that Mr. Burton, of Newcastle-on-Tyne, one of their colleagues, has kindly undertaken to visit Nablous in connection with his tour in the Holy Land, and confer with Mr. El Karey as to the work at present carried on in Nablous and the surrounding district, reporting fully to the Committee upon his return, and the Committee anticipate valuable results from Mr. Burton's visit and report.

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, Liverpool (Lukolela) and Munsembi.

Missionaries (5 in England)	...	...	26
Female School Teacher	...	...	1

UPPER AND LOWER CONGO RIVER.

In reviewing the work of the Congo Mission, the Committee feel they have abundant reason to thank God, take courage, and GO FORWARD.

The following picture of the work, as it exists to-day, is from the pen of the pioneer Congo Missionary and Explorer, the Rev. George Grenfell:—

REVIEW OF THE WORK.

“The past year, like so many of its predecessors in the history of the Congo Mission, has been characterised by its own special sorrow. Just as it was drawing to a close we lost a devoted sister, and our brother, Percy Comber, his beloved wife. A few short months and the work to which she had so long looked forward, and for which she was so eminently qualified, was done—the Lord having taken her to be with Himself.

“But if we are sad because of loss, we have reason to rejoice, and do rejoice, because God has been pleased to restore those of our number who have been seriously ill, and concerning whom, for a time, we were in great anxiety.

“We have also to be very grateful for the measure of success that has attended our efforts to plant our Master’s flag in hitherto unevangelised centres and still nearer to the heart of the Continent. At the commencement of the year our most advanced post was at Lokolele, some 600 miles north-east from the point where the Congo falls into the Atlantic. Since then, however, Messrs. Weeks and Stapleton have established a Station at Munsembi, and Messrs. Oram and W. L. Forfeitt have occupied Bopoto.

FUTURE WORK.

“In addition to having formed these two new stations, we have obtained from the Congo Government grants of land for the formation of two more. For one of these we

have already received on the upper river the needful tools, materials, and stores, and have prepared the framework of a small house. These are all in readiness for going forward when Mr. Darby arrives to join Mr. White, as he expects to do, in July. By that time it is hoped that the way will be quite clear for our effectively occupying the favourable site promised us near the Lubi Falls, the limit of navigation on the Loika river, and the nearest point on the Congo system of waterways to the Eastern Soudan. The progress of events seems to indicate that this will ere long be one of the most important centres of the Continent—it is only fifty hours' march from the stations of the Soudanese Arabs on the Welle river, and is apparently destined to be the point upon which caravans, with a view to rapid and safe communication with the civilised world, will concentrate from Gordon's lost provinces.

"Having moved, stage by stage, thus far, we are within striking distance of the object proposed by that generous friend of missions, Mr. Robert Arthington, when he gave our society splendid donations for the formation of a line of stations along the Aruwimi valley towards Lake Albert. It is hoped that the time will speedily come when the funds will be provided and the unsettled state of the natives, reported by Mr. Stanley, will have given place to confidence, and have resulted in the re-forming of their abandoned towns. With a view to obtaining information as to the present prospects of the Aruwimi route it is proposed that the steamer *Peace* makes an early voyage to reconnoitre so far as the river may offer facilities for so doing.

"But on the Aruwimi and Loika we shall enter upon a new phase of work, for we shall be in contact with the East Coast Arabs, who are steadily pushing their way north-westwards to the country occupied by their co-religionists of the Soudan—in fact, their advanced guards have already met, Islam from the south-east is already in touch with Islam from the north, and the poor natives are thus, as it were, between the upper and nether millstones. In entering upon this region Christian missions will have to face the fanaticism of partially enlightened believers in God, as well as the heathenism of ignorant and demoralised men. But, however arduous the task may threaten to be, we are full of hope and confidence; we have not entered upon the contest at our own charges, and if we find ourselves on the threshold of great difficulties they are not of our own seeking—our trust is in Him in whose name we have been sent forth.

OUR PRESENT STATIONS.

"Of the thirty-three Mission stations now established on the Congo, eight belong to our own Society, the new one we are hoping to establish near the Lubi Falls before the close of the year will make the ninth. Of these eight stations five are on the upper river beyond the cataracts; of the other three, Wathen and San Salvador are in the cataract region, and Underhill just below. San Salvador, the first of our stations to be established, is about 180 miles due east of the mouth of the river, the river being available as a waterway for about half the distance. Underhill, the first link in our chain of stations, is at the head of the 100 miles of navigable river extending from the coast to the foot of the cataracts. These cataracts extend north-eastward for more than 200 miles, and separate the lower reach from the 6,000 or 7,000 miles of waterway that are furnished by the upper river and its affluents. Wathen Station is about two-thirds of the way from Underhill to Arthington, which is the first of our up-river series, and established at a point some 300 miles from the sea coast. Bolobo, our next station, is 200 miles beyond, Lokolele another 100 miles farther, Munsembi is 200 miles beyond Lokolele, and Bopoto is distant yet another 200 miles, thus making a total of 900 miles between our first and last stations, there being respectively 100 miles and 1,000 miles from the mouth of the river.

"The staff for the working of these stations is distributed as follows:—

<i>San Salvador</i> —Mr. and Mrs. Lewis (now in England). Mr. and Mrs. Graham. Mr. and Mrs. Phillips. Mr. J. A. Fuller.	<i>Bolobo.</i> — Mrs Grenfell. Mr. and Mrs. Harrison (ss. <i>Peace</i>).
<i>Underhill.</i> — Mr. J. Lawson Forfeitt, F. R. G. S. Mr. and Mrs. John Pinnock.	<i>Lokolele.</i> — Mr. A. E. Scrivener. Mr. James Clark (<i>en route</i> for England). Mr. J. S. Whitehead.
<i>Wathen.</i> — Mr. and Mrs. Bentley. Mr. Phillip Davies, B.A. Mr. George Cameron. Mr. Percy Comber. Miss Silvey (now <i>en route</i> for the Congo).	<i>Munsempi.</i> — Mr. J. H. Weeks. Mrs. Weeks (<i>en route</i> for Congo). Mr. Stapleton.
<i>Arthington.</i> — Mr. J. L. Roger. Mr. S. A. Gordon.	<i>Bopoto.</i> — Mr. F. R. Oram (<i>en route</i> for England). Mr. W. L. Forfeitt. Mr. H. White. Mr. W. P. Balfern (<i>en route</i>). Mr. and Mrs. Darby (in England).
<i>Bolobo.</i> — Mr. R. V. Glennie. Mr. Grenfell (now in Eng- land).	

OUR PRESENT WORK.

“Of the work at new stations like *Munsempi* and *Bopoto* very little can yet be said. The people at these places but very faintly realise the object for which our brethren are among them. Through the action of the Congo Government in seizing the *Peace*, three stations were for a time seriously imperilled; but by the help so readily accorded by the agents of the Dutch Trading Company, and our brethren of the American Baptist Missionary Union, they were furnished with essential supplies, and thus enabled to tide over what otherwise might have been a time of disaster. Happily at the close of the year our own steamer was returned to us, and the last news we have tells of the accumulated stores, which have been so much needed, being on their way up river.

“At *Lokolele* and *Bolobo* school work and services have been regularly maintained, and many of the people understand the message that is given them, though as yet they are not prepared to accept it. The ‘rightness’ of our teaching is recognised, and the majority believe we are their friends, and that we are trying to do them good; but there is very little, if any, realisation of responsibility to God for wrong-doing, and no acknowledgment of obedience due to Him. We trust that the gracious influence of the Holy Spirit may ere long very mightily follow the teaching, and that the people may be awakened thereby and enabled to realise their true state. By the kindness of Mr. Wade, who so fully equipped our printing office at *Underhill*, we are also provided with a complete outfit for a printing office on the upper river. In two or three months we hope it will be delivered at *Lokolele* and placed under the care of Mr. Scrivener, who did such good work with the down-country press. At present, in the eyes of the people, our books are often nothing more nor less than mysterious charms; but when they see their own boys setting type and pulling off the impressions, the white man’s books, one of his greatest marvels, are robbed of their mystery, and they are no longer ‘fetish.’ At *Bolobo* we have already begun to enlighten the people in matters practical as well as in those things that pertain to the ‘Kingdom,’ for since it is the home of the steamer it is necessary to maintain a small industrial establishment there. We have erected two workshops, and are in a position to do any needful repairs to the steamer and engines and also to our boats, and for these the lathe given us by our Birmingham friends is

often called into requisition, greatly to the astonishment of our neighbours. The old boiler of the steamer is now connected with what was originally a hand-power sawing machine as well as with our lathe, and promises to be of great assistance. In addition to these items, we have prepared the framework of four small houses for our new up-river stations, and so feel that we can claim to be giving a very practical education to those of our young people who are employed in these departments, and are working very largely under the direction of Mr. Field, who originally came out as one of Bishop Taylor's missionaries.

"Letters, dated January, from *Bolobo*, tell of very considerable uneasiness among the natives on account of the force of 500 soldiers at that time making their way through the country. The Government recognising, in the event of the expedition having to fight, that the mission stations might be attacked, offered to send a guard of soldiers for the protection of the missionaries. This, however, it was thought best to decline. At the time the mails left this force was about thirty miles distant, and, under the circumstances, the next news is anxiously waited for.

"At *Arthington* the work has been carried on amidst considerable difficulties, and these have recently culminated in the migration of the Nshasha people to the north bank of the river. The Congo Government régime is just now being felt to bear very heavily upon both Europeans and natives, and it is this that has driven our Dutch neighbours, as well as the natives, to seek the protection of the French flag. With the flight of the townspeople our work at this station is for the present principally confined to the twenty or thirty children living on the mission premises.

"From *Wathen* encouraging reports are sent from time to time concerning the Evangelistic tours of our brethren stationed there. The country round is divided into four districts, and these are apportioned to the four missionaries who regularly make itinerations of a week or more in their several spheres. The work on the station is also duly provided for, and daily services and the school are regularly maintained. Mr. Bentley's printing press is also now in working order, and promises to be a most useful auxiliary. The material for the new schoolhouse, the cost of which Sir Charles Wathen has so generously provided, is now on its way out. We are hoping that it will be erected by the end of the year and that a large proportion of the 120 children it is proposed to accommodate will then be in residence. The importance of this phase of our work, in the present condition of the country, cannot be overestimated.

"*San Salvador*, our oldest station, is also our most advanced. There we have our largest church, constituting a power that very distinctly makes for righteousness. Though we have been grieved during the year by the wrong-doing of those of whom we hoped better things, we have been able to rejoice over those who have maintained their integrity in the face of great opposition, and also because of the continued manifestation of the power of the message to bring others into the fold. The school, also, is a very encouraging feature of our work, and seeing that education here in the capital of the old Congo kingdom is at a premium, there is no difficulty in maintaining a day-school, whereas at most of our other stations it is not possible to secure scholars unless we provide the inducement of free board.

"At *Underhill*, the receiving station for the whole Mission, the time of the brethren is very largely engrossed by the business devolving upon them, a very considerable portion of that business being the receipt and despatch of stores for the up-country stations. The management of a well-appointed printing office is also among the cares of this place; and, as in the case of the transport service, it is work for the general good, for the books emanating therefrom are of service all along the line. At the present moment Mr. Bentley's translation of the Gospel by Luke is going through the press. Mr. Week's translation of Matthew was issued thence some time ago. Mr.

Cameron's translation of Mark having already been printed in England, we are only waiting for Mr. Bentley to complete his translation of the Gospel by John, and we shall have the Gospels complete, but only in one of the five languages which obtain in different parts of our Congo Mission-field. Our brethren are at work upon each of those languages, and some translations both in Kiteke and Kibangi have already been printed; but as yet only a commencement has been made with those spoken at Munsempi and Bopoto.

"During the past year the very interesting work has been maintained among the people employed in making the railway, which commences at a point two miles beyond Underhill, and is to provide transport past the cataracts, and the men have been so appreciative that they have voluntarily contributed small sums towards our general fund. The directors of the company have undertaken to erect a meeting place for their men, and to put it at our disposal for holding services, a promise greatly appreciated by the workpeople and by our Missionaries.

"Another interesting fact in connection with our work is the awakening of the sympathy of our friends at the Cape of Good Hope, through the visit paid in search of health by our brethren Percy Comber and Lawson Forfeitt at the close of the year. This sympathy has taken the very practical form of a remittance for the support of our work on the Congo, and we trust will result in the formation of an active auxiliary for the furtherance of Christ's Kingdom in less favoured parts of the Continent.

"As we look back on the past year and see the progress God has enabled us to make, and as we look forward and see the promise of still greater things before us, we are much encouraged. The difficulties of the early years are behind us, let us hope never to return. Our staff is such as no longer to involve the holding of a station single-handed, and our houses and circumstances generally are so improved that the early hardships, and their consequent risks, are but rarely encountered. For the mercies of the past year we thank God, and we trust that the promise of the future may be very abundantly realised, and His name glorified thereby."

THE FOUNDING OF MONSEMPI STATION.

The following report from the Rev. J. H. Weeks gives interesting information relative to the establishment of the new station.

Mr. Weeks writes:—

"On Friday, 11th July, Mr. Stapleton and I left Bolobo on the *Peace* to commence a new station.

"Having gained the north bank, we steamed along it for a considerable distance, and landed at a very large number of towns, which gave us various kinds of reception. At some the people ran away, leaving half-a-dozen men to defend their empty towns. These brave defenders were very much relieved when they heard that we had come to look at their town and not to fight. At others the people gave us a very cordial reception, and quite an ovation as we landed. At others they received us in sulky silence, and eyed us with suspicion as we walked through their towns.

"We went from Bungundu to Ngingiri, a distance of about 350 miles, and visited a great number of towns, and studied as well as we could the *pros* and *cons* of the different districts; and, after much consideration, we decided to settle at Bogindu, in the district of Monsempi. It is a medium size town at the mouth of a creek that leads into the Mobangi. This creek is full of people, and the main river below and above us has a considerable number of towns.

“We have in Mosenmbi a centre from which we can visit the towns both above, below, and behind us. We have within an hour of us by canoe at least 7,000 people; then there are those behind us and others up the creek which we have not visited yet; and from Bungundu to Bangala there is one continuous line of towns with short intervals of forest. A splendid sphere for itineration.

“The language here is the same as that spoken (with possibly slight dialectical differences) at Bangala, and therefore opens up to us a large and powerful tribe of the finest people on the Upper Congo. Bangala, or Iboko, is a very thickly-populated district.

“The language has not yet been reduced to writing. For this we are sorry, as it will be more difficult to make a beginning, and consequently longer before we can commence real work.

“We afterwards bought three houses in which to live and store our goods. Not having much, it did not take us long to ‘move in.’ That night we slept in our native hut, which was well supplied with numerous kinds of vermin and insects. We heartily wished that the last occupants had taken these away with their pots and mats.

“The next morning the *Peace* commenced her return journey to Bolobo, and so left us to our work.

“How pleasant it would be if we could, upon landing, commence our mission work right away. If instead of having to learn word by word of the language from the natives we could start at once to deliver our message. If instead of having to build and plant we could give the whole of our time to itinerating and teaching, then things would move quicker, and larger results be accomplished.

“During the first six or seven weeks we built a large house, 50 by 20 feet, of mats and bamboo walls, with palm-frond roof. It contains two bedrooms and a store. We have outside a large open porch, with seats all round it, so that our neighbours may sit and chat with us. I think that this informal mode of intercourse is the means of much good.

“We took possession of our house the other day, and, although of humble build and mean furniture, it is a palace compared with our small native hut that let the rain through in streams and the wind in great gusts.

“Amid our other work we have been able to procure and write down 400 words, and day by day we are enriching our vocabulary.

“The people were very disappointed when they found we would not buy ivory and slaves. During our first week or two they brought many tusks for us to buy, only to take them away and doubt our sanity for refusing to buy them. Then they asked us if we would buy slaves, and again being told no, they put us down for fools.

“Cannibalism is not practised openly, but we have every reason to believe it exists.”

LOWER CONGO.

WATHEN STATION.

The Rev. W. H. Bentley sends the following report:—

“The year 1890 has seen some steady seed-sowing at Wathen Station, although there is not much to say as to results.

“Our first duty, that of *preaching the Gospel*, has been fulfilled with the usual interruptions of occasional sickness, and the other hindrances, which seem to be normal.

“ On the station there is a daily service at 8 o'clock a.m., at which the main religious teaching is given ; workmen and all on the station are expected to be present ; strangers, passers-by, some of our food purveyors and patients attend, sometimes few, sometimes many.

“ The Missionaries have taken this service by turns ; sometimes Christian natives have conducted, and in such a manner as to lead us to encourage them in such exercises.

“ The near towns have been frequently visited ; as to those more remote, we find the system of itineration which we have adopted to be highly satisfactory. Generally one, sometimes two, of our number have been away itinerating.

“ Each one of us working in a definite district, we are thus able, by traversing and re-traversing in various directions, to know and visit the towns, and travelling nearly always with natives of the district, and getting introductions from one town to another, we feel that we know now a large part of our districts. Not only are *we* becoming well known, but our purpose and message also. Many have been startled and concerned at the great truths which we have declared. For instance, the thought of the resurrection, the being brought face to face with those they had murdered or otherwise wronged, in the presence of a just and holy God, has made many shudder, and listen on with interest to the message of the love and work of the Saviour, and wish to be saved by Him.

“ The little church has had only an addition of one by transfer from San Salvador while two members have removed permanently to that town, and we expect an application for transfer very shortly. However, we hope to baptise two of our senior scholars on the first Sunday of February, 1891, and another lad has recently professed faith in Jesus ; so our numbers are increasing, although the actual figures for the year have only the one addition by transfer. We had to regret that the church treasurer's account was all receipts and no expenditure, with far too good a balance ; we have yet to wait for a paid evangelist. The church members, however, have done what they could in Christian work in the towns round, and in one or two little itinerancies. This work is regarded as a duty, and is not paid.

“ *Medical Work* has been regularly carried on, a goodly number of patients have been attended to, and useful work has been done. One of the most-talked-about cases being that of a little girl who stepped upon a cerastes viper as she entered her house, in a near town. The reptile bit her in the instep. The leg swelled to a great size, and in a few days the region of the bite broke out in a terrible ulcer. Mr. Davies treated her daily, and now she is quite well again. She still spends the greater part of her time on the station ; she is such a bright little girl, and quite a favourite.

“ *School Work* has been carried on during the year by Mrs. Bentley, assisted for too short a time by Mrs. Comber, and by some of the senior scholars. As many as sixty-nine have been in daily attendance, then, after a while, some dissatisfied boys ran away, and now our daily numbers, including eight workmen, stand at fifty-six, seven being girls. Our sleeping accommodation has been so very restricted that for some time we have been obliged to make but little special request for school children, and we are hindered in our work by it. This led us to lay our difficulty before our good friend, Sir Charles Wathen, who at once, and in the kindest manner, undertook to contribute £500 for an iron school-house and dormitory. Very fair progress has been made during the year, and with the increasing numbers who can read and write the ideal of the scholars has been raised. It is no longer considered by them a great achievement to be able to read and write in a very indifferent manner, and something better must be striven after by those who would excel. This is a very great point gained, and, in consequence, some of our children have

learned to read and write fairly in ten months; altogether there has been considerable progress during the year. Of those who have returned to their towns, some twelve of our boys and one girl had learned to read fairly well, others have been but a short time under our influence. The most advanced scholars have been studying telegraphy, and since this State is to become a Belgian colony they have had a weekly lesson in French. All are taught the three R's, besides sewing and geography.

"In *literary matters* here, a small book of texts, prepared by Mr. Cameron, and printed by a friend in Liverpool, has been published this year. St. Luko's Gospel is now in the Underhill Press; the Epistles of John are waiting to be printed, and the Gospel of John is under revision.

"The *Bromley Printing Press* is now in working order upon this station, and two of our senior scholars are becoming handy at the work. A transliteration of all Bible names for Congo, by Mr. Davies, is in the Press here; and also the first number of a Congo magazine, "*Se Kukianga*" (The Dawn is Breaking), which should be published about the 1st of February.

"So amid many difficulties and trials the work has been carried on, and we have great cause for thankfulness and encouragement that we can report *a steady and very real progress in all departments.*"

UNDERHILL STATION.

The Rev. J. Lawson Forfeitt reports from Underhill Station:—

"The 'Forward Movement,' which we have been privileged to witness during the past year, in the opening of two new stations on the Upper Congo—Bopoto and Mounsembe—has, of necessity, added considerably to the work both of transport and of correspondence at this our base station.

NEW BURDENS.

"The new transport laws and regulations for the imposition of new taxation, introduced by the Congo Free State Government, have also demanded special attention and vigilance—on the one hand to do our best to conform with the laws of the State, and on the other to protect our own interests, and secure, if possible, some concession in the matter of taxation, on the ground of the manifest advantage to the State and its subjects resulting from our presence and labours within the State's territory. We are hopeful that an appeal, which was made to the sovereign immediately the new decrees were issued, will meet with favourable consideration. We must, however, respectfully remind the friends and supporters of our work that there are some taxes payment of which we cannot altogether escape, and these will represent a considerable increase in the total expenses of the mission. This Congo mission has, from the first, commanded in England a warm interest, amounting in many instances to enthusiasm, evidenced by much prayerful sympathy and liberal financial support, for which we are most grateful, and from which we cannot but conclude that these new claims, consequent upon the development of the State, will be generously considered and met by the churches at home. Will not this increased need prove a sufficient call to some churches and individual Christians who hitherto may have done but little to come forward and take their full share in the great work of giving the Gospel to the heathen, which should be regarded both as a duty and a privilege by every converted man and woman?"

EVANGELISTIC WORK.

"The opportunities for evangelistic itineration work from this station are extremely limited, so much of the time of Mr. Pinnock and myself being taken up by the necessary business of the Mission, upon the smooth working of which the comfort and well-being of our brethren at the up-river stations in some measure depends. We are, however, thankful to be able to do something. Sunday services, both in Congo and in English, are held regularly on the station. Our own Mission *employés* attend the Congo service, and not infrequently a goodly number of carriers also, who may have arrived late on Saturday, and who remain on the station until Monday for loads. Services are also held for carriers on week-nights when opportunity offers. The English services during the past year have been attended by many of the *employés* engaged at the railway works, men from Sierra Leone, and other West Coast districts. These men have also been visited at their quarters at Matadi on Sunday afternoons, and they have much appreciated the services held, as well as the literature which has been distributed.

"Another branch of our work consists in visiting the various river-side trading factories] and preaching to the native traders and carriers generally to be found there in large numbers. In this we receive most valuable help from brethren who may be staying at Underhill on their way to and from Europe, belonging not only to our Society, but members of other missions established on the Congo. Our Congo senior lads who are Christians also take an active interest in this good work of making known to their fellow-countrymen the glad tidings of salvation. The peculiar conditions of the work amongst the carriers preclude the possibility of tabulating results; but we may well believe that good is done, and that God's blessing attends our efforts. We have been informed by a Missionary who had made a tour in a new district that men in the various towns told him they had heard 'God's palaver' for the first time at our services at the river-side factories, when on their expeditions for the purposes of trade or to engage in transport work.

"It is noteworthy that at these meetings, when we meet with a carrier who is more intelligent and better dressed than the majority of his companions, we usually find upon enquiry that he comes from a town or district in the interior where Missionaries have laboured, and we are often gratified by the hearty way many of them join in the hymns, and some will occasionally take part in the service by offering prayer.

"The 'Edwin Wade' printing press at Underhill continues to take its important share in the work of the Congo Mission. During the past year a *Congo Hymn Book Supplement* and a *New Congo Reading Book* have been issued. We have also printed the *first sheet of sixteen pages* of Mr. Bentley's translation of *Luke's Gospel*, and the remainder of the book is now in hand. In addition to the above a variety of sundry printing has been done, such as advice forms, notes, &c., the use of which is a great convenience, and saves much time and trouble."

S.S. "PEACE."

The seizure of the s.s. *Peace* by the authorities of the Congo Government at Stanley Pool in September last caused the gravest anxiety alike to missionaries and Committee.

For more than a month she was retained by the Congo State Government authorities and used for the transit of arms, ammunition, and troops.

The Committee felt it incumbent upon them to at once represent

the facts of the case to the Government authorities in Brussels, to point out what appeared to them the illegal nature of the seizure, the peril to the lives of the Missionaries at stations on the Upper Congo entirely dependent upon the regular transit of supplies by the *Peace*, and the outrage upon the well-known pacific character of the Mission by using the steamer for transit of arms, ammunition, and troops.

In response to this representation the Government in Brussels promptly telegraphed instructions to the authorities on the Congo to at once return the steamer to the Missionaries, and expressed their sincere regret at the incident.

In view of all the facts of the case the Committee have declined to receive from the Congo Government a money payment in satisfaction of the wrong committed. They object strongly to the seizure of the ship which they consider was altogether illegal, and they further strongly object to the purposes for which the steamer was used, which they consider most injurious to the work of the Mission.

The Committee have good reason for believing that no such high-handed action will occur again.

A SECOND CONGO STEAMER.

After prolonged conference with Mr. Grenfell, the Committee have arrived at the unanimous conviction that in the interests of the Congo Mission a second steamer has become a positive necessity. Not only does the present steamer, *Peace*, need thorough overhauling and careful repair, but her carrying capacity is far too small for the growing needs of the up-river stations, this lack of carrying capacity necessitating her making constant up-river trips for the supply of mission-station stores. Mr. Grenfell has very clearly pointed out that, should any accident happen to the *Peace*, the up-river stations of the mission would be in serious jeopardy, and the lives of the brethren gravely endangered.

The Committee have had before them estimates from seven ship-building firms for the construction of a new steamer with twice the carrying capacity of the *Peace*, and upon lines and specifications drawn up by Mr. Grenfell. As the result of careful examination, the Committee arrived at the conclusion that the tender meeting, in full, the necessities of the case was that of Messrs. Thornycroft & Co., of Chiswick, the builders of the *Peace*, the contract price being £3,000. In addition to this sum there are a few extras mentioned by Mr. Grenfell, which may be needful for the proper equipment of the vessel, probably amounting to a further

sum of £250. The transport expenses of such a steamer from London to the Congo, and from the mouth of the Congo to Stanley Pool, will require a further sum of £1,000 ; so that, including cost of labour, for reconstruction on the waters of the Upper River, the Committee feel the total outlay will not fall short of £5,000.

The West Indies Mission.

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
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	..	...	...	...	...	...	...	...	...	92

SAN DOMINGO, TURKS AND CAICOS ISLANDS.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS										13
Missionaries	...	...	...	...	...	...	...	...	...	2
Evangelists	...	...	...	...	...	...	...	...	...	36

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS										
Missionaries	...	...	...	...	...	...	...	...	...	2
Native Evangelists	10

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	...									2
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THE BAHAMAS MISSION.

The Rev. Charles A. Dann, having completed his engagement with the Committee, has returned to England. During the absence of Mr. Wilshere

in America, Mr. Dann ministered to the Zion Church in Nassau, and greatly endeared himself to the friends there by his sympathy and earnestness. The Committee are glad to report that the operations in America which Mr. Wilshere underwent with a view to relieve his throat were quite successful, and that he has returned to the Bahamas greatly benefited by the treatment he received while in the States.

With regard to the work of the Society in Nassau, the Committee arrived at the unanimous conclusion that an effort should be made to render Zion Church self-supporting. They therefore agreed to permit the church to use the chapel building belonging to the Society, on condition that it be maintained in good repair, and vacated when desired by the Committee, and to meet the expense of sending out a pastor from England should this be desired, the church undertaking to provide the pastor's stipend, and to meet all other needful outgoings.

The Committee trust that this effort may be successful, and that for the future the church in Nassau may be able to meet all needful outlay for a pastor and the conduct of worship out of funds locally contributed.

Reporting upon the Bahamas Mission for the past year, Mr. Wilshere states there are 84 stations and 4,393 church members, and that of these 260 have been baptized during the past twelve months. At Adelaide, San Salvador, and George Town new chapels have been built and opened, and new chapels are in progress at Rum Cay and Watling's, and Rothville, Stevenstone, and Gambier.

THE TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

In the last report the Committee stated that negotiations were in progress with a view to the transfer of the Turks and Caicos Islands and San Domingo Missions to the Jamaica Baptist Missionary Society. These negotiations have been somewhat retarded by the absence from Jamaica of the Rev. D. J. East, who was compelled by the state of his health to take furlough in England.

Mr. East has now returned, and the Committee trust that they may soon hear that the proposals relative to the suggested transfer before the Executive of the Jamaica Baptist Missionary Society have been approved and accepted.

It is evident to the Committee that it will be greatly to the advantage of the work and the workers that the Turks, Caicos, and San Domingo Missions should be associated with the Jamaica Society, the good results springing from the transfer of the Hayti Mission abundantly proving the wisdom of the proposed change.

The Rev. T. H. Pusey reports from Grand Turk:—

“The spiritual conditions of the churches is healthy, but drought and deep poverty have prevailed throughout the entire region.

“At *Grand Turk* we rejoice over twenty-one received into the Church by baptism—scholars from the Sunday-school.

“The *Caiques churches* are prospering, but the people are in great distress from the total loss of their crops. I have baptized forty-three converts during the year.

“At *Puerto Plata, San Domingo*, I have baptized three converts. I have also commenced work in Spanish, and Spanish-speaking people crowd our chapel doors and windows.

“Mr. Donaldson and Mr. McCaulay, at *Puerto Plata*, Missionary schoolmasters, have done and are doing fine Missionary work, and sustain the services during my absence.

“At *Monte Christo* the people are engaged in building a chapel. I have there baptized five converts.”

TRINIDAD.

PORT OF SPAIN.

Reporting on the work in the Port of Spain district, the Rev. R. E. Gammon writes:—

“During the past year eighteen members have been added by baptism. We have now 152 members. There has been a steady increase in Sunday-school work.

“During the year we have opened up fresh work at *Carapichaua*, where we have commenced a day-school.”

SAN FERNANDO.

The Rev. W. Williams, who after a season of rest and refreshment in England, resumed his work in the San Fernando district during the past year, writes:—

“I cannot but thank God for the results of the year's work in my district. With one exception, all the native preachers seem to have done their part well during my absence, and this fact, together with the aid rendered by Mr. Gammon, and the Lord's blessing, will account for the gratifying results. It was impossible for Mr. Gammon to have done more than he actually did. He now knows by experience some of the difficulties connected with the work in my district. Of the native preachers, the most energetic and successful is Mr. Saunders, whom I left in charge at *Princes Town* before leaving for England. He has been very successful in awakening the people, and instrumental in adding forty-three by baptism to the Church, of which number eleven had formerly been Romanists. At *Princes Town* there is now a church of 131 members and a congregation of about 300. During the year, it will be seen that 135 have been baptized, the largest number during any one year since my first arrival in Trinidad, and that there has been a clear gain of 138 to the membership. Of the 135, Mr. Gammon baptized 114, and I have had the pleasure of baptizing 21 since my return. There has been an increase in nearly all the churches, and two new stations have been established. On the whole, and taking everything into consideration, the year has been marked by signal blessings, and we take fresh courage and pray for the Master's blessing on the work of the new year.”

JAMAICA.

CALABAR TRAINING COLLEGE, KINGSTON.

The Committee are thankful to report the return to Jamaica of their veteran friends, the Rev. D. J. and Mrs. East.

During Mr. East's absence in England, as was stated in the report for last year, the Rev. Thomas Martin, formerly of Barisal, very cheerfully undertook the duties of president of the College, and won golden opinions from all with whom he was brought into contact by his sympathetic kindness and valuable services.

The Committee desire cordially to recognise the valuable help rendered to the Institution by Mr. Martin, and to assure him of their grateful appreciation of his ready response to their invitation.

There are at present in the Institution nine theological students preparing for the ministry, and twenty-six normal-school students in training as day-school teachers. The Institution was never in a more prosperous state than at present, and Mr. East writes most encouragingly as to the character and ability of the present students.

Referring to the present needs of Jamaica, Mr. East writes :—

“The closing of the Government College at Spanish Town, and the awakening intelligence of our Jamaica people, the demands of the churches for well-trained schoolmasters, and well-trained godly ministers, have greatly increased the need of such an Institution as Calabar College. Appeal therefore is confidently made in its behalf. The Institution is pre-eminently a missionary one. Upwards of a hundred schoolmasters are conducting schools in connection with Jamaica Missionary stations. About half of the pastorates of our churches are occupied by brethren who have been educated in Calabar College. Most of the Home and Foreign missionaries in connection with our Jamaica Baptist Missionary Society, besides four in connection with English or American societies, owe their ministerial education to the same source. During the session of 1891 thirty-five young men will be preparing for Christian work.”

JAMAICA CHURCHES.

With regard to the membership of the churches in Jamaica at the recent forty-first annual session of the Jamaica Baptist Missionary Union, held in Kingston in February, the following figures were presented :—

“Four churches, viz., Porus, Mandeville, Vaux Hall, and Bethel Town, have been privileged to hold Jubilee celebrations during the past year, and some of their reports speak with gratitude of the enthusiasm manifested on these occasions, when ‘fifty years of mercies’ declared the faithfulness of God. The following figures show the results of the year's labours in additions and losses :—

Baptized ...	...	2485
Restored	...	1289
Received ...	...	467—4241
Died ...	...	706
Excluded ...	...	1504
Dismissed ...	...	301
Withdrawn	...	139
Erased ...	...	717—3367
Net Increase ... ..	...	874
Number of Members ... ..	...	34894
Number of Inquirers ... ..	...	5852
Local Preachers ... ..	...	421
Deacons and Leaders ... ..	...	1677

These items exhibit an increase of 155, 45, and 68 respectively; 91 churches report an increase of 1,622, an average of nearly 18; 53 churches show a decrease of 750, an average of 14; 11 churches are stationary; 44 churches have had no addition by baptism.

“ The total net increase is less than two and a half per cent. on the membership.

“ The chapel accommodation now reported is sufficient for 76,645 persons; the out-stations number 68, and class-houses 507.”

£2,815 7s. was the amount reported as raised and expended on church buildings during the year.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsø, and Trondhjem.

The reports from Norway for the past year indicate a large measure of prosperity. Large numbers have been added to the churches, and a growingly aggressive and evangelistic spirit has been manifested.

The Committee feel that the time has now arrived when the churches in Norway should be thrown upon their own resources, and maintain their own ordinances and church work without foreign financial help. They have, therefore, given notice to the various churches at present assisted by grants in aid from the Baptist Missionary Society that for the coming

year this assistance will be reduced by *one half*, and that after the ensuing twelve months it will be withdrawn altogether.

The Committee confidently believe that, in taking this action, they are adopting the best and wisest course to secure the development of the independence and self-support of the Norwegian churches, and they are well assured that a systematic effort on the part of these churches will secure all the funds needful for the active maintenance of church life and work.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS...	...	...	...	...	...	...	...	...	...	4
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	3

The Rev. Alfred Ll. Jenkins sends the following report of work in Brittany during the past year:—

“Our work in Brittany, with Morlaix for its centre, includes at present four sub-stations, with two evangelists and a colporteur. On each of these I propose saying a few words to show our progress during the past year, and what are the prospects of our Mission in Brittany.

“**MORLAIX.**—The French services have been held as usual in our Morlaix chapel, and I am glad to say that the congregation has been regular in its attendance on the means of grace. In connection with our French congregation, Mr. C—, the young teacher who was brought to the knowledge of the Gospel some time ago, left us in the course of the year, and went to Paris to begin his studies with a view to enter the ministry. Whilst there, his views on the subject of believers' baptism ripened, and he was baptized and joined lately Mr. Saillen's church. I am glad to say that another young teacher who was brought to our meetings by Mr. C— continues to make steadfast progress, remaining faithful despite great opposition in his own family.

“**MADELEINE.**—The work in this part of our town where stands our mission hall has this year passed through a rather severe crisis. It was brought about by the interference of the ladies of a Carmelite convent in the vicinity of the Madeleine. They succeeded in inducing the owner of a rope factory in the neighbourhood, who employed many of our friends, to dismiss his Protestant workmen. He dismissed one of them, who was specially conspicuous by his zeal, and threatened his own manager with dismissal if he continued to go out to preach on the Sundays. These two friends remained steadfast, but had to leave. The first removed to Brest with his family, and the second settled at the Diben, where he is now working on his own account, and doing at the same time evangelistic work.

“**LANNEANOU.**—Our friend Collobert, who is settled here as an evangelist, has pursued his labours with increasing activity both at Lanneanou and its immediate neighbourhood. The services in Breton have been held regularly in the mission hall on the Sabbath, and during the week the outlying villages have been visited

and meetings held in cottages and farmhouses as opportunities for doing so have presented themselves. Our friend's experience in tending the sick and in the use of remedies has proved very useful. Over five hundred patients have, during the year, called at the Mission for remedies or advice. A word in season has been addressed to them, and in some cases permanent good has been done.

"ROSCOFF.—At this seaport, where a Sailors' Rest was opened some years ago under the auspices and with the help of our Committee, the meetings have been held both in English and in French during the months that the harbour has been visited by English crews. Some of these meetings have been well attended, but the presence of an active evangelist, who, residing in Roscoff, might visit the thickly populated island of Batz and the Leon district generally, is very necessary. Let us hope that before long this most bigotted part of Brittany may have its own witness for the Truth.

"DIBEN.—I had hoped to be able to report this year that the new mission house we are building at this sub-station was finished and had been opened; but different circumstances have delayed the work, and another month must elapse before we are quite ready. I am glad to say, however, that our friend Lohou has been there as our evangelist since the 1st of October last, and that he is working with every prospect of success. The meetings, which are still held in one of the fishermen's cottages, are very well attended. The people themselves acknowledge that drinking, which was the bane of the place, has considerably diminished since the meetings were begun. In most of the houses a copy of the Scriptures is to be found, and, in some cases, is read with profit and pleasure by the inmates."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples and Avellino.

SUB-STATIONS	22
Missionaries	4
Female Missionary	1
Native Evangelists	10

NORTH ITALY.

TURIN AND GENOA.

During the past year the Mission in Northern Italy has been much prospered, and the Rev. W. K. Landels, who has charge of it, has been greatly encouraged.

A very interesting work of a thoroughly independent character has been established in

SAN REMO.

Mr. Landels writes:—

“About a year ago a few Christian brethren in San Remo wrote to Mr. Wall as president of the Italian Baptist Union, asking that an evangelist should be sent to them. He wrote to me about them, and in the month of April last I went down to San Remo. I found a most interesting work going on. There were two small congregations gathered together, one in the town itself, the other in Borghetto S. Nicolo, near to Bordighera. The meetings were under the care of a man who, while ministering to the brethren, was supporting himself by his labour. He is a man full of zeal and a good speaker, although he has had the benefit of very little instruction. I took occasion on that visit to speak with the brethren of our distinctive principles as Baptists. They had already heard of these from Signor Jahier, and now listened to me with pleasure, were deeply interested, and promised to look into the matter. Two months later Signor Jahier was invited to go there to baptize a number of them. He had then the joy of baptizing eight believers and of forming the church. There are now in the two places eighteen members, and the work seems to be enjoying the blessing of God.

“This is the only independent Baptist church in Italy. The brethren are unfortunately too poor to be able to meet all the expenses of the work. An appeal was therefore made to the Baptist churches in Italy on their behalf, and a subscription was started to help them to pay the rent of the hall in San Remo, and the expenses of travelling between that place and Bordighera. The hall in Borghetto San Nicolo is provided by one of the members. The money subscribed has, I am happy to say, been sufficient to meet the needs of the work.”

There are at present 109 church members in the Northern district; forty-one having been received into church fellowship during the past year.

Referring to the work in

TURIN,

Mr. Landels writes:—

“The meetings have been better attended than in any former year. This has been most marked in respect to the new hall in Via Saluzzo, which has proved far too small to accommodate the people who have come to hear the Gospel. The number of meetings held in the two halls was 438; an average of more than eight per week.

“Great progress has been made in Sunday-school work also, and two of the senior scholars have put on Christ by baptism during the past year.”

With regard to tract distribution, Mr. Landels reports:—

“Our tract work, the expenses of which are met by Miss K. Emery, has been carried on, as in past years, successfully and encouragingly. We have now a distributor in Genoa as well as Turin. The duty of these men is to visit in the poorer quarters, to invite people to the meetings, and to distribute tracts, not only in the two cities, but also in all the neighbouring towns and villages. In Turin and districts, some 60,000 tracts have been distributed, of which very few indeed have been either torn up or thrown away. I have sometimes followed our colporteur at a distance to watch him at his work, and have been greatly struck, not only with the able way in which the tracts were offered, but also with the pleasure with which they were received and read.

“The following towns were visited during the year:—Moncagliero, Puzodi Strada, Asti, Collegno, Chivasso, Venaria, Orbassano, Carsentino, Cuorgnè, Rivoli, S. Maria Valenza, Gambarano, Cassino Po, Mirafiori, Pinerolo, Briecherasio, Bibbiana, Biella, Caselle, Avigliana, &c.”

Mrs. Landels also conducts an interesting Mothers' Meeting, and two of the members of this Meeting have joined the church during the year.

The Mission Press has also been well used. The work turned out has chiefly been in the form of notices, handbills, library cards, &c. The number of copies printed has been:—For Turin, 28,948; for Naples, 13,200; for Genoa, 8,100; for Torre Pellice, 3,800; for Rome, 500; general, 1,030; in all 55,584 copies. This work has been done at a total cost of about £5.

GENOA.

With regard to the work in Genoa, Mr. Landels sends the following report from Signor Cuomo:—

“The meetings are so crowded that I would like to be authorised to purchase some more chairs. These we will put into a side-room, where we shall be able to accommodate those who are now obliged to go away for want of room.

“The following fact has created a great impression among our brethren here. In one of our meetings lately a catechumen got up and asked permission to speak, and then said that from the time he believed in Jesus his heart had been full of peace and joy, that he was no longer ashamed of the Gospel, and wished publicly to declare himself a follower of Christ. His words were spoken in such a way as to carry conviction with them, and the same evening he was received into the church. His example was immediately followed by another, who publicly confessed his past errors and his penitence. Every one in the meeting was greatly moved, and gave glory to God. The result of this has been that a number of persons have come forward and given in their names, expressing their desire to accept the Gospel and to be instructed in the truth.”

SOUTH ITALY.

NAPLES AND AVELLINO.

The Rev. R. Walker reports from Naples:—

“The year 1890 has been in some respects the most trying and disappointing I have experienced in Italy. We began with high hopes, apparently well grounded, but our expectations have not been realised. The amount of work really performed has been greater than in any former year, for we have had greater opportunities. With two meeting-rooms going all the time, we have had eight meetings per week all the year round, except for two months during summer, when we gave up two of them. Visiting in the families to which we have access has been carefully attended to, and always with advantage. I believe that the very best way to evangelise in this city is to visit the people in their homes. It is a work which cannot be done quite so freely as at home, for the customs of the people do not admit of it at all times; but wherever it can be done, we can do more good than in any other way. The last two years have brought great changes in the homes of the working-classes. Driven out of their old haunts by the city improvement works, which are being vigorously carried out, they have gone into new, clean houses and into new surroundings. To some extent their prejudices have received a blow, and they are more accessible; but we have been disappointed in our hopes of getting any considerable number of them to our meetings; or if they come to the meetings, their

habitual indifference seems like a wall of ice around them. At Via Foria the Sunday morning meeting continues to testify to the interest our old members take in the church, for it is generally well attended. The Sunday-school, too, keeps up well, although there is room for improvement still."

AVELLINO.

At Avellino a good work has been carried on amongst the soldiers. Signor Libonati has been much cheered. He has more than seventy soldiers who regularly attend evening classes, and, assisted by three or four of the members of the church, he teaches them reading, writing, and arithmetic, and then preaches Christ to them.

Mr. Walker writes:—

"When this work began, a priest in the town endeavoured to have it stopped by using his influence with one of the officers. Signor Libonati, however, appealed to the chief in command in Avellino, and he put matters right. Since then the work has gone on steadily. I saw the classes and had the pleasure of preaching to them one evening recently, and I felt grateful to the Lord for this new opening. As these men will only remain one year and then be replaced by others, I am hopeful that it will become a regular branch of the work in Avellino. Seven or eight villages and small towns have also been visited regularly from Avellino, and tracts distributed to those who could read and were willing to accept them."

With regard to the Naples Printing Press, Mr. Walker writes:—

"I feel I must express my hearty gratitude to the many kind friends who have sent me help for the printing press which I have now in Naples, and which is being got ready to do a lot of good work. The sympathy expressed by these friends has been most cheering to me when encouragement was much needed."

CENTRAL ITALY.

ROME, TIVOLI, THE MAREMMA, AND FLORENCE.

The past year has been one of considerable difficulty in Rome. The late memorable commercial and financial crisis has greatly affected all classes.

In some quarters rents have fallen fifty per cent., and hundreds of shops are closed.

Thousands of the working classes are without employment, and suffering from famine, sickness, and despair.

The Rev. James Wall reports:—

"Through the terrible commercial distress some of our members have had to leave Italy; many are scattered in the provinces. This is discouraging; but it seems to be the Lord's way of sending the good seed into parts otherwise likely to be neglected. Several of our brethren who left us thus have gathered little groups around them for the reading of the Scriptures. One of these I had back in Rome for a month's instruction, after which he returned to communicate to others what he had received here.

"Death, too, has been busy in our ranks. Five of our oldest members have been removed from communion on earth, and among them three of our best workers.

Two died in the public hospitals, and gave triumphant testimony before many witnesses. One was for many years an elder in Lucina. He was one of King Victor Emmanuel's veterans. Among his many medals there were both the gold and silver ones for military valour. He was true to his heavenly King, and will, I doubt not, be crowned with imperishable tokens of His approval in the day of loss and reward.

"Our five stations in the city with their regular gospel services, their Sunday-schools their mothers' meetings, their medical missions, their classes, Bible work, tract work, domestic visitation, &c., have been sustained according to our resources throughout the year.

"Our occasional efforts—special services, Sunday school treats, missions during Lent, Bible, tract and preaching tours—have all been sustained, and some greatly increased. More than a hundred thousand tracts, forty thousand copies of the *Christian Illustrated Paper*, and many leaflets, hymns, notices, invitations, have been put into circulation in and round Rome."

Mr. Wall reports that sixty-six converts have put on Christ by baptism during the past year.

Relative to the district of

THE MAREMMA,

Mr. Wall writes:—

"Branching out from the Eternal City our work takes first the line that stretches northward along the Mediteranean. In Civita Vecchia we have a small church and Sunday school, and regular services; in Comete a few believers occasionally visited; in Orbetello a small church, a large school, and occasional preaching; while in the country round there are four small towns where there are small groups who meet for the reading of the Scriptures; in Grosseto we have several believers, but no meeting, and so in several places until we reach Leghom. In this important city our evangelist has been greatly cheered by many conversions and the baptism of fifteen believers. Several of the members have rendered valuable help both in the Sunday-school and in taking occasional services.

FLORENCE.

"Leaving Rome by the line to Florence, we have many towns which have been visited during the year. One brother, who eighteen months since was a clerk in the Roman Bank, now gives his time to printing and selling our paper, and visiting the district between here and Arezzo. The brethren in Florence have promised to visit the other places nearer their own city. Our evangelist in Florence has been signally blessed in his work during the whole year. Our hall is in a splendid situation, and has been nearly always well filled; often crowded. During the year the Sunday-school has been well attended. Thirteen new members have joined the church, of whom eight by baptism.

TIVOLI AND THE ADRIATIC.

"Leaving Rome towards the east, our work extends far among the mountains, and its influence to the Adriatic. The church in Tivoli stands firm and is doing well. Several of the brethren are active, and as they only get an occasional visit from Rome, they conduct services among themselves. There is a night school, and some little work in a village near. Several places beyond are visited from Rome, and near Sulmona the brethren hold a meeting for the reading of the Scriptures."

MRS. WALL'S WORK.

During the past year Mrs. Wall has devoted herself with characteristic zeal and earnestness to work amongst the Roman poor, assisted by her like-minded sister, Miss Yates.

Hospital and medical work, mothers' meetings, meetings of beggars, house-to-house visitation, and school work—in all these different ways she has laboured for the Master, and been greatly encouraged by manifest blessing and numerous conversions.

Mrs. Wall reports that :—

“The great scarcity of work during last winter has been the cause of much poverty and illness among the workmen, hundreds of whom have not for months earned a single sou. Few persons have any idea of the extreme misery to which these men are reduced. Fine-looking, able-bodied men, who a little while ago would have been far too proud to ask for assistance, are now obliged to seek a night's shelter in the public dormitories, and accept a loaf at the close of our meeting, with a gratitude which is painfully touching. At our weekly meeting for the poor, they stand round the door in crowds, begging that they may be admitted, and when I expostulate with them, and tell them this meeting is more especially for the old and infirm and those unable to work, they tell me they are starving and have nothing to eat, and can find no employment whatever. By their starved and hungry look I know their sad tale is only too true, and feel if they are not soon helped it may, alas, be too late, for sickness and fever will take hold of their weakened constitutions and find them too feeble to resist. One week, some months ago, I asked our old men if they would stand during the meeting, as by doing so I could admit double the number, and each one would be giving bread to one as poor as himself. They were quite willing and very pleased, so the chairs were all removed; and now instead of having one hundred and twenty seated, we have a weekly attendance of nearly two hundred and fifty.”

More than 8,000 have attended Mrs. Wall's gatherings during the past year.

With regard to Medical Mission work, she reports :—

“Our Medical Missions have been richly blessed this past year. We feel we cannot overestimate the great importance of this branch of the work, as we see the spiritual and moral influence it exerts over the many hundreds of families who attend and have been relieved in times of sickness.”

“We have recently received another worker into the Home. Miss Georgina Fasulo is an Italian; she came to Rome when quite a little girl, but has since been trained as a nurse in England. She was anxious to return to work for Jesus among her own people, and the Lord has very lovingly opened the way, dear friends in England having very kindly arranged for her support. We receive her with great pleasure, feeling sure she will be most useful in the work.”

FINANCES.

The Balance Sheet for the year just closed exhibits a debt of—

£10,561 8s. 11d.

It is, however, gratifying to know that this large deficiency is not due

to any falling off in the general contributions, for these amount to £42,457 2s. Od., as compared with £42,072 18s. 7d. for the previous year.

It should also be stated that in addition to this increase a sum of £2,472 3s. 10d. has been specially contributed for the extinction of the debt of 1890, and that the gifts for special Stations are in excess of the year previous by £1,126 9s. 4d.

The deficiency is mainly due to reduced receipts from legacies. In 1890 the legacies carried into the Balance Sheet amounted to £10,759 12 3

For the year just closed, the receipts have been only 2,872 17 6

A decrease of £7,886 14 9

The enhanced value of the Indian rupee has reduced the gain on exchange during the past year by £1,099 14s. 4d., while the increase in the year's expenditure has amounted to £1,422 4s. 4d., these items accounting for the heavy deficiency.

The total receipts for all purposes, including balances, are as follows:—

Donations in liquidation of debt	£2,472 3 10
General contributions	61,206 18 3
Widows and Orphans' Fund	2,310 14 5
Special Funds Account	21 8 6
Balances on Special Funds and Widows' and Orphans' Fund from last year	2,111 14 0
	<u>£68,122 19 0</u>

The total expenditure, including balances, is as follows:—

Debt from last year	£2,472 3 10
General expenditure	71,768 7 2
Widows and Orphans' Fund	2,709 1 8
Special Funds Account	369 8 2
Balance on Special Funds and Widows and Orphans' Fund	1,365 7 1
	<u>£78,684 7 11</u>

It is abundantly clear from these figures that the present annual expenditure is some £10,000 in excess of the present normal receipts.

The large and rapid extension of the Society's work on the Congo and in CHINA has entailed a very heavy additional charge upon the permanent income of the Mission.

Ten years ago there were only six missionaries connected with the Congo Mission, with an annual expenditure of only £1,500. Last year there were twenty-eight missionaries and an expenditure of £14,592; of

this large expenditure, however, the personal allowances of missionaries have amounted to only £3,720, while freight, travelling, transit, and taxes have amounted to £6,674; outfit and passages, £980; buildings, school expenses, and new stations, £2,275; and steamer and boat expenses, £862.

Ten years ago our staff in China consisted of only three missionaries, with an annual expenditure of less than £2,000. Last year we had twenty-one missionaries, with an expenditure of £10,034.

During the past ten years, therefore, our annual expenditure on these two fields alone has been increased by at least £21,000. During these ten years our *General* contributions from the churches have risen from £29,022 to £42,000—an increase of £13,000, some £8,000 less annually than the increase in the expenditure of the two Missions already mentioned, which, with the increase of expenditure during the same period in India and Italy, more than explains the present deficiency.

This large extension of missionary agency in China and on the Congo was undertaken unquestionably at a time when it seemed quite reasonable to expect such an annual increase in the income of the Mission as would cover the increased annual outlay, and for some three or four years this forecast was *abundantly justified by actual results*. During the last three or four years, however, this annual increase of income has not been maintained at the same ratio, and it now seems plain that unless a speedy and much larger augmentation is secured, it will be impossible to sustain the present staff. The Committee earnestly hope that the widespread efforts that are now being inaugurated with a view to commemorate in some adequate and fitting manner the approaching Centenary of the Society may be crowned with such full measure of success as shall secure for the Mission, by new and enlarged annual subscriptions, not only an equilibrium between present expenditure and receipts, but permit also of the support of the contemplated extensions and reinforcements already sanctioned for Calcutta, Northern Bengal, and in the North-West district between Agra and Delhi, and so urgently called for in other parts. In view of the CENTENARY now so close at hand, to think even of retrenchment or recall would surely be disaster and reproach.

The increase of expenditure in this country during the past ten years on ARTICLES OF LUXURY ONLY has been at the rate of THIRTY-FIVE PER CENT. per annum, and is still increasing.

Such an increase in missionary contributions would set the finances of the Society in a thoroughly satisfactory condition, and permit of large extension and reinforcement.

The Committee clearly recognise the present crisis, and should the efforts in connection with the coming Centenary fail to secure the urgently-needed increase in the permanent income of the Society, there will remain only one course open to them—instead of REINFORCING *they will be compelled to RECALL.*

The entire expenditure of the Mission is now undergoing most thorough and careful examination, with a view to ascertain what reductions can be made without loss of efficiency.

It is proposed to make the Debt a first charge upon the Centenary Fund, and concentrate efforts throughout the country upon raising the permanent income.

The gravity of the present position will surely appeal to the sympathy and support of all our churches.

What is needed to secure the needed funds for this sublime enterprise is a deeper sympathy with the Lord Himself, and a more constant and personal realisation of His presence and power. The Church of Christ has been called and consecrated to this work by its blessed Master; and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people—penetrating like a fire that burns into men's souls, and then leaps out in flame of impulse and passionate surrender, we shall see this Mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to realise their blindness—will be told from every pulpit; it will be the burden of daily prayer in every Christian home; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love. May the Lord hasten the coming of this blessed time!

The China Deputation.

(See *Frontispiece.*)

THE Rev. Timothy Richard writes from Tientsin as follows:—

“DEAR MR. BAYNES,—Herewith I send you a picture of the China Deputation—Dr. Glover and the Rev. T. M. Morris—just as they started from Tientsin for Shantung in their sheepskin linings.

“I remain, yours sincerely,

“TIMOTHY RICHARD.”

APPENDIX I.

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

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

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
*Allen, I., M.A. ...	May 17th, 1863	B.M., Mussoorie, N.W.P., India...	
*Anderson, J. H. ...	Dec. 6th, 1863...	B.M., Lansdowne, Darjeeling, Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M., 37, Elliot Road, Calcutta, India	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfern, W. P. ...	Sept. 9th, 1890	Congo	Eason, Mr. Chas., 30 Kenilworth Square, Rathgar, Dublin.
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., Baraset, Eastern Bengal, India	
Barnett, T. H. ...	April 22nd, 1880	B.M., Howrah, Calcutta, Bengal, India	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lan- cashire; and Warmingtton, Miss H. B., 50, Wigmore Street, W.
Bevan, G. W. ...	July 17th, 1899	B.M., Madaripore, Furreedpore, Eastern Bengal, India	
*Bion, R. ...	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K. ...	... ..	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
*Broadway, D.P. ...	Nov. 4th, 1856	B.M., Bankipore, N.W.P., India	
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.
Cameron, G. ...	July 16th, 1884	Congo	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Dinapore, N. India ...	Preston, Mr. J. W., 215, Herbert Road, Small Heath, Birming- ham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Carey, W.	Dec. 16th, 1884	B.M., Barisal, E. Bengal, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ... ..	... ..	Gya, North India	
Charters, D.	Mar. 17th, 1885	Congo (in Scotland)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Roman-ath R. ... ..	... ..	Baptist Mission Press, 41, Lower Circular Road, Calcutta, 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, Punjab, 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, Ekowe Villa, Southcote Road, Bourne-mouth.
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., Madaripore, Furreedpore, Eastern Bengal, India	Bevan, Miss, 21, Silverdale Road, Birkenhead.
Day, Alfred	Oct. 7th, 1889...	Pastor, Havelock Baptist Chapel, Agra, N. W. P., India	
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.
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.; and Crosbie, Mr., 41, Ferntower 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., Jhenida, Jessore, Bengal, India	
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 Kow, Mr. John, 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., Khoodna, Bengal, India	Labrum, Miss E. A., Sevenoaks.
East, D. J.	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. G., Gwenholme, East Park Road, Harrogate; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhanah	.. .. .	B.M., Nablous, <i>vid</i> Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1881	B.M., Rungpore, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India (in England)	
*Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussoorie, N.W.P., India...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., <i>c/o</i> 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., <i>c/o</i> Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. A. A. ...	Nov. 19th, 1889	Congo	Parkes, Miss E., 7, Prospect Place, Roehampton, near Putney.
Gammon, R. E. ...	July 8th, 1875	B.M., Port of Spain, Trinidad, West Indies	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Glennie, Robert ...	July 17th, 1889	Congo	
Gordon, S. C. ...	Mar. 17th, 1890	Congo	Dewing, Miss, 3, Victoria Road, Rusholme, Manchester, and Read, S. A., 94 and 95, Cheapside, E.C.
Graham, R. H. C....	June 8th, 1886...	Congo	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Grenfell, G. ...	Nov. 5th, 1874...	Congo (in England)	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.
Harmon, Frank ...	Feb. 15th, 1887	B.M., <i>c/o</i> Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.
Harrison, F. G. ...	July 19th, 1887	Congo	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.; Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne; and Bushill, Miss A. R., Sunnyside, Coventry.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Bear Row, Salisbury.
Hook, G. H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	
Hughes, G....	June 17th, 1890	B.M., Madaripore, Furreedpore, Eastern Bengal, India	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
James, F. ...	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Julpaigori, Bengal, India	
James, W. R. ...	Nov. 28th, 1877	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Mathewson, Miss Christian, 5, Comely Park Place, Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	
Jewson, A....	April 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India	
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China (coming home)	Robinson, Mrs. Edward, 23, Westfield Park, Redland, Bristol.
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	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	
Kerry, George ...	Feb. 5th, 1856...	84, South Road, Intally, Calcutta, India	
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, East- ern Bengal, India (in England)	Bridgewater, Mr. H. O., Aylestone Park, 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., Matale, Ceylon ...	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T. ...	Dec. 1st, 1882...	Congo (in England) ...	Williams, Mr. Simon, Brunswick House, Llanrwst, North Wales; Allen, Mr. C., 137, Fort Road, Bermondsey; and Ashley, Mrs., 1, Commercial Buildings, Chobham Road, Woking, Surrey.
Massih, Imam ...	... ..	B.M., Delhi, Punjab, India ...	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India	
McLean, A. J. ...	Nov. 15th, 1887	Dacca, East Bengal, 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., Monghyr, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo (in England)	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., Dacca, 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., Madaripore, Furreedpore, Eastern Bengal, India	
Oram, F. R. ...	May 15, 1888 ...	Congo (coming home)	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., Patna, North India ...	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
*Pestonji, H. ...	July 9th, 1872...	B. M., Baptist Chapel, Bellasis Road, Bycullah, Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B. M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pinnock, John ...	July 20th, 1887	Congo	
Potter, J. G. ...	Jan. 18th, 1881	B. M., Agra, N. W. P., India (in England)	Chrystal, Rev. J. R., Almada Grange, Hamilton, N. B.
Pratt, W., M. A. ...	Jan. 15th, 1890	Calabar College, Kingston, Jamaica	Knott, Mrs. Herbert, Aingarth, Stalybridge, Cheshire.
Price, W. J. ...	July 10th, 1877	Baptist Mission Press, 41 Lower Circular Road, Calcutta, India (temporarily)	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.
Robinson, D. ...	Dec. 16th, 1884	B. M., Howrah, Calcutta, India ...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1883	Congo	Walker, Miss, Woodside, London Road, Leicester; and Sawday, Rev. C. B., Stoneygate Road, Leicester.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Rouse, G. H., M.A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar. 17th, 1885	Congo	Tuckwell, Rev. J., 42, Aldridge Road Villas, Westbourne Park, W.
Shorrocks, A. G. ...	June 8th, 1886...	B.M., c/o Ag-nt, C. I. Mission, Tientsin, North China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo (returning to Congo) ...	Sidey, Miss, Main Street, Tweedmouth, Berwick-on-Tweed ; Whitehead, J., and Mrs. Anderton, Tynwald Mount, Hesketh Park, Southport.
Sircar, John ... ..	... ..	B.M., Barisal, Backergunge, East- ern Bengal, India	
Smith, G. A. ...	Jan. 21st, 1891	B.M., Simla, N.W.P., India ...	
Smith, Jas....	Mar. 16th, 1852	B.M., Simla, N.W.P., India ...	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 (in Eng- land)	Archard, Mr. A., Sunny Mount, Beechen Cliff, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Barisal, Backergunge, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stapleton, Walter H.	Nov. 19th, 1889	Congo	Blewett, Mr. Ed., 107, Egerton Road, Bishopston, Bristol.
Stubbs, J.	Oct. 7th, 1884...	B.M., Bankipore, North India ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B.A.	July 6th, 1876...	B.M., Serampore College, Bengal, India	Summers, Mr. E., South View, Tarvin Road, Chester.
Teichmann, A. ...	June 8th, 1883...	B.M., Pirijpore, Backergunge, Ben- gal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, Punjab, India (in England)	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, Punjab, India ...	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
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. ...	Sept. 25th, 1871	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 Lorenzo, near Lucina, Rome, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
White, H. ...	Mar. 19th, 1889	Congo	
Whitehead, John ...	June 17th, 1890	Congo	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland; and Lord, Mr. W. S., 29, Ashmount, Mizzy Road, Rochdale.
Whitewright, J. S. ...	Jan. 18th, 1881	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China (in England)	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B. M., San Fernando, Trinidad, West Indies	Bonell, Mr. D., Sandfield Terrace, Guildford.
Wills, W. A. ...	Oct. 6th, 1885...	B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B. M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss... ..	July 19th, 1887	B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	Jones, Miss Frances B., Trentham House, The Avenue, Acton; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

ABBREVIATIONS, NOTES, &c.

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

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

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

• Retired from active service.