



GATEWAY OF GOVERNOR'S YAMEN, CHI-NAN-FU, SHANTUNG—(From a Photograph.)

[MAY 1, 1892.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society

CENTENARY CELEBRATIONS.

NOTTINGHAM, LEICESTER, AND KETTERING.

NOTTINGHAM.

MONDAY, MAY 30th.

Evening, 7.30.—INTRODUCTORY PRAYER MEETING, George Street Chapel. Rev. Dr. CULROSS, President of Bristol College, to preside, and deliver an Address.

TUESDAY, MAY 31st.

9 a.m.—PUBLIC CENTENARY BREAKFAST MEETING, in the Mechanics' Hall. *Chairman*: W. HUNT, Esq., President of the Nottingham Baptist Union. *Speakers*: H. M. BOMPAS, Esq., Q.C.; Rev. S. H. BOOTH, D.D.; Rev. WM. BROCK, of Hampstead.

12.0 noon.—CENTENARY SERMON, in Wesley Chapel, Broad Street, by Rev. J. CLIFFORD, M.A., D.D., of London.

3.0 p.m.—LADIES' MISSIONARY MEETING, in Mansfield Road Chapel. Mrs. EDWARD MEDLEY, of Clapton, to preside. *Speakers*: MARIANNE FARNINGHAM (Miss HEARN), Mrs. J. J. TURNER, of North China, and a Zenana Missionary.

6.30 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, Castlegate Chapel. *Chairman*: EDWARD RAWLINGS, Esq., of London.

Speakers: Rev. Dr. MCKENNAL, of Bowden, Manchester; Rev. T. V. TYMMS, Principal of Rawdon College; and Rev. GEORGE HAWKER, of Camden Road, London.

8.0 p.m.—PUBLIC CENTENARY MISSIONARY MEETING in Wesley Chapel.
Chairman: WILLIAM WILLIS, Esq., Q.C., of London. *Speakers*: Rev. HUGH PRICE HUGHES, M.A., of London; Rev. Dr. PARKER, of Brighton Grove College, Manchester; and Rev. T. GRAHAM TARN, of Cambridge.

LEICESTER.

WEDNESDAY, JUNE 1st.

11 a.m.—PRAYER MEETING in Dover Street Chapel. Rev. SOLOMON S. ALLSOP to preside, and Rev. W. J. HENDERSON, B.A., of Coventry, to deliver an address.

3 p.m.—CENTENARY MISSIONARY SERMON in Harvey Lane Chapel,
Preacher: Rev. ARTHUR T. PIERSON, D.D.,

6.30 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Belvoir Street Chapel. *Chairman*: B. C. WATES, Esq. *Speakers*: Rev. ARTHUR MURSELL, of Stockwell; Rev. Dr. STEVENSON, President of the Wesleyan Conference; and Rev. J. G. GREENHOUGH, M.A.

8 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Friar Lane Chapel. *Chairman*: Mr. ALDERMAN BUMPUS, of Loughborough. *Speakers*: Rev. F. B. MEYER, B.A., of Regent's Park; Rev. J. PEARCE CAREY, of Wolverhampton; and Rev. G. HOWARD JAMES, of Nottingham.

KETTERING.

THURSDAY, JUNE 2nd.

11 a.m.—INTRODUCTORY DEVOTIONAL SERVICE, in Fuller Chapel. Rev. JOSEPH ANGUS, D.D., Principal of Regent's Park College, to preside and deliver an address.

2 p.m.—CENTENARY MISSIONARY SERMON. *Preacher*: Rev. WILLIAM LANDELS, D.D., of Edinburgh.

6 p.m.—PUBLIC CENTENARY MISSIONARY MEETING. *Chairman*: WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist Missionary

Society. *Speakers*: Rev. W. J. PRICE, of India; Rev. J. S. WHITEWRIGHT, of China; Rev. W. HOLMAN BENTLEY, of the Congo; and H. A. LAPHAM, of Ceylon; and the General Secretary.

FRIDAY, JUNE 3rd.

7.30 a.m.—DEVOTIONAL MEETING in Fuller Chapel; E. B. UNDERHILL, Esq., LL.D., to preside and deliver an address.

11 a.m.—MISSIONARY CENTENARY SERMON TO YOUNG PEOPLE. *Preacher*: Rev. R. H. ROBERTS, B.A., President of the Baptist Union.

2.30 p.m.—PUBLIC INTERNATIONAL CENTENARY MISSIONARY MEETING. *Chairman*: Dr. GEORGE SMITH, C.I.E. *Speakers*:—England: Rev. RICHARD GLOVER, D.D., of Bristol. Scotland: Rev. OLIVER FLETT, D.D., Paisley. Wales: Rev. JAMES OWEN, of Swansea. Ireland: Rev. HUGH D. BROWN, M.A., of Dublin. Australian Colonies: Rev. SAMUEL CHAPMAN, of Melbourne, United States of America: Rev. ARTHUR T. PIERSON, D.D.

6.30 p.m.—PUBLIC MISSIONARY THANKSGIVING MEETING, with a view to exciting increased interest and greater consecration of young people to the missionary enterprise. *Chairman*: It is hoped that Sir THOMAS FOWELL BUXTON, Bart., will preside. *Speakers*: Rev. G. S. BABBETT, B.A., of Norwich; Rev. F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society; Rev. F. MUNRO GIBSON, D.D., of London; and Rev. JAMES SPURGEON, of the Metropolitan Tabernacle.

Will those pastors who have not yet returned the schedules asking for information as to representation at the above Centenary meetings, the number of copies of Centenary volume required, and as to the special Centenary collection on Sunday, the 2nd of October next, kindly do so *without any further delay*? It is particularly important, if hospitality is required at the meetings at Nottingham, Leicester, and Kettering, *immediate* application should be made on the forms already sent out.

CENTENARY FESTIVAL

At the **CRYSTAL PALACE,**

On **SATURDAY, JULY 23rd, 1892.**

The following notice was announced in the Metropolitan Sunday-schools on the 24th ult. :—

Arrangements are being made for a great **CENTENARY FESTIVAL**, especially for Sunday Scholars and Teachers, to be held at the **CRYSTAL PALACE**, on **SATURDAY, JULY 23rd, 1892.**

Cheap tickets for rail and admission will be issued; and among other attractions, Special Performances will be given by the Stockwell Orphanage Handbell Ringers, and by the Bloomsbury Chapel Gymnastic Club (winners of the International Prize), and a **MISSIONARY MEETING** will be held from 6 to 7 p.m.

We trust a large number of the London Schools will be represented at this interesting festival; and we shall be glad if communications on this matter be made as soon as possible to Mr. C. HOLLIDAY, the Secretary of the Young Men's Missionary Association, at the Mission House, 19, Furnival Street, Holborn, E.C.

Gateway of Governor's Yamen, Chi-Nan-Fu, Shantung.

(See *Frontispiece.*)

THE Governor's yamen, or court-house, is situated in the south-east corner of the city of Chi-Nan-Fu. As a court-house and residence it is said to be one of the finest in the Empire of China. It was formerly a palace of one of the emperors of the previous dynasty, and it has frequently been used by emperors of the present dynasty when visiting or passing through the city.

It is only the gateway that is shown in the picture, and that is of no special importance from an architectural point of view; but within the grounds are many fine buildings and a small ornamental lake.

Baptist Missionary Society.

THE ONE HUNDREDTH REPORT.

In November, 1792, William Carey wrote to Andrew Fuller:—

“How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature?”

Nearly one hundred years have passed since the Apostle of Modern Missions penned these words. What has the Christian Church done during the century just closing for the great enterprise of Foreign Missions?

“God’s ideal plan is that His redeeming love, kindled as a flame in the hearts of His redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbour, until the burning circle extends the whole horizon round. The Divine impulse of God’s redeeming love for sinners within the individual believer can be limited in its scope ONLY by his ability. However the environment of immediate duty may restrain him, his love, since it is the love of GOD, embraces the world. The love of God for a sinful world, inspiring a regenerate church in conscious, living union with her LORD, is the sole hope of Missions among the heathen.” *

But a month before Carey wrote to Fuller the Baptist Missionary Society had been formed at Kettering. In 1795, three years later, the London Missionary Society was born; five years later, in 1800, the Church Missionary Society; and in 1816 the Wesleyan Missionary Society was fully organised. On the other side of the Atlantic, in 1796, the New York Missionary Society was established; in 1799, the Connecticut and Massachusetts Missionary Societies, a few years later, in 1810, the Missions of the American Board were commenced,

* Rev. H. E. Robbins, D.D.

and in 1814 the Missions of the American Baptist Missionary Union. To-day there are nearly one hundred Missionary Societies in Great Britain, Europe, the United States, and Canada reporting the following figures:—

Connected with Missionary Societies in	Stations and Out-Stations.	Missionaries.		Christian Native Workers.	Communi-cants.
		Male.	Female.		
Great Britain	4,705	2,643	1,260	27,378	328,508.
Germany	390	591 ^a	—	^b	90,298
Continental Europe ..	390	215	162	1,825	47,916
United States	5,581	1,159	1,709	10,460	251,932
Canada	322	85	97	420	8,229
	11,888	4,693	3,228	40,083	726,883

(a) Men and women. (b) Not reported.

While what the Christian Church has wrought for this enterprise during the century calls for devout thankfulness, it surely should, at the same time, fill us with "devout discontent." We are told that one Christian worker out of every three hundred church members in Britain, America, and Protestant Europe would provide fifty thousand missionaries, and that by such an agency the Gospel might be preached, and preached repeatedly, to every man, woman, and child upon the face of the earth in less than ten years; that less than 10 per cent. of Baptist church members in Britain and her colonies would supply 50,000 missionaries; and that two out of every 100 members of Baptist churches alone in Britain and America would yield more than 50,000 heralds of the Cross. Yet to-day, with the clear ringing command "*to every creature,*" the Christian churches of Great Britain, Europe, America, and Canada, all told, send forth only 4,693 male missionaries, and 3,228 female missionaries.

"The Christians of each age are to give the Gospel to the people of that age. Every Christian is to tell the good news to everyone he can reach, and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation, and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin." †

† Rev. Joseph Angus, D.D.

What the Christian Church specially needs to-day, what the individual Christian needs more than all else, is a deeper and closer communion with the Lord Himself; to look out upon the world as He looks; to understand something of the awful gloom of heathendom, as amid shadows and darkness, ignorant of God and Christ, they grope their dreary way. In the words of the late Rev. C. H. Spurgeon:—"It is not of so much consequence to ask, Will the heathen be saved without the Gospel? The question is, Will we be saved if we do not send them the Gospel?"

It has been well said:—

"A command can never originate life; it can only guide it already existing. We may galvanise a dead body to a semblance of life by external appliances, but not so can we quicken it to genuine activity. We may thunder the Divine Saviour's commission in the ears of nominal Christendom till Doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Ghost. Quicken the life of God in the souls of men, and they will run in the path of His commandments, as the vine runs up the trellis, which guides but does not give it life, and covers it with the beauty of its foliage and the lusciousness of its fruit. To him to whom it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man."

At the close of this, the first century of modern missions, it is surely time to cultivate a fuller realisation of individual responsibility in connection with the evangelisation of the world; a truer consecration which shall count nothing too dear to be offered up in thankful sacrifice upon the altar of the Lord.

The Church a century ago was not so well equipped as she is to-day, nor had she such resources at her command. The providential indications of God's purpose in redemption were never before so clear, and hence Christians of earlier times were so far more excusable for their misconception of the mission of the Church, but our opportunity is both index and measure of our privilege and duty. With the new century may a new era dawn, and "the Christian Church," in the words of Carey, "adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature."

THE CENTENARY CELEBRATIONS.

In their last report the Committee stated their earnest desire to commemorate the Centenary of the Mission in such a manner as should render

the occasion memorable, not only as a starting-point for a more worthy and thorough appreciation of the great underlying principles of all true missionary enterprise, and a purer 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 further reported they contemplated appealing to the churches for a Special Centenary Thanksgiving Fund of

£100,000,

and such an increase in the permanent income of the Society as should provide a like sum of

£100,000

annually for the extending work of the Mission.

CENTENARY THANKSGIVING FUND.

With regard to the disposition of the Special Centenary Thanksgiving Fund, they reported they proposed to devote the Fund to the following objects:—

First.—To the extinction of any debt on the Society's operations.

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

The Committee also stated that the special efforts to raise the necessary funds would commence by the issue of crown collecting cards amongst the children and young friends associated with Sunday-schools and young people's auxiliaries, each collector of a crown being presented with a Centenary Commemoration Medal specially struck for the occasion.

Considerable progress has also been made with the Special Centenary Thanksgiving Fund, the contributions to this Fund, in payments and promises, amounting to the close of March to £65,707 18s. 8d.

SPECIAL CENTENARY CELEBRATIONS.

On Tuesday, May 31st next—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 of Nottingham, in which that remarkable discourse was delivered; on the following day, Wednesday, June 1st, special celebration services will be held in Leicester, where Dr. Carey, the then pastor of Harvey Lane Church, was set apart as a missionary to India; and on Thursday and Friday, June 2nd and 3rd, celebration services 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, further public Centenary celebration services will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in Great Britain 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.

Full details of these special services will be found in the May number of the *Missionary Herald*.

CENTENARY MEMORIAL VOLUMES.

The English Centenary Memorial volume will be ready for issue in a few days. It will deal 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 written 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.; Bible Translation by Dr. Underhill; and the work of the General Baptist Missionary Society by the Rev. J. Clifford, D.D. In order that this work may be widely circulated, it is intended to publish it at the low price of 1s. 6d. A specially written Memorial volume in the Welsh language, by the Rev. H. C. Williams, of Corwen, is also in the press, and it is anticipated that this sketch will have a large circulation amongst the churches of the Principality.

APPEAL TO THE CHURCHES.

The Committee appeal to all the churches of the denomination throughout the kingdom for help on behalf of the Special Centenary Thanksgiving Fund and the increase of the permanent income. Many churches have responded with splendid generosity, and many more have made arrangements for special efforts during the next few months, many private friends of the Mission have given largely, while not a few, "out of their exceeding poverty," have by their gifts exhibited rare self-sacrifice and touching self-denial.

But there are yet many churches that have done nothing, and the Committee plead with such, urging them to re-consider the pressing claims of this sublime enterprise upon their prompt and sympathetic support.

It is earnestly to be desired that **Sunday, October 2nd**, be devoted to specially presenting the claims of the heathen to all our congregations—a **Missionary Centenary Sunday** throughout all our churches at home and abroad.

If fifty years ago our fathers felt impelled, in the review of the wonderful goodness of God in relation to the Society, to raise a large Jubilee Thanksgiving Fund, the churches of to-day have still more

occasion to mark their sense of the Divine mercy and goodness in the review of the last half-century.

May the Lord Himself graciously dispose His people to deeper sympathy with the sublimer work of winning back the world to Christ.

THE COLONIES AND THE CENTENARY.

In the last Report, the Committee stated that communications had been opened up with the Australian Colonies, with a view to secure their assistance and co-operation in the special Centenary movement. In response to this appeal the Colonial Missionary Societies intimated that they greatly desired to utilise the Centenary year for their own special needs; that they were of opinion that the Missionary enterprise would be better served by active endeavours to increase the interest and contributions of the Colonial Missionary Organisation, rather than by asking for gifts for the parent Society in England.

The Committee greatly rejoice in the growing work of the Colonial Missionary Societies, and they earnestly hope that the special efforts of the Centenary year throughout the Colonial churches may result in largely increased interest and zeal.

COLONIAL MISSIONARY SOCIETIES.

The Committee are thankful to report that the six Missionary Societies of the Australian Colonial Churches are in a vigorous and prosperous condition.

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY is working in the Furreedpore and Pubna district of East Bengal.

THE VICTORIA MISSIONARY SOCIETY is working in Mymensing, East Bengal.

THE NEW SOUTH WALES MISSIONARY SOCIETY is working in the Commillah district, East Bengal.

THE NEW ZEALAND MISSIONARY SOCIETY is working at Brahmanbaria, North Tipperah, East Bengal.

THE QUEENSLAND MISSIONARY SOCIETY is working in the Noakhali district, East Bengal; and

THE TASMANIAN MISSIONARY SOCIETY is working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in alliance with the parent Society, are yet independent, and managed entirely by their own separate committees.

The Baptist Missionary Society have definitely retired from the stations of Pubna, Furreedpore, Mymensing, Commillah, Noakhali, and North Tipperah, now occupied by the Colonial Missionary Societies in Eastern Bengal, leaving them in charge of their Colonial brethren.

With regard to future extension of work by the Colonial Societies, the Committee feel they cannot do better than repeat their words of last year :—

“ There is, without doubt, ample scope in the fields of work at present partially occupied by the Colonial churches 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 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.”

It is to be hoped that the special efforts in progress throughout the Colonial churches during the current Centenary year may result in such increased interest and liberality as may enable them not only to occupy Chittagong, but the Lushai Hill Tracts as well.

THE MISSIONARIES.

During the past year the following devoted workers have been called to higher service :—

The Revs. WILLIAM TEALL, of Jamaica ;
 HORMAZDJI PESTONJI, of Poona ;
 PERCY EBENEZER COMBER, of the Congo ;
 Mrs. ANDREW LESLIE, of Calcutta ;
 Mrs. JOHN CLARK, of Brown's Town, Jamaica ;
 Mrs. PHILIP WILLIAMS, of Bethel Town, Jamaica ;
 Mrs. JOSEPH MERRICK, of West Africa.

At home, several warm friends, and generous supporters of the Society, have been taken from us :—

Mr. HUGH ROSE ; Mr. ARTHUR BRIGGS, J.P. ; The Dowager LADY PETO ; Mrs. JAMES BENHAM ; and the Rev. C. H. SPURGEON.

“ BLESSED ARE THE DEAD THAT DIE IN THE LORD.”—May the gracious Master raise up others to occupy the vacant places, who shall be filled with a like spirit of loving loyalty to the Saviour.

The following Minute records the feelings of the Committee relative to the death of the Rev. C. H. Spurgeon:—

Resolved—“That we, the Committee of the Baptist Missionary Society, have heard with feelings of profound sorrow and regret of the death of our esteemed and beloved brother, the Rev. C. H. Spurgeon, and desire to tender our heartfelt sympathy to Mrs. Spurgeon and the members of the bereaved family, and also to the Metropolitan Tabernacle Church, in the irreparable loss which they have sustained. We give glory to God for the extraordinary gifts with which our brother was endowed, for the grace which led him to employ those gifts with such rare devotion in the service of God and man, and for the unspeakable blessing which rested upon his labours. In common with the whole of Christendom, we gratefully acknowledge the vastness of the gift which God bestowed upon the Universal Church through his life and work. His incorruptible integrity and his unswerving fidelity to his conceptions of truth and duty, his force of character and resoluteness of will, his burning indignation against evil and his passion for souls, his childlike simplicity and unaffected humility, his wealth of love and ardour of zeal, his broad human sympathy and open-handed generosity, united in a splendid completeness of character which commanded our admiration and won our love. We contemplate with gladness the influence of his unparalleled career as a minister of the Gospel, preaching with undiminished popularity and success for more than thirty years to the largest congregation ever continuously gathered into any house of prayer, and preaching by means of the Press to a vastly larger audience scattered over the whole world—thus conveying to multitudes the message of salvation, and comfort, and undying hope. Conspicuous for fidelity to the fundamental truths of the Gospel, for robustness of style, and for intensity of spiritual power, his ministry has been one of the greatest religious forces of the century, and the Church of Christ is largely indebted to him for strong impulses in the direction of spirituality and aggressive enterprise, and for the noble manner in which he embodied the spirit of the Gospel in philanthropic care for the widow and the orphan.

“In particular, we desire to record our gratitude for the services so generously rendered to this Society. For many years he was an honoured member of this Committee, and, despite the pressing claims of his own work, he frequently rendered valuable help to the Society by his powerful advocacy of its claims in the pulpit and on the platform; while amongst its workers in heathen lands is a goodly band of men who received their training in the Pastors' College.

“All Christian institutions which received his support are appreciably the poorer through his departure, and we fervently pray that a double portion of his spirit may rest upon us, that the memory of his life may be an abiding inspiration to the rising manhood of the Church; and that, amid the losses occasioned by death, God may raise up men of ample equipment and quenchless enthusiasm to carry forward His work, and fulfil the sublime purposes of His grace and love.”

The following brethren during the past year have come home on furlough, to recruit their health by a season of rest and change:—The Revs. A. G. JONES and S. COULING, from China; J. A. CLARK, J. L. ROGER, and J. LAWSON FORFEITT, from the Congo; J. F. HILL, from Cuttack, Orissa; H. A. LAPHAM, from Ceylon; and R. E. GAMMON, from Trinidad, and F. R. ORAM, from the Congo; both these last-named brethren having returned to their fields of labour within the year. The Rev. J. G. KERRY has resumed work in Barisal, and the Rev. BENJAMIN EVANS in Mougbyr. The

REVS. THOS. and Mrs. LEWIS and R. D. and Mrs. DARBY have returned to Congo after a sojourn in the home land; while the Rev. GEORGE GRENFELL, in compliance with the earnest desire of the Sovereign of the Congo Free State, has undertaken, for a few months, the important work of Frontier Delimitation Commissioner of the southern boundary of the Congo Kingdom, his Majesty King Leopold feeling that no one could so well conduct this difficult and delicate negotiation as Mr. Grenfell.

The Rev. DANIEL JONES has removed from Agra to Bankipore, succeeding the Rev. D. P. BROADWAY, who, in consequence of advanced age, has been relieved from active service. The Rev. ARTHUR JEWSON has exchanged Barisal for Calcutta. The Rev. W. S. MITCHELL has removed from Monghyr to Patna City. Mr. NORLEDGE has joined Mr. TREGILLUS in Jessore; and Brethren BEVAN and DAVIES have opened up new evangelistic work in the Maldah district of Northern Bengal.

The following brethren during the past year have resigned their connection with the Society:—REVS. DANIEL WILSHERE, of the Bahamas; FRANCIS JAMES, of Shantung; H. K. MOOLENAAR, of the Congo; and H. R. PIGOTT, of Ceylon.

The Rev. LEONARD TUCKER, M.A., has accepted the appointment of Normal School Tutor in the Calabar College, Kingeton, Jamaica; and the Rev. TIMOTHY RICHARD has removed from Tientsin to Shanghai, with a view to special Christian literary work in connection with the Christian Knowledge Diffusion Society of China.

The Rev. THOMAS MARTIN, formerly of India, has rendered valuable service in Trinidad during Mr. GAMMON's furlough in England.

During the past year Miss Cassie Silvey has become Mrs. Cameron; Miss Pike, Mrs. Rutland; Miss Whittome, Mrs. Roger; and Miss Wedlake, Mrs. J. Campbell Wall.

Three new brethren have been associated with the Congo Mission, the Rev. F. A. JEFFERD, of the Pastors' College; the Rev. ERNEST HUGHES, of Brighton Grove College, Manchester; and the Rev. G. D. BROWN, of Bristol College.

FUSION OF THE TWO MISSIONS.

The hope of the Committee, as stated in the last Report, "that the proposed fusion of the two Baptist Missionary Societies might be thorough and complete," has now become a *fact*.

The following extract from the *Missionary Herald* for August last gives the details of this most auspicious union:—

"All that was needed to give final legal effect to the amalgamation was accomplished at

Burnley with evident heartiness and pleasure, while the recognition by the General Baptist Association of the action of the older Society in connection with this fusion was generous and appreciative in the extreme, as the following resolution, UNANIMOUSLY adopted by the General Baptist Association in full session, on Thursday, June 25th, clearly shows:—

“That this Association desires cordially to recognise and record the noble and large-hearted way in which the officers and Committee of the Baptist Missionary Society have conducted the arrangements which have now resulted in the amalgamation of the two organisations, and prays that an increasing measure of the Divine blessing may rest upon the work of the united Society.”

“In connection with this fusion, the Finance Committee reported to the General Committee of the Baptist Missionary Society at their quarterly meeting on the 15th July, 1891—

“That their General Secretary, Mr. A. H. Baynes, visited Derby on Monday, July 6th, and took over from W. B. Bembridge, Esq., the late Treasurer of the General Baptist Mission, and the Rev. W. Hill, the late Secretary, certain securities belonging to the General Baptist Mission, but now the property of the United Society; and that steps were being taken to have these securities registered in the name of the Baptist Missionary Corporation.”

The Committee feel devoutly thankful that this union has been so happily accomplished, and they trust that it may result in extended Mission work, not only in Orissa and Italy, but throughout all the fields of the united Mission.

DEPUTATIONS.

CHINA DEPUTATION.

In July last the Committee had the pleasure of welcoming home the members of the recent China Deputation, the Revs. Richard Glover, D.D., and T. M. Morris, when the following resolution was unanimously adopted:—

Resolved—“That the Committee of the Baptist Missionary Society welcome home from China with feelings of deepest thankfulness and pleasure their esteemed brethren, the Rev. Dr. Glover and the Rev. T. M. Morris, and desire to record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them.

“The Committee are confident that the happiest results will accrue from the visit of their brethren to China.

“To Mrs. Glover and Mrs. Morris the Committee would also tender their respectful and grateful thanks for their so kindly consenting to a separation fraught with so much anxiety and peril.

“The Committee are also most grateful to the members and office-bearers of Tyndale and Burlington churches, in Bristol and Ipswich, for the generous way in which they have assisted the Society by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the Deputation.”

WEST INDIAN DEPUTATION.

For some time past the Committee have had a growing conviction that it would be well to secure an efficient deputation to visit the various mission stations in the West India Islands, especially with a view to inaugurate a plan for the self-support and independence of the numerous

churches established in the islands of the West by the labours and prayers of a long series of devoted missionaries sent forth and supported by the Society in England.

The Committee are glad to report that they have, during the past year, been able to give effect to this desire; the Revs. J. G. Greenhough, M.A., of Leicester, and John Bailey, B.A., of Sheffield, having generously consented to undertake this important mission.

These brethren left England in January last for the United States, proceeding thence to Nassau, in New Providence, the Bahamas, Turks and Caicos Islands, San Domingo, Jamaica, and Trinidad.

To these brethren, and to the churches at Victoria Road, Leicester, and Glossop Road, Sheffield, the Society owes a great debt of gratitude.

Doubtless valuable results will accrue from the visit of these brethren, while the hearts of labourers in the West will be cheered and stimulated by conference with them.

It is to be hoped that the noble example of the churches of Jamaica will inspire the churches in the Bahamas, Turks Islands, the Caicos, San Domingo, and Trinidad to a like independence and self-support.

It should also be stated that, by the liberality of two generous friends of the Society, who desire to be anonymous, all the expenses of this, and the China Deputation will be entirely defrayed.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

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

ORISSA.—Cuttack, Pipli, Puri, Sombalpore, and Berham-pore.

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

SUB-STATIONS	141
Missionaries—European and Native (6 in England)	67
Native Evangelists	109

With sincere regret the Committee have to report that no new missionaries have been sent out to India during the year just closed;

although, in their last Report, they chronicled their resolution to send out, at the earliest date practicable,

TWO BRETHREN TO CALCUTTA,

one for purely vernacular work, and a second for special efforts amongst the thousands of English-speaking students associated with the numerous schools and colleges of that great educational centre ;

SIX BRETHREN FOR WORK IN NORTHERN BENGAL,

to labour amongst the ten millions of that long-neglected field, where Dr. Carey first preached the Gospel, and which to-day is left without missionary provision ; and

SIX BRETHREN FOR WORK ON THE AGRA-DELHI

Main Trunk Line, with its 186 miles of villages and population, where no missionary society is at present at work.

These fourteen missionaries were promised to India last year, yet, pending the financial outcome of the special Centenary appeal now before the churches, the Committee have felt it needful to stay their hands.

Nor should it be forgotten that as a rule two years must elapse before the new missionary can be efficient in the vernacular, without a good command of which, however earnest and devoted he may be, he is practically *ineffective*.

In few fields is the need for reinforcement more urgent than in India to-day. The brethren working there forcibly state the case. Appealing to the Committee, they say :—

“ We have rejoiced with you in the wonderful success of the last ten years in China ; we have mourned with you as we have heard from time to time of those who have died for Christ and for Africa on the Congo. Sharing, as we do, your deep interest in these missions, we would not ask you to lessen the sympathy and help you give them ; rather would we ask you to increase them tenfold. But we do ask you not to forget us, our needs and our difficulties, because others claim with us your sympathy and support.

“ And for what do we claim your attention ? The wrongs of China and Africa plead eloquently for aid ; the mystery of old-world civilisation and old-world barbarism attracts by its very romance. But in India we have the most wonderful scene ever beheld on earth, at least since the Roman Empire was converted to Christianity. Two hundred and eighty-five millions of our fellow-creatures under the enlightening influences of British rule are waking from the sleep of centuries and are feeling after God. The astounding spectacle has attracted world-wide attention. Old missionary societies are enlarging and developing their work ; new missionary societies are pressing in. In this we rejoice, and cannot but rejoice ; but there is danger lest an old-established Mission, if not properly supported and vigorously developed, may find itself thrust aside and the fields it has sown reaped by others.

“ Brethren, it may be that we have no great scholars in our midst like those who led the way in the translation of the Scriptures, and none gifted as those whose eloquent tongues unlocked the fetters of the slave, and none in our midst have been called to die as those

who have fallen on the Congo. But we learned to know Christ in *your* midst; we learned to teach in *your* Sunday-schools; we were trained in *your* schools of theology; we went forth at *your* summons and with *your* approval. Through good and evil report we are *your* representatives before the heathen. You will not forget us; you will not lose interest in our work; rather will you not strengthen our numbers and enable us to use and develop our opportunities? We claim your support, your sympathy, and your prayers."

Not only do the brethren in Bengal and the North-Western Provinces thus appeal for speedy help, but the toilers in Orissa also plead for large and much-needed reinforcements.

At the recent Orissa Missionary Conference at Cuttack a thanksgiving resolution relative to the fusion of the two missionary societies was made the occasion of an earnest appeal. Their words are:—

"We record with satisfaction the recently completed fusion of the two Baptist Missionary Societies, and pray that the united Society may receive the Divine blessing in largely increased activity and usefulness in all its different fields of labour; and in respect to Orissa, we earnestly appeal for an early and large reinforcement of our European staff. We urge this the more warmly, as Baptists are up to the present practically the only missionaries at work in the province, and there are important centres of population that still remain unoccupied.

"It is our fervent desire and expectation that, as one result of the amalgamation, the case of the Orissa Mission will be vigorously taken in hand, and arrangements made

FOR AN EARLY AND LARGE REINFORCEMENT OF OUR EUROPEAN STAFF,

and two of the brethren have been appointed to submit an urgent representation on the subject to the Home Committee. We are also gradually increasing our native force, and our desire is so to occupy the whole of the province that every part may be brought, at least once a year, into contact with evangelistic effort. We have a suitable organisation, a popular and increasing Christian literature, an effective band of workers, and honourable traditions extending over a period of nearly seventy years, and are committed in a very special sense to the evangelisation of the Province. It is of the utmost importance that we prove ourselves faithful to the trust reposed in us."

The Committee feel deeply the force of these appeals, and keenly appreciate the pressing needs of the Indian field.

In connection with the Centenary they confidently anticipate being able, not only to carry out their resolutions of twelve months ago, relative to fourteen new brethren, but ere long to send forth a yet larger number of devoted workers to this, our oldest, our dearest, and, just now, specially hopeful field of labour, which has unique claims upon our sympathies and efforts.

It has been well said :

"Of all countries in the world India is the last in which we should expect rapid result from spiritual labour, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinctions of right and wrong and of truth and falsehood; while some of these

sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

"To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonour of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India."

And yet during the last decade concerning which the figures are published the increase of native Christian church members in India was 115 per cent.; and, more remarkable still, is the fact that JESUS CHRIST is now the central Figure to the educated youth of India, and their common quest to-day is as to the history and work of Him who is set for the fall and rising again of many.

As the outcome of his recent and prolonged visit to India, the Rev. G. T. Pentecost, D.D., writes:—

"To me the evidences of the coming of the day of the Lord in India are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement. The habit of consulting statistical tables in our missionary reports, and forgetting all else, has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, 'Show us converts,' is a most misleading one, and has misled many good people. The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home, from among the non-Christians of our 'Christian communities,' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in London City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in London. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in England, and India will be evangelised in ten years. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a tenfold result for every double of agencies which are given. Will Christians remember that, instead of calling out insanely and ignorantly for more converts, they should be sending out, in ever-increasing numbers, more labourers into this field, where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters?"

Of all the great religious movements which have shaken and revolutionised the world, Asia has been the cradle—the three great religious faiths that now partition the world all had their birthplace there. From the petty kingdom of Judea sprung Christianity, from the deserts of Arabia Islam, and from the burning plains of India Buddhism, which still sways to a greater or less extent the beliefs of a third of the human race. And may it not be that God has yet in store for this vast empire a nobler destiny than any she has yet dreamed of—the reception of Christianity by her own children, and the rapid diffusion of its life-giving truths from a new Asiatic centre over the whole Oriental world?

Already she is awaking from her slumbers, and shaking off the errors and superstitions of ages. The Spirit of the living God is breathing on the dry bones, and they are becoming instinct with life, and rising up a great army to fight the battles of the Lord of Hosts.

THE WORK OF THE PAST YEAR.

Reporting upon the general work of the Mission during the past year, the Indian Financial Secretary, the Rev. George Kerry, of Calcutta, writes :—

"The day dawns. The Morning Star is rising. Frequently the reports issued from year to year of the progress of mission work in India seem not to indicate much advance or much of the brightness of hope in the hearts of the workers. They tell, indeed, of much patient and faithful toil, but accompanied with an under-feeling of disappointment that the signs of real progress are so dimly seen. This year, thanks be to our Living and Faithful Lord, there is a new element of hopefulness and promise from most of our stations. The brethren are everywhere filled with hope and expectation of a great blessing and a large ingathering of men and women to the Christian fold. As one result of the visit of Mr. A. H. Baynes, the beloved General Secretary of our Society, to India two years ago, several changes have been made in our Mission; the work is being concentrated, and with this end in view the field has been arranged in districts, with district committees of the missionaries, who will regularly meet, and work in future more in concert with each other, and not as isolated individuals, as was almost necessarily the method followed when almost every missionary occupied a station and district alone. The Mission at Delhi has been strengthened, and that at Agra will, at an early day, be also reinforced, and the brethren at these two stations will work the country in concert with each other, taking up the tract of country between these two cities. Patna will be the centre of another district; our staff there has already been strengthened, and it is to be still further increased.

"Arrangements are also being made to occupy in force the many neglected districts in Northern Bengal, containing a population of ten millions. Jalpaiguri, Dinagepore, and Rungpore are already occupied, and with the beginning of this year Maldah will be entered by two brethren, Bevan and Davies. The district of Jessore is being reinforced, and Backergunge, where we have our largest mission, is to be greatly and widely occupied; already it has been divided into two parts, one having its headquarters at Barisal and the other at Madaripore. A new station has been opened at Pirozpore, the border station on the west of Backergunge, which brings our work into touch with our Khoorna Mission, worked so energetically by Mr. G. C. Dutt. There never were more visible signs of progress than now all along the line. The indications of coming blessing on the work are among all classes of the people. The poor and the ignorant, as of old, are the people who are most largely reached; but then they are the most numerous, and in some respects the most needy; but there are many others of the educated classes who are being reached and influenced by the Word of Life. This is particularly so at Dacca, where our brother Hay is working among the students of the schools and colleges with marked tokens of the Master's presence and gracious power. One striking circumstance of the past year is the interest which Mohammedans in some quarters are taking in the preaching and teaching of the missionaries. Generally in the past they have been scornful and impatient hearers, if they have heard at all; but now both in Jessore and in the neighbourhood of Pirozpore they have listened to the preaching and engaged in discussion in a spirit altogether different from that manifested in former times. In other parts of India there are also indications of a softening of their hardness in relation to the Gospel.

"The century of missions is ending full of hope, and the next century will begin with the same. The dry bones are coming together, and the Spirit of God will surely breathe on them and they shall live."

So far as statistics that have come to hand show, 735 souls have been added to the native Christian Church during the past year, in connection with our own work. From several important centres, however, no returns have as yet been received, in some of which, from letters received during the year, we learn "numerous baptisms" have taken place.

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

The Committee greatly regret to report that the Circular Road Church is still without a pastor. Negotiations are, however, in progress, which it is hoped may result in the speedy settlement of an earnest minister in this important sphere of work.

The deacons of the church report:—

"During the year we have lost four of our members by death, among whom is Mrs. Mary Ann Leslie, widow of our late pastor, Rev. Andrew Leslie. She had been a member since 1843; Mrs. M. Saunders, of the Zenana Mission House, who had been a member since 1880; Mr. William Robert Bion, eldest son of Rev. R. Bion, who joined this church in 1874; and Miss Juliet Campagna, whose membership commenced in 1862.

"The chapel and chapel-house have been thoroughly repaired since the termination of the rainy season.

"The Sunday-school, the Young Women's Guild, and the Dorcas Society have been earnestly carried on as in previous years."

LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook reports:—

"The taking of the Census in India has clearly proved to the natives the great increase of the native Christian community. And this has not been unnoticed by them. In some instances it has provoked direct hostility, while others have said, 'We know that the Christian religion is coming to us to stay, and we shall all be Christians soon.' There is a leaven working silently, which men of the world do not see because it is secret, but now and again we feel the motion, and see the upheaving, and know not how great are the forces at work underneath. Like the earthquake, that comes with a vibration and a tremor first, and then follow the rapid shocks in succession, before which houses and temples fall and men reel, so will it be with the coming of His Kingdom which is coming here. The Holy Spirit has such strange ways of working with men and 'convincing them of sin, righteousness, and a judgment to come.' I could not comfort the heart of one inquirer, though long and vainly I tried. But God will comfort him when the Holy Spirit has wrought out His work upon him. He was an old man and near the end of life, for he had been smitten with disease and was sick unto death. And to comfort him how I tried! And then with a rush of feeling he told me all. How that in youth, when young men at College, two of his brothers had found Christ, and followed Him through evil and through good report, and had been baptized and brought into the fold of Christ. He said, 'I remember now how I persecuted my younger brothers. How they were excommunicated and beaten and mobbed, and robbed of all they had, and driven forth as outcasts and vagabonds from our home. And they went away, and no one knew where they went. And all this for Christ they suffered so patiently, and only wept and prayed for us when they were driven away, and now see how God has stood by His own. They went away to a distant part of India, and they are now men of good positions with their families and friends about them, and God for their defender and help. And I am sore

smitten with trouble for my sins now, and am old and weary with the memories of a sinful life, that *will* come back to me though I put them far away; yet, like night-birds, that shriek and cry in the darkest hours, so do these memories that will not let me be.' Then I spoke of Christ to this poor weary soul, and His desire that the weary and heavy-laden should come and find rest. But still he harped upon that single thought that made such sadness in his heart. 'How can I come to Him whose children I have scorned though they were my own flesh and blood, whose cause I have betrayed and whose name I have blasphemed.' Oh, my God, I see in this soul the workings of Thy way. But Thou wilt not leave this soul to hell nor suffer this sinful one to perish. I shall watch through the long dark night of this soul's deep anguish, until the day break and the shadows flee away.

"One of the medical students, that I baptized, had finished his College course, and he volunteered to go to the cholera camp where the people were dying every day. Brave lad! he went to those that were dying to take to them the message of eternal life. And he writes to tell me that six men were led into the Kingdom of God by his work. Touching is that letter! How they clasped his hand when death was throwing his shadow on them, and said, 'You have made the way of death bright for us. There is no shadow nor darkness there now.'

"Oh, for a thousand lives to lay down for this sweet Master whose service is so precious and whose love is so dear! Surely there is none that can be compared to Him; and no service that is so full of rest and joy."

AGRA.

The work in connection with Havelock Church in Agra during the past year has been most encouraging, and Mr. Day, the pastor, rejoices in seeing the work of the Lord prospering in his hands.

A pastor's house has been purchased, and the outlook for the future is full of promise.

DINAPORE.

The Rev. S. J. Jones, who, during the past year, returned to India and resumed work as pastor of the Dinapore Church, has been much encouraged. He writes:—

"After two months' experience I can testify to the goodness of God in blessing us altogether beyond our expectations. The congregations have been increasing every Sunday, until the chapel is quite full at the evening service. At the service last Sunday night there was not a spare seat in the place. The morning service is also improving. Last Sunday morning there were about fifty people present, including military. But we have more than this to rejoice over. God is blessing the word preached. Souls are being converted and backsliders restored.

"Each Lord's-day I conduct two services in the chapel and one in the hospital. Every alternate Sabbath I conduct a service at Khagole, after the morning service here. On Monday evening I conduct a service among the soldiers in barrack, where we have started a branch of the Soldiers' Christian Association. This work is very encouraging; the attendance at the meetings is increasing. On Tuesday evenings I conduct a Bible-class in the vestry, which is attended by a few soldiers and civilians, all of whom, however, are earnest Christians or sincere inquirers. On Wednesday I visit among the railway people at Khagole or Dega. On Thursday evening we have our week-night service. This too is very encouraging. Last week we had over forty present. Friday I give to visiting and temperance work among the soldiers. Saturday evening we have a meeting for hymn singing and praise. I thank God that He led me to come here. He has removed many difficulties and grants me many tokens of His presence and blessing."

BOMBAY.

Since the settlement of the Rev. H. E. Barrell as pastor of the Byculla Church a great revival of spiritual life has taken place, which has exhibited itself in earnest efforts on behalf of the large mixed English-speaking population of Bombay, and in vernacular work amongst the natives.

Mr. Barrell writes:—

“Our general congregations have much increased, so that now on Sunday evening our chapel is just about full, after having had to move our pulpit right to the end of the chapel, in order to give due room for the congregation. Our membership has increased by twenty-one persons—there were but a dozen members when I arrived in March last. We have started what we trust may be the beginning of a good native work. Friends may be interested in hearing of a native baptism we had upon the first Sunday in this year, when three Hindus professed Christ in baptism.

“The first man, by name Sherisingh, came to me six months ago, and soon desired baptism. Not, however, being satisfied as to whether he fully knew of what he was doing, I thought it best that he should have further instruction. He is a Sikh, a guru of his religion—that is, a sort of priest—and had heard of the Saviour before he came to us. He went under a further course, therefore, of instruction under our native preacher, Ramjee, and after a long trial of about six months, having given every evidence of a changed heart, it was decided he should be baptized. I therefore told him that if he were ready to confess Christ we would baptize him; but before doing so he must throw off every mark of caste, as in Christ Jesus there could be no distinctions. I referred especially to his long hair, a mark of his high caste, uncut from birth, like the Nazarites of old. This may seem a trivial thing to many of us, but to a guru Sikh it is no mean thing. He declared himself to be perfectly willing, and expressed himself as ready to have even his teeth drawn were it required for the sake of Christ. Language such as this would be ‘cant’ on other lips; but with him it was merely a superlative form of native expression. Accordingly, I sent for a barber, and he gladly parted with his long jet black hair, which now lies coiled up in a box on my book-case. The following day his brother, finding out what had happened, and his caste hence disgraced, came to him at night, seemingly as a friend, but in the middle of conversation drew a small knife, and but for the intervention of a native Christian would have stabbed him. I obtained police protection for him, and since then a sepoy has slept with him. We found the man work on the tram company, as he has had to give up everything.

“The second man, named Shrinvas Rao, is a high caste Brahmin; he is a son of well-to-do parents, his father being one of the High Court judges at Madras, and earning a large salary. He was employed as a road engineer, and was doing well. Through the instrumentality of some Christian soldiers (Baptist) he was brought to Christ, and consequently driven away naked from his district, leaving behind his wife and three children. The soldiers to whom he went made him some clothes, and kept him for some time with them. He has great power in prayer, and believing that God would answer him, he prayed that his wife, who was inwardly convinced of the truth of Christianity, might have grace given her to follow him. In a few days his prayer was answered, for his wife came to him with the children, driven away for the same reason as himself. The soldiers sent him on to us here with a letter of strong recommendations, and having found him to be everything that was stated, warm-hearted and true to Christ, his request for baptism was accepted. He has met with persecution since, but remains truly fervent in spirit, serving the Lord. We obtained work also for him on the tramway company, where he is doing well, and shortly we hope to baptize his wife as well.

“The third was a Hindu boy who lived in Bombay, Narazan by name, but who was driven away from home because he showed a disposition to embrace Christ. He had

heard the truth from our native preacher, who took him to his own home when he was cast out, and after having given evidence of a true change of heart, he was accepted also. At the baptismal service there was a large congregation of natives, and after the preaching they each gave their testimony of faith in Christ, and also explained what they meant by being baptized into His name, one speaking in broken English, another in Maratti, and another in Hindustani."

In the Report for last year it was stated with regard to Anglo-Indian Churches:—

"If only the people had a mind to give, they are well able in most cases to entirely support a pastor of their own."

The preceding reports abundantly justify this statement, as well as the decision of the Committee, that for the future their missionaries are NOT to undertake pastorates. Thrown upon their own resources, these churches have developed, in a most gratifying manner, self-support and aggressive activity, not only amongst English-speaking peoples, but amongst natives also.

VERNACULAR PREACHING.

While many are the means employed for making known the blessed Gospel of the grace of God, yet it cannot be too often stated that the Divine method is by preaching. 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 vernacular preaching, the Rev. Herbert Anderson, of Calcutta, writes:—

"The spirit manifested by the lower classes in Calcutta towards Christian truth is remarkable. The sympathetic attention given to the Gospel message by both Mohammedan and Hindu hearers, where and whenever preached, stands in marked contrast to the very occasional outburst of fanatical opposition which we have to encounter. There is urgent need for two resident missionaries, who shall be free to devote their whole time to the organisation of this branch of the work, one for Bengali and one for Hindi. And if two cannot be located here, preference should be given to the *Hindi*. I feel assured that this work, energetically carried on, would give gratifying and speedy results. I am glad to report two baptisms as the direct result of the preaching in Wellington Square in July a Hindu, by name Gour Chand Ghose, and in November a Mohammedan, by name Abdur Rahim, were baptized by me. They are both maintaining a high standard of Christian life, and, better still, are working for their Master as well as for themselves. We have had several other inquirers, some of them desiring baptism."

The Rev. Gogon Chunder Dutt, of Khoorna, reports:—

"Though every one of our Christian workers more or less suffered from fever again and again, yet the preaching of the Gospel has been earnestly pursued. Whenever I found oppor-

tunity I preached in the railway waiting-room, bar, library, and other public places at Knoolna. My co-workers, in addition to my help, visited bazaars and markets, preached among railway passengers and other people who are gathered from in and about Khoolna. Besides the above work I made six preaching tours with bands of Christian workers, both paid and unpaid, and conducted about sixty evangelistic services throughout the district, both among the Christians and non-Christians. We have three bands of unpaid Christian workers, consisting of sixty young and old men. The Kuddumdy band worked three months, Shellabeny band thirty days, and the Khoolna band fifteen days during the year. I have every reason to believe our singing and preaching did great good to the villagers wherever our bands visited."

The Rev. Robert Spurgeon, reporting on work in the Barisal district, writes :—

"During the rains I was able to spend 106 days in our new boat, the *Zillah*, going to and fro among the churches. In November I visited Auroboonia, and had much encouragement while there. In December and January I visited a number of our smaller stations : appointed pastors at two of them ; spent a number of days in a hut labouring among our people ; and did much preaching around. While in Barisal bazar, preaching claims our time each day ; and intervals are filled in with station work and writing Bengali articles for the press, or letters to the churches. This year I have written a large number of both. In February our horizon was darkened by the death of our sister, Miss Dean, whom we had all learnt to regard with affection for her personal character and her zealous service for her Lord. Then came the long arduous stretch of boat life, with almost incessant work among the churches during the rainy season. Over fifty have been baptized, and others are waiting at several stations. Our association meetings were held at Askor, and were the best ever held. I only state the fact, which seems unparalleled in our Mission, that about 1,000 persons took the Communion at the last sitting of the Association. These gatherings are a real power in the district, and are the means of educating the people in many ways.

"Of those baptized during the year one was a young educated Brahmin, a clerk in the Census office in Barisal ; and another was a Sudra of the commonest type. Though at opposite poles while in Hinduism, they were brought to the same Saviour. And in each case the means used by God to fulfil His gracious purpose were similar. Personal appeal and private instruction won both to the Saviour. The young Brahmin came for some three months to us, and especially to Babu Prio Nath Nath for Bible study and prayer. The light gradually filled his soul, and it was a grand day when, in the presence of many witnesses, he snapped the sacred thread and went down into the water with me to put on Christ. Next day he was greeted with sincerest admiration for his courage instead of with the persecution he so much dreaded. People crowded his office to hear his testimony and listen to Gospel hymns from his lips.

"The Sudra was an intelligent young man who was literally brought to bay by direct personal appeal after a service in a native chapel. 'Do you ever pray?' seemed a natural question after a discourse on prayer ; and it proved the word in season to a longing soul. His mother wept a little when he was baptized, and his sister wailed and shrieked aloud and would not be comforted. But peace has come to the home, and our brother, with his young wife, lives unmolested, in a separate house on the old homestead."

Reporting on the work of the Mission in the densely populated district of Patna, Bankipore, and Dinapore, the Rev. J. Stubbs writes :—

"There is no more hopeful sign in the Lord's work in Patna to-day than the increased attention which is being given to it. For several decades our Society has not been wholly neglectful of this great idolatrous city and district ; but, until recent years, it was represented amongst nearly two millions of people by but two missionaries. For these two rays of light which shone upon the surrounding darkness the Lord be praised ; but, neces-

sarily, their influence only touched the merest edge of the great dark region of heathenism and Mohammedanism.

"It is, perhaps, scarcely necessary to say of the hundreds of thousands who compose the population of Patna district that *very few, comparatively, have any chance of hearing the Gospel except at very rare intervals.* It is a very tame thing to say, and a very little thing compared with other things which might be said, but it is needful to a proper statement of our position to-day. Through the past year, by God's blessing, not one day has passed in which I have not had the privilege of preaching the Gospel to some, at least, of the people around. Not a link, thank God, in the year's chain of consecutive daily service has had to be broken.

"Few in England who will read these lines have any conception of the *spiritual darkness of these tens of thousands of beings who belong, as much as ourselves, to the race for whom Christ died.* Think of this, that only a few weeks ago, in this very city of Patna, the widow of a Brahmin declared her intention to become a *sati*. Her relatives tried to dissuade her, telling her that the Government would not allow it. On hearing that the police would be present at the cremation of her husband's body she professed to relinquish her desire, but pleaded to be allowed to follow the corpse to the burning ghât. To this her friends agreed, but when the funeral pile on which the dead body had been placed was, in every part, vigorously blazing, the woman suddenly leaped into the midst of the flames. The police quickly pulled her off, but her burns were so severe that she died the next day. Such incidents as these reveal that this fair district of Patna, with its verdant fields and lovely groves, is still enshrouded in densest moral darkness.

"But, I shall be asked, What have you been doing amid these pitiable, heart-crushing surroundings? We have not been able to do all we wish, but, thank God, we have been able to do something. We have put out the life-boat, and though we have not been able to save hundreds out of the perishing crowd from the wreck, we have been able to save some. *Gladly have some of our poor friends received the Gospel.* Little children are heard singing in their homes, 'Jesus Christ is the Saviour of my soul.' 'I sit at night and listen to my little daughter singing the *bhajans* she has learned at school,' said one, a few weeks ago, 'and the tears roll down my cheeks as I wish that I could be saved.' And when the way of salvation was explained to her, she added: 'I will believe in Jesus, and will come every Sunday to the meeting to hear more about Him.' Said a Brahmin to me at the close of a long and memorable interview, 'I do believe that Jesus Christ is the only Saviour of sinners, and I do believe in Him as *my Saviour.*' 'If you are sincere,' I replied, 'give me your sacred thread.' Immediately he removed it from his shoulder, and placed it in my hands, and I now have it as one of my most cherished possessions. Such results should rebuke our faithlessness. Even in this dark and noisome place the lamp of life has been kindled; even from this miry spot bright gems have been snatched, worth all the labour and all the cost.

"Over 5,000 dispensary cases have been attended to. The total number of attendances has been over 15,000. This beneficent work has necessitated a great expenditure of time and strength, but, by God's blessing, it has mitigated an immense amount of suffering, and saved many from becoming widows and orphans. Best of all, these poor sick people have been collectively or individually urged to accept Jesus Christ as the only one who can save them from their sins. Our Sunday-school work has deepened and broadened. There has been through the year an average attendance of 150, without the necessity of Mrs. Stubbs going, as in former years, into the bazar to remind the children that Sunday had come round again. The love which the children bear to the school has alone sufficed to draw them together at the appointed hour. Notwithstanding the fact that their homes are plague-houses of sin and corruption, several of these lambs are, I believe, nestling in the arms of the Good Shepherd, and are trying to please Him in their lives."

The Rev. Daniel Jones, on the eve of moving to Patna, writes:—

"I want to bear my testimony to a great change I have lived to see, and be grateful

for, in our brethren, the evangelists, in the manner and matter of their preaching. There has been for years in this land a kind of iconoclastic preaching. A 'striking at Ram from the shoulder,' as I heard an energetic brother put it in the Conference of 1882. And our native brethren rather liked to dwell upon the vices of the gods and goddesses, and the prophets of other systems; in this way, first losing precious time and opportunity for speaking of Jesus the Christ when men probably *would* listen, and second, stirring up such bad feeling in their hearers that they would not listen when the time came to speak of the Saviour. From the commencement of my sojourn in Agra I set myself to seek to establish a different order of things. I first sought to show the brethren how *not* to argue over the gods, &c., by myself not doing so, but instead, for the whole time I engaged in preaching, not even mentioning their gods, but preaching Christ in His fulness to the people. I also sought to show them what the commission of our Lord was; it was to preach the Gospel. The Gospel the people knew nothing about, though they stood in so much need of it, while of Ram, &c., they already knew a great deal too much. Our brethren saw this to be a far more excellent way, and I have been rejoiced to see our older brethren's evident delight in thus preaching, and to see the younger brethren from their day of small things directing the masses to *Christ, and Christ alone.*"

The Rev. R. M. McIntosh, writing on the same subject, says:—

"Though there are other agencies at work in Agra for the extension of Christ's Kingdom we Baptists have been for some years past, and still are, the only missionaries whose voices are heard in the bazaars of the city. It is our special work, in which we believe and glory. Our book-shop affords us a very admirable preaching place. We have been most fortunate in securing so advantageous a position, for it is situated just at the corner of the main bazaar, where, especially in the evenings, crowds are continually passing. We are content to be sowers by the wayside. We believe that the vitality of the seed sown must assert itself in the heart in which the Spirit of God has placed it. The other day a man was passing through Agra, and heard one of our missionaries preaching in the bazaar. What he heard led him to feel his need of the saving power of Christ. He passes away unknown and unnoticed. When he gets to Delhi he presents himself to the Cambridge missionaries as a candidate for baptism, and relates to them how he heard the Gospel preached in Agra. We know nothing of the man. He stood unobserved in the crowd. Still the fact remains that seed sown in Agra sprang up in Delhi.

"We are never in want of earnest listeners. Christ is revolutionising India, and we believe the people are beginning to understand better the nature of His mission and work. True, we rarely reach the well-to-do native gentlemen by bazaar preaching, yet it has ever been the glory of Christianity that 'the poor have the Gospel preached unto them.'

"Our work at Dholpur still continues hopeful. During the year an inquirer from this native state was baptized in Agra by our brother Jones. During the last cold season I was enabled to make a missionary tour through two of the provinces of this Dholpur Raj. It was our first experience of a wild country, where bands of dacoits prowl about, and for personal safety men carry about with them swords and guns. The day before we arrived at a certain village, the dacoits had attacked the house of a rich 'buniah' who was reported to be in the possession of great wealth. Seizing both husband and wife they applied lighted torches to their fingers and toes, and tortured them in a brutal manner until they divulged the place where their wealth lay buried. Under such a state of things it is not surprising to come across the ruins of deserted villages."

With regard to vernacular preaching in ORISSA, the Rev. Thomas Bailey, of Cuttack, reports:—

"As usual at the close of the cold season, after the return of the brethren from their preaching tours, the preaching in the bazaars was resumed systematically according to a monthly plan. Beyond the usual experiences of bazaar work, little of special interest

occurred, except that some Mohammedans showed unusual eagerness for discussion, and others were much elated because they were able to boast of a European who had become a Mohammedan, and was in their midst here for a short time.

"Three companies of brethren went out in different directions at the end of November, and many villages and markets were visited. The reports given by the brethren are very encouraging. One party was in a district visited by a cyclone in November last, and in the report notice is taken of the great loss caused by the storm; mention is also made of the great readiness of the people to listen to the lessons taught by what had happened, and to hear of Jesus and His wonderful love to perishing sinners. One of the brethren, writing of another district, says that there was no opposition except at one place, and that, after hearing of the love of Jesus and the great salvation He has provided, those who opposed bought some books that they might read them, and learn more of the Christian religion. In almost every place where the brethren pitched their tent persons came, and stayed late at night learning about the way of salvation. Another brother who went to quite a different district writes in a similar strain. The party visited several villages in which many of the people are not idolaters nor bound by the usual laws of caste. They worship only one God, and have no images. They bought many books from some brethren who visited them during the past two years, and they have been reading them. They came to the boat in which our brethren were, and spent much time with them, staying until midnight, asking many questions, and learning more about Jesus as the only Saviour from sin and its condemnation. They desired the brethren to stay longer with them, that they might learn the way of God more perfectly."

From Berhampore, Ganjam, the Rev. R. S. Lacey writes:—

"In some respects the best things about missionary work in India can never be put into a report. Tangible results are eagerly looked for at home, and always give pleasure to chronicle on the field. Of some of these we are now able to write, but not of much else of the first importance in all true missionary work. We rejoice in the advent of another European helper in the person of Mrs. Rutland, who comes to us with six years' experience of missionary life and work. Only the close of the year witnesses this welcome addition to our staff, but the gains, we trust, will be manifest before another report is penned. In other respects our work has often been full of cheer. By many voices, three and four times a week, has the Gospel of Jesus been proclaimed—in the marts of the people and at their festivals, in quiet little villages and in busy towns. We should rejoice to be able to report more converts from Hinduism. In the course of the past nine months eleven have been baptized at our principal station. Nine out of this number came from the Sunday-school, and include some of our brightest boys and girls. They constitute the largest number that has joined the church in the same period for many years."

The Rev. T. Rutland sends the following account of a short tour by river in the Cuttack district:—

"Soon after the conclusion of Conference, on 26th November, my wife and I proceeded towards the Brahmini River on tour.

"By the kind permission of our honoured friend, J. R. Swinden, Esq., executive engineer of the Poore district, we had the use of his bungalow-boat, the *Daya*. It was comfortably fitted up, having sitting-room, bed-room, bath-room, and kitchen. It was propelled by four hired men by means of poles and steered by the *Máji*, who was also held responsible for the boat.

"During ten days we visited twenty-nine villages and markets, and sold on an average nearly a rupee's worth of tracts and books daily.

"Everywhere the people heard us gladly and gathered about us in good numbers. I have no doubt that in many places 'Memsahib' was the attraction, as some had never seen an English lady before. On entering a village we usually found a central position

for preaching—a market or meeting place. Here men and children would crowd around, while women could be seen sitting or standing in groups in verandahs or between their houses, listening to our message. This being the case my wife would advance towards them, when, terrified, some would run away. But it generally ended in Mrs. Rutland being conducted into a courtyard, where a chair or mat would be placed for her to sit upon. Women and children, sometimes eight or more, would surround her, and listen to the simple truths of the Gospel. Not uncommonly a man would appear in their midst and say, 'What is the good of speaking to women about religion—they know nothing?' But usually they managed to give the lie to the man's word. The interest shown and the questions asked testified that they were as competent to understand about religion as the men.

"Perhaps the most interesting place of any was Bhobun—a town composed of nine *Patnas* or small villages. It contained about 5,000 inhabitants. We remained here nearly three days, visiting it twice a day. The opportunities for preaching in bazars and sheds, or having short chats with the people, were numerous. The work done by our missionaries in the past was remembered by many, and some showed by their earnest conversation that their labours had not been in vain. One Sunday afternoon a man, whose custom it was to read the Hindu Shastras to the people, led us into a meeting-house. Many of different castes assembled to hear our debates with him. All listened with rapt attention. It must have been a strange sight for our Hindu friends to see us kneel down and pray to God without any idol in front of us. Afterwards questions were asked, books and tracts taken, and we parted feeling that God's blessing would rest upon that meeting."

From Sambalpur the Revs. J. Vaughan and P. E. Heberlet report :—

"Evangelistic work has been prosecuted during the past nine months under review more thoroughly and systematically than last year. Our new preachers have settled down to their duties, and have been kindly received by the people. The spacious verandah room of our Zayat has been our preaching centre, which, when crowded, will hold about a hundred and twenty people. Pictures of the Life of Christ, and texts printed in large letters on canvas, have materially assisted the fiddle and drums in drawing the people together and sustaining their interest. Frequently in the case of villagers from a distance, to whom the name of Christ was unfamiliar, we were listened to with the greatest interest, and now and then we thought we caught an echo of the cry which still expresses the unsatisfied craving of the human heart, 'What must we do to be saved?' One memorable evening the voice of our senior preacher thrilled with tender pity and earnest entreaty as he pressed home the message of salvation upon two or three of these villagers, and even those who had grown accustomed to such appeals were deeply affected. At festival seasons we feel cramped in consequence of our limited space. Our book-room is splendidly situated for direct evangelistic work among the natives, but for special occasions it is inadequate, and there is no large room in Sambalpur available. We shall rejoice if a site adjoining the book-room can be secured so as to enlarge our premises and provide a Gospel-hall. The need for this will be apparent when we inform our friends that the railway is now at our doors. Two months ago a branch line to Sambalpur from the nearest station of the new Bengal-Nagpur Railway was commenced, and it is confidently expected that a line will shortly be laid between Sambalpur and Cuttack. It is probable that a large bridge will be constructed near to Sambalpur across the River Mahanuddy, in the event of which our station will for several years be thronged with work-people from all parts. We feel that we should avail ourselves of every opportunity to preach among such a heterogeneous community His Gospel whom 'the common people heard gladly,' hence we are endeavouring to increase our preaching accommodation."

Referring to the difficulty of adequately reporting on the work of the year, the Rev. W. Carey, of Barisal, writes :—

"Some one has made the remark that it is easier to do the work than to write about it.

"The 'doing' is a task that brings its own reward of absorbing interest—new every morning and fresh every evening. But in the 'writing,' one is conscious how utterly impossible it is to convey any adequate idea of the services from which this interest springs. Indeed, the reader in England is led to suppose that the work is of all things the most monotonous—this constant preaching of the same message to the same classes of people, Hindus, Mohammedans, or Brahmans. Can it be wondered at that heart and flesh alike sometimes recoil from writing the yearly report? It is felt to contain scarcely a hint of the keen zest, the warm sympathy, the real buoyancy and brightness of the work itself, with its ever-widening horizon of hope, and its ever-deepening fellowship of hearts. The fact is, we are still engaged in drilling the rock under the surface much as those workmen were when preparing to blast the entrance to New York Harbour. *They* felt the drill bite, and grind, and worm itself further and further into the bowels of the rock; but the displacement was that of fine dust merely, with occasional chips and splinters; and overhead the placid ripples gave no sign of coming catastrophe. Had they been required to render periodical reports of the work, they could no way have done it, except in inches, or by showing the fine dust of the drill and the infinitesimal chips."

THE NATIVE CHRISTIAN CHURCHES.

Gratifying reports have been received as to the progress of the native churches in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon writes from Barisal relative to the Backergunge churches:—

"The number of native Christians employed by the Mission in this district is only thirty-five out of a total of 3,152. Nowhere, probably, can a better record be found than this statement, as regards one evidence of real success. Where once all was chaos and confusion, there now order reigns. Churches have their necessary officers appointed, and where no pastor has yet been given by the Head of the Church, we can afford to wait. There the burden is borne by the most intelligent members, for all the evangelists who are agents of our Society reside either at Barisal or Turki, and not near the churches."

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

"The Christians in this and the Backergunge district are learning slowly to help themselves and to maintain the work in their midst. Last year they contributed towards everything between nine hundred and a thousand rupees. Although this is not in itself a large sum, yet if the poverty of the people be taken into consideration, and how little they used to do in this way in bygone years, it may be looked upon as a good sign of progress.

"Three new chapels were built. The first to be mentioned is that at Madra, which cost about four hundred rupees. It is roofed with corrugated iron, and this is the first chapel of the kind and the only chapel of the kind built as yet. For many reasons a house of this sort seems well suited to the district. It is far less costly than a brick building, and will not be so readily attacked by white ants as a thatched house would be. The only drawback is the noise caused by the roof during rainfall. The other chapel was built at Narikelbaree, the cost of which was about eighty rupees. The old place of worship was in ruin and far too small for the congregation. The new one is much larger, but it has only a thatched roof. The third is at Nobogram, and was built by the people themselves without asking anyone outside their own church for help. It is a very tidy, compact little house, furnished with benches. It gave me great joy, when I visited the place during the rains, to see that the people had, of their own free will, and that without being exhorted by me, built such a neat house.

"In the smaller churches there are no pastors; and in many respects they seem to get on better than the larger ones. The services in these are conducted by the deacons, always

doing it without receiving anything in the way of pecuniary remuneration. I have observed that it is good sometimes to leave the people for a time without any one to help them; for thereby they come to feel their spiritual destitution. Such was the case last year with some of our Christians who live in the midst of a great *beel* and far away from all means of grace. They felt this destitution bitterly, and that they ought to do something for themselves. They met together for consultation, and as a result of this they bought an abandoned Roman Catholic chapel. In this they now hold services every Sunday, and they have also started a day-school for the benefit of their own children which is supported entirely by themselves.

"Here and there encouraging signs of a growing desire for the salvation of outsiders have been visible. At Narikelbaree the young men of the place formed themselves into what may be called a Preaching Association. A brother from Madra was supplied with a boat, in which he goes about preaching as an unpaid evangelist. He is quite an illiterate man; only able to read, and that with difficulty. But he is full of zeal and enthusiasm, and possesses a most loving and sweet spirit. Bindhu Nath, the son of Sri Nath, is another free lance. He and two helpers, who are supported by voluntary contributions, have been through some parts of the district, and have rendered excellent services by stirring up the churches and preaching to outsiders. There are hundreds of Hindus around the churches who seem to be on the balance of deciding for Christ, and if a little more of such influence as I have described be brought to bear upon them, we shall probably soon see a larger number of them coming over.

"Last August, Sir Charles Elliott, our Lieutenant-Governor, and Lady Elliott paid a visit to this station. Both of them seemed much interested in our work, especially Lady Elliott. They asked us many questions about the Christians in the *beels*, and both of them seemed rather surprised when told that the Christian community in the district numbers over 3,000."

NATIVE CHRISTIAN TRAINING CLASSES AND SCHOOLS.

SERAMPORE.

The work at Serampore during the past year has been carried on amid encouraging tokens of success.

The Rev. E. S. Summers, M.A., reporting on the College work, writes:—

"*The English Theological Class.*—The opening year was clouded with sorrow through the death of Mr. Hugh Trafford Smylie, who had been in this class during the previous year, and who died on the last day of that year, while his name was still before the Committee as a candidate for mission work. 'Blessed are the pure in heart, for they shall see God.' The only student we have had during the current year is Nobo Coomar Chuokerbutty, who left us at its close to undertake work in connection with the Victorian Baptist Mission at Mymensingh. He is a student of fair parts and good character, and I hope that he will be a useful evangelist. He has been studying during the year Butler's Analogy, Redford's Prophecy, Paley's Natural Theology, Logic and English. The Victorian Society has undertaken to refund the allowances made to him during the four years he has been at the College.

"*The Vernacular Class.*—The five students that remained at the end of 1890 were reinforced by the entrance of ten students during the year.

"Two of these are old scholars of the Serampore College Boarding School, who had returned to their homes and have since been sent back to us to be trained as evangelists. Madhab Ch. Sircar was sent back to Barisal after the first examination as not yet fitted by age or knowledge to enter the class. Chand Khan, a Mohammedan convert, went home after the Midsummer holidays and did not return, as he could not persuade his wife, who is still a Mohammedan, to come with him to Serampore, and did not think it advisable to leave her

alone. He is at present usefully engaged as a teacher in his native village. Dubai is of mixed Santal and Bengali birth. Kasinath Bhuia is a native of Assam, a convert from Hinduism who came down to Calcutta in search of religious knowledge, and was admitted on the recommendation of Mr. H. Anderson.

"Acts and half the Gospel of Matthew have been studied very carefully with the Bengali Commentary provided by Dr. Wenger. Besides, they have read in class, and listened to comments on the following books of the Bible:—I. and II. Samuel, I. and II. Kings, Ezra, Nehemiah, and Esther; Proverbs and Ezekiel; Hebrews, James, and I. and II. Peter. They have read a book on Christian Evidences and another on the Geography of the Bible, and they have had to prepare privately for examinations at Midsummer in Old Testament History, and in November in New Testament History. Some have studied Bengali, and others English. They had also to stand an examination in certain chapters of the Scriptures that had been learnt off by heart, among which were the Sermon on the Mount (Matthew v.—vii.), Hebrews xi., xii., and a number of Psalms. The marks obtained in the examinations are appended, though, unfortunately, the report of the final examination is not complete.

"I may add that since the examination in November, a number of the students have been itinerating in the Serampore district, and doing their work in a very satisfactory way.

"*The Christian Boarding School.*—We are glad to say that Babu Bhogoboti Charan Ghose, our old head master, resumed his post at the beginning of the year, and relieved us from much anxiety about the school, as we knew it was in the charge of a man of equally matched piety and ability. We were pleased towards the end of the year to be able to baptize three of the boys, who gave us very satisfactory accounts of their spiritual condition, and we entertain the strongest hopes that they enter upon their Christian career intelligent youths, who really know by experience the saving power of the Lord Jesus. One of them in the previous year had been a candidate for baptism, and had then drawn back on the alleged ground that, so far as he could see, men were much the same whether baptized or not. He has come forward again this year unstimulated by us, and taken back all the rather unkind things that he said then about professing Christianity and we hope that he goes forth to bear the reproach of the Lord Jesus all the more bravely and intelligently because he knows from his own experience how foolishly and ignorantly people cast that reproach. The boys who have been baptized in the past year have stood well, and give us great satisfaction. We have great joy in feeling that this school is doing a great work for the Baptist churches of Bengal. The average attendance through the year has been seventy."

THE ORISSA TRAINING INSTITUTION.

CUTTACK.

The following is the report of the Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, established in the year 1846. Mr. Bailey is assisted by the Rev. Shem Sahu, a native brother, who has rendered most valuable help for many years past in connection with the Institution. Mr. Bailey writes:—

"In the present condition of our Christian community this Institution is necessarily small, but the six students it contains are all in training for the ministry, and in view of the present, and the still greater prospective needs of the Mission, the importance of the work being done cannot well be overrated. The whole of the instruction given is in the vernacular, though English text-books are used for the purpose, and in the most important subjects complete and exact translations are supplied. The assistance rendered in this part of our work by Brother Shem Sahu is of great value. Substantial portions of 'Butler's Analogy,' 'Wayland's Moral Science,' Professor Edwards' 'Handbook of Christian

Baptism,' Angus's 'Bible Handbook,' and the 'Cambridge Bible' introductions to various books of Scripture have been so translated, and further additions are being made. Our special object has been to prepare the students to make an intelligent use of the Scriptures, and to become effective preachers of the Gospel. Current controversies have not been ignored, but our own attachment to evangelical doctrine is sincere and ardent, and our hope for the future of Orissa is in the faithful preaching alone of 'Jesus Christ and Him crucified.'

"The work of the session has proceeded very steadily, except in cases where health has been impaired, and several of the students have been specially diligent and have made corresponding progress. Brother Niladri Naik has rendered effective assistance in supervising the studies of the young men, and devotes a large amount of his time to the work. The students have been regularly employed in preaching on the Sunday and at the week-day evening services in the station and neighbouring Christian villages, and have also taken their share in evangelistic work in the bazaars, and in itinerating in the cold season in different parts of the district.

"Cyprian Santra, the senior student, was received by the late Annual Conference on to the roll of native evangelists, on the recommendation of the examiners, and on the usual conditions, and is appointed to Berhampore. One young man has been received as a student on the usual probation, and the oases of two other applicants are referred to the Cuttack Committee.

"The following is the report presented by the examiners, the Revs. Alex. H. Young and Robt. L. Lacey, to Conference :—

"The six students attending the Mission College were examined on the following subjects :—John's Gospel, Introduction (Cambridge Bible), Ch. i., iii.—vi. ; and the exposition of Ch. i. 1—28 ; Jonah, Introduction (Camb. Bible) and the exposition of Ch. i.—ii. 4 ; Hebrews, part of the Introduction (Camb. Bible) with some additional lectures, and the exposition of Ch. i.—x. ; Butler's Analogy, Part I. ; Ch. i.—iii. 4 ; part of a Handbook of Christian Baptism ; Wayland's Moral Science, Ch. i. 1—4 ; Companion to the Bible, Ch. i.—x. ; part of a Manual of the Evidences of Christianity ; and some Lectures on the Bible and its Inspiration. A sermon was read by each of the students and also an essay by the senior student.

"The senior student and one of the junior students answered very well in all their respective subjects ; two of the students were fair in some of the subjects and good in others ; one student failed in three subjects and passed in five ; and the remaining student failed in seven subjects and passed fairly in one. It should be observed that the last-mentioned two students are comparatively recent converts from Hinduism. The sermons read were thoroughly evangelical, and showed a good knowledge of the Word of God, but were deficient in illustration and application.

"Periodical written examinations would be very useful in enabling the students to readily and briefly express the instruction they have received."

NORTH-WEST PROVINCES TRAINING INSTITUTION.

DELHI.

Reporting on the work of the past year, in connection with the Delhi Institution, the Rev. Stephen S. Thomas writes :—

"The work of the session has varied little from that of other years. Sickness and death have caused some occasional breaks ; otherwise the classes have been regularly held. Mr. Imam Masih has continued his valuable oversight of the boys and students. The compound has been improved in various ways. The outer rooms of the students' houses have been made more airy.

"Study.—The marks obtained by the students are, on the whole, very satisfactory. In

addition to the work represented by the examinations, I continued my 'Notes on the Acts of the Apostles' from Chaps. xxi. 14 to xxvi.

"The examinations have been conducted by the members of the Consulting Committee and Rev. R. M. McIntosh.

"*Subjects taken during the Year.*—*Urdu*:—Geography of Palestine; Genesis—Deuteronomy, I. and II. Thessalonians; Companion to the Bible; Sermon.

"*Hindi*:—Church History; Harmony of the Life of Christ.

"*Preaching.*—The conduct of the students has been very good. They have regularly taken part in bazaar and *basti* preaching. During the vacation they went into the surrounding district and preached the Gospel in more than a hundred villages.

"The Preachers' Conference for the deepening of the spiritual life, held here in March, was mainly a re-union of old students. Valuable addresses bearing directly on the life and work of evangelists were given by Revs. D. Jones and W. J. Price. The meetings were eminently helpful and inspiring, and I believe all the brethren were thankful for the opportunity of meeting together for prayer and conference. At a public meeting held in the College Hall, seven students were designated to the work of the ministry. The charge was given by the Rev. James Smith, of Simla.

"*Boarding School.*—There is but little to report in connection with this. I have not yet been able to obtain a suitable Christian master, and I am afraid the boys' studies have suffered in consequence. Bible-classes have been regularly held during the year, and two boys have joined the church. The highest class contains several very promising boys, and I hope in the course of a year or two many of them will be fit to join the preachers' class."

CHRISTIAN ELEMENTARY DAY SCHOOLS.

There are now 4,591 children attending our Christian Elementary Day-schools, taught by a staff of 182 Christian native teachers.

Considerable progress has been made in furnishing the children of our native Christians with a good plain elementary Christian education.

From the South villages and Mutah the Rev. Kristanga Biswas reports:—

"The attendance at all our schools is satisfactory, numbering regularly 304 boys and 150 girls. The schools have been examined by me and sometimes by my preachers. Religious subjects have been taught in all of them as before."

With regard to the Bhistpur Boarding School he reports:—

"At the beginning of the year I admitted sixteen new boys from different churches. Among them five boys left after six months on account of their parents' negligence, two boys left on account of sickness, another I am sorry to say died.

"The present number in the school is twenty, of these nineteen are supported by the Birmingham Fund. At the beginning of the year three boys were sent to Serampore Boarding School, five boys have prepared themselves for the Scripture Union Examination. Several new books have been introduced by me for the boys to study. The religious training of the boys has also been carefully attended to. They are divided into three classes; five of them read in the first class, seven in the second, eight in the third class. The present condition of the school is satisfactory."

Reporting on school work in the Kharar and Kalka districts, the Rev. G. Anstie Smith says:—

"For nearly eight months of the year we had twelve schools open in this district, including a small boarding-school in Kharar for advanced Christian boys, who seemed fitted to receive more education than a small village school could give. This latter was a

very promising institution, and the number of aspirants for entrance was large. This school and several village schools had to be closed last August from lack of funds to carry them on. The seven schools now in existence are, in consequence, in a more flourishing state, and are beginning to be sought after more assiduously. The converts' children can never be educated here without a central boarding-school. In villages where there are three or four members only in an isolated position, their children must be placed in a boarding-school or left without any education."

GIRLS AND BOYS' ORPHANAGES.

CUTTACK.

In connection with the Orissa Mission is an extremely interesting Institution, the Cuttack Female Orphanage, under the joint care of Mrs. Buckley and Miss Leigh. The following report of this work has been supplied by the Rev. Thomas Bailey :—

"The most important events that have occurred in connection with this useful Institution may be very briefly narrated. Mrs. Buckley, who is responsible for the domestic arrangements, has enjoyed better health than for several years past, and has been able to devote a correspondingly larger share of attention to the children. Miss Leigh has also been able to continue at her post, though in imperfect health, and has been obliged in consequence to apply for furlough to England, and is expecting to leave us at the beginning of the hot season. Her successor has not yet been appointed, but we are hoping that in response to our urgent representations on the subject, a suitable arrangement will be made.

"At the distribution of prizes and Government certificates on December 4th, when B. L. Gupta, Esq., C.S., kindly presided, Miss Leigh read the following report :—

"Since 1884 ninety-three girls have passed in the Government Examinations; forty-six in the Lower Primary; thirty-six in the Upper Primary; and thirteen in the Minor Scholarship Examinations. Of these, four gained scholarships in the Minor Vernacular Examination held in January, 1891. Annapurna Dassi stood first in the list of candidates, and in addition to a scholarship of Rs. 4 per month, gained the prize offered by the Rani of Kanika, a silver medal. She is now studying at the Mission High School. Dulai, a former pupil, after successfully passing the examinations at the Medical School, was appointed to the Lady Thompson Dispensary, where she now assists Dr. Miss B. Bose, B.A., who is the Lady Superintendent. Lockhee, another pupil, was equally successful, and gained in addition the silver medal offered by the Rani of Kanika for proficiency in medical study and practice. She has employment at another dispensary in the town.

"This branch of work, suggested and originated by the late Dr. Stewart, has opened up for those who are widows a useful and honourable means of livelihood. Suscela Roul, who was formerly a pupil and teacher in the school, was appointed by the Joint Inspector of Schools to the Balasore District as Inspectress. After some time she relinquished this post, and now superintends the Girls' Orphanage at Balasore under Miss Coombs.

"Others are teachers in village and town schools, or students at the Medical College, others are in domestic service, and others, whose gifts and character fit them for the work, are engaged as Bible-women, visiting the homes and travelling to distant villages, carrying the message of God's love to their ignorant and neglected fellow-countrywomen.

"In a large boarding-school such as the Mission Orphanage is, there must be some who disappoint our hopes, and who turn out the reverse of what we wish them to be; but it is gratifying to know that while there have been some failures, very many have profited by the care bestowed upon them in the Institution. Not only are their minds educated, but they are taught by Mrs. Buckley all the household duties of a native home. The average attendance in school is seventy-eight. There are sixteen day-scholars. A Sunday-school is

held in the Orphanage school-room on the Sunday morning, at which there are generally seventy present. Some of the monitors are teachers in the larger Sunday-schools conducted by Babu Anam Das.

"Six children have been received during the past nine months, all from our native Christian community. In one case the father is imbecile; in each of the remaining five cases the father is dead. Five of the girls have been married, and have gone to homes of their own. One, a leper, and a famine orphan, has died; and Gowri, spoken of in our last report as a new arrival, absconded. Three have been baptized, and a number attend the inquirers' class. Five were sent up to the recent Government Scholarship examinations, two to the Vernacular, and three to the Upper Primary; the results are not yet known. Three others are expecting to appear in the Lower Primary Examination to be held in January. The number of inmates resident on the premises is eighty-nine, and there are three others for whom special arrangements are made in the villages."

There is also a Boys' Orphanage at Cuttack, concerning which the Rev. J. G. Pike, B.A., writes:—

"We have thirty-four boys on the roll. Five are doing something towards their support three being at the press, one learning carpentry at the Government workshops, and one is being trained as a servant; two other boys are reading in the High School; whilst for the remainder a vernacular teacher is provided."

SUNDAY SCHOOLS.

There are now connected with our work in India 3,066 children attending Sunday-schools—1,329 girls and 1,737 boys—and there is a very evident and growing interest in this work.

The Rev. W. Carey, referring to his work in Barisal, writes:—

"For a period of about six weeks, I spent the whole of each day in our hall holding Bible-classes and meeting inquirers. My midday meal was brought to me there, but was not always eaten, the stream of visitors often continuing without cessation. The plan afforded many opportunities of heart-searching talk with individuals, and three or four set classes were held daily, both in English and Bengali, for Scripture study. I have a list of 118 names of those who came most frequently to see me. Three young men came separately six months after the classes to thank me for help given in understanding the truth as it is in Jesus. As Brahmos, they had each violently opposed the claim of Christ to be the only Saviour when that claim was faithfully presented, and now came to apologise and to retract all they had said.

"The *Bible School* for non-Christians, which I started in the same hall early in November, owes much of its present character and progress to work among the students. At first only the children of the poorest came, many of whom had to be taught to read. From the 25th of January, however, the school was reorganised and placed on a permanent basis. Four classes are held—two in English and two in Bengali—with a strangers' class for those who crowd the door when the singing begins. The average attendance during the first quarter was forty-eight scholars. At the written examination on April 26th forty-six sat down, of whom thirty-four gave in papers. They were very creditable papers, too, and the following Sunday prizes were distributed by Mrs. Staley, our judge's wife.

"Another episode of town work may perhaps interest some. At the earnest request of three Brahmo gentlemen (in Government employ), I conducted for eight Sundays a mid-day singing class for the learning of English hymns. Each hymn was first memorised and then the melody learned. The favourites were from Mr. Sankey's collection:—'Nothing but the blood of Jesus,' 'Fade, fade, each earthly joy,' and 'Weeping will not save me.'

"These hymns are still being sung, and may safely be left to preach the Gospel in their own winning way. The Hindu and Mohammedan boys of the Bible School have also learned a number of Bengali hymns, and may sometimes be heard singing them on the street and at home."

In connection with the Orissa Mission, Sunday-schools have for years past been carried on with vigour and success.

Babu Daniel Mahanty, of Berhampore, reports :—

"The Oriya Sunday-school has been in existence now for the last eighteen years. By the grace of the Lord it has been producing very good and encouraging results year by year, and we feel it a special privilege to be able to record that in the year under review four girls and five boys from the senior classes of the school have been baptized and received into the fellowship of the church. There are ninety-four pupils on the registers as against eighty-two reported last year. All are from the native Christian community. Of these forty-seven are girls, and forty-seven boys, divided into nine classes. Each class is placed under a suitable teacher. Of the teachers one is the pastor of the church, one an evangelist of the Mission, two are Bible-women, and five are lay men and women. Besides the Scriptures, the Pilgrim's Progress, Life of Christ, catechisms and other books are read: all are in the vernacular. The school is conducted after the morning service on Sundays in the chapel, as there is yet no separate building for it. The attendance throughout the year has been satisfactory."

The Rev. Thomas Bailey reports as to the Cuttack Sunday-school :—

"There has been an increase of *twenty-seven* in the number of pupils. Nine boys and eight girls have been admitted into the church by baptism. We much regret to have lost the services of the Rev. J. F. Hill by his departure to England on furlough, and of Miss Pike on account of her marriage and removal to Berhampur. The present number of pupils is — boys, 199; girls, 124; total, 323. Number of teachers, 25."

SPECIAL MISSION WORK AMONGST NATIVE STUDENTS.

The work of the Rev. R. Wright Hay amongst native students in the great educational city of Dacca has been of a most encouraging kind. Reporting on the year's work, Mr. Hay writes :—

"At the end of four years spent in this distinctive kind of evangelistic labour, I was more than ever persuaded of the wisdom which led the Committee to set apart one of the missionaries at this station to give his attention entirely to the constantly growing and growingly important English-speaking native community. My experience has dismissed every misgiving, and confirmed every hope which presented itself to me, when I left England to undertake this work in the winter of 1887; and I mention this because of the hope which the resolution of the Committee, contained in the last General Report of the Society, encourages that ere long a missionary brother will be set apart to carry forward similar work in Calcutta.

"I have been greatly helped during the latter part of the year by the co-operation of brother Sat Soron Mookerjee, who has taken up, in addition to other modes of service, that of systematic visitation of the lodging-houses in which students in large numbers board together. This is work that cannot be done to the fullest advantage by the European missionary. I have more than once found that visiting a student in his lodging has brought upon him such pressure, and surrounded him with such restrictions, at the hands of his fellow-students or of his guardian, as have cut short intercourse between him and myself in the Bible-class and otherwise, such as seemed to be drawing him towards the Saviour. And the problem of how to work in both ways, without

finding effort of one kind arrested by effort of another kind, was deeply occupying me when Babu Sat Soron was appointed to work with me. He at once gave himself heartily to visitation of, and the cultivating of personal acquaintance with, students in their lodgings, and we have found that, where the presence of a Sahib would have caused a flutter and perhaps a protest, and have brought upon some seeker after truth that subtle sort of persecution which is peculiar to present-day Hinduism, the native missionary has access as frequently as he finds it possible to go, and meets with acceptance, the extension of which by those who welcome him attracts little notice from those who are indifferent or opposed to his visits. It is a great advantage to be able to follow up impressions received in Bible-class or Gospel meeting with this ministry of personal dealing in which doubts and difficulties may be sympathetically considered, and the deep facts of individual experience made to bear witness to 'the truth as it is in Jesus;' and I cannot but record my thankfulness that it was arranged for brother Mookerjee, whose report is appended to this, to join us in our work.

"During the year I have worked along the same lines as have been described in previous reports, by means of a Sabbath evening service in the chapel, week evening evangelistic meetings in the Gospel Hall, an occasional series of such meetings (timed to suit the convenience of these students, who are ordinarily so engrossed in preparing for some approaching university examination as to have slight inclination to attend the regular services), a Bible-class for graduates, another Bible-class for under-graduates and senior school boys, Bible-reading and conversation with students privately, correspondence with young men who have left the city, the circulation of Christian literature, addresses in connection with the Total Abstinence Society, and efforts in the direction of moral culture in connection with the Students' Welfare Association. I was enabled, in July last, by the help of friends interested in the work, to start, without financial anxiety, a little monthly paper called the *Evangelist*, for circulation among students and educated men, and the reception of this has been such as to constrain me to hope that before long it may be possible for more to be done in that direction.

"Another addition to our means of service must be mentioned—namely, the lending library, with which the timely kindness of many friends in England has provided us. We have now between four hundred and five hundred volumes to put into the hands of lads and young men who are all too eager to use their knowledge of English only to the corrupting of their minds by a class of reading that is one of the regrettable accompaniments of the spread of education in the land. When to the advantage of being able to provide a counter-attraction to that exerted by the cheap, sensational novel there is added that of being able to present the saving truth of the Gospel in association with the highest forms of English language and style, the value of this library as an evangelising agency cannot but be apparent. The necessity for it, made evident as my work among the students grew, led me to appeal to friends for some such collection of books, and the generous response to the appeal assures me that the Divine purpose will find fulfilment through this new agency in the salvation of souls.

"In my last report I quoted from a letter written by a young Bengali, a teacher, the following:—'The study of the Bible and prayer with you have much shaken and nearly removed my Brahmic notion of Christ Jesus. I see that He is not only man; that there is a 'something' in Him higher and other than His perfect humanity. That 'something' puzzles me. It presents itself to my intellect as Deity, but my perception of it as such is not as yet constant. I ask you to pray for me that I may approach Christ stripped of all prejudice by the way of faith.' The writer is now a devoted follower of Jesus. He continued reading the Bible daily with me after his return to Dacca, and it was not long before a clear faith in the Son of God was wrought in him, according to the declaration, *faith cometh by hearing, and hearing by the Word of God*. He hesitated for some time after accepting Christ about baptism, but continuance in the prayerful study of the Word at length brought him to see and do God's will in respect of that also. It had been arranged for me to go to Darjeeling on the 1st September, to act for a time as pastor of Union Church there, and for some time, as that date approached, we, at our family altar,

prayed that this brother might be led to put on Christ by baptism before I had to leave. The last day of August came. I must leave early on the morrow. Again we prayed—prayed that *that* might be the day of his entrance upon the path of open Christian discipleship. The day passed, and as it passed prayer ascended, and the Spirit strove with our brother as he prayed in his room and taught in the school, and that night at nine o'clock he was baptized. It was manifestly the Lord's doing, and that He may be praised it is here recorded. I have had no greater joy since I began to serve the Saviour than came to me when a week or two ago this young brother, and the brother of whose baptism I spoke in my last report, rose of their own accord in a meeting of students, to the majority of whom they were well known, and with earnestness and pathos testified to the saving power of Jesus, and entreated their friends and fellow-students to put their trust in Him.

"As the year closes there are clear and solemnising evidences that the Holy Spirit is at work in our midst. In the New Dispensation Community, the leader of which was an intimate friend of its founder, Keshub Chunder Sen, and was by Mr. Sen included among 'the apostles' of the New Dispensation, signs of His working are peculiarly manifest. The leader professes his faith in Christ, and says that he is awaiting light as to baptism. Several of the 'missionaries' of the body are earnestly inquiring, How may we accept Christ Jesus, the Son of God? and in the community itself men, young and of mature years, are seeking the way of life. We are helping them to make the acquaintance more deeply of God's Word, assured that thus alone can they be led by the Spirit whom they desire to honour 'into all the truth.' If readers of this report give themselves to prayer on behalf of this community, they will hasten the issue of a singularly impressive movement of the Spirit, an issue that cannot but be to the glory of our God throughout Eastern Bengal. The past year has afforded fresh proof of our Lord's assurance: 'I am with you;' the immediate future is bright to our vision—'as bright as the promises of God.'"

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

"During the year a number of lectures were delivered to English-speaking Babus. These were delivered in different places. The subjects of the lectures were the following:—'The Dignity and Self-abnegation of Christ;' 'The Sinlessness of Christ;' 'The Need of a Mediator;' 'The Religious Future of India;' 'The Approachableness of Christ;' 'The Spiritual Christ.' Four lectures were also delivered by my colleagues, Messrs. Bevan and Norledge. I have reason to believe that many inquirers after truth were helped by this means. At any rate many said so, and on all occasions the Babus listened with attention. Still all that can be done in this way will be the removal of objections and prejudice. 'Not by might nor by power, but by My Spirit, saith the Lord.' It is a very general observation that conversions occur oftener from personal contact and conversation than anything else. But public preaching and lectures prepare the way for that often by creating a desire to know the way of the Lord more fully."

The Rev. Arthur Jewson has had great encouragement in his special work amongst the student class in Barisal. He reports:—

"The attendance of students at the Bible-class on Saturdays, and at the Sunday evening services, has been more encouraging than it was last year. The missionaries have also been very warmly welcomed at various public meetings, which have afforded excellent opportunities for exposing sin and error and for appealing to the consciences of the people. An Association for the students of the Barisal schools and colleges has been formed by our leading educationists, and the missionaries have been unanimously elected as honorary members. Very largely attended meetings of this Association have been held, and good work has been done to promote purity, abstinence from narcotics, alcohol and gambling, and also to promote truthfulness of word and conduct. In October when the College session closed, at the invitation of the students, Mr. Spurgeon and I showed our magic-lantern views illustrative of the Gospel story, and powerfully preached Christ to them.

"When Sir C. Elliott, the Lieutenant-Governor of Bengal, visited Barisal, he took the chair at our Sunday evening service. It was held in the Raj Chunder College, and the

hall was arranged and illuminated by the proprietor, Bihari Baboo, at his own expense. We had a magnificent congregation of over one thousand English-speaking gentlemen, and I preached to them on 'Saving Faith.'

"In the early part of the year, to all students in Barisal who have passed the Entrance or First Arts Examination, we distributed portions of the Bible at the expense of the British and Foreign Bible Society, and suitable companion volumes at the expense of the Religious Tract Society.

"When the students came up for the Government examinations, I presented each one with a copy of an excellent lecture upon the 'Responsibilities of Students,' in which I inserted a letter of my own, which showed that while the 'Inequality of Men' is the very essence of Hinduism, the 'Equality of Men' is a basal doctrine of Christianity."

MEDICAL MISSION WORK.

Medical knowledge has been found by many of our missionaries a valuable auxiliary, and often secured for them and their message a hearty welcome.

Mr. Anundo C. Duffadar writes from Jhenida :—

"Almost every day, many persons, both male and female, came to my place for medical help, to whom I gave medicines, and had, at the same time, very good opportunities to speak to them of the saving love of Jesus, the Great Physician of souls, to which almost all of them paid much attention. On some occasions I was even invited by a Zemindar to give medical help to one of his females, who was attacked with nervous diseases. By the blessing of God I have been able to heal her. During the time we had splendid opportunities to preach the Gospel and to sell the Scriptures. In like manner, many other persons, during the year, had been benefited both bodily and spiritually by means of medical help. I am thankful to mention here that, by the blessing of God, a lame young Mohammedan during the year was led to give his heart to the Redeemer."

The Rev. Gogon Chunder Dutt, of Khoolna, reports :—

"During the year our people have suffered much from malarious fever, storm and cattle-plague. My eldest son, after suffering from complicated malarious fever for more than six months, slept in Jesus in the month of June. There were five other deaths among the children of our Christian brethren, who also gave evidence on their death-beds that they were children of God. Many of our Christian brethren from the Soonderbun came and stayed at Khoolna during their illness. I am grateful to say that I and my helpers have had the privilege to serve them in their bitter sufferings caused by fever. In addition to our general medical work, both at Khoolna and in the district among the non-Christians, we have had the honour of serving the cholera patients among the Hindu pilgrims. I beg to express here my gratitude to the Christian ladies and gentlemen who supplied me with money and medicine to carry on my medical work both among the Christians and non-Christians."

The Rev. H. E. Crudgington reports from Delhi :—

"In Medical work the year has been a very busy one. Sickness has prevailed on all sides, and visited all in its turn.

"From the books I find that during the year we have had 11,483 patients. This is a good number over our last year's attendances.

"Of cases treated in their own homes, there have been 635. Written prescriptions given to those able to purchase their own medicine, 297.

"There have been over 2,000 patients coming from villages, who have been suffering from Quartan fever.

"The above represents a good year's work. I wish this report could reach the eye of some kind wholesale druggist in England who would send us a good supply of quinine and

cod liver oil. Of course we get diseases of all kinds, and we require a big list of drugs, but one generally finds that a finishing touch of cod liver oil, in small doses, is the best flesh-giving tonic one can dispense. In spite of using it most economically it adds up to a great deal, and this one finds out when one's funds are limited.

"The Municipality have, with their usual kindness, given their annual grant of Rs. 150, and we have also had a gift of 2lbs. of quinine from the Government.

"The number of patients from the above figures testify to the appreciation of the dispensary work, and for the sake of treatment and medicine the patients gladly take the leaflet-tracts and listen to words concerning the Great Physician, which are spoken every day in the dispensary. We can but do our work and rely on our Father's promise, 'My word shall not return unto Me void.'"

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK PRESSES.

The two Mission printing presses at Calcutta and Cuttack have been both actively worked during the past year.

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

"That the following have been printed at the Mission Press during the past year:—

<i>For Bible Society.</i>			<i>For Bible Translation Society.</i>		
Beng. Matt.	20,000		Beng. Matthew	5,000	
„ Mark	20,000		„ Mark	5,000	
„ Luke	10,000		„ Luke	5,000	
„ John	10,000		„ John	4,000	
„ Luke	200		„ Ruth and Esther ...	5,000	
„ Psalms... ..	10,000		„ Joseph	5,000	
„ Job	2,000		„ Bible	3,000	
„ Proverbs	10,000		„ New Testament ...	1,000	
„ Bible	5,000		Mus. Beng. Mark	5,000	
Mondari John	2,000		„ Luke	5,000	
Kaithi Matt.... ..	3,000		Hindi Mark	5,000	
			„ Luke	5,000	
Beng. Hymn Book			„	2,000	
Int. to Beng. Grammar			„	600	
Hindi Preachers' Companion			„	300	
Beng. Christya Mondoli			„	500	
„ What is the Christian Religion?			„	5,000	

The Rev. Herbert Anderson reports:—

"A good portion of my time has been taken up in reading the proofs of several of the Bengali works mentioned in the list. I have also written three or four tracts, and as Convener of the Bengali Sub-Committee of the Book and Tract Society I have had a good deal of work in obtaining the production of, rather than producing, tracts and manuscripts for publication by that Society. The appointment of an editor during the year relieved me of almost all the proof-reading formerly connected with this appointment.

"During the year we have published a new Bengali hymn-book, under the supervision of the Rev. A. Teichmann, Perozepur. A good selection of hymns has been made, and the book, for which there was great need, has been favourably received.

"Another edition of the Rev. R. Spurgeon's Christya Mondoli (The Christian Church) has been published, and a reprint of a catechism by Dr. Wenger is now in press. It has been slightly altered and revised to meet the changes of idiom that have been introduced into the language since the last edition was published. A volume of Bengali sermons by Rev. W. R. James and one or two other works are in contemplation."

The Rev. J. G. Pike, of Cuttack, reports:—

"The Mission Press has only been under my charge for some three months after Mr Hill's departure to England on furlough in October last. A very large number of Scripture parts, tracts, and books have been published during the year, besides other work. During the past year Mr. Hill added a large Wharfedale printing machine; so that now we have two machines and five hand-presses. All are now at work, and for several months past we have been obliged to work overtime to meet the demands upon us."

With regard to Bible revision, Mr. Pike writes:—

"Brother Shem Sahu and I have carefully revised the Old Testament from Genesis 25th chapter to Leviticus the 10th chapter and 11th verse, and we have seen it through the press up to the end of the 19th chapter of Exodus. This latter work has required a great deal of time and attention in order to secure accuracy. Brother T. Bailey was united with us in the final revision before printing.

"We are availing ourselves of the opportunity which the printing of the Bible affords to bring out also the separate books of the Bible in 32mo. Thus, at comparatively small cost we hope to place the separate books in the hands of Sunday-school children and others who would not be able to buy the whole Bible at once."

The Rev. Thos. Bailey, of Cuttack, reports:—

"The printing of the revised Oriya Old Testament is proceeding. The final revision and printing involve a large amount of extra care, and an additional pundit has had to be employed, who is rendering very helpful service. A total grant of Rs. 500 has been made during the year by the Calcutta Auxiliary Bible Society in aid of the work. We have applied for a similar grant for the year 1892, and hope to receive a favourable reply.

"In aid of our New Testament and colportage work the Bible Translation Society made us a grant of £100. A total of 17,000 Scripture portions or selections have been printed during the year, and 38,000 have been ordered to be printed during 1892. The larger supply is urgently needed, and, as we hope to extend our operations at an early period, will be specially welcome.

"Fourteen Bible-women have been employed, and, as stated in our last report, the British and Foreign Bible Society made us a grant on this account. In accordance with the requirements of the Society, the accounts have been made up to September 30th and forwarded to the Secretary in England, and a further grant has been applied for for the current year. The arrangement is working satisfactorily, and two additional agents have been placed on the fund from 1st December, 1891.

"*Tracts and Books.*—Forty-four thousand tracts have been printed or are in the press, and nearly an equal number have been ordered to be printed. Several new tracts were submitted to Conference for approval, and there are welcome signs of increased activity in this department of our work. Some of the older tracts are not merely of a controversial character, but contain statements of fact and extracts from the Hindu Shastras, which, according to present-day standards, are in doubtful taste, and, in view of the increased sensitiveness of the Hindu community, are unnecessarily irritating. The latter fact is in some respects an encouraging one, as it shows that the former attitude of indifference has had to be abandoned. There is an implied acknowledgment that the danger to Hinduism is greater than was supposed, and that there is indeed just cause for alarm. With a view to bringing ourselves into line with current requirements, the brethren at Sambalpur have been requested to examine the whole of the tract literature and to present a report thereon as complete as possible at the next Conference.

"The Religious Tract Society has made us a grant on this account during the year of one hundred reams of white paper, and we have applied for a grant for the current year of one hundred reams of white demy and twenty reams of coloured paper."

SCRIPTURE CIRCULATION.

During the past year there has been a growing and marked willingness on the part of large numbers of the people of Bengal to purchase copies and portions of the Scriptures.

The Rev. Arthur Jewson, of Barisal, reports :—

“I must also record the hearty welcome which the educated men of Barisal have accorded me when I have visited them on Sunday mornings, and also the great success which has attended my efforts to sell Christian literature to them. During the months under review I, and the colporteur who has been supported by the commission on the books, have sold over Rs. 650 worth of books. Nearly Rs. 200 worth were Bengali books, rather more than Rs. 200 worth were the English publications of the Christian Vernacular Education Society, and the remaining Rs. 250 worth came from the sale of English Bibles, Moody's addresses, and the publications of the Religious Tract Society. I have usually devoted one or two mornings in each week to the sale of these books. When on these expeditions I take with me in the pony-trap copies of all my books and tracts, and call at the houses in succession. By this means I find many opportunities for religious conversation and sell many books. By carrying the bundles of books to and fro I also set before the Bengalis the truth that there is nothing to be ashamed of in manual labour; and the feeling of many hearts found expression through the lips of one who, seeing me come to his door with my heavy burden, exclaimed, ‘I did not know you were so like your Master.’ It gives me pleasure to remember that during the last few months many students have voluntarily helped me to carry the parcels of books from their houses to the trap. The books are both read and lent to friends, and are exerting a marked influence not only upon the thought of the people, but upon the public speeches which are made.”

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

“I remember a scene which I witnessed a few months ago, a scene over which I could weep for joy. It was at the large market of Phalakata. Dhonojoy and myself had travelled all night that we might arrive in time for the market. After a bath and some refreshments we commenced our work. We had a large box for our pulpit, and a great multitude of Bengalis, with a few Nepalis and Bhutias, for our audience. We preached to them Jesus Christ, and Him crucified. The expression of many a countenance told us that the truth had touched the heart, and when the Scriptures were offered for sale there appeared in an instant a forest of outstretched arms hending towards us, under the powerful sway of an intense desire to possess the record of that love and self-sacrifice of which they had just heard.

“In a very short time some five hundred Gospels were sold on the spot. We rested that night at Phalakata. The next morning the place seemed deserted, the great concourse had dispersed. Some had gone towards the borders of Assam, some towards the Bhutan frontier. Some had gone down towards the Independent State of Kuch Behar, and that Divine word had gone with many of them. ‘My word shall not return unto Me void.’ What a source of solace and strength to the Christian worker toiling on in solitude amidst millions of unbelievers !”

CEYLON.

COLOMBO DISTRICT.

PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

SUB-STATIONS	96
Missionaries	2
Native Evangelists	24

The Committee regret that they have been unable to reinforce the Ceylon Mission during the past year, no suitable workers having offered themselves for this most needy field.

In their report for last year the Committee stated, with regard to the Sabaragamuwa district, that—

“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.”

The Rev. H. A. Lapham being in England on furlough, after a long term of arduous service, the Rev. F. D. Waldock has been left alone, the only European missionary of the Society on the field, having charge of all three districts.

Mr. Waldock writes:—

“It is matter for great thankfulness that I have been kept in fairly good health, but I often feel near breaking down. It is occasion for deep regret that I am left single-handed and alone.”

With regard to arrangements referred to in last year's report, as to the separation of the evangelistic and pastoral work, Mr. Waldock writes:—

“The most important feature of the past year has been the initiation of a plan discussed with Mr. Baynes during his last visit to Ceylon, and subsequently approved by the Committee, for the eventual withdrawal by the Society from the payment of native pastors

“During such a time of transition special supervision is called for, and great consideration demanded.

“The present membership of our churches is 1,055.

“Our day-school scholars number 3,297—1,272 of whom are girls, and 2,025 boys, showing an increase of 821 scholars compared with those of the year before.

“We have also 1,200 Sunday-school scholars, taught by ninety-five Christian teachers.

“The detailed reports from the district stations indicate real progress and spiritual life.

“Mr. W. A. Pieris has carried on a deeply interesting work amongst the inmates of the Leper Hospital at Hendala; and, although he has encountered great persecution and

opposition from the Buddhists and Roman Catholics, he has patiently and lovingly continued his labours."

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock sends the following report of this most useful Institution:—

"The past year has been one calling for much thankfulness. We have to record satisfactory progress in the number of our scholars, and in their proficiency in study; but above all we have to rejoice that several have, we trust, experienced a change of heart, and given themselves to the Saviour. Five made a profession of their faith by baptism in December last, and others were desirous of doing so whom we thought it well should be further tested. There is a spirit of love and harmony in the school, and those who are Christians are most desirous to help in every good work.

"The Government Examination was very satisfactory, so that on the whole we can take up our work this year with fresh courage and hope. The training of these girls is very important, as we mainly depend on this school to furnish us with teachers for our village schools; and for these the demand always exceeds the supply."

COLOMBO ENGLISH BAPTIST CHURCH.

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

"We are grateful to God to be able to record a year of great encouragement and much blessing. The attendances at all the services, except during the wet weather, have been good, especially at the prayer-meetings. We have received twenty-eight into the church, nineteen of these having been baptized; but our losses by death and removal having been more numerous than usual, there is only a clear increase of eleven. During the year Mrs. Durbin has commenced and carried on, with happy and successful results, a Christian Band for children, and a Mission Band for young men and women. These have met weekly, with an attendance of forty to fifty at each. Some of the Mission Band members have profited greatly by these meetings, and are working most earnestly in the church and among the heathen; our aim being to deepen their spiritual life, urge whole-hearted consecration, and lead them to engage in the Master's work. We delight to tell that God has signally owned our work among the Gordon Highlanders, several of whom have been truly converted, and have come out boldly for Christ, have been baptized, joined the church, and have heartily worked with us, and in their barracks among their ungodly companions. The regiment has just been transferred to India. We are sorry to lose so many members and adherents, but are endeavouring to reach the new regiment (Warwickshire), and a goodly number are already coming to the services. A new feature of our year's work has been special evangelistic services on Sunday evenings, at several of which Mrs. Durbin has spoken, the church usually being filled, chiefly with young people. We are now comfortably settled in the manse adjoining the church, which often serves as meeting place as well as home. Altogether we have much cause for thankfulness and rejoicing. The Lord has graciously smiled upon our labours, giving us many tokens of His presence and blessing; and, with a united, loving, prayerful, and generous people, we are looking forward to the new year with confidence, believing that He who has been with us will be and prove always our 'all sufficiency in all things.'"

The Committee gratefully recognise the generous support and warm practical sympathy exhibited by the Cinnamon Gardens Church towards the work of the Mission in Ceylon; and they rejoice in the prosperity that has followed the labours of Mr. and Mrs. Durbin in Colombo.

SABARAGAMUWA DISTRICT.

RATNAPURA.

Mr. Aponso during the past year has been working in this district under the general direction of Mr. Waldock, in the absence of any successor to Mr. Gray.

The opposition of the Buddhists has been at times quite violent. Mr. Waldock writes :—

“This opposition is not at all on the wane; it has resulted in closing one of our schools all the children being withdrawn; but in place of this we have opened another at a village called, from its large Hindu temple, Dewalgahama, and which is just as notorious for its immorality as for its temple.”

Referring to the work at Rakwana, Mr. Waldock reports :—

“Our evangelist, Mr. H. D. Daniel, has secured a place in the bazaar for Gospel preaching, and is encouraged by the evident inclination of the people to listen. One brother, Casie Chetty, a Tamil, was baptized in November, along with the candidates from Pelmadulla, the service taking place in the Ratnapura Chapel. His conversion had been very remarkable, and his evident sincerity and earnestness in rendering help to the evangelist were very pleasing, leading to encouraging anticipations. These, however, were not to be realised, for only five weeks after publicly professing his Lord, he was called away to be with Him, his last words being, ‘Jesu Nadai’ (Lord Jesus).”

KANDY DISTRICT.

Since the departure of the Rev. H. A. Lapham for much-needed rest in England, the superintendence of this district also has fallen upon Mr. Waldock. He writes :—

“I have had to supervise the Kandy district as well as my own and Sabaragamuwa, visiting it as often as practicable, and doing my poor best to supply the lack of a resident missionary. I wonder how long I shall be left with the work of three men?”

Mr. Pieris, whose appointment to work in Kandy was reported last year, has been laid aside, his health having seriously broken down, necessitating his removal to the sea coast; Mr. S. R. Perera, of Matale, having maintained the Kandy work in the meantime.

Mr. Perera also visits the extensive tea gardens of Mr. Ferguson, at Abbotsford, once in every two months, and conducts evangelistic and other services amongst the large number of Tamils at work on the estate, many of whom are Christians.

With regard to Matale, Mr. Dharmakirti, the unpaid pastor of the native church, writes :—

“The Singhalese services were regularly conducted every Sabbath morning, in which I have occasionally received help from the Mission agents stationed here. The services have been fairly well attended; and, although we cannot report any admissions to the church during the year, there is reason to hope that the seed sown will eventually bear fruit under the Master's blessing.

"The Rev. Mr. Lapham's residence in Matale has been a source of great encouragement to our church and to the Mission agents stationed in this district. It is very much to be regretted that no missionary has as yet been appointed to take his place. We are, however, thankful to the Rev. Mr. Waldock for visiting us once in every month; but we cannot disguise the fact that it must be very trying to him to have to cope, single-handed, with all our mission work in the island.

"The Sunday-school, which is a mixed one for English and Singhalese speaking children is well attended, there being forty-three on the roll. The English services, too, have been regularly conducted every Sabbath evening by the missionary in charge, and, during his absence, by lay preachers."

In view of the pressing need for workers in Ceylon, the Committee once again plead with pastors and students to give this appeal for help their prayerful consideration.

Are there not two or three brethren at home who, in view of the work now waiting to be done in this promising field, will give themselves to it?

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.
 SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu,
 Chan Shan an Ch ping.

SUB-STATIONS	...	...	...	...	177
Missionaries (Fou in England)...					20
Native Evangelist	...	...	...		41

REPORT OF THE RECENT DEPUTATION.

For several months past the Committee have been giving careful consideration to the report of the Revs. Dr. Glover and T. M. Morris, and have already arrived at some important conclusions as to the future of the China work. Referring to their travels, the Deputation report:—

OUR JOURNEY.

"We left England on September 17th, 1890, and reached China on November 12th. After a few days spent in Chefoo and a week at Tientsin, at both of which places we saw a great deal of the work carried on by various societies, we started on our inland journey on Friday, November 28th, and reached Tsing Chow Foo on December 5th.

"From December 5th till January 17th, 1891, was passed in conference with the Shantung brethren, in seeing stations, and in learning the character of the work. The first three weeks—December 5th to 22nd—were spent in Tsing Chow Foo in conference with brethren and in visiting the district. Leaving that city for Chowping on the 23rd we reached it on December 24th, and spent from December 26th to January 3rd in visiting stations in the Chowping district. We spent from January 5th to 10th in visiting Chinan Foo, two days' journey from Chowping. On January 10th all the brethren met us at Chowping, and we spent the following five or six days in final conferences with them.

"We took farewell of them on Friday, January 16th, 1891; spent Sunday, 18th,

Chinan Foo with the brethren of the American Presbyterian Mission ; and, after eighteen days' journey, reached Tai Youen Foo on the evening of February 4th.

"In Tai Youen Foo and the neighbourhood we stayed from February 4th to February 26th, 1891. During this period we visited Mr. Dixon's station of Hsin Chao (pronounced Shin Jo), distant fifty-two miles from Tai Youen to the north, and a sub-station of Mr. Dixon's, Chi Tsun, sixteen miles further in the same direction, and one other place where he has work.

"We also visited Chiao Tien Tzu (pronounced Shou dien dza), one of the stations worked by Mr. Morgan, eleven miles to the south of the city.

"After conferences with the brethren touching all points of interest in the past and present of the Mission, and in its future prospects, we left Tai Youen on February 26th for Peking, where we arrived, after fourteen days' journey, on March 12th. We stayed there nine days, leaving for Tientsin on Saturday, March 21st, spending the Sunday at the American Board station of Tungchow, fourteen and a half miles from Peking, and reached Tientsin on Wednesday, March 25th. We had conferences with Mr. Richard at Tientsin, both in going and returning.

"We left Tientsin on Saturday, 28th ; reached Shanghai on March 31st. After seeing the mission work of other societies at Shanghai, Hankow, Foochow, Amoy, Swatow, Canton, and Hong Kong, we embarked at Hong Kong, April 30th, 1891, for home.

"From Tientsin to Tsing Chow Foo, Mr. Harmon was our guide, Mr. Farthing conducted us from Shantung to Shansi, and Mr. Morgan from Shansi back to Tientsin.

"We have to acknowledge the great kindness of our own brethren, of the brethren of other denominations, who welcomed us with heartiest hospitality, and greatly aided us in our work ; and, above all, we desire humbly to express our gratitude for the loving care of our Heavenly Father, who led us with safety and comfort through all our journeying."

The province of Shantung is thus described :—

SHANTUNG PROVINCE.

"Shantung has some distinctive features. It is the birthplace of Confucius, whose descendants of the seventieth to the seventy-fifth generations constitute a large clan resident near Chi Nan Foo. It is the birthplace of Mencius, the great commentator on Confucius. It has had great renown for the lead it has taken in literature all down the history of China. Its inhabitants are the most stalwart of all the Chinese. Some feel that to win Shantung is to win the Empire, for it is more free from the opium vice than most other provinces of China. It is one of the fields on which the Gospel has won its best victories.

"The material condition of the people is hard.

"Though from the absence of all detached dwellings and the crowding of large numbers in small villages, one does not get the impression of undue density of population, there is no reason for doubting that the population is very dense, amounting to over 500 to the square mile. This population, in a country without machinery, and entirely dependent on the fruits of the soil, is far in excess of what can properly be supported by it. They are accordingly poorly housed and poorly fed. Over a large portion of this district no fuel is used except for cooking, though they contrive so to use that as to get a slight warmth from it in their *kangs*, or brick couches, on which they squat by day and sleep by night.

"A small proportion of the boys are taught to read and write sufficiently for the common purposes of life, though such a measure of scholarship would not suffice to let them read any Confucian book, or a copy of the Gospels.

"Thus poor, over-wrought, ill-fed, thoughtful, superstitious, confused, following traditions in all things, with great faults but with some substantial virtues, the people of Shantung have been the field which for the past thirty years various missions have cultivated.

"Our Mission is wrought from two centres—Tsing Chow Foo and Chowping. These both are on the plain at the foot of the Shantung range ; a straight line, running east and

west, sixty miles long, unites them. Tsing Chow Foo is at the east extremity, Chowing at the west. Chi Nan Foo is sixty miles further on in the same straight line. Tsing Chow Foo is eighty miles, Chowing forty miles, from the Yellow River."

TSING CHOU FOO.

"The city of Tsing Chow Foo has a population of 30,000, but was evidently in former centuries much more populous and much more important than it is to-day. A spot was shown us where 2,000 years ago the philosopher Mencius discoursed with Prince Loo on ethics, politics, and religion.

"A 'Foo' city—of which there are eight or ten in each province—is the headquarters of the government of several counties, comprising four or five millions of people, and the centre to which many thousands come triennially for those literary examinations success in which gives at once social dignity and an opening to official employment. Tsing Chow Foo is the Sheffield of this part of China. But its walls enclose a great space of what is now waste ground. Nothing remains of a palace where a member of the Imperial family once lived. Temples and walls are alike in disrepair. The 'change and decay' which in China especially seems to mark everything is obvious, and with memories older than Rome all buildings seem of yesterday.

"A mile distant is the Manchu City, peopled exclusively by the Tartar military forces and their families to the number of 10,000.

"In Tsing Chow Foo work was commenced by Mr. Richard in 1874: first in an inn; then in a house. Efforts to expel him were defeated by the Prefect, who knew the rights conferred by the Treaty. The famine of 1876 and 1877 came, when Mr. Richard and Mr. Jones, who had by this time joined him, called for subscriptions, distributed relief, and began to enjoy from very many a high respect for their goodness and service. That famine of 1876 was the great event which opened this part of Shantung to the Gospel. Numbers gladly listened to it, and many accepted it. Mr. Jones' ability in medicine also gave him acceptance with the people. Of the first converts, as was to be expected, a certain number proved ultimately to have united themselves with the Gospel from impulse, gratitude, or prudence, rather than from the motives which come with change of heart. But this number is not larger than we would have expected. Many have stood the test of many years' experience well; and the proportion of insincere cases to the whole seems to be small and gradually lessening.

"In the city itself there has not been such progress as in the country round about—partly, perhaps, because the staff has been too small from the beginning; partly because in the villages the contact of life with life is so much more close that it permits and promotes the spread of new thoughts and of new beliefs; partly because the morals of cities are lower than those of the country. In the cities nearly all the shopkeepers and their employes in shops are married men, whose wives are left by them for months or years together in their country homes. In such a class there is not so good a soil for the Gospel as amongst people whose conditions of life are more natural. Still, in city and in country alike the work spreads. Wherever any number of persons profess themselves 'inquirers,' or, as the Chinese call it, 'learners of the Doctrine,' and anyone of them seems a converted man, he is chosen as 'leader' of the rest, and they meet together regularly to learn catechism, hymns, Scripture. No one is baptized until the brethren have known him for about eighteen months—a space which covers two New-year seasons, the great seasons of temptations to conform to idolatrous usages. Scattered in various directions around Tsing Chow Foo, within a radius of thirty or forty miles, there are sixty-six places in which there are groups of baptized persons. And in thirteen other places there are groups of unbaptized 'inquirers' meeting under the guidance of as many 'leaders.'"

THE NATIVE CHURCH.

"The groups of associated baptized persons are not organised into separate 'churches' in our sense of the word, but all constitute together the 'church,' which, consisting of 1,060 members, is governed by delegates from each group. Each group has its 'leader'

most of them have also a deacon, and in addition a man set apart to instruct the young. Two of these represent the group in the ruling body—a body more popularly constituted than a presbytery; more authoritative than an association. This body governs and unites all. The whole is divided into six districts, for the financial management of each of which one or two 'stewards' are appointed. The 'general deacon' is the treasurer of the whole church. These officers give a great deal of time, work, and interest to the cause, for which, of course, no remuneration is received. No 'leader' or other worker in the church receives any payment whatever from us, or from them, excepting that Pastor Chêng—who takes the oversight of the whole church, and who came to them with Mr. Richard as a stranger from another district—is paid by us.

"When it is considered that in each of seventy-nine different towns and villages around Tsing Chow Foo there are little communities delighting in the heavenly light and shedding it forth, the Committee will be enabled in some degree to realise our surprise at finding a work so rooted, so extended, and so flourishing. We were familiar before we left home with the mere statistics of the work; but not till we visited the villages, and realised, on one hand, the immense labour which visiting so many would involve, and, on the other, saw the way in which men and women had laid hold on the Gospel with active, and not merely passive, acceptance, did we realise the immense value of the work accomplished.

"The work at Chowping is much later in its origin. It is only a little over three years since Mr. Jones went to reside there, having previously regularly visited it and done medical work on the occasion of his visits.

"With him are associated Mr. Harmon; Mr. Smythe, who has had a medical education, and does medical mission work; Mr. Drake and Mr. Wills, who have both some knowledge and skill in medicine; and Mr. Nickalls. The missionaries all very strongly urged taking up native missionary work in the important city of Chinan Foo. This is the capital city of the Province of Shantung—a city of great wealth, learning, and importance. Some hold it—though on grounds that are, perhaps, questionable—to be the city carrying most weight in the Empire after Peking. Several years ago the Committee had proposals submitted to it for its occupation, which they approved, allocating Mr. Richard and Mr. James to that work. Mr. Richard not having gone to Shantung, the plans of the brethren were only partially carried out. We have, after much difficulty, secured good premises there; Mr. James has occupied them, engaging chiefly in literary work. We have a bookshop on a main street, and a good native agent, who attends to it and does useful work in connection with it.

"We found the brethren unanimously of opinion that the city should be occupied. One great point which weighed with them was the immense influence which Chinan Foo exerts over the whole district, and which at present operates adversely to the Gospel. It has happened several times that work of the most promising kind has been at once arrested by a breath from the capital—some threat from an official, or some slander from a scholar. Place after place, with many inquirers, has been thus closed to them; so that they feel that to neglect this city, and to evangelise only the country district, is like a general leaving the main position of the enemy in his rear unsubdued.

"They feel, moreover, that the 'many adversaries' who exist in Chinan Foo are a reason for doing something for it. In this city 'The Deathblow to Corrupt Doctrines,' one of the vilest assaults on Christianity, was published, and it was, and still is, circulated from the Government headquarters. This book gives representations of Christianity such as ought to engage all honest men who believe them in an effort to extirpate the Gospel altogether.

"Where slanders of the most awful kind are propagated, some little time might, it is felt, be spent with advantage in clearing the Christian name and explaining the Gospel's nature. On these grounds we urge that, as soon as practicable, this city be occupied by three missionaries, one of them being a medical missionary."

With regard to

EDUCATIONAL WORK

in Shantung the Deputation report:—

“Various Missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without entering on any discussion of comparative methods we simply content ourselves with the expression of our feeling: that less than our brethren do could not with propriety be done; that their work is of great value; and that it ought to be sustained and enlarged. It is supremely desirable that our converts have a view of the Gospel as intelligent as we can secure, and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them. It is one of the satisfactory evidences of the quickening energy of the Gospel that it so rouses the general interest in life that large numbers of our converts—women as well as men—after their conversion learn to read sufficiently well to be able to read the New Testament and the hymn-book.

“In the Tsing Chow Foo district there are at present fourteen schools, to which we contribute one-half of the cost. In these are one hundred and fifty boys. It is part of Mr. Couling's work to visit these schools and keep them up to the mark. This part of his and our work is very important. The brethren feel strongly that it should be enlarged; they recognise the fact that the prevailing poverty and frequent disasters to which the country is subject make it very difficult for the people to provide, *without breaks*, for the education of the children, and they recommend that the maximum quota contributed by the Mission should be increased to three-quarters of the whole, *where such help is required*. We heartily endorse this recommendation, feeling that the small amount necessary to secure a school would be money admirably spent.

“There are those who could profitably use, and whose parents could at least partially pay for, a higher education; and about five years ago the brethren suggested, and the Committee sanctioned, the establishment of a boarding-school, under the charge of Mr. and Mrs. Couling. The experiment was made on a modest scale in order that experience might be had, to show the best arrangements to be made. Eighteen boys were admitted for a curriculum of five years. They provide their own bedding and clothes. Their food costs about fifteen dollars—say £2 10s. per annum, and of this they supply five dollars—the estimated cost of keeping them at home. Their education is exclusively in Chinese; but it embraces elementary science, geometry, algebra.

“But the most important part of our educational work in Shantung is

“THE INSTITUTION FOR THE TRAINING OF PASTORS AND TEACHERS.

“It was proposed some five or six years ago, sanctioned by the Committee, and has been conducted by Mr. Whitewright ever since. The first batch of men, numbering twenty-four, was chosen by the church. Part of their support has been all along furnished and provided by the church. Other brethren have aided Mr. Whitewright—Mr. and Mrs. Couling have taken specific subjects, Dr. Watson has given an elementary course in physiology. Of the twenty-four thus admitted, five had a three years' course, meant to train them for teachers; one was dismissed for misconduct, though subsequent action restored him to the respect of the brethren; and another proved incompetent for study and was dismissed; four went to Shensi in the emigration which followed the famine; and seven will be appointed as teachers and evangelists, and six were set apart for the work of the ministry during our visit to Tsing Chow Foo. We saw all the men excepting those who had taken up teaching work and those who had left. Four of the students are self-supporting. In spite of two years of desperate famine the church has given £40.

“We were gratified exceedingly by what appeared to be the vigour and godliness of the men, by the thoroughness of their training, and by the singular fitness of Mr. Whitewright to be at the head of such an institution. Its cost, in view of its work, is very slight, and the men, all living exactly as they would do in their own homes, are not unfitted for the

life of lowly hardship which a native pastorate in China means. We have not seen any similar work more suited to the necessities of the field. No English is taught, the brethren having a dread of the rush of candidates who would desire to learn that remunerative language. But—English excluded—the aim has been to give them as thorough a training as our ordinary theological colleges at home give to their students. The five men who have accepted the work of the pastorate, at rates of remuneration beneath what they would gain in other employments, seem exactly the men whom the churches at home would like to see in the ministry of a church entering on its first efforts to convert the heathen around it to the Gospel of Christ.

“MEDICAL MISSION WORK.

“The village schools, the Boarding-school, the Institution, are not the only adjuncts to mission work. Medical mission work is largely carried on at all our stations, and throughout all, or almost all, the missions of China. *It seems to be a necessity of the situation.*

“Undoubtedly the work in Tsing Chow Foo is brighter in its promise to-day because of the large and successful medical work done by Dr. Russell Watson and Mrs. Watson. It is not very long since Dr. Watson completed his probationary course—and, unfortunately, Mrs. Watson's health during the last few months has been such as to interfere with the regular prosecution of her work—yet Dr. Watson is seeing out-door patients at the rate of about 1,400 per month, and when Mrs. Watson was able to attend to work among the women, these came to consult her at the rate of about sixty per day. In the hospital work, which on a small scale is carried on, Dr. Watson has had in last complete year 240 cases.

“In an interview we had the honour of having with his Excellency Earl Li Hung Chang, the great Viceroy who has been for many years the leading statesman of China, he remarked to us, in speaking of the Confucianists, that ‘they could save Chinamen's souls as well as we could; but we knew better how to save their bodies.’ He therefore would be glad if we would ‘send as many medical men to his country as possible.’ This begins to be the feeling of the people generally. And, in view of it, we strongly endorse the request of the brethren that, at the earliest possible moment, they might receive some additional medical missionaries. Every mission seems to have the same experience, that for interpreting the purpose of the missionary, for opening his way, securing freedom to reside in their towns and entrance into their hearts, medical mission work is the supremely useful agency.

“In the Chowping district Mr. Smythe labours successfully in medical mission work, he having taken a complete course of medical training at Leeds; Mr. Wills has succeeded in getting a slight foothold in the great city of Chow Tsun, containing 80,000 people, situate twelve miles from Chowping, and violently anti-foreign, by medical work there; and most of the other brethren have enough knowledge of the common cures for the common ailments of the people to be able to render them most valuable service. In the visitation of cholera, for instance, that raged with intense virulence in our part of Shantung last autumn, hardly any died who used the Western remedies. In the line of this service it is the desire of the brethren that Dr. Watson should be allowed to instruct a class of eight medical assistants, to be employed ultimately at various stations where our work is carried on. We approved of this proposal, and one of our recommendations is that the Committee should sanction the experiment, and meet the small annual outlay it would involve.

“WOMAN'S WORK.

“Our missionaries generally were, a few years ago, all averse to the employment of women. They still hold that *then* the presence of ladies at their stations would have prejudiced their work in the eyes of the Chinese, and perhaps led to their being driven out of the places where with great difficulty they had secured a location.

“They think that now the time has come when the presence of ladies would not lead to misunderstanding, or would lead only to a minimum amount of it, and when they could render great service to the growing number of women and girls that come within our

influence. Several of the wives of the missionaries have done most earnest work in connection with the Mission, both in Tsing Chow Foo and Chopping, and a considerable number of women are in the fellowship of the church. The number of women, however does not bear any comparison with the number of men; while in missions which employ ladies there will usually be found as many women in the membership of the church as men. The brethren therefore urge that two ladies be sent to work in the Tsing Chow Foo district, and two ladies to work in the Chopping district. They suggest that some knowledge of nursing and of medicine would distinctly increase the value of their services. Whether such ladies are to be sent by our Society or by the Zenana Mission we feel strongly the urgent need of such an addition to our forces in Shantung, and we can imagine few positions in which a Christian lady of strong affections and devout character could effect so large a usefulness."

Referring to the Province of

SHANSI,

and the work of our brethren there, the Deputation report:—

"In many important points the Mission in Shansi finds its conditions different from those of Shantung. It is one of the westernmost provinces, with Shensi and Mongolia for its western boundaries. Whereas a great part of Shantung is a plain a few feet above the sea level, a great part of Shansi consists of the plain of Tai Youen, a level stretch 2,800 feet above it. Its population is less stalwart than that of Shantung, and more commercial. It supplies China with its bankers and its ablest men of commerce. It is distinguished also by a discreditable eminence in the use of opium, dividing with Shensi the shame of being the worst province of China for opium smoking.

"Our Mission commenced in 1877, when Mr. Richard, Mr. Hill, Mr. Turner, and some others addressed themselves to deal with the greatest famine of which any historical record exists. No worker escaped the pestilence which accompanied the famine. Happily our brethren survived their fever and all the other perils attendant on their awful task, and had the satisfaction of having saved many thousands of lives through the relief they administered, and opened many thousands of hearts to a new sense of gratitude to the foreigner. In these circumstances it might have been expected that spiritual results of similar magnitude and value to those found in Shantung would also have been realised in Shansi. But while it is ours to sow beside all waters, it is still true that 'we know not which shall prosper: this or that.' Certain it is that while our Mission and the American Presbyterian Mission and the American Board have all found fruit in abundance rewarding their labour in Shantung, in Shansi both our workers and those of the other Society which labours there have still to say, 'Who hath believed our report?' *There is result.* The Inland Mission has a flourishing work in one portion of the province, and we see the beginning of what we trust will be a great work in part of our own field. It is yet true that we have here a soil which, as yet, has given no such results as have gladdened the hearts of workers in the provinces of Shantung, Fuh Kien, or Quangtung.

"Part of the difference in productiveness is probably due to the depraving influence of the use of opium. And when it is remembered that the use of opium is so extensive that it is the general (though we hope exaggerated) opinion that seven men out of every ten and six women out of every ten in the cities smoke opium, and one-third of all the men and women in country districts, it will be understood at once that an immense addition to the usual obstacles and difficulties exists here. It is hardly by accident that Shantung being one of the provinces most free from the opium vice should also be one of the most receptive of Gospel testimony, and Shansi being one of the worst for that vice should be one of the least receptive. For while opium smoking has defenders amongst Europeans who do not practise it, we met with no Chinaman who did not look upon its use as a grave calamity. There have also been more changes amongst the workers, and a smaller staff in Shansi than in Shantung.

"Most thoughtful Christians will see in the wide extent of a vice introduced into China

by Englishmen, and fostered by our country in those dark ages of legislation from which we have so recently emerged, a reason, not for abandoning a field, but for increasing our efforts to introduce the antidote where we have inflicted the bane.

"Our most barren spot has been the city of Tai Youen itself, the capital of the province. It contains 100,000 souls. Like the province, it has never recovered the population it had before the famine. The substitution in late years of the ocean carriage of tea for the overland carriage to Russia by camel has also lessened its importance, as it was formerly one of the great cities on the caravan route.

"Here Messrs. Richard, Morgan, Sowerby, and Farthing have successively worked. In December, 1886, there were fourteen members, of whom one has since died, and three are at work at Shitieh and Hsiao Tien Tsu. The membership now is four.

"It is only right that we should add that, while the bare statement of the numbers of membership will probably awake in the Committee the same disappointment which it produced in us, we feel that the bare statement of the numbers of members would certainly convey a false impression of the real state of the case. There has been a very large amount of earnest and thoughtful labour put into the work. In the street chapel fifty people on the average daily have heard, and still gather to hear, the Message of Life—mostly from outlying districts. There are proofs that this testimony is far from being either forgotten or fruitless. Classes have been taught, and some of these gathered in Tai Youen have been remarkable for the strength of their Christian character. If the Committee will be satisfied with having earnest labourers doing their utmost to further the Kingdom of God, we feel they have this ground for satisfaction with all the brethren in Shansi. And while there are only four members in the city, we are glad to note signs of increase. Two other apparently very earnest men were awaiting baptism while we were there.

"HSIN CHAO

lies fifty-two miles almost due north of Tai Youen, a town of about 15,000 people, and is the headquarters of Mr. Dixon's work. A square fifty miles by fifty—not so populous as Shantung, but still very populous—constitutes his field, no other European worker but himself being in it. Work was commenced here by Mr. Richard; subsequently, in 1885, a house was taken by Mr. Turner, and work of a more regular kind commenced. Since Mr. Turner left for England it has been carried on by Mr. Dixon. Here there are nine members, and eight waiting baptism. But here again a statement of the bare membership would convey an altogether misleading impression of the work carried on, and the success attending it.

"We were delighted to find that almost every trace of the serious illness of Mr. Dixon, contracted in Congo, had disappeared, and that with an energy very exceptional he was prosecuting a very large work in Hsin Chao, where he resides. In Chi Tsun, an outlying station sixteen miles still further to the north, and in two or three other sub-stations, he has a very large medical work, in which his knowledge and skill make him very successful and proportionately useful. The congregation that met us on the Sunday morning numbered 100. He had a larger and different audience on a Monday evening, of persons paying for admission to an exhibition of lantern views, which included a good deal of the Life of Christ, and permitted a clear statement of the Gospel. The converts go and preach in groups on the streets. He supports a school; has tried a Sunday-school; four evangelists work along with him, part of the support of these being provided by the people themselves.

"In addition to his seeing those who come to him for advice, he leases a building in connection with the chapel premises as a little infirmary, where eight in-patients can be admitted. There were about forty apparently earnest men in the meeting at Chi Tsun, which we addressed, forming a nucleus of a much-needed work in a town somewhat rough and ill-disposed. In various directions grateful patients are a door of entrance to other hearts; and we feel that there is every prospect of a very large work being done for the cause of God there, if only the reinforcements, which are pressingly necessary, could be sent to him. In this case, also, one of these should be a medical man, who would not have more than time to learn the language before Mr. Dixon's furlough would be due.

"HSIAO TIEN TZU.

"We were deeply interested in the work lying on the other side of the Tai Youen. Hsiao Tien Tzu is eleven miles from Tai Youen on the south. Though not so large or important as Hsin Chao, it is an important centre of work. Mr. Sowerby commenced the work there, and carried it on until within a few months of his leaving China for England. Since he left, Mr. Morgan has been in charge of the place, helped in this by Mr. Shorrock and by an evangelist. There are here sixteen members. About forty met together on the Sunday morning we were there—a congregation of men who impressed us deeply with the look of earnestness which marked them. Mr. Sowerby did a good deal of medical work here, and a most useful work is apparently being carried on by an evangelist, who works amongst the surrounding villages. Mr. Morgan has also in charge a new station of Shi Tieh, commenced two years ago, about thirty miles to the south-east of Tai Youen, at the beginning of the pass leading to Chihli and Shantung. This is a town of 5,000 people, situate nearly 4,000 feet above sea level. One-half of his Sundays Mr. Morgan is here, one-half at Hsiao Tien Tzu, and with an evangelist named Hoo—a man of most admirable character and devotion—he works the district intervening between these two places, attending fairs and markets, and preaching on the streets and distributing tracts. As yet, no one has been baptized, but there are three or four persons of serious character of whose conversion there can be little question.

"As in Shantung, so here also, the brethren feel the great need of missionary ladies, free from family cares, who may prosecute a work amongst the women as effectively as the brethren are doing amongst the men. We feel that two ladies are urgently needed for Hsin Chao, where Mrs. Dixon—two days' journey from any Englishwoman, and in delicate health—has a life and work of the loneliest kind; and that if other two could be stationed at Tai Youen or Hsiao Tien Tzu, they would probably find in either of these places the opportunity of doing a great and important work."

One very important matter remitted to the examination and report of the Deputation was as to the wisdom or otherwise of establishing mission work in the province of

SHENSI.

Referring to this question, the Deputation say:—

"This province is one of the westernmost of China, lying to the west of Shansi. It is a mountainous province in which travel is difficult; but the basin of the Wei River, one of the great affluents of the Yellow River, is a district very fertile, and has played a great part in the history of China. The capital of the province, Si Ngan Foo, was once the capital of the land. And those familiar with the history of Chinese missions will remember that it was in this province that the Nestorians first planted the Gospel; and that in the neighbourhood of this city of Si Ngan Foo is still standing the oldest stone monument of Christianity in Asia. Unfortunately for a province of such distinction its history during the last two generations has been a disastrous one. It has been the victim of what the inhabitants term 'four rebellions.' First came the Taiping Rebellion, which, commencing in a southern province, involved this province in devastating miseries at once by its victories and by its subsequent defeats. Then later, about the year 1874, it became one of the principal sufferers in the so-called Mohammedan Rebellion.

"The Mohammedans constituted a large portion of the population of the province, and were the victims of much oppression—oppression all the worse from its being systematised and legalised. The successes of Yakob Khan in the Central Asian Khanates, to the west of them, inflamed their hope of liberty, and roused them to insurrection.

"By the only notable military achievement which has given fame to Chinese skill and courage for two hundred years, this widespread rebellion was suppressed from Shensi to Kashgar. All Mohammedans who had taken part in it were slain, and no Mussulman left alive, except those whose loyalty was assured. This measure seems to have swept away one-half the population. Following this rebellion of the Mohammedans came next

what they have termed 'The Rebellion of Nature'—viz., the great famine of 1877 and 1878. Shensi was one of the provinces which suffered most from that calamity, and, coming in such swift sequence on the other two, it still further reduced the population of the province.

"A fourth 'rebellion' followed, the Rebellion of the Wolves, in which the desolated land was harried by attacks from the wolves, whose usual prey had been taken from them by the famine, and which came down from the hills in large numbers, working enormous destruction of life. This succession of blows on one province has reduced its population to the lowest figure of any of the provinces. While in 1882 the official returns gave Shantung a population of 527 to the square mile, they gave Shensi a population of only 153. And we are informed that still over a large tract of that province the houses are without inhabitants and the farms without cultivators. The Government fosters immigration to this district; and it is not surprising that those driven to despair by the floods of the Yellow River and those of the Yang Tse Kiang, which were nearly as bad, should in large numbers betake themselves to this fertile district, where, for nominal sums, land free for three years from taxes might be obtained, needing only the *clearing* of the wild growths of twenty years to be as rich as their hearts could wish. Large numbers, accordingly, from the adjoining provinces of Honan and of Hoopoh, have established themselves there, and along with them from 6,000 to 8,000 families—say, 30,000 to 40,000 people—from Shantung. Among the latter are *eighty-seven of our own church members*, including four who have had the training of Mr. Whitewright's Institution, and one or two from Mr. Conling's school. Such an exodus, almost all from the neighbourhood of our Mission, and including so many belonging to it, is a movement which, apart from religious consideration, is full of interest; for the journey, 800 miles by road, is a longer one in time than the *Mayflower* had to make, and the issue of it must have seemed doubtful to the poor, ignorant, famine-driven adventurers. But it has a religious side which gives it additional interest. Unless we misunderstand our brethren, the Shantung emigrants generally have in their new quarters refused to occupy the empty houses ready built for them in the cities, preferring to build mud huts near their bits of land, and thus form villages of their own. The chief reason for this apparently is to avoid temple taxes, which would be due in the cities. The result is that they are more free from heathen entanglements than they had been in Shantung.

"Other Christian emigrants, though in smaller numbers, connected with the Presbyterian Mission in Shantung, are also there and worship along with our brethren. Our brethren have, amidst the great toils of clearing land and building houses, witnessed for Christ. Over a hundred seem to be inquiring their way to Zion, with their faces turned thitherward, while some have already believed to the saving of their souls. In these circumstances they beg with importunate appeal that we should send a missionary who may gather, lead, employ them.

"Interested as we were in this touching story, there were some considerations which prevented our immediate acquiescence in the proposal to supply an European leader. There was the question whether to deny their request might not be the greatest kindness leading to self-reliance and the growth which attends it.

"Or whether, if a foreign leader was necessary, some sister Mission working near them might not, with more advantage, take charge of them. These considerations we discussed with the brethren both in Shantung and in Shansi, with the result that we came to agree with them in their unanimous conclusion, that the truest wisdom would be to send two missionaries to them as soon as might be.

"It was felt that the journey to Shensi, taking four weeks from Shansi, six from Shantung, to visit at such distances was impracticable without virtually destroying all work done by the missionary in his own province; that, therefore, residence was to be preferred. Further, that loneliness in such circumstances is, on many grave grounds, to be avoided, and that two brethren should be associated together. Lastly, in view of the fact that in Shantung an immense work overwhelms the few that have to face it, while Messrs. Shorrock and Duncan can, though with difficulty, be spared from Tai Youen Foo, we earnestly commend to the Committee that these brethren be associated together and appointed to this work.'

In view of the special features of this appeal, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee felt they ought to take up work in Shensi, and they accordingly directed brethren Shorroek and Duncan to remove to this province, and they are now engaged in this interesting movement.

The Report of the Deputation throughout is an earnest appeal for reinforcements and extension.

For Shantung they ask for six additional missionaries; four Zenana ladies; enlargement of Mr. Couling's Boarding School from eighteen to sixty boys; of Mr. Whitewright's Training Institution from twenty to sixty students; the establishment of a medical class, with eight native medical students, seven additional paid evangelists, and a subsidy for the employment of twenty men in the slack winter time at a low rate of payment in evangelistic work.

For Shansi, three additional missionaries and four Zenana lady missionaries, while the cost of the opening up the new Shensi Mission will be additional.

With regard to these extensions, the Deputation say:—

"They are the minimum proposals to which our strong testimony concerning the pecuniary strain of our finances reduced the aspirations of the brethren, and do not express *the desirable*, but the absolutely necessary, reinforcements.

"Finally, we have to express our solemn feeling that, requiring a great effort as it may to supply these additional workers and funds, the cause deserves it at our hand.

"The soul of the nation that is without Christ ought to move the vital compassion of every Christian heart. Whatever view may be taken of the inscrutable purposes of God, to give the light of the knowledge of His glory as it beams through the face of Christ is one of our first duties. It is life eternal to know God and Jesus Christ whom God has sent.

"To declare His name was the Saviour's work; to reveal Him is the Spirit's greatest operation. But we are permitted to co-operate with the Blessed Saviour and the ever-working Spirit in proclaiming the Saviour to mankind.

"The enlightenment and salvation of men we must regard as the great work which still engages the heart and the activity of God. The extension of His Kingdom can only be the result of great supernatural activities, working a new creation, raising dead souls, and giving sight to blind hearts. That constant miracle of grace is ever being wrought. We depend on it, and recognise that the conversion of China to the Gospel will be effected only by such colossal and continuous supernatural workings of Divine power. But in this we have one great encouragement. As one has said: 'The Spirit breathes where He lists; but He always lists to breathe where we may find Him; and if we seek the breezy eminence, we shall feel His quoenking influence, and catch His freshening bloom.'

"Shall we take our proper share, and, in some real proportion to our numbers and powers, address ourselves to this task?"

The Committee, while sympathising deeply with the views of the Deputation as to the desirability of securing large and prompt reinforcements for the China field, have at the same time to remember the present financial position of the Society before undertaking additional annual expenditure,

amounting to several thousands of pounds. Nor can they forget that they are already deliberately pledged to large and even more urgently needed reinforcements for India, Ceylon, and Africa.

While adopting, therefore, the recommendations of the Deputation, as to enlargement of schools and training institutions, additional native evangelists, and the special education of native Christian medical students, they have felt compelled to hold in suspense the request for additional European missionaries and Zenana agents until, at any rate, such time as they may be able to review the results of the special Centenary appeal now before the Churches.

THE PAST YEAR'S WORK.

I.

SHANSI PROVINCE.

Our central station in the Shansi Province is

TAI YUEN FU.

The Rev. Arthur Sowerby being still at home on furlough, this station has been occupied by the Rev. G. B. Farthing, who reports :—

“The hearts of men in this city are responding to the Gospel, and there are many signs of a living interest which greatly cheer and encourage, and which give glimpses of a coming harvest that will amply repay all past toil and sacrifice.

“That it is Christ who attracts and wins, and no other, is my creed and my experience.”

Referring to the work of preaching in Tai Yuen Fu, Mr. Farthing writes :—

“With what success? Results defy tabulation; we have combated much ignorance and superstition, preached redemption through Christ, pleaded with men individually and personally to yield themselves unto God, shattered, to the best of our abilities, the false hopes to which any of them confessed to be clinging, and pointed to the only true Fount of hope. Have any believed? We do not dare to say no, but we cannot say yes. This work is one that touches the province, and more provinces than this one probably, for here traders and others come and go. One man who entered a street chapel in Hu-pai showed a good knowledge of Gospel facts, and was asked where he had heard the truth. His answer was in the street chapel of Tai Yuen Fu.

“*Preaching and Teaching.*—The Sunday services have been taken alternately by Mr. Duncan and myself. The congregation has differed greatly as far as numbers go. Our register shows as many as fifty, and (once only when the weather was very bad) as few as seven. The ordinary congregation is from twenty-five upwards. Our congregation has several peculiarities: we have no women. Not that we despise them, God forbid; but custom in this prefectural city is very strict. Any woman who wishes to retain her character for respectability would shrink from joining in a mixed assembly. Since the Deputation took this lack so much to heart, I have sincerely tried to arrange for women, but have been unable to do so. It is easy to point out the weakness; more acceptable would it be to tell us how to remedy it. I could do it instantly if I were prepared to wreck the present work for it, but I am not, and prefer to wait until the truth makes free. Meanwhile, we do sorely need several young ladies to teach the women and girls, a work that it is not permitted to us to do. Another peculiarity is the absence from our services

of those in our employ, except where there is interest in the truth. This does not mean they are neglected, but it does mean this, that I would rather be without a congregation than have one made up of those who attend who would never do so if not receiving pay. 'You do not do this in England,' certainly not, because you haven't *the thing* itself. When the congregation consisted wholly of those in employ, as it once did, an atmosphere was created which made success impossible. Success has come since the change. Such a plan as this is only temporary. Our services are not restricted to the Sabbath. We have one daily. Last spring, a few of our people seemed wishful to meet for daily worship, and such a desire had only to be shown to be met. During the spring, summer, and autumn months, Mr. Duncan and I led morning prayers with Scripture exposition, Mr. Duncan taking Ephesians, and after 1 Cor., whilst I continued my last year's exposition of Mark, and, since completing that book, have been engaged with the Gospel of Matthew. At the expressed wish of the inquirers who attend, this meeting is now held in the evening. Through the year an interest has been manifested in this service which has been quite cheering.

"*Opium Work.*—All of whom there was evidence that they for the truth's sake wished to break their bonds we assisted gladly to the utmost of our power. I do not feel any call to be a jailer to all who might be willing to pay a nominal sum and put themselves under our care. Evidence is quite plentiful that the breaking off of opium from any but the highest motive is seldom lasting. The sight or the smell of the baneful drug is fatal to a very large proportion of those who have not, 'for Christ's sweet sake,' thrust it from them. Even the latter find it a hard thing to stand. There is more or less weakness for a long time after the break is made, and opium is just everywhere, with its powerful seductions.

"*The Native Christian Church.*—It is with deep thankfulness that I report an addition to our church. Last spring mine was the joy of baptizing three men. All belong to the Chiao Chêng district. All of them broke off opium under treatment from us, two last year, and the third one as late as last January. In some districts opium smokers are looked upon as inouable, and their thorough reform doubted, and hence applications from such for church membership are not received very cordially. Were such views ours, we might as well leave for England at once. So large a proportion of the Shansi people are addicted to opium that our church members must perforce be drawn from their ranks, and, thank God, this fearful bondage is not beyond His power. One of the men baptized had smoked as much as one ounce of opium a day for five years. Another had smoked half an ounce per day, and been a user of the pipe for fifteen years. The third, Kuo Chi Yun, had used opium altogether thirty-two years, and as his craving grew beyond his means to satisfy it by the addition of a larger quantity of the drug, he had for sixteen years dispensed with the pipe and drunk the quantity, thus securing a tremendous addition to the strength.

"There are several applicants for baptism in this district, and in the spring I trust to see our number more than doubled, and I rejoice to say that there seems a prospect of this being our happy lot in future years. Some of our inquirers are robust, godly men—men in whom the gracious change is so apparent that we cannot but marvel and say, 'This is he finger of God.'

"*Book Sales and Distribution.*—Our book sales do not reach quite so high a figure as last year, but a larger number of books and tracts have, notwithstanding, been disposed of. Such of the students and others, who crowded into the city during the time of the triennial examination, as deigned us a visit, were presented with a book which would, if read, make them acquainted with the main truths of the Christian religion.

"*Country Work.*—The branch of our work which has been most abundantly blessed is that in the district of Chiao Chêng. Things are very encouraging. From Chiao Chêng, as a centre, two other stations in large villages of from 2,000 to 3,000 families have been opened—viz., at Nai Ling and Yang Chu. At Nai Ling there is a gathering day by day of from ten to fourteen for reading of the Scripture and prayer. At Yang Chu, a smaller, but quite as enthusiastic a band, who do the same. The daily prayers in Chiao Chêng itself are well attended, and a marked advance, both in Scriptural knowledge and living faith, is visible. At the Sunday service there is an almost regular

congregation of between sixty and seventy. The hall which has been taken by these people for their chapel is the best in the city, with perhaps the exception of the County Magistrates' Hall. May God grant that the field may be as fruitful as the present promise predicts."

SHIH TIEH.

The Rev. Evan Morgan reports relative to the work of the past year:—

"In spite of trying circumstances, the past has witnessed a forward movement, both at Shih Tieh, and at Hsiao Tien. Not only can we report an increase in the number of attendants at Sunday worship, but, what is of still greater importance, there has also been a step forward in self-support. Past reports could only say that this was the aim; in this report we are glad to say that actual beginnings have been made. True, they are only beginnings, and for that reason may seem insignificant; but successful work must be carried on along these lines; and, for that reason, we are glad that the inquirers and members have taken up the matter. We have gladly witnessed an increase of zeal in individual members to advance the cause of Christ and lead others to Him. Their united efforts will, I trust, be equally successful.

"The congregation at Hsiao Tien collected sufficient money to support an evangelist for three months. They elected one of their own number to do the work. Chang, the elder of the church, was the best man they could have, and he consented to go. At Shih Tieh, likewise, the congregation contributed a sufficiency for nearly half a year; and chose a newly baptized member, Hu, to go forth and preach. He will not work at Shih Tieh, or in the neighbouring villages, but has been sent to occupy a field further off, near the city of Shou Yang. But he has no permanent residence there, his time is spent in travelling and itinerating. When the period of their engagement is over, these two brethren will return to their homes and during the summer months will cultivate their lands. They draw no money from B.M.S; and I trust the work thus begun will be carried forward on the same lines. I have not thought it best to start new centres by hiring houses with foreign money for this new work. This would only tend to weaken it."

HSIAO TIEN.

"In the Hsiao Tien Church we have had to discipline several members from one cause or another. Our aim has been, not to cast them away and lose entire hold over them, but try to make them realise their true position and great privileges. Those little clouds broke in blessings, and, at the close of the year, I think we can honestly say there is more zeal and more manifest desire to know the truth. Amongst other causes I must not forget to mention one important factor that has worked towards this end; and this is, the fostering of church socialism. Everyone has been made to feel that they have a part in the Sunday services. Some have the gift of preaching, some of praying. Most have neither, but these can read the hymns, and discharge other such little services. We have endeavoured to make all feel that worship more or less depends on the ministrations of each. Thus, from being regarded as the monopoly of the foreigner, I hope to see a true brotherhood of Jesus, in which each feels it a duty to bear some part to conduce to the success of the whole, and thus lead them 'To grow together, heart with heart, Into a whole where each is part.'

"The attendance at Sunday worship has been larger than the previous year. Of the new additions we only look upon four or five as inquirers. Some of these have regularly attended for nearly two years, but we prefer to keep them and have them well grounded in Christian truth before admitting them to full membership.

"We had the usual class last winter, and several came in for about twenty days. We studied together the subjects outlined by Dr. Bruce in 'The Training of the Twelve. The afternoons we spent in visiting the villages. All were very willing to join in imparting knowledge as well as receiving it.

"The evangelist, Hsu, had a stroke of paralysis early in the year. This has unfitted him for much active work. We have now just lost his services. He went home to Shantung last November.

"Last September we baptized our first converts at Shih Tieh. The two candidates had given during the three years of probationship full proof of loyalty and sincerity. One of them, Mi, is a native doctor, the other, Hu, is a farmer. The farmer, as I have already said, is out preaching. Mi is doing good work in Shih Tieh, and renders valuable help at our preaching shop. This shop was opened in the spring; we have it open on market days, and thus meet many people from the outlying villages, as well as from the near neighbourhood.

"Three years ago we could hardly gain a hearing in Shih Tieh. To-day it is different: we have a few disciples who are not ashamed to confess their allegiance publicly; many are friendly to us. When we came here first, the people looked upon us as workers of iniquity. A few days ago the head man of the village expressed his conviction 'that the vast operations of mission work in every land could not be of man. "It must be of God." "It is the will of heaven" that they have come to China; I must also join this religion. Thus, though our actual converts be few, the Christian missionary by many methods through good report and evil, is giving rise to a 'climate of opinion' that will eventually bring China to the feet of Christ."

HSIN-CHEO.

The Rev. Herbert Dixon reports:—

"In Hsin-Chow City we have maintained our Sunday services and general evangelistic work. The attendance on Sundays, however, has shown but little signs of growth in numbers, running commonly from thirty to fifty, according to season and weather. Saturday evening prayer-meeting has been steadily persevered with. Once a month the evangelists have gathered for three days of instruction and reading, and any converts who desired it have gathered with them. We have hoped in this way to systematically educate our more earnest men in the things pertaining to the Kingdom of God. On market days the evangelist (Chao S.S.), has attended at the book shop on the main street and preached and talked to any who came in, while on other days he has visited in rotation the villages within a radius of seven miles from the city.

"Our book shop on the main street has somewhat disappointed us, perhaps largely owing to the difficulty of securing a suitable man as caretaker. The sales, however, have amounted to some 13,000 cash; and as most of the books have been small ones of from 2 to 10 cash each, the total represents a wide distribution of Christian truth.

"Our out-station at Chi Tsun, fifteen miles north-west of the city, has steadily prospered. Five of the converts were baptized last summer. Sunday attendances kept steadily at thirty, but have lately increased to forty. The feeling all around is much more friendly, and amongst the converts there is a spirit of self-help which is encouraging. This year the subscriptions promised amount to 23,000 cash (equal to nearly £4). At the same time, some of them are working quietly amongst their friends, and one result of this is seen in four women who believe in Christ.

"At Ting Hsiang county town, fifteen miles E.N.E., we have succeeded in renting a small but suitable house. At first the district official secretly opposed our getting it; but on a formal application to him, he ordered the landlord to give us immediate possession. On attending there to see patients, the first applicant was the second official of the place.

"Tso Mo market town lies seventeen miles south-west of here, and here our converts and inquirers are endeavouring to support an evangelist and open a place for work. We commenced with a very small shop, but have now secured more commodious premises, with accommodation for ourselves and medical work. Our converts there now number three. One is a small farmer and labourer. He was recently beaten by some of his relatives while engaged in telling others of the Gospel. Another is a professional gambler, who now has to gain his livelihood by more honest means.

"In the summer we had the joy of baptizing ten converts. Our endeavour is not to baptize large numbers, but to baptize only those who seek it, and can offer evidence of new birth, and can give some reason for the hope that is in them. On our part, we do our best to make sure that they have broken with idolatry and opium. There are 'not many

mighty, not many noble' among them. They include a carpenter, paper-hanger, tinker, farmer, carter, labourer, clerk, teacher, &c.

"The main work for this year has been the consolidation of past work in Hsin Chow and Chi Isun, and extension into Ting Hsiang country and Tso Mo district. Our difficulties have lain in lack of suitable agents for evangelists, teachers, shopkeepers, &c. We have to make our tools as we go along."

The Rev. J. J. Turner, who rejoined Mr. Dixon during last year, writes:—

"At Hsin Cheo of late we had been preaching much upon the duty of those who do believe in Christ to confess Him, and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait; the rest we decided to baptize.

"We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, 'Behold your King,' the ten men who were anxious to confess themselves His servants and disciples were baptized 'into the name of the Father, and of the Son, and of the Holy Ghost.'

"In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and prayed and struggled over some of them for years; and as the newly-received converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye! and was there not joy, too, 'in the presence of the angels of God'?"

"Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

"As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in! But, oh, that their number might be increased!"

II.

SHANTUNG PROVINCE.

Reporting on the work in the Shantung Province, the Rev. J. Percy Bruce, B.A., writes:—

"The following figures give an idea of the work of the Shantung Mission as a whole. Our present missionary force consists of 10 missionaries on the field, and 3 on furlough in England. We are evangelising altogether 14 counties. We have supported by the Society 13 native Christian Chinese evangelists and 4 aided preachers. There are 42 day schools and 208 scholars. This year we have baptized 543 converts, making the total number of church members 1,700. Meeting for worship regularly in 170 stations, we may well thank God and take courage."

TSING-CHU-FU.

Referring to the condition of the Tsing-Chu-Fu Church, Mr. Bruce reports:—

"There have been 169 baptized. The decrease this year is considerably less than last, so that we show a larger increase in our net total membership. Last year it was 1,050; this year it is 1,176, a net increase of 126.

"Looking at the church as a whole there are signs of vitality. New stations are springing up; Christians in many places are earnest in carrying the Gospel to outsiders. The pastors for the most part are active and earnest. What one would like to see is more thorough spiritual growth in the older members. In my efforts to raise the subscriptions for the Pastors' Fund, I was repeatedly told in different directions, by those who exerted themselves in this matter, that there was no difficulty with Christians whose spiritual life was strong, and that the least difficulty was those recently added to the church. In my talks with the pastors about their experiences in work, they tell me they are most warmly greeted by young Christians, many of those of longer standing having lost much of their early ardour. In fact, the more I see of the inner life of the church, the more I am persuaded of the truth of a remark made to me by Mr. Jones more than a year ago. He said, 'What this church is needing is personal spiritual force.' It is my strong conviction that the church is suffering to-day for lack of a vigorous, prayerful pastorate in earlier years. These six pastors who were ordained last December should have been trained and ready for work five years before. But this could not be. The missionaries were too few. Had it been possible, the early enthusiasm of the young convert, with its mixed motives and strange ignorance, would not have thus simply died away in so many cases but under the watchful tending of pastors would have given place to strong, intelligent zeal, prompting wiser and nobler things. This we are hoping for in the future. It is early yet to speak of any fruits of the new pastors' work. In their first year they feel very like apprentices at their work, realising the difficulty of it most of all. But the earnest and evident joy in work shown by some fill me with hope for the future. We meet once a month in conference and Bible study, when each one tells his experiences since the last meeting. I trust that at these meetings we may stimulate each other to fuller faith and richer life, so that we may all be charged with spiritual force which shall be felt to the extreme limits of the church.

The Rev. R. C. Forsyth, besides attending to all the financial business of the Shantung Mission, superintends the village schools in the absence of Mr. Couling in England, and undertakes a large amount of evangelistic work as well.

Referring to his labours in the county of Lin Chih, he writes:—

"This county lies to the north of this city, about seventeen miles away. I have had an evangelist working in that country all the year. Three new stations are opened for Christian worship, and other places are promising, but are not ripe enough for settlement. In one of the new stations a school is established, the teacher being paid by the Christians themselves.

"I made a tour in the spring and another this autumn, visiting all the stations in the county, endeavouring to stir up the Christians to greater activity, and preaching in every place in the open air to the heathen, besides having services with the Christians. I had the help of the native pastor for this section, Nieh T'ung Yan, who is supported by the native church, and whose services were freely given and were highly appreciated.

"I hope to do more of this kind of work in future as my time will admit. The work is intensely interesting and very encouraging.

"I visited the county town (Lin Chih) several times with Dr. Watson, and while he dispensed medicine to all who came, my evangelist and I, with the help of Pastor Nieh, spoke to the patients who were waiting, and preached to all who would listen, giving books to all who wished to have them. This work is done regularly every month, but I have not time to be personally present on each occasion."

The Rev. C. Spurgeon Medhurst reports good work amongst the soldiers of the Manchu City. He writes :—

"The Manchus.—These reside in a permanent camp about two miles north of this city. A real work of grace is leavening this Manchu garrison. Two or three years ago these Manchus were a constant menace to us. None dare venture among them. Native preachers were beaten, and Christian books contemptuously torn or burnt. Dr. and Mrs. Watson first succeeded in impressing the soldiers and their officers by rendering timely medical aid on several occasions. Now the whole spirit of the camp is changed. Six Manchus were baptized in the spring of this year, and I hold a weekly class for them and their comrades. The class was started at the beginning of the year, and the attendance has encouragingly increased. We have gone through the first twelve chapters of the Gospel of Mark together. About twenty Manchus, more or less, regularly attend public service on Sundays, and a number of others are secretly reading Christian books. The book-shop and the museum have had a deep and wide influence on these Manchus.

"I have this year had more inquirers call on me asking for Christian instruction than during any year I have previously spent in China. The work is full of promise."

Referring to the Girls' School started by Mrs. Medhurst, he writes :—

"Last July Mrs. Medhurst started a day school in the city for girls. It was a new venture, and we were uncertain how it would take. Our highest expectations have, however, been realised. The school was opened with five pupils. These have increased to nine, and after the Chinese New Year will probably number fourteen or fifteen. Although the Chinese do not educate their girls, several of our Christians are providing board and lodging for their daughters in the city, that they may have an opportunity of attending the school. The direct Christian influences of the school are already visible in more than one of the girls attending it. The appreciation shown by our church members of this effort to give their daughters some education clearly shows that there is a large field open for work among the women and girls of China when the labourers are forthcoming."

Reporting on the Medical Work in Tsing-Chu-Fu, Dr. Russell Watson writes :—

"I give below a return of cases treated.

Dispensary Out-Patients—

Male—New .. ..	..	8,709	
Return visits ..	..	833	
		—	9,532
Female—New .. ..	.. .. .	3,192	
Return visits .. ..	.. .. .	290	
		—	3,482

Hospital In-Patients—

Male .. ..	..	116	
Female .. ..	..	44	
		—	260
Poisoning cases (chiefly opium)—of these 51 recovered .. ..	.. ..	53	
Urgent cases in the country, requiring special journeys to attend .. ..	.. ..	59	

Total number of cases 13,396

"Amongst the in-patients many have been with us two and three months. All patients provide their own board while staying in the hospital, consequently only severe illnesses or injuries come to stay. Twenty cases of fracture of the upper or lower limb have been treated; most of these were severe compound fractures. Twenty-nine operations for cataract have been performed. Eyesight was restored in twenty-six of these.

"Daily preaching has been carried on, and suitable books distributed amongst the patients. I am sure much good is being done in this way. Several of the in-patient

on leaving have shown every sign of being true-hearted learners of the doctrine. One man named Pien, a cloth-dyer, and a member of a secret religious sect, who stayed with us last spring for about a month, received the truth while with us. He returned to his home at Tao'K'u, in the county of Lin Chü, thirty miles from here, and became very zealous in preaching the truth as far as he knew it. Many were stirred up by him, and a deputation came from his village to see and hear for themselves what the foreigners had to teach. At present about ten are worshipping every Lord's-day with him in his house. The evangelist and the native pastor Nieh go at times to encourage and instruct them.

"This year, six of the Manchus who attended my Bible-class on Sunday afternoons all last year were baptized. Two of these are men of some rank. The attitude towards us foreigners in the Manchu City has greatly altered from the open hostility of seven years ago. We have now many friends amongst them. This result has been helped forward in large measure by the medical work. Many of the officers are my friends. About a month ago I was called to attend the wife of the Tartar General, and yesterday he paid me a friendly visit."

CHOU-PING.

Reporting on the work at Chouping during the past year, the Rev. E. C. Nickalls writes:—

"Mr. Jones's return to England necessitated the partition of his district among us. I therefore gave up one county—Chih-chuan—to Mr. Wills, and took over from Mr. Jones the city of Chou-ping with half the county, the county of Chi-hing and half the county of Ching-cheng. For some time previous to Mr. Jones's departure I assisted him in his evangelistic work, and have endeavoured as far as possible to follow his methods.

"The work in Po-shan city is now trying the mettle of all connected with it. The city people, busy at buying and selling, pay little attention to our appeals. Many of the converts have grown cold. We are now turning our attention to the country, and hope the same blessing which has attended the work in the districts north of Chou-ping may follow evangelistic labours in the villages round Po-shan.

"In Chi-tung and Chou-ping counties the work is progressing steadily. All the old stations have been maintained, and one new station has been opened. There are other places where the Christians are desirous to commence regular public worship; but they have been advised to wait until their numbers and knowledge give fair hope of them being able to stand alone. Meanwhile they worship at neighbouring stations.

"In the first moon of the Chinese year a class was held in Chou-ping for all the leaders of stations in the eleven and a half counties worked by the Mission. All the resident missionaries took part in the instruction. This class was too large; so this autumn we have each held classes for the leaders in our own districts. Mr. Harmon's men and mine being in together, we held the classes separately; but we mutually assisted each other in teaching.

"The Gospel has taken a great hold on the people of Shantung. Besides church members connected with the various missions there are three thousand registered inquirers in this province. Shantung is the home of some of China's greatest men, among whom are the sages Confucius and Mencius; it may be that from our midst will arise the leaders in the great religious change which this closing century will probably witness in China."

The Rev. W. A. Wills reports:—

"The work under my special care is the large county of Chih-chuan, which contains a walled city, several important market towns, and 860 villages. Work has been done in many of these places by my evangelist, assisted by voluntary services from the Christian young men of our churches. I have made monthly tours over the ground they have first visited, distributing medicines to such that had received a ticket from them, thus making closer acquaintance with the people. Many who first came to us for medical help only are now coming to learn about the precious Gospel of Jesus Christ. Thirty have come out boldly on the Lord's side, and were baptized by me in the spring. One new church has been

formed, and one new station opened. A school with eighteen boys during the week and twenty-six on Sundays has been established, and entirely supported by themselves. The teacher and four scholars have put on Christ by baptism, and ten others are among our band of inquirers or learners. Besides the support of this school the members have cared for their own poor, provided places of worship, and met all the incidental expenses connected therewith, and have given me in two places a room for my dispensary work. These make at present the centres from which I visit or receive visits from the surrounding villages.

"The Medical and Gospel work in the large mart of Chou-tsun has been carried on during the year with encouragement. Although the rumours and evil reports circulated have kept many away, not a few continue to stand firm, and over twenty attend our evening worship, while a far larger number are at the Sunday services.

"During the year I have seen 2,028 men, 1,199 women, 382 boys, and 175 girls, making a total of 3,784 patients. Many of these have, of course, been seen several times.

"I have been called to 39 cases of poisoning—16 men, 18 women, 2 boys, and 3 girls. Five of these died, being called too late to save life.

The Rev. Frank Harmon writes:—

"While methods are important and require frequent re-adjustment to the varying conditions of the work, I wish to state my most earnest and deepening conviction that *the man, not the method*, is the important factor in the great Mission enterprise. Unless the Spirit of God be in us our labour is but in vain. The Gospel and love, though presented with the best of man's wisdom, will be but foolishness to the hearers.

"The church, which numbered 103 this time last year, now stands at 265. We have lost two members, one by death and one, alas! lapsed into the deadly opium habit. The one who has passed over to the innumerable company was one of our earliest and most earnest Christians. Blind from his birth, he was yet the great support of the station to which he was attached. He died, thank God, with utter confidence in his Saviour, and the first Christian burial ever held in that district was attended by over forty Christians. As one of them said—'Chang Ching sees now.'

"With regard to the *stability* of our members, I can only say that, in accordance with our usual policy, the evangelists are being gradually withdrawn from the church districts to open new work, and that the Christians are doing nearly all their own work, pastoral and evangelistic. It is also a gratifying fact that only two members have absented themselves from Communion service. While speaking of the native church, however, it is but right to say that the observance of the Sabbath is anything but satisfactory, and that, after their reception into the church, the members do not make, as a rule, satisfactory progress in knowledge of Christian truth. I apprehend that the great problems before us are this very matter of the progressive education of Christians, and the question of self-support. With regard to the latter question, I fear the Christians do not even yet spend nearly as much on the Christian religion as they formerly did in the practice of idolatry.

"*The Distribution of Books* is always an important feature in our operations, and has been carried on with the usual vigour and effect. It is increasingly evident that many of the better sort who will not attend a place of 'foreign worship!' will read the books issued by the foreigner, and this field of labour widens with every year the foreigner is in China. In this connection it is gratifying to us as a mission to remember that one of our number—Mr. Richard—has been called to such an honourable post in Shanghai. There can be no doubt of the increasing power of the press in China.

"Medicine has been distributed as usual to many hundreds of sick people. I have myself seen a large number of people and done what common sense and a very limited knowledge would suggest for the alleviation of bodily pain, but I have to acknowledge with much gratitude very efficient help from both Mr. Wills and Mr. Smythe in this matter. Seeing the sick gives us a very ready entrance to many who could not otherwise be reached, and is a very practical proof of the good intentions of the stranger.

"Our main hope lies in *preaching*. To this work the best of our time and strength is

devoted, and we are only solicitous that *this* may be effective. We concede advantages of all kinds to every other form of Christian work, but remain convinced that the preached Word is *the* method of methods, the Divine method.

The Rev. S. B. Drake reports having baptized sixty-five converts. He writes:—

“Twenty-five of these latter belong to the county of Rao Yuan, where I began work not quite three years ago. These, therefore, form the first-fruits of that work, and we accept them with gratitude to God for His blessing.

“The Christians meet at eleven different centres for worship. The rooms in which they meet are provided by themselves, and form centres where many others besides baptized persons hear the Gospel. In most cases persons belonging to several different villages meet at these stations; therefore from them an influence is exerted upon a large district.

“I am happy to state that the Christians are living and working harmoniously together, and seem as earnest as ever to bring their friends and neighbours under the influence of Christian truth.”

The Rev. Francis James reports:—

“I have conducted the examinations of my junior colleagues studying the language managed the persecution cases of the Christians; superintended the city school; distributed 5,000 books and tracts to the students at the Provincial Examination at Chinanfoo (over 10,000 B.A.'s attended to compete for the M.A. degree); have sent suitable Christian books to the officials and leading residents in Chinanfoo; examined candidates for Dr. Watson's medical class and for the city school; have revised and in part re-written my book on ‘Domestic Medicine’ for the Chinese; written an introduction to the edition of the ‘Imperial Decree and Proclamation’ on the toleration of Christianity, published by the Mission; prepared three articles on ‘The Opium Question’ for Dr. Allen's ‘Review of the Times’; I have revised several tracts issued by the Mission, and preached in the city and country as opportunity offered. This is a miscellaneous list, and to it may be added another item. ‘Sundries,’ which, although impossible to represent in an account of work, is one of the most troublesome and time-wasting of all. I am still revising ‘A Metrical Version of Selected Psalms,’ which, I trust will be of use—especially for educated men and intelligent Christians.”

With regard to Medical Work in Chouping, the Rev. E. C. Smythe reports he has attended to 2,434 male and 1,612 female dispensary cases, 11 hospital in-patients, and 68 poisoning cases. The Chouping Hospital has, however, been opened only eight months. Evangelistic work has also been well maintained:—

“All the patients,” writes Mr. Smythe, “have had the opportunity of hearing the Gospel, and many have received books and tracts. Ching Yang Tien-tzu, a station about 30 li (10 miles) to the west of this city, is visited by an evangelist and myself twice every moon (month) for preaching and dispensing medicine. On Sundays I am always glad to visit country stations for preaching and dispensing. I look forward with much hope to the year just commenced, and pray that much spiritual good may follow both evangelistic and medical work.”

THE REV. TIMOTHY RICHARD, SHANGHAI.

During the past year the Committee have consented to the acceptance by the Rev. Timothy Richard of the important post of Secretary to the Society for the Diffusion of Christian and General Knowledge among the Chinese.

rendered vacant by the lamented decease of Dr. Williamson, of Shanghai. Mr. Richard is specially well qualified to undertake the duties of this office, and finds the work congenial and attractive.

Dr. Muirhead, referring to the appointment of Mr. Richard, writes:—

“We are well assured that Mr. Richard will in this post be a vast blessing to China. His work will doubtless be effectual for the highest and holiest purposes.”

Referring to the past year, Mr. Richard writes:—

“The year 1891 will be long remembered in China as the year of the riots. Organised efforts were made throughout the Empire, but especially at the seaports and the great inland river ports on the Yangtze, to rouse the indignation of the populace against missions, both Protestant and Roman Catholic, and also against all foreigners, missionary or non-missionary without distinction, instigating them to loot and burn, beat and kill all foreigners if they did not clear out of the land. This has been kept up now for eight months, and we do not feel ourselves out of them yet.

“The immediate cause was the wide and systematic distribution, during the last two years, of the vilest anti-Christian and anti-foreign literature which history knows of, accusing Christians and foreigners generally of horrible crimes, such as bewitching and kidnapping men, women, and children; of gouging out their eyes, tearing out their hearts, ripping up women, and otherwise mutilating them; while wicked pills are given people which completely dement them and impel them to lose all sense of shame, &c. The different parts of the body are used for making silver artificially, and for making chemicals and bewitching pills. For the practice of these diabolical arts foreigners and Christians are declared to be unfit to live under the same sky as the Chinese—a Chinese way of expressing that they are worthy of death.

“The serious part of this anti-foreign literature is that it is prepared and circulated by many of the leading mandarins in the Empire, although contrary to all laws, national as well as international, Chinese as well as foreign.

“The cause of this extraordinary action is given in these anti-foreign books themselves. It is in the growing knowledge the Chinese have that since intercourse between China and the West has been established, foreign nations have greatly profited by trade with China, while China in comparison gained but little and suffers much, and now more and more each year. Therefore, seeing their wealth going abroad, primitive industries failing, her people steeped deeper and deeper in the opium vice, while her teeming millions struggle in vain for the bare necessities of life, many leaders are roused with indignation and desperation, and do all they can to rouse up what they consider the righteous indignation of the people against foreigners of all classes as the cause of their ruin. It somewhat resembles the riots of the mechanics of earlier days against machinery in England. Missionaries are especially hated because of their power with the masses, and because they feel that to become Christians is to begin to become entirely under the control and arts of foreign nations.

“And there is not one in a thousand, scarcely one in a million, that knows that international intercourse may bring incalculable benefits to them as well as some injuries, if they only study how to get them, and that international intercourse, when rightly used, only brings benefit to all nations. But, alas! China, for want of this knowledge, is driven to mad acts, which threatens the very existence of her independence.

“Inasmuch as the grave disease which throws China into these convulsions of riots, which are almost fatal to her, is the great dread of the evils of Christianity and Christian civilisation, and almost the complete ignorance of the benefits of these, the specific cure for that, as proved in the history of almost every nation on earth, is enlightenment, or the incalculable value of true Christianity and true Christian principles in all departments of life and among all nations on earth. What injures one injures all: what helps one helps all. God's love is universal. Feeling the great importance of enlightenment on these

lines, I felt I would be helping every mission in North China by editing a daily paper on Christian principles, and so devoted myself cheerfully for a year to this kind of work.

"Now that these riots are so general, the work of a large number of missionaries were brought to a standstill, and estranged feelings which will take a generation to remove will be engendered in many a mission station. In view of this, the importance of more *direct* enlightenment on *special* subjects which a heathen constituency of a daily could not at first appreciate, is very apparent, and the importance of missionaries who were formerly engaged in direct missionary work, now devoting themselves to the removal of those difficulties which now make direct work impossible, is also very apparent. Under these circumstances no branch of mission work can be of greater importance than the work of the Society for the Diffusion of Christian and General Knowledge at the present time in China. It enables me to devote my whole time to meet the special needs of to-day."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS	4
Missionary	1

During the past year the district of Nablous has suffered greatly from epidemic fever, and Mr. and Mrs. El Karey have, in common with hundreds of others, been attacked. They have also been called to endure a heavy trial in the death of their eldest son, a young man of great promise and devoted piety.

Quite recently the Revs. G. H. Rouse, M.A., of Calcutta; J. J. Doke, of City Road Chapel, Bristol; Principal Witton Davies, B.A., of the Midland College; and S. B. Burton, Esq., of Newcastle-upon-Tyne, have visited Nablous and carefully examined the work carried on by Mr. El Karey. All these brethren bear high testimony to its interesting character, and to the earnest and faithful labours of both Mr. El Karey and his like-minded wife.

Mr. Burton writes:—

"The chapel and schools in Nablous are situate in the Christian quarter, and would be very difficult to find without the help of a guide. The entrance is by a small archway in a very narrow street, and up a short, dark flight of steps into an open yard or court. At the opposite end is a good schoolroom, and another is on the left. The right-hand side of the court is taken up by the apartments of the caretaker and an assistant teacher, and a room is reserved for the use of country members and friends whose business may occasionally detain them for a night; they bring their own bed and food, and thus are not compelled to go to an inn.

"A flight of steps ascending from the court leads to the chapel, which extends over one of the schools, the caretaker's room, and part of the court. It is a lofty, cool, well-lighted hall, 35 ft. by 22 ft., with arched ceiling of the usual Palestine type, and seated with open benches. At one end is a continuation of the hall, but 12 ft. wide only, the floor being raised 3 ft. or so above the hall floor, and contains the baptistery and rostrum for the preacher. A harmonium, the gift of a Scotch friend of the Mission, completes the furniture of the sanctuary. A continuation of the outside staircase leads to the usual flat roof. The first service on Sunday was at 8.30 a.m., in Arabic, of course. The congregation consisted of sixty-five persons, including some half-dozen children and a goodly proportion of young men. The sexes sat apart; the men, as is the custom throughout the Ea wor

the fez during service, and many of the women wore white cotton robes, a portion of which is brought over the head, and serves for a veil."

With regard to school work Mr. Burton reports:—

"A leading feature of the work here is education in the day-schools, principally among the girls of Mohammedan families. The studies are of an elementary character only, the Bible being the principal reading-book, and is in use about half of the school hours, and instruction is also given in household duties. Large portions of the text are learned by heart, and recently this has led to some difficulty, as the girls were often heard repeating the Scriptures in the streets, giving great offence to the Moslem population, and opposition became quite strong, and there was fear for a time of the school being closed.

"Time is not taken up, as in the majority of Eastern mission-schools, in teaching English.

"From four to five thousand girls have passed through the schools, and some of those now in attendance are daughters of former scholars. This happens in a few years owing to early marriages, and in almost all schools a number of girls are betrothed, and only leave to become wives. The head teacher is a native, and received her training at the British Syrian schools at Beyrout. At present the boys' school is not in operation. There are two stations for evangelistic work, one being at Samaria."

Mr. Burton concludes a very interesting report by saying:—

"While in the East I endeavoured to see missionary work in operation as much as possible, and in Cairo and up the Nile, in Jerusalem, Nablous, Nazareth, Tiberias, Damascus, Beyrout, Smyrna, Constantinople, and other places; and I have no hesitation whatever in saying that nowhere among them is there better or more valuable work done for the cost incurred by our Palestine station, and, if the funds at our disposal permitted, I should be glad to see a medical missionary sent to Mr. El Karey's assistance; one could be obtained from Beyrout, I believe, for £100 per annum. At present there is no qualified medical man in Nablous, and, riding as a missionary does (they cover as much ground in three days as a tourist does in a week), it takes three days to reach Beyrout, a fact that ought to speak for itself.

"One has often heard that converts of missions are chiefly those who obtain, or hope to do so, pecuniary benefit from them in the shape of employment or charity. Such is not the case here, certainly, there being only one member of the church employed by Mr. El Karey in any way whatsoever."

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, Munsembe, and Bopoto.

Missionaries (4 in England) 26

UPPER AND LOWER CONGO RIVER.

THE REV. PERCY E. COMBER.

With the closing year comes the sad news of the death of the Rev. Percy E. Comber, at Wathen Station, on January 22nd, after a brief attack of malarial fever.

Little more than a year ago he laid his young wife to rest by the shores of the great Congo River, and wrote: "More than half my life seems to have left me; but He knows best, and I would not murmur."

Thus has passed to rest and reward the last of the Comber family. His two brothers, his only sister, his own wife, and his brother's wife have all died in the service of Christ in Africa.

Mr. Percy Comber's own words, written only recently, reveal his rare consecration:—

"As I think of the dear ones now with the Saviour, I seem to feel in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day. What a sublime privilege it is to be allowed to carry on this Congo Mission work! Words can never tell how greatly I rejoice in it."

To know Percy Comber was to love him. He has left behind him the blessed memory of a devoted life, and will long live in the grateful memories and affections of the peoples he loved so well and served so faithfully.

The Committee specially commend to prayerful sympathy the bereaved father, now in California, who so willingly has given up his best to the evangelisation of dark Africa, "counting it," in his own words, "high honour and glorious privilege to have such children."

In the beautiful words of one who knew him well:—

"From our side, the side of the blank, and the silence, and the cold grave, this loss is very sad. But if 'we have not followed cunningly devised fables' there is another side, bright with the light of God's face, musical with Heaven's harmonies, glad with the energy of perfect service, and the peace of an Eternal Home. Nor on this side is it all loss. When the alabaster box was broken the house was filled with the odour of the ointment; and though the last of the Combers has fallen, the stimulating fragrance of their sacrifice will steal all round the world."

THE WORK OF THE YEAR.

The Committee are thankful to report that the new up-river Congo steamer, the *Goodwill*, packed in sections, has safely reached the Lower Congo. Mr. Grenfell writes:—

"If the transport of the *Goodwill* to Stanley Pool goes on without difficulty, and with fair speed, Mr. Jefferd may be set free from Stanley Pool with a view to his going to Bolobo, releasing Mr. Glennie, and then Mr. Ernest Hughes might relieve Mr. Stapleton from Monsembi. If Mr. Field leaves us in May, which seems most probable, there will be another gap in addition to the one just created by the death of dear Comber. Mr. Darby is still unable to go forward for want of a colleague. Our need, therefore, for further and immediate reinforcements is most urgent. I do most earnestly hope help will be sent at once."

Mr. Darby, also pleading urgently for immediate help, writes:—

"I hope friends at home understand our pressing need. There are several brethren out here waiting to be relieved, but there is no one to relieve them. Messrs. Forfeitt, White, Glennie, Stapleton, and Scrivener all ought to take furlough; they all need it. As soon as Mr. Oram reaches Bopoto Mr. Forfeitt will go home; and Mr. White ought also to leave

at once; his state of health demands it. Cannot three or four new missionaries be sent at once?

"I am longing to get settled down at my station; but unless we can get reinforcements it will be twelve months at least before we can make a definite onward move."

Mr. Grenfell, as has been already stated, has accepted a temporary commission from King Leopold of Belgium, on behalf of the Congo Free State, to visit the South, and, in company with a duly accredited Commissioner representing the Portuguese Government, settle the delimitation of the southern frontier of the Congo kingdom.

This special work may involve a period of from four to six months; but in view of the great importance of the negotiation and of the singular capacity of Mr. Grenfell for the post, the Committee felt they ought not to withhold their sanction to his acceptance of the King's request. It need scarcely be stated that all the expenses connected with the execution of this commission will be met by the Government of the Congo Free State.

By the last advices from the Congo Mr. Grenfell was still at Underhill awaiting the arrival of the Portuguese Commissioner.

During the past year the Committee of Reference on the Congo has been enlarged. It now consists of the Rev. George Grenfell (Chairman), the Rev. J. Lawson Forfeitt, of Underhill (or acting missionary in charge of Underhill), Secretary; the Revs. W. H. Bentley, J. H. Weeks, A. E. Scrivener, T. Lewis, and R. D. Darby.

With regard to Mr. Lawson Forfeitt, it should be stated that on his arrival in Africa, in 1889, he was nominated by his colleagues as the Legal Representative of the Mission to the Congo Free State Government. His Majesty King Leopold was pleased to signify his approval of the same, and the necessary registration was accordingly made in the Bureau of the Central Government at Brussels.

OUR SPHERE OF WORK.

With regard to our sphere of work in the Central Congo region, the Rev. George Grenfell writes:—

"The Swedish Mission occupies the district which lies to the north of the cataracts. The A.B.M.U. and ourselves work, approximately, at alternate points to the south of the cataracts, and also during the first half of the main stream of the Upper Congo onward from Stanley Pool. Bishop Taylor, of the American Episcopal Methodists, and the American Presbyterian (Southern), regard the Kasai and its affluents as their special field. The Congo Balolo Mission has settled on the Lulongo and purpose occupying the Juapa, the two principal rivers that drain the far-reaching Balolo territory. This leaves the north-eastern line, that which was indicated at the very outset by Mr. Arthington, to ourselves. Roughly speaking, our present disposition is as follows:—One hundred miles north-east from the mouth of the river is our first station, Underhill; our second, at San

Salvador, is about 180 miles due east from the same point. Our next station is at Wathen, about 150 miles N.E. from Underhill, and our Arthington Station, which is at the head of the cataracts, and where the up-river navigation commences, is some eighty miles beyond in the same direction. Then, following along the main stream beyond Stanley Pool, on the same compass course, after travelling nearly two hundred miles, we come to Bolobo; Lokolele is one hundred miles still farther; Munsembi is two hundred miles beyond Lokolele; and Bopoto yet another two hundred miles, and is the most advanced of all mission posts towards the interior. Our next move is somewhat uncertain. We are hoping we shall be able to take another step forward in the direction Mr. Arthington indicated when he gave us the money for the founding of the Mission towards Lake Albert and the Nile.

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

“*San Salvador*.—Mr. and Messrs. Lewis, Mr. and Mrs. Graham, Mr. and Mrs. Phillips.

“*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S. (in England), Mr. and Mrs. John Pinnock, Mr. J. A. Fuller.

“*Wathen*.—Mr. and Mrs. Bentley, Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron.

“*Arthington*.—Mr. and Mrs. J. L. Roger (in England), Mr. S. A. Gordon, Mr. F. A. Jefferd.

“*Bolobo*.—Mr. R. V. Glennie, Mr. and Mrs. Grenfell, Mr. Ernest Hughes (*en route for Congo*), Mr. and Mrs. Harrison (*ss. Peace*).

“*Lokolele*.—Mr. A. E. Scrivener, Mr. James Clark (in England), Mr. J. S. Whitehead.

“*Munsembi*.—Mr. and Mrs. J. H. Weeks, Mr. Stapleton.

“*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt, Mr. H. White, Mr. W. P. Balfern.

“New station, not yet settled.—Mr. and Mrs. Darby.”

“Our four up-river stations have been planted at what we believe to be the most important coigns of vantage available, and among people of three distinct languages. We are therefore now engaged in reducing these three different languages to writing as a preliminary to mission work. This is slow and tedious, and calls for men of special linguistic ability, but the work is being done.”

THE NATIVE CHURCH.

With regard to the important question of the evangelisation of Africa by her own sons, Mr. Grenfell writes:—

“It is quite plain to us who are engaged in the work that Central Africa is not to be evangelised by white men; too many of the conditions of life are against us. The European cannot make his home there as he does in South Africa, or on the highlands of the east coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily, the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary and crude, but God is being glorified thereby, and, seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by the European churches, for we feel it is wiser to throw the burden upon the native churches; for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best. And not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn.”

Good work is already being done by the native church at San Salvador as reported in the following letter from the Rev. Thomas Lewis :—

“ The members of the native church regularly visit a number of towns every Sunday morning, and each one visits the same place weekly. This we consider to be of great importance, for unless there be constant and persistent teaching of the Word of God we cannot expect great results. We also believe that this work of the native Christians ought to be encouraged and rendered as efficient as possible, and with this end in view Mr. Phillips has a class on Saturday evenings to prepare them for their Sunday work in the towns. This class has been very useful, and we hope it will be a great blessing in our work in the future. Since Mr. Phillips’s return from the coast we have made some alterations in our plan of Sunday work. Instead of both taking a service in the station each Lord’s-day, one of us takes charge of both services and the Sunday-school, while the other goes along with one of the native workers to his sphere of labour. We change about every other Sunday, and we are thus in a position to know what work is being done. We have not yet visited all the places, but are very pleased with what we have seen. In one or two places there is a very decided change in the people, and four or five have applied for baptism, and in a month or two we hope to number them among us.

“ For the past three or four months the church here has been discussing the advisability of sending a teacher to settle in a town further inland, and now that they have arrived at a definite decision we are anxious to let you know of it. Until this year the church has supported a native evangelist, and he visited the towns near San Salvador. Now that most of these towns are regularly visited by other members, they think it better to make a change in their plan and support a teacher who will settle in a suitable town in a district north-east of us. At the church meeting they invited Nlekai to take this position, and he has accepted it. The next thing is to choose the most suitable place. For this purpose they have asked Matoko to go with Nlekai through the district and see the people, and make arrangements with those who seem most anxious to obtain a teacher. We purposely let the two brethren go unaccompanied by a white man, so that the people in the district may not expect a white man to go and settle in their town, and also we want it to be a church work, pure and simple. The friends here have taken it up very heartily, and we have no doubt but that God’s blessing will abundantly follow this work. It is hoped that the work will be commenced in January. The district proposed is about two days’ journey (one day for a native and fast walker) from our station.”

The following letters from the native Congo churches at San Salvador and Wathen indicate strikingly the power of the Gospel over a people that but a few years ago were utterly ignorant of the Saviour, and steeped in sin and selfishness :—

“ San Salvador Station, B.M.S.,
“ Congo River, S.W. Africa,
“ December 30th, 1891.

“ DEAR SIR,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore we heartily made a collection, and collected a sum of £33 14s. 3d.

“ Kivitidi and I sent it, on behalf of the church. Do accept it as our thankoffering to your *Centenary Fund* of the Baptist Missionary Society.

“ We are, on behalf of the Church,

“ TO A. H. Baynes, Esq.”

“ KIVITIDI, }
“ NLEKAI, } Deacons.

“ Wathen Station, B.M.S., Congo River,
“ December, 1891.

“ MY DEAR MR. BAYNES,—We heard that next year is the hundred years’ birth day of the B.M.S., and that people are putting money together for the B.M.S., so we all, boys

and girls, put this little money together, and send £15 18s. 6d. to you for the birthday of the B.M.S., to let you know that we thank God very much for all that He has done for us through the B.M.S., and we hope that God will give you power to do His work and send missionaries out to all people and tell them about Him.

"I must tell you a little about our work. You know that at Ngombe we cannot get any people to preach to, except the schoolboys and girls, and also to the workpeople; so we sometimes go into the towns and preach to the people about the love of Jesus Christ; and sometimes when the people come together, some will listen good to the teacher and take all in his heart, and some will listen and find a fault with God—that is, they say, Why does God let us die if He loves us, and if God loves us, why does He let Satan tempt us? But we tell them all we can to make them believe that God loves us, and that He wishes us to turn our hearts to Him.

"I hope that our friends will not forget to pray to God for this work in Congo, because we know that God is doing His work among the people here, and I am glad to say that some people are wishing to be God's people, and give themselves to Him now. We all send you our compliments.—Yours respectfully,

"To A. H. Baynes, Esq."

"MANTANTU, DUNDULU, NLEMVO.

Special Centenary contributions have also been received from Lukolela and Underhill stations, the spontaneous gifts of the Congo peoples.

THE LOWER CONGO. SAN SALVADOR.

From San Salvador station the Rev. Thomas Lewis reports:—

"During the past twelvemonth seven people have made a public profession of faith in Christ in baptism, and we find several more who are seemingly in earnest about their souls, and who will join the ranks shortly. Four of our church members have been called away 'to be with Christ,' but left behind them a living testimony to the power of the Gospel of Christ. We miss them in our little church, but do not mourn, for it is no small relief to be free from pain and sin and to enjoy the full liberty of the better land.

"Special attention has been paid to the important work of teaching native Christians. We look to them to do the greatest part of the work in the neighbouring towns; and it is of the first importance to give them as much teaching as possible. All the members meet once a week for Bible instruction. Just now we are taking Paul's Epistles. Mr. Phillips takes the workers every Saturday evening; and in this class they prepare their special subjects bearing on the teaching on the following day. These men—about ten in number—go to their appointed towns every Sunday morning, and they gather the people together for a service. Most of the towns around us are regularly visited in this way, and I have been very much struck with the influence these workers have in their respective spheres. Mr. Phillips and I take the services and schools on the station every other Sunday; and when one is doing the home work, the other goes to visit the places worked by the members. Thus we are able to keep all the towns under systematic supervision.

"After much prayer and consideration the church is now making arrangements to establish a station in a town two days to N.E. of us, and they have chosen Niekai to be a settled teacher there. This is purely a church work, and all the expenses will be paid by them. We hope the teacher will settle there in about a month's time. The members have contributed for evangelistic work during the year over 170 dollars. In addition to this, their regular contribution, they have this year shown their gratitude and love by sending home over £33 for the Centenary Fund. They are all poor, but they take very well to the lesson of giving.

"Neither have our schools been neglected. Unfortunately the country for the past few

months has experienced a great scarcity of food, and we were obliged to send away most of our school boarders; but the school has been kept on every day for the boys, who attend daily. The girls' school is still in a prosperous condition, and now that Mrs. Phillips and Mrs. Graham have been obliged to return to England, my wife has her hands quite full with her school of seventy girls, and also the women's classes."

The Rev. H. Ross Phillips reports the death of one of the San Salvador native Christians in the following letter:—

"We have recently lost one of our members by death. Her last hours were exceedingly peaceful, and she left a very decided testimony behind her.

"I baptized Nzumba in May, 1888. At the time of her baptism we noticed how quiet and unobtrusive she was, rather a contrast to the self-assertion of many of the women. These characteristics have marked her life ever since. About three weeks ago she was taken ill, and, during her illness, suffered a great deal with severe ulceration of the throat. At the beginning of last week it became evident that she was passing away, and the women of the town gathered round to show their sympathy. Mrs. Graham and Mrs. Phillips went in to see her day after day, and she was able to converse with them intelligently. Two days before she died she told those around her that she knew she was dying, and then divided her little possessions among her various friends; after she had done this she turned to all the women who were sitting round, and said:—'Now I have done with all these things, everything is settled, and I am just ready and waiting to die. I am not afraid, because Jesus is my Saviour and my only hope, and He is soon coming to take me to be with Him in heaven.' This little incident happened when none of us were there, and what she said was quite spontaneous on her part; we did not hear of it until the next day.

"The day before she died Mrs. Graham and Mrs. Phillips saw her, and again, at their request, she told those round her how she was not afraid to die, and urged them to prepare for the time when they would have to leave this world. When she had finished, she turned to Nlekai, who was standing by, and said, 'Pray for me and for all these'; and there, in the native hut, kneeling round the dying one, earnest prayer was offered that she might be strengthened, and her words might be blessed to those around. It was such a touching scene that all present were unable to refrain from weeping. Again, is it true, 'she being dead yet speaketh,' for in two instances, at any rate, concern was aroused by these things. A definite and clear testimony like this is all the more important when we remember how the natives dread death, and never think or speak of it however bad they may be, but always persuade themselves they will get better. Our Congo Mission a failure? Do our beloved brethren, Comber and Hartland, our noble pioneers, think so as they welcome these first-fruits in the better land? Verily, no, but there is rejoicing as these sheaves are gathered in."

UNDERHILL STATION

Since the departure of the Rev. J. Lawson Forfeitt for much-needed rest and change in England, Mr. R. H. C. Graham, of San Salvador, has taken over temporary charge of Underhill Station, and discharged the numerous and important duties of this responsible post. He has been ably seconded by Mr. Pinnock, who has rendered specially valuable help, and Mr. J. J. Fuller has been transferred from San Salvador to Underhill, with a view to render further assistance.

Mr. Lawson Forfeitt reports:—

"Much of the time and strength of the brethren at Underhill is taken up with the important work connected with the necessary business of the Mission, transport, &c.,

the missionary-in-charge acting as local secretary, and being also the legal representative of the Mission to the Congo Free State Government. We are thankful to be able to report that the Sunday services on the station have been well attended; and on week nights, as opportunity has offered, very interesting meetings have been held with the large numbers of native porters engaged in transport work. Similar services have also been conducted on Sunday afternoons at the riverside trading factories near Underhill, our native helpers, Luzemba and others, rendering valuable assistance in this branch of work.

"During the year we have had the joy of baptizing and receiving into fellowship one native convert, and we believe that a work of grace is going on in the hearts of some of our personal boys and workpeople. One of my boys with whom I spoke earnestly after the baptismal service said, with a full heart, 'I cannot say much with my mouth, but I feel thankful in my heart for Jesus' love to me, and I will try to please Him.' One cannot but feel that this lad is 'not far from the kingdom.'

"One of the great evils we have to contend with especially on the Lower River is the terrible curse of the drink traffic.

"The Sunday services for the English-speaking coloured employes engaged in the construction of the Congo Railway at Matadi, which were commenced by my colleague, Mr. Pinnock, are now carried on by our brethren of the American Baptist Missionary Union, they having opened a place at Matadi for the convenience of their transport. But we still take a deep interest in these men, and have obtained from friends in England from time to time an excellent variety of religious literature—Scripture portions, text cards, magazines, papers, tracts, &c.—which have been most thankfully received, and have proved of great value. We have also had the pleasure of ordering from England for some of the men a number of Bibles and hymn-books, for which, of course, they have paid full price. Many West Coast workmen from Cameroons, Lagos, Accra, Sierra Leone, &c., are also employed by the Free State Government and traders on the Lower River, some of them being earnest Christians and members of native churches in the districts from which they come.

"The officers and sailors on board the English, German, French, and Portuguese steamers coming into the river are also remembered, and we cannot doubt that good will result from the circulation of pure and healthy literature which Christian friends at home so generously supply."

WATHEN STATION.

The work at Wathen Station will suffer much by the lamented death of Mr. Percy Comber, who devoted himself, with whole-hearted earnestness, to evangelistic preaching and school teaching.

Probably, by the time this Report is published, Mr. and Mrs. Holman Bentley will be in England seeking much-needed rest and change, leaving at the station the Rev. Philip Davies, B.A., and the Rev. George and Mrs. Cameron.

Mr. Davies has given himself argely to itinerant evangelistic work in the country round about Wathen.

Reporting on one such recent journey, Mr. Davies writes:—

"I descended first through a wood, and then had a level walk of a mile or two along the top of the cliffs, having magnificent views of the river 200 or 300 feet below; then down the face of the cliff by a path more like the ruined staircase of a gigantic castle than anything else; then across the river by canoe, having fine views of the cliffs (worthy of the seashore) and waterfalls of three or four tributaries literally falling into the Congo. Arrived at the North Bank a climb of about 1,000 feet awaited me. At one point

the path passes over the face of an enormous rock about 15 feet high at an angle of 45 degrees; up this one has to be hauled by a rope. With an hour or two of work, a ladder could easily be made, but the ferrymen, I think, find it a convenient toll bar, as no one can get up it unless someone is above to throw down the rope. The river is at very few points easy of access, at a few more one can just manage to get up and down, but usually it is quite impossible to do so. That night I stayed at Mpaka Mbelo, and though there were not many people, I had a good fireside talk in the evening with the chief and a few others. The next day I went on to Mbelo, a larger town than most, and had a very good time, staying a second day on invitation. I had a good talk each evening—conversation I mean, not address—with the chief and a number of others round a fire. Soon after sunset a fire is very agreeable in the open air, and the natives feel much more at home that way. I noticed again what I have often noticed before, that the men and boys are more manly and energetic at the riverside than in the inland towns. The fisheries and ferries provide the men and boys with daily occupation, and soon after daybreak all are off to the river, returning towards evening. I had a crowd of youngsters about me whenever I walked about the rather scattered town, behaving in the most enthusiastically friendly way.*

THE UPPER CONGO RIVER.

ARTHINGTON STATION, STANLEY POOL.

From Stanley Pool, Mr. S. C. Gordon reports:—

“The year 1891 has, indeed, been full of blessing. Looking back we can see clearly the hand of our gracious Father, and in looking forward our hearts are full of hopeful expectation.

“During the last few months I have been alone, Mr. Balfern being on his way to Bopoto to relieve brother White, who urgently needs rest and change in England.

“Thank God, a really good work of grace is going on here amongst our boys. Three or four have come to me of late and have informed me that they had decided for Christ, and are determined to follow Him. One or two have given unmistakable signs of a change of heart, and we wait to see the fruit which they shall produce. There is a sound as of ‘abundance of rain.’ God, I am sure, is working now in a way that even our dull eyes can see, in opening up this country to the light. Africa is moving, and you will soon get tidings from this land, no longer of hope deferred, but of triumph.”

BOLOBO!

The Rev. R. Glennie reports from Bolobo:—

“The work of building being of course our principal one at this stage of our station, I report first on it. During the year, and with a gradually diminishing staff, the preparations for Mr. Grenfell’s house have been going on steadily, and, ere he returns, I hope to have everything ready for the work of construction. Mr. Harrison’s house has been re-roofed, and three workmen’s houses built. The other houses, being of temporary nature, have required a good deal of attention. Mr. Field’s house was finished early in the year, and frame-houses for the new station were made. A road was made at the back for native use, the schoolboys making it. About five acres were planted with madioca, and large fruit and vegetable gardens have been in progress. We now have over a hundred coffee trees, about thirty-five ‘sour-sops,’ some of which are in full fruition. We have over five hundred plantain and banana palms, about a hundred pawpaw, a few guavas, mangoes, nsafu, sweet potatoes, maize, and yams. English vegetables, for some reason or other, do not take kindly to Bolobo soil. But we have a large number of purely African fruits and vegetables. We tried rice and dhurra, but these were not very successful.

“During the last rains we had a daily service in English for the coast men, and Kibang for the natives, while on Sundays we also had the address translated into Kongo to reach yet others.

"When the dry season came we found it to be too cold in our open chapel to continue these morning services, but instead I began, or rather resumed, the evening service, using only Kibangi. We have reviewed the opening chapters of Genesis, the lives of Noah, Abraham, Joseph, Moses, Gideon, Samson, Saul, David, Solomon, Jonah, and we also had a look at the Book of Job. We are now following the early Church in its life and polity and struggles. In this time I translated freely the Gospel of Matthew, but I regard it as yet more as a lesson-book than a permanent attempt at the translation. Still, with my increasing knowledge of the genius of the language, I hope to make it worthy of type ere I leave Congo. In the matter of the children being able to follow the lessons of the evening, I have had most gratifying proofs that they follow carefully, in the papers on the opening chapters of Genesis, on the life of Samson and David, the first mentioned being exceptionally good. In the regular routine of school we have had several classes, of which, if I were not to be tedious, I would give a full account. In mental arithmetic all classes show very well, perhaps due to their inherited trading faculty. With regard to hymns and hymn-singing they are certainly far in advance of the children at home, who have been beyond reach of the Sunday-school until the last three or four years. Most of them have learned the hymns by rote, but they sing them very well indeed. By the way, we had the pleasure of discovering three new translators of hymns a little time ago, and I have received from them five hymns, one of them being a little gem. All were made from the Congo translations by senior class boys. These same boys have given evidence that our labour and teaching are not in vain, and after a little more instruction they will, I have no doubt, ask to be admitted into the number of those who follow the Master fully."

Mr. F. C. Harrison, who has charge of the s.s. *Peace*, writes:—

"Work waits to be done on all hands, fields are white, but the labourers so few. We constantly pray that the Master Himself will thrust out more labourers. All is encouraging here."

LUKOLELA.

The Rev. A. E. Scrivener sends the following account of the formation of a Christian church at this distant station:—

"On Sunday last, January 8rd, a Christian church was founded here. After much thought and prayer, and examination of the converts, we decided to baptize six on the first Sunday in the year. We spent a very happy day, by far the happiest I have spent at Lukolela yet. Early in the morning a meeting was held for the candidates when Mr. Whitehead gave them further encouragement and instruction. After breakfast our usual Sunday morning service was held in our school-room, which was packed with a very attentive congregation. In the afternoon, after a prayer-meeting with the candidates, a move was made to the first town, and an attempt made to hold a meeting. The folk were, however, very apathetic, and refused to congregate. Returning to the station in the cool of the evening, we repaired to the beach for the baptismal service. One of the chiefs, Eyoka Eyulambukwa was present, with over sixty of his people, to witness the ceremony. A translation of the hymn, 'Down in the valley with my Saviour I would go,' was sung and prayer offered. Then followed a reading of suitable passages from the Scriptures, and a short explanation of the rite. Then, one by one, the six lads, in very plain and simple language, gave their testimony and their reasons for wishing to be baptized. Amidst a very impressive silence, one by one, there followed the Saviour through the waters of baptism. It was easy to see how thoroughly they enjoyed the service. The silence observed by the crowd was very remarkable, and we cannot but think that many were impressed by what they saw and heard. In the evening we met again. Mr. Whitehead, myself, Luzala (my Congo boy, who was baptized at Tunduwa in 1889), and the six Lukolela youths. We formed ourselves into a church, praying, as we joined hands, for that Divine help so necessary to our usefulness and existence. The Lord's Supper followed, when again we

realised God's presence and blessing. All through the day we were wondrously helped by God. Nothing occurred to mar any of the proceedings, some of which were so strange to the poor benighted folk here.

"Ten other boys and one workman have professed faith in Christ. Of these some are very young, and others perhaps know little of what they do. After careful examination we hope, in the course of perhaps two months, to baptize some others. We shall proceed with great care.

"Thus God has blessed His work at Lukolela. One of the boys was Mr. Michael Richards' boy, and had been in the Mission almost from its commencement. Another is a lad recently ransomed from slavery. He remembers having changed owners some ten or twelve times. When far away in Balolo land, he thought much about the earth and sky, and wondered who made them. He believes that in all his wanderings he was led by God, and rejoices that now he is living with us, where he can learn of Him for whom he was once blindly groping. Three of the lads are slaves of men in the first town, and will probably have to experience persecution. We need your prayers that in these 'early days of Christianity' at Lukolela all we do may be done under the Spirit's guidance.

"With these Christian youths our work in the towns is easier. At our meetings one or two will frequently volunteer to speak, and very earnestly do they plead with their countrymen to believe in Jesus. Their testimony cannot fail to awaken inquiry."

MONSEMBI.

At Monsembi brethren Weeks and Stapleton are at work. With regard to the selection of this station Mr. Stapleton sends the following statement in reply to many inquiries he and Mr. Weeks have received as to *why a district beyond Upoto was not chosen for a new station rather than one below it.*

"In quest of a new station," Mr. Stapleton writes:—

"We started from Bolobo, hoping to settle at Lulanga. Reaching this place, we found it a town of three thousand inhabitants, the people speaking a miserable *patois* of Kilolo and Kibangi. The headquarters of the Congo Balolo Mission being but thirty miles off we decided to talk over the matter of settling with Mr. McKittrick. We gave him our opinion that he ought to open work at Lulanga—anyhow, deciding we could not go there. He has since sent a missionary to occupy the place. Being thus free, and having the whole river before us, we decided to thoroughly investigate the towns on both banks between Lulanga and Bpoto. We landed at every town of any importance, and after calling on our friends at Bpoto steamed on as far as the mouth of the Loika River. We then turned about, having decided to settle midway between Lulanga and Bangala. Now for our reasons.

"1st. It seemed to us highly desirable that in a mission-field such as this, where the cost of transport bulks so largely in the yearly expenditure, other things being equal, our stations should be placed as near our base as possible.

"2nd. Why should such a large tribe as the Bangala, inhabiting one hundred and fifty miles of the river bank, be left for a people, inferior to them in every respect, some two or three hundred miles further on? Is it not to evangelise the people of the Congo Free State, working our way steadily onward to the more remote peoples? Two men on a station will never effectually work more than a hundred miles of river bank. A Protestant mission station every hundred miles seems to me the desideratum for working the Upper Congo. By settling here we helped to fill up the huge gap of four hundred miles between Lulanga and Bpoto.

"A comparison of peoples shows the advantage all on the side of the Bangala. They are, by unanimous consent, the finest people on the river—athletic, intelligent, manly, energetic, and fearless to a degree. They rather delight in exhibiting their superabundant

energy. By many they are regarded as equal to the much-lauded Zanzibaris as personal servants. They are employed at every station of the State from Boma to Stanley Falls; they man the stations on the Lankuru in the south, and the Loika on the north; they form an important part of all the expeditions in State territory, whether to the Welle or the Lomami; they comprise the crew on all the State steamers, and of many of the trading steamers also. Working amongst such a people may one not cherish a vision of the future, in which this tribe, transformed by the grace of God, becomes a tribe of evangelists carrying the Gospel to all the tribes of the Congo region? 'Tis notorious that the Congo native learns the differing dialects much more readily than the white man. May not converted Bangalas entering the service of the State devote themselves to the work of Christ wherever they go? The Bangala build fine houses, symmetrical and skilfully fitted. The Bangala towns show every sign of vigorous life; building is continually going on, and material always in course of preparation.

"We have a school of about twenty-five boys here who come in at the ringing of the bell twice a day. School is very popular, and unless the boys are taken away by their fathers to fish or trade they are very regular in attendance."

BOPOTO.

The Rev. William L. Forfeitt, writing from this distant station, reports:—

"Time passes very rapidly to us out here, and it seems hardly possible that another year has been completed. We cannot but gratefully acknowledge the love and preserving care of our Heavenly Father throughout the months that are passed. We are thankful for continued health, for strength for the 'daily round,' and especially for favour with the people. The first few months at a place are full of excitement and wonder to all, but afterward there comes the harder task of maintaining a true and real friendship. We are thankful to believe that we are really gaining the confidence of the people, and are thereby laying a good foundation upon which we or others in days to come may build up a church worthily to be called the 'Church of Christ.'

The general work of the station has, to a large extent, been at a standstill during the last six months through lack of workmen. Timber-getting here is a difficult business and needs a considerable staff to bring in the trees, which are so far away. The consequent delay, however, has not been all lost time, as it has afforded more opportunities for the study of the language of the people. The piles and most of the framework and flooring are ready for the erection of our new house.

"On the return of Mr. Oram, to which we are now looking forward, I hope to enjoy a visit home."

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary (vacant).										
Native Evangelists	...	...	...	...	...	...	...	...	...	94

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 ...	... ..	17
Missionaries	... ..	2
Native Evangelists	8

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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THE BAHAMAS MISSION.

During the past year the Rev. Daniel Wilshere has resigned his connection with the Society. Until the return of the Deputation at present visiting the various stations connected with the West Indian Missions of the Society, including the Bahamas, Turks Islands, the Caicos, and San Domingo, the Committee are unable to report what arrangements may be best for the future of these stations. They trust, however, that one result arising from the visit of the Deputation may be a plan for a gradual reduction of financial aid from the Society, so that in a few years these stations, which for so long a time past have been supported by the Mission, may become independent and self-supporting.

THE TURKS, CAICOS ISLANDS, AND SAN DOMINGO.

With regard to these stations, the Committee regret that the negotiations reported last year, between themselves and the Jamaica Baptist Missionary Society, with a view to arrange for their transfer to the Jamaica Mission, have been unsuccessful.

The Deputation are charged with special instructions relative to this important question, and the Committee hope shortly to arrive at some mutually satisfactory arrangement, which shall secure for these stations the great advantage of association with both the Jamaica Baptist Union and the Jamaica Baptist Missionary Committee.

The Rev. J. H. Pusey, of Grand Turk, has, during the year past, suffered greatly from attacks of fever, and a short visit to Jamaica has resulted, in no real improvement.

He reports that at Grand Turk the past year has been an encouraging one, but the increasing poverty of the people is very depressing; the

Sunday-school is large and progressive, and he has baptized twenty-three converts during the twelve months.

The Caicos churches are exhibiting a more aggressive evangelistic spirit ; one of their number has been sent to the Calabar College with a view to preparation for ministerial work. Mr. George Thomas, a missionary schoolmaster from the same Institution, is now conducting school work in the islands. Twenty-five converts have been baptized.

At Puerto Plata, San Domingo, Mr. Donaldson, the missionary schoolmaster, has been devoting himself earnestly to his work. He reports that the condition of the people is most distressing: "misery, poverty, and starvation being rife to an alarming extent, and vice and uncleanness abounding."

Notwithstanding, the little band of Christians there are encouraged by the progress of Christianity, and are resolved to do all they can to evangelise their neighbours.

Thirteen have been baptized during the year. At Monte Christo the new chapel is being proceeded with, but the great poverty of the people hinders the work. At this station four have been baptized.

TRINIDAD.

PORT OF SPAIN.

During several months of the past year the Rev. R. E. Gammon has been taking furlough in England, rendered necessary by broken health. The Rev. Thomas Martin, formerly of Barisal, has taken charge of the work of the Port of Spain district during Mr. Gammon's absence.

The Committee feel very grateful to Mr. Martin for his valuable services, rendered so willingly and at such short notice.

Mr. Gammon has now resumed his work in Trinidad, much improved in health by his visit to England, and Mr. Martin has returned home. Referring to the members of the Port of Spain Church, Mr. Martin writes:—

"There are many God-fearing men and women there who are certainly among those who constitute the very 'salt of the earth.'"

SAN FERNANDO.

The Rev. W. Williams sends the following report of work in the San Fernando and Princes Town district:—

"It is with mingled feelings of regret and thankfulness that I have to write respecting the past year's work. The year opened with bright prospects, but we have not been made to experience such cheering and encouraging results as we had at the close of 1890. This can be explained. There has been a general complaint of 'hard times,'

resulting from the exceedingly dry weather we have had. Ground provisions have been scarce, and the cacao cultivation has suffered considerably. Many of our people found it difficult to get enough to eat. One of our preachers had to content himself for some time with one meal a day, and that meal not a very substantial one. This drought and dearth occasioned much suffering, and proved detrimental to our work in various ways. The church that has suffered most is the one at the Fourth Company, as shown by the fact of the total amount contributed for the year being but £15 10s, whereas, at the end of 1890, it amounted to £46 8s. 1d. The Matilda Boundary Church comes next, with less than half the sum for 1891 that was contributed during 1890. Then, our loss by deaths and exclusions has been very heavy. Still, despite all this, the total amount contributed in my district during the past year has exceeded the sum contributed during 1890, to the extent of £58 11s. 9d., and there has been a clear increase of sixty in the membership. Seventy-six were baptized during the year. We have now a total membership of nine hundred and twenty-seven. Two stations have been added to the previous existing ones.

The one at MacBean's village, Couva, we took over from the Port of Spain district. For some time Mr. and Mrs. Cox were the only members here. On Monday, the 17th of August last, we formed a church composed of Mr. and Mrs. Cox, and some old backsliders, and there are now fifteen stations in my district. Trinidad is capable of considerable development, is rapidly developing, and undoubtedly has a bright future before it.

"Of all denominations at work in the island, Baptists are the worst off, and at a great disadvantage. The Presbyterians, according to the census taken last year, number 3,363, and have ten, and will soon have eleven, ministers engaged in their work. The Wesleyans number 6,312, and have five, and had, and will probably soon have, six in connection with their body. The Baptists number 3,947, and have but two. Of these 3,947 there are 3,451 in my district. The truth is that we must have one more to help, if the work is to go on successfully. We keenly feel the need of such assistance."

JAMAICA.

CALABAR COLLEGE, KINGSTON.

In consequence of the postponement of the annual gatherings of the Jamaica churches, due to the lamented decease of Mrs. Williams, wife of the Rev. P. Williams, pastor of the Shortwood and Bethel Town churches, and the anticipated visit of the Revs. J. G. Greenhough, M.A., and J. Bailey, B.A., the Deputation from the Baptist Missionary Society, the usual reports have not yet come to hand; we are unable, therefore, at present, to present the complete statistics relative to the past year.

The Rev. D. J. East, the President of the College, at the recent gatherings of the Union, thus reviewed the history of the Calabar College:—

"Friends of the Institution may be suitably reminded that the year following that on which the College is now entering—1893—will be its Jubilee. It was opened at Calabar, near Rio Buenc, in October, 1843, with ten candidates for the Christian ministry. But of that number only a small proportion became pastors of churches; several, however, served their generation faithfully as teachers and Christian helpers in the day-schools of the denomination, and one through a lengthened ministry—the Rev. Ellis Fray—became eminently potential and useful, not only as pastor of two influential churches, but as Secretary of the Jamaica Baptist Missionary Society.

"The first President of the Institution was the Rev. Joshua Tinson, of blessed memory, who fulfilled the duties of the office with exemplary devotedness from the date of its opening to that of his death, in 1850. As it is now forty years since his successor was

appointed, and as this is the last annual report it will be his privilege to draft, he may be permitted to add a few brief notes:—“With my family I landed in Jamaica on the 13th of January, 1852, and without delay assumed the responsibilities of the position to which the Baptist Missionary Society in England had invited me, with only four students. But I was not discouraged, and in them could see the possibilities in due time of a native agency being raised up in accordance with the plans and purposes of the fathers of the Jamaica Mission and the founders of the College. In 1868 it was resolved to remove the College to Kingston, and to the unoccupied premises of the Baptist church, in East Queen Street. This was effected, together with the erection of suitable buildings and the repairs of old ones, by a fund amounting to about £1,400, raised by myself in England, under the auspices of the Baptist Missionary Society. But in order to the location of the premises it was necessary that the President of the College should become the pastor of the church. The tenure, however, was undesirable and unsafe. An Act of the Legislature was therefore obtained in 1887 effecting a legal division of the property between the church on the one part and the College on the other, the rights of both thereby being permanently secured on a legal basis independently of any relationship between the church and the College.

“The College as it now exists has been a growth which it is hoped may be capable of yet further development, especially in some modified form the resuscitation of the High School. The four theological students of 1852 were soon increased to seven. Six or seven have been the average number in this department, and the session of 1892 will number eleven. The number in the Normal School has varied from ten to twenty-two. This is now twenty-six. At Rio Bueno a small practising day-school was opened with about fifty or sixty scholars. In Kingston the College Day School now numbers about two hundred and fifty on the roll, and a daily attendance of one hundred and seventy. The Normal School branch of the College, including the day-school, now receives Government aid to the amount of about from £400 to £500 per annum. How much the College and the principles on which it is conducted are appreciated is evident from the fact that within a very limited constituency there were twenty-nine candidates for admission to the Normal School for 1892, all strongly recommended by the pastors of the churches of which they were members. It is also to be specially borne in mind that the theological students—eleven in number—have to be wholly supported by the voluntary contribution of the churches. God has hitherto smiled upon the endeavours of His servants and sustained the Institution through many vicissitudes and trials. To His grace both Committee and tutors devoutly acknowledge all the success with which it has been crowned, and to Him they would ever ascribe the glory.”

In view of the sadly broken condition of the health of both Mr. and Mrs. East, the Committee have very reluctantly arrived at the conclusion that the time has arrived when they should be relieved from the heavy burden of responsibility resting upon them, and return to England.

• With this in view, three months ago they resolved:—

“That in consequence of the sadly impaired health of the Rev. D. J. and Mrs. East, steps be taken to relieve Mr. East of the burden of the presidency of the College not later than April, 1892, Mr. and Mrs. East being set free to return to England at that date.”

It was also further resolved:—

“That, pending the appointment of a new president, Mr. East be requested to hand over temporary charge of the College to the classical tutor, the Rev. James Balfour, M.A., the Committee undertaking to make a permanent appointment at the earliest date practicable.”

In acknowledging these resolutions Mr. East wrote:—

“I have decided, God helping me, to hold on here till the end of May. This month's delay will allow the College Committee to meet and dispose of the candidates on proba-

tion, and wind up all the affairs of the College prior to my departure. The Midsummer vacation is of two months' duration, so that the College would not reopen until September 1st. My successor, therefore, would not need to be in Jamaica before that date, when two of the hottest months will be over, and the cool season will be in close prospect."

At a meeting of the Calabar College General Committee, held on the 2nd of March, the following resolutions were unanimously adopted:—

I.

"That in reference to the resignation of the Rev. D. J. East, President of the Baptist College, Calabar, Kingston, the General Committee of the College desire to place on record an expression of the high esteem in which Mr. East is held by them and also of the great and far-reaching work he has performed in connection with our Institution for training young men for the Christian ministry, and for the work of day-school teaching.

"Mr. East entered upon his tutorial duties in the year 1852, in the College then located at Rio Bueno, and continued them on its removal to Kingston in 1868 up to the present time. Thus for the prolonged period of forty years Mr. East has occupied the position of President, with much honour to the denomination, and having the highest esteem of the pastors and students who have been associated with him.

"The growth of the influence and power of the Institution is a matter for much thankfulness to Almighty God, for when Mr. East took charge, there were but *four* theological students, and now there are thirty-seven young men in the theological and normal school departments, and as many as sixty ministers and 120 teachers have also passed under his tuition.

"The Committee feel that this satisfactory growth is due largely to Mr. East's fostering care, prudent management, and earnest labours. The high moral tone of the Institution has been carefully maintained during Mr. East's presidency, and by his truly godly life many of those who have passed through the College have received spiritual impressions which will abide with them during their ministry on earth.

"It is with deep regret that the Committee contemplate Mr. East's retirement, but his advanced age compels him to relinquish his duties. To a ripe old age he has continued his labours, and now he feels that for the sake of the Institution, as well as for his own sake, he must vacate the Presidency.

"The Committee pray that in his declining years the knowledge that he has done so much for the moral elevation and spiritual benefit of the people of Jamaica, and the assurance of the sincerest Christian love of all the pastors and churches of the denomination in the island, may prove a source of comfort and joy to him.

"The Committee also remember with much affection Mrs. East, who has been a true helpmeet with Mr. East in the work of the College, and who in so many ways, especially in the domestic management, has rendered invaluable services to the Institution.

"The Committee pray that their dear friends may have a safe and pleasant voyage across the ocean, when they leave Jamaica; and also pray that they may be comforted with the consolations of the Gospel, and in the time of old age experience richly the sustaining grace of God, and at last be gathered home into the reward and rest of the Divine glory."

II.

"That the sincerest thanks of the Committee be given to the Rev. D. J. East for his valuable gift of books to the College, numbering nearly 800 volumes.

"The Committee feel that this is another expression of Mr. East's great interest in the Institution, which he has served so faithfully for forty years, and whose work in connection with it has been signally blessed of God in preparing so many of our pastors for the office of the Christian ministry, and so many teachers in the work of day-school teaching. They value this gift in an especial manner as it is presented on the eve of his departure to his native land, and they pray that God's loving presence may be continued to him and Mrs. East, wherever in God's all-wise providence they may be called to reside."

The Committee report with sincere pleasure that the Rev. Leonard Tucker, M.A., has accepted the vacant post of Normal School tutor in the College, and that this appointment has secured the warm approval of all the pastors in the Island.

Rev. D. J. East writes :—

“Mr. Tucker has worked most nobly under circumstances of special difficulty which I am sure must have taxed his patience to the utmost in consequence of the serious illness of the assistant tutor, who for more than eight weeks has been dangerously ill and utterly unable to leave his bed.

“Failure in the Government Examinations would have been inevitable but for Mr. Tucker having been providentially led to our assistance. I rejoice greatly that he has accepted the appointment.”

JAMAICA CHURCHES.

The report of the Jamaica Baptist Union]has not yet been received, but the following statistics give a summary of results for the past year :—

JAMAICA BAPTIST UNION.

SUMMARY FOR 1891.

GAINS.			LOSSES.		
Baptized	... ..	2,522	Died	... ..	672
Received	... ..	377	Excluded	... ..	1,576
Restored	... ..	1,217	Erased...	... ..	473
			Withdrawn	... ..	74
			Dismissed	... ..	435
		<hr/>			<hr/>
		4,116			3,230
		3,230			
		<hr/>			
		886			
By members dismissed to new churches formed, and now received into the Union	... ..	177			
		<hr/>			
Total gain	... ..	1,063			

The Union now consists of 170 churches, with 52 pastors, 445 local preachers, 1,176 church officers, and a total membership of 34,934, and 9,439 inquirers.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

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

In pursuance of the course indicated in the last Annual Report, and in accordance with notice given to the Norwegian churches two years ago, the Committee now altogether withdraw from work in Norway, confidently

believing that in taking this course they are consulting the best interests of the churches by developing their independence and self-support.

The latest reports from Norway clearly indicate that the churches are now well able to sustain their own work; during the past few years they have largely increased in numbers and power, and the Committee feel assured they are well able not only to maintain their own church organisations, but to undertake aggressive evangelistic work there.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS	...	...	...	...	...	...	...	...	...	5
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	4

The Rev. Alfred Ll. Jenkins, who works in Brittany, making Morlaix his centre, reports that:—

“During the past year we have carried on our work in accordance with the plan and along the lines we have followed hitherto.

“I am glad to say that we have met with no impediment in our work from the authorities themselves. Under the present form of government, we enjoy as much liberty as we can reasonably ask for, and I may add that our efforts are even looked upon rather with sympathy than otherwise by the party in power. This is, in itself, a most favourable condition of things. At the same time, it must be noted that the Roman Catholic clergy are becoming alive to the unfavourable position in which they have placed themselves by trying to get hold of the political power, and that they are now straining every nerve to regain their lost ground. There is, on their part, increasing vigilance and activity, and their whole strength is brought to bear just now in the endeavour to bring the faithful into closer union to them, and to fire their zeal. The following extract from the Bishop's circular letter to the churches of our county, a short while ago, will show how keenly our efforts are watched, and with what bitter spirit they are denounced: ‘The Protestant heresy,’ says the Bishop, ‘is laying hold of its opportunity in these troublous times of ours, and renews, with increased activity, its manœuvres in our towns and especially in our country villages, with a view to destroy the faith of our unwary country-folks. Beware of these false prophets; your duty is not to discuss with heretics, but to apply to them, in all its rigour, the Gospel precept: Let them be unto thee as pagans and publicans.’ There is fortunately no danger in the mass of the people getting influenced by such language as this, yet it rouses the spirit of hostility in the hearts of the clergy and of their devotees, and, in a measure increases our difficulties and impedes our progress. It is a relief to think that these efforts at reviving the old spirit of fanaticism is but an incident in the general course of events, which all tend, in this country, towards the separation of Church and State, which event will, I hope, be followed, at no long distance, by a state of things that will prove highly favourable to a considerable religious movement in Brittany.”

MORLAIX AND THE MADELEINE.

“The work in Morlaix and at the Madeleine has been carried on as usual, and the meetings have been fairly well attended. The hostility and persecution which, at the Madeleine, led some of our friends to leave our town and scattered the weaker brethren, has done its worst, and the number of attendants has again increased. The Total Abstinence and Mutual Help Society formed by the friends there has continued in operation and has done no little good. Out of this little band of believers, which has

already given us two evangelists and one colporteur, another has gone forth this year to proclaim to his own countrymen the unsearchable riches of Christ."

DIBEN.

"The new building at the Diben, the last sub-station we have formed, was opened in the course of June. A large number of friends from Morlaix and other parts of Brittany met on that occasion, and we had one of those bright days one loves to recall in after years. Lohou, the brother who has undertaken the care of the work at this spot, lives by his own trade (rope-making), and preaches the Word free of charge to anybody. I am glad to say that the work is prospering. The mission hall is well filled every Sunday, and the Sunday-school numbers thirty-two children, twenty-seven of which belong to Roman Catholic parents. Meetings are also held in the neighbouring hamlets, and that part of our Breton coast is gradually being leavened by Gospel truth."

LANNEANON.

"At the village of Lanneanon, where our brother, Collobert, is in charge of the work, much opposition has been met with of late, through the combined and persistent efforts of the parish priest, the mayor, and some influential farmers, who seem determined that the village shall not become Protestant if they can help it. Our brother used to visit the sick, and, having some practical knowledge in this line, people came even from long distances to ask his advice. This was too much for his enemies, who threatened him with legal proceedings if he continued to tend the sick without having a doctor's certificate. He had, therefore, to give up this useful branch of his work. At the same time the priest dogged his steps, and with a determination worthy of a better cause followed him in every house where he knew he had been, and did his utmost to destroy his influence there.

"If the work at Lanneanon itself seems checked for the present, I am glad to say that the work which our friend carries on in that part of the country which extends between Lanneanon and Carhain is decidedly encouraging. There are no less than nineteen different places where he has preached, and met at intervals numerous groups of interested listeners."

ROSCOFF.

"The Sailors' Rest at Roscoff has rendered good service this year, more especially as two of our friends, Mr. and Mrs. Messervy, have resided there and kept the place open every day of the week. English and French sailors have freely availed themselves of the reading-room, and when the English crews have been in the harbour I have gone and held the meetings on the Wednesdays."

I T A L Y .

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples and Avellino.

SUB-STATIONS	...	...	...	...	...	19
Missionaries	...	...	...	...	...	5
Female Missionary	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	12

NORTH ITALY.

TURIN.

Reporting on the work of the past year in Turin, the Rev. W. K. Landels writes:—

"In looking back on the year that has closed, the loudest note that sounds within our hearts is that of praise and thanksgiving. The Lord has given us great cause for rejoicing for rich blessings have been poured out on the work here.

“OUR MEETINGS

have been attended as they never were before in all the history of the work; the average attendance at our services having been 39 per cent. better than in 1890. The Sunday night evangelistic meeting has always been crowded. The hall is capable of holding comfortably about 80 persons, and our average attendance has just reached that figure. In the summer months, on account of the intense heat, the numbers fell to about 65, but in November and December they rose to 99, so that we were unable to find room for the people who were anxious to hear the truth. Our three week-night services, two of which are for the study of the Bible, had an average attendance of 50 each, and our prayer-meeting, mothers' meeting, and young men's association were all of them encouraging. The number of services of all kinds held in the course of the year was 400.

“OUR CHURCH MEMBERSHIP

has not increased as we might, perhaps, have expected from the number of persons who have heard the Gospel. However, we are happy to be able to report that during the year *twelve* persons confessed Christ in baptism, *twelve* new members were received into the church, the net increase having been *ten*.”

Referring to *Sunday-school work*, Mr. Landels reports a far larger attendance of children than in any previous year, the average for January being *fifty-three*, a number that might not be thought large for England, but for Catholic Italy, where everything is adverse, there are few Protestant schools with such an attendance.

The *Mothers' Meetings*, conducted by Mrs. Landels, have been very encouraging, and two of the women connected with these gatherings have been received into church fellowship during the year.

The *Printing Office* has also been actively at work, and has turned out 48,000 handbills of services and meetings, &c.

Colportage has also been vigorously carried on, and 50,000 tracts distributed in neighbouring towns.

All the expense of this special work, as in former years, has been met by the generous gifts of Miss K. Emery, who also pays the colporteur, and his travelling expenses.

Mr. Landels desires to call special attention to the work of the *Italian Baptist Publication Society*. He writes:—

“On the 25th October, 1889, five Baptist ministers in the North of Italy met together in Turin, and decided on the formation of this Society, its aim being ‘to disseminate, by means of books and tracts, the principles of the Gospel, and especially the distinctive principles of the Baptist churches.’ The management of the Society was confided to, and has ever since been in the hands of, the two ministers in Turin. The principal publication for the year 1891 was a book of over two hundred pages, entitled ‘Cristiano Santini, detto il Misanthropo,’ which was produced at a cost of about twenty pounds. It is a story dealing with the conversion of a man who all his life had been a misanthrope, and showing the power of the Gospel in changing the heart. The story is told on Baptist lines. Dr. Taylor, writing of the book, says: ‘Yesterday evening I took it up, and finished it at two sittings. I like it very much. The story carries one on, and precious doctrines of God's Word are inculcated in a very fresh and pleasing way. I think the work a valuable contribution to the Christian and Baptist literature of Italy.’ During the current year we are hoping to issue several books and tracts. A sixteen-page tract by

my brother, T. D. Landels, and translated by Mr. Walker, will be published in February, the subject being, 'Why are we Baptists?' A hymn-book, containing over two hundred hymns, and compiled by the Italian Baptist Union for use in our churches in this country, is now in the press. This is being printed in America at the expense of the Baptist Publication Society of Philadelphia, and will be published by our Society in Turin. We hope also to issue a book by our evangelist, N. Nardi-Greco, on 'The Lives of the Italian Religious Reformers.'

Concerning

ENGLISH WORK,

Mr. Landels reports :—

"Some three years ago Messrs. Thos. Adams and Co., of Nottingham, established a lace curtain factory in one of the suburbs of Turin. A small English colony, numbering about twenty souls, thus settled down in that district. I paid them several visits, and tried to induce some of them to attend our meetings, and even offered to hold an English service for them in our hall in Via Cernaia. My efforts, however, were unsuccessful, and for some time I made no further attempts. About a year ago a young man who had been a member of Circus Road Church, Nottingham, came out to take a position in the factory, and he began soon after to attend our services, and later on joined the church together with his wife. From him I learned that most of the English had got out of the way of all religious influence. One or two of them came into Turin to the English church service, but the majority, owing to the distance, had given up attending any religious service whatever. I then felt that it was my duty, having failed to get the people to come into our hall, to go out to them. I therefore went to see the director of the factory, and was astonished to find that both he and his wife had been members at Derby Road. I told him what I was intending to do, and he immediately showed the greatest interest, offered me a room in the factory, and agreed to meet all the expenses connected with the work. We began the meetings with the New Year, and have now preaching services on alternate Sundays, and a social religious service on alternate Tuesdays."

Mr. Landels is specially anxious to secure a permanent chapel in Turin, and expresses the earnest hope that the cost of purchasing or building such a structure may be borne by the Centenary Fund. He considers a permanent building would greatly add to the stability of the work in Turin.

With regard to

GENOA,

Mr. Landels reports :—

"Little needs to be said. Year after year we have to report crowded meetings and interested hearers. The year 1891 has been one of the most successful in the history of the work. Not only has the Sunday evening service been attended by as many people as our hall will hold, numbers being sent away almost every night, but even on the Wednesday evening the place has been quite full, every chair being occupied, and a number of people standing through the whole of the meeting. I have sometimes paid a surprise visit to Genoa on the Wednesday, and found as many as from 110 to 130 people at the service.

"The membership of the church has grown considerably; the church books have lately been revised, and now show seventy-eight names; this being a net increase on the year of some sixteen members. Twelve persons, during the year, put on Christ in baptism.

"The Sunday-school has also made considerable progress, and has now an average attendance of between thirty and forty.

"Signor Cuomo has, I think, found his right sphere of work in Genoa; the people seem very fond of him, and, as far as I can see, there is the most perfect harmony and peace in the church."

CENTRAL ITALY.

ROME, FLORENCE, LEGHORN, ORBETELLO, CIVITA
VECCHIA, AND TIVOLI.

ROME, PIAZZA LUCINA.

The mission carried on in the city of Rome proceeds now from two centres—the Piazza Lucina, under the Rev. James Wall, and the Via Urbana, under the Rev. Nathaniel Herbert Shaw. There are evangelistic halls in connection with the work in

TRASTEVERE,
CONSOLAZIONE,
PIAZZA V. EMANUALE,
BORGO or PRATI, and
VIA DEI CAMPANI.

Reporting on the work of the past year the Rev. James Wall writes:—

“The year has been marked by an attempt, on the part of foreign Catholics, to resuscitate the Roman question in the city itself. Thousands of Papal pilgrims swarmed the Eternal City. Their presence alone was a sufficient trial to the tolerance of this population, but when they added to it insolence and provocation, the patience of the Romans broke down, and popular indignation made it necessary for them immediately to leave the city. Ever since this forcible expression of loyalty to the capital of United Italy, the Vatican, like an extinct volcano, retaining earthquake and lava, limits itself to rumble and smoke.

“What is more serious in its consequences for our Mission is the terrible misery of the people, by which some classes are constantly kept on the verge of famine and revolution, and in utter ignorance of religion. The struggle for the bread which perishes absorbs all their energies.

“The time of prosperity has ceased in Italian trade and commerce. Deficit after deficit has dragged the Government into discredit, the people to a state of bankruptcy. Their very soul seems to wither under this constant and grinding poverty. This cannot but be most unfavourable to religious reform.

“Still, amid this upheaval and troubling of the waters, it is not difficult to discern an undercurrent which makes for the truth.

“*The City of Rome.*—Some changes have taken place, since last year, in the location of our evangelists. Signor Baratti, whose wife, through sickness, was obliged to leave Leghorn, has come for a time to Rome.

“Signor Ageno has taken Signor Baratti's place at Leghorn, and is doing well.

“My son's presence in Rome has made it possible for me to send one of our helpers, Signor Giordani, to work in the province, where he has been much blessed. At Orvieto a church has been formed already, and at Viterbo several seem to have received the Word, believing with all their heart.

“Thus, the preaching in Rome has principally fallen on Signor Dal Canto, Signor Baratti, and my son Campbell. Mrs. Wall and her sister have helped us on every side, besides making constant efforts in their special branches of work.

“The past year has called for much patience on my part. Ten weeks of continual fever brought me very low. The freedom from malarious infection enjoyed for so many years had possibly made me less careful than I ought to have been. It was in Tuscany and not in Rome, where one would take more precautions, that a chill resulted in my illness. I am, however, at present restored to health, and can, I am thankfu

to say, look back upon the past long weeks of sickness as a training for further service.

"We have baptized 47 converts during the year in Lucina, and our present membership is 291. We have 212 Sunday-school scholars with 14 teachers, but the lack of day schools makes this branch of our work very difficult.

"The preaching at several stations has been well attended. During Lent many well-to-do people frequented the special services at the hall in Lucina, and some have remained with us until now. Several of these will shortly be baptized.

"Worship on the morning of the Lord's-day has been very well attended throughout the year, but the development of true spiritual life seems slow and feeble. Rome is full of morbid influences. Much of our time is taken up with the instruction of catechumens and cases of discipline, while only now and then we get a member who is also a worker.

"Mrs. Wall's and Miss Yates' mothers' meetings have continued, increased, and yielded some true fruits, while the meetings for the very poor have been more than ever crowded.

"The *Christiano Romano* has been published every month, and circulated both in Rome and in many towns throughout the province.

"Fifty copies of a Scripture text are posted on the walls of Rome monthly.

"Notices of meetings and large numbers of tracts have been constantly distributed.

"We have sent out this year nearly a thousand New Testaments and Psalms to Senators and Members of Parliament, receiving from the same about two hundred acknowledgments; some of which are most interesting and encouraging.

"Many places round Rome have been visited either by the colporteur or by an itinerant evangelist. Two small churches have been formed this year within the circle visited, and in several places, through the reading of the Scriptures, tracts, and the *Christiano Romano*, which we send from Rome, there has sprung up a desire to have our services and know our teaching. This work of the press, the visiting of districts, and the formation of nuclei of believers, with whom correspondence is established and to whom occasional visits are made, seem to be of the greatest importance possible."

ROME, VIA URBANA.

The Rev. N. H. Shaw reports:—

"The work of the year 1891 has yielded but few of those sensational incidents, which, however, much they may please and excite hope, are too often followed by disappointment. We have had a year of hard, incessant, hand-to-hand fighting against the powers of evil, and, thank God, we have not been beaten. The greatest difficulty we have to contend against is the stolid indifference to all religious truth, which is one of the most conspicuous effects of Romanism as seen by a resident of this city. But attention is roused here and there to the most important concerns of life, and we have baptized seven persons, all of whom yield us much satisfaction.

"I have observed with thankfulness an increase of spiritual life and zeal in the members of the church. It used to be difficult to rouse any of them to do any work for the Lord, that being considered the duty of the minister, but recently a change has shown itself. A number of them have offered help in various ways. One, besides teaching in the Sunday-school, and assisting in many other ways, has often helped us in preaching, speaking with acceptance and promise of great usefulness.

"Our *Sunday School* has grown in numbers and in efficiency. We have now more than sixty scholars on the register, and generally have an attendance of over fifty.

"The *Medical Mission* has been frequented by a large number of sick poor. Dr. Gason has been indefatigable in his gratuitous labour for these poor people, and the Mission affords us a fine opportunity for preaching the Gospel, sometimes by means of close conversation, while the patients await in one room their turns to see the doctor in another. A medical mission well conducted seems to be a most Christian work; it meets and satisfies the feeling here that Christian teaching and philanthropy should go together.

"We have been very much encouraged at the mission-room in *Via Dei Campani*. We have had interesting conversations with people after our meetings. One elderly man, who asked for baptism, but has since left the city, told me how his first interest in the Bible was aroused. He had bought a second-hand New Testament in Florence, and kept it in his house without knowing very much about it. But, caught one day by the priest as he was about to read from it to a sick neighbour, he was told it was a horrible book, and he must do penance for having it. The priest even insisted on performing a certain function to purify the house, rendered impure by the presence of such a book. The poor man was deprived of his New Testament, but never rested until he found and bought another, and since then has evidently read it with considerable profit, and now delights to hear the preaching of the Gospel.

"Sig. Tummolo has laboured zealously and well. He does much preaching, and has continued, with many interruptions, to pursue certain studies with my assistance. He has been called to suffer the loss of his only daughter, a little girl of nine years. It has been a severe trial, but he has manifested in it true Christian fortitude and faith.

"One feature of the work which is peculiar to *Via Urbana* consists in my unique English classes. They have been tried elsewhere and have failed, not through any fault of those who sought to work them, but from other causes. My classes disappointed me for years, and I was often on the point of giving them up. Now, however, they are a success, and one of the best means of evangelising, though they may not yield us at present those results we like best to see. At *Via dei Campani* and also in *Via Urbana* we preach the Gospel to the poor. But the intelligent classes should not be forgotten, and these, to a large extent, hold themselves aloof from our religious meetings and from all religion. But by offering them instruction in English I can get large numbers of them, and can evangelise them. In these classes I have had school teachers, professors, students at the university, doctors, lawyers, one magistrate, and large numbers of Government employees. More than 120 enrolled themselves on my list in this winter of 1891, and though all do not attend, I have had for several months as many as from 40 to 70 present at one time."

The Rev. James Wall reports with regard to

"FLORENCE.

"Evangelist, Sig. PETOCCHI. | Members, Thirty-five.

"Our evangelist, Sig. Petocchi, has been able to hold a meeting on four or five nights every week throughout the year. The attendances marked are 21,358, or nearly 4,000 more than during the preceding year. Many profess to have found the Saviour, of whom twelve have already been received into communion.

"LEGHORN.

"Evangelist, Sig. E. AGENO. | Members, Thirty-one.

"Baptized this year, Six.

"The illness of Signora Baratti necessitated her removal to Rome. Sig. Ageno, therefore, went to substitute Sig. Baratti at Leghorn. In the midst of a population almost entirely sceptical he has done much to overcome difficulties, and is apparently much blessed.

"ORBETELLO.

"Our *locale* here is in the centre of the town. The deacon is a schoolmaster, who conducts services and superintends the Sunday-school, which, owing to the night-school, is unusually large.

"Sig. Lucchetti has been elected member of the Town Council, and seems to be popular with all classes. This station is occasionally visited both from Rome and Leghorn. Orbetello is so opposed to the priest that a new *curato*, who tried to form a procession through the streets on the feast of Corpus Domini, was driven back into the church, and afterwards fined for disturbing the peace. The time is most favourable to all efforts in Orbetello.

"CIVITA VECCHIA.

"This station is visited occasionally from Rome. Until the beginning of this year a deacon held the meetings regularly. He, however, fell into temptation, and was removed from the church. Since that time, and until gifts are manifested among the brethren here, the work must depend upon visits from Rome. When an evangelist is present he is generally able to secure good meetings both for worship and evangelisation. There seems, however, no ability on their part to conduct their own services. During the year a senior deacon was removed by death. He was faithful to the end, and, as he was much respected, being a veteran soldier, many attended his funeral service, where the truth was fully set before them.

"TIVOLI.

"Here the meeting has been well sustained, several converts coming during the year to be baptized in Rome. Our members here are principally from the towns among the mountains, and are profoundly convinced of the truth. They believe and speak also when the evangelist is not present, holding the meetings themselves."

Mr. Wall has also undertaken extended evangelistic tours amongst the Apennines, visiting and preaching in Vicovaro, Tagliacozzo, Sulmona, S. Benedetto, Salle Avezzano, and other towns, meeting with much persecution and opposition in many of these places.

Itinerant evangelistic work has been also actively carried on in the chief towns on the main line between Rome and Florence.

SOUTH ITALY.**NAPLES AND AVELLINO.**

During the past year, in the important city of Naples, the Rev. Robert Walker has devoted himself incessantly to evangelistic work; indeed, to such an extent that his health has greatly suffered, and he is now in a prostrate condition.

He writes:—

"Our meetings during last summer were such as to justify the highest hopes. I thought the ripe fruit was ready to gather, when I was taken very ill, and had to remain in bed during October.

"Now the doctors tell me I must relinquish work for two or three months, as I am quite unfit for any effort.

"During the year we have baptized seven, and we have three or four waiting now for baptism. We have not been able to work at the Second Hall, as we hoped to do, and consequently the results there have not risen to our expectations; but we are still hopeful that in that quarter of the city we may be blessed in our efforts for the salvation of souls. In Avellino, Sig. Greco has had much encouragement among the soldiers. He and Mrs. Greco, and some of the few members there, teach in the night school, and the soldiers willingly come to the meetings, and, by their ability and good conduct, some of them have had the satisfaction of gaining distinction. On one occasion the colonel gave expression to his satisfaction at the men attending our schools. At special lectures, Signor Greco has had the Hall crowded with officers and persons of distinction; but, unfortunately, their interest ends with the special meeting.

"In some of the villages and towns of the province of Avellino we have had much to encourage us; and at present I have two colporteurs labouring in and around one of these towns, where there is a very wide-spread desire to hear the Gospel, and where I hope to see a Mission established ere long."

FINANCES.

On the 31st of March of last year the accounts of the Mission exhibited a debt of

£10,561 8s. 11d.

During the year just closed this sum has been reduced by special contributions amounting to **£497 13s. 0d.**, leaving a balance of **£10,063 15s. 11d.**

With regard to this debt, the Committee in their Report stated that, in consequence of large and rapid extensions in China and upon the Congo, a heavy additional annual charge had been incurred, the permanent expenditure being at least £10,000 in excess of the ordinary income.

They expressed the confident hope that the Special Centenary Celebrations would secure, not only a worthy Thanksgiving Fund, but such an increase in the annual income as should enable the Committee to meet annual liabilities, and respond also to the urgent appeals from East and West for further reinforcements.

At present the Committee are not in a position to state with accuracy how far these anticipations of twelve months ago have become facts.

A considerable sum has been raised towards the Thanksgiving Fund, and numerous promises given of new and increased annual subscriptions, the benefit of which will not be realised until the new year.

The Committee confidently anticipate that, resulting from present and future efforts in connection with Centenary Celebrations in various parts of the country, further and considerable additions will be made to the permanent income, securing, it is to be hoped, the establishment of an equilibrium between expenditure and receipt.

But the churches of the denomination will surely refuse to be satisfied with a stationary policy. India, Africa, China, and Ceylon are to-day all earnestly appealing for reinforcement and extension. Are the Committee to GO FORWARD or FALL BACK ?

Brethren who for long years have borne the heat and burden of the day on the high places of the field plead earnestly for help.

"It cannot surely be," writes one such, "that our churches in the Homeland will rest satisfied with our present scale of effort, so utterly inadequate to the needs of the world and the resources of the Church. In this memorable Centenary year, of all others, we shall, I hope, unitedly resolve upon greater things, larger plans, nobler efforts, vaster work, and rarer self-sacrifice.

“ONE HUNDRED NEW MISSIONARIES,
and an annual income of

“ONE HUNDRED THOUSAND POUNDS.

“We have men and wealth enough in our denomination, and I feel confident our churches can secure this if only baptized into the Master's Spirit, and aflame with zeal for souls. May the blessed Saviour touch all our hearts.”

Statistics tell us that the entire missionary contribution of the whole Christian Church, of all sections, in these realms, amounts to only one million three hundred thousand pounds. Yet on strong drink alone, the national expenditure amounts to one hundred and forty millions annually, and more than thirty-five millions are annually spent in the maintenance of the national forces.

The balance-sheet for the year just closed, exhibits

A total income for general purposes of	£69,125 10 4
And a total expenditure for general purposes of	£74,935 5 6
Leaving a deficiency upon the years' account of	£5,809 15 2

To this should be added the balance of debt from the previous year of **£10,063 15s. 11d.**, making a total present deficiency of

£15,873 11s. 1d.

As already stated, it is proposed that this sum be liquidated out of the Special Centenary Thanksgiving Fund.

The ORDINARY INCOME, as compared with the previous year, exhibits an increase of

£7,918 12s. 1d.

Of this sum, **£5,490 7s. 11d.** arises from increased legacy receipts, in relation to which it should be stated that more than half the total sum received under this head was bequeathed subject to the absolute direction that “such money should be spent and not funded.”

There has also been a further gain of **£1,458 1s. 1d.** on the Indian Exchange as compared with the previous year.

It is cause for thankfulness that, notwithstanding the special Centenary appeals for the Thanksgiving Fund, the ordinary contributions from the churches exhibit an increase over the previous year of

£2,190 1s. 10d.,

although, beyond question, a large share of this increase is due to receipts

from General Baptist churches, now for the first time brought into the account, consequent upon the recent happy fusion of the two Societies.

The expenditure on the ordinary work of the Mission, as compared with that of the previous year, exhibits an increase of

£3,166 17s. 10d.

a considerable proportion of this being also due to the recent fusion and the consequent expenditure in Orissa and Italy.

The China Mission expenditure is also **£622 5s. 1d.** more than in the previous year; the Congo Mission **£655 19s. 6d** more, and the Bahamas and Trinidad Missions **£451 2s. 2d.** more.

It is abundantly clear from the year's balance-sheet that an increase in the income of at least TEN THOUSAND POUNDS annually is absolutely requisite to meet current liabilities, while a much larger increase is urgently called for to enable the Committee to respond to the chorus of appeal that comes from India, Africa, and China for reinforcement and extension.

In view of an open world and fields already white unto harvest, the churches of the denomination will surely demand and support an onward policy, and so render memorable and fruitful that closing year of the century by nobler *enterprise* and sublimer consecration. We stand on the threshold of a new century of missionary effort. The time is coming when the Church of God will look back to the present age of missions as we now look back to the feeble beginnings of the century past, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost.

In the words of Dr. Pierson:—

"Once more we write large that word ENTERPRISE as the true motto of the Church of Christ. The world ought not to put us to shame in manifesting more zeal for that which perishes than we do for the unfading crown and heritage. If we are to make any approach to the ideal age of missions, all real radical advance must begin with the *individual* disciple. We can never convert or consecrate people in the mass; souls come one by one into the kingdom, never two at a birth; and so also is it that saints climb to loftier heights. When every true believer regards himself as one with his Lord in the enterprise of missions; when he seeks to inform himself thoroughly and constantly of the needs of the world and the progress of the work; when he follows for himself the great campaign, notes the strategic points and the position of the forces; when he studies to keep track of the world-wide field as he would trace day by day the movements of his country's forces in an enemy's territory—then the first granite block will be laid for the coming structure of a thoroughly organised work for God. The ignorance that prevails begets indifference as its natural offspring. Wherever there is true piety knowledge will kindle zeal. We long to see the spirit of holy and consecrated enterprise infused into all our missionary work; to see the Church taking up the cause of the Master as though there were faith in His leadership and undying confidence in the ultimate triumph of the Gospel. This result can be reached only by a searching self-scrutiny and a devout and most prayerful fellowship with Him whose we are and whom we serve. The world waits and He waits for a new spirit of thorough surrender to His will, and for a new epoch of enterprise in missions. How long shall this waiting of ages be in vain?"