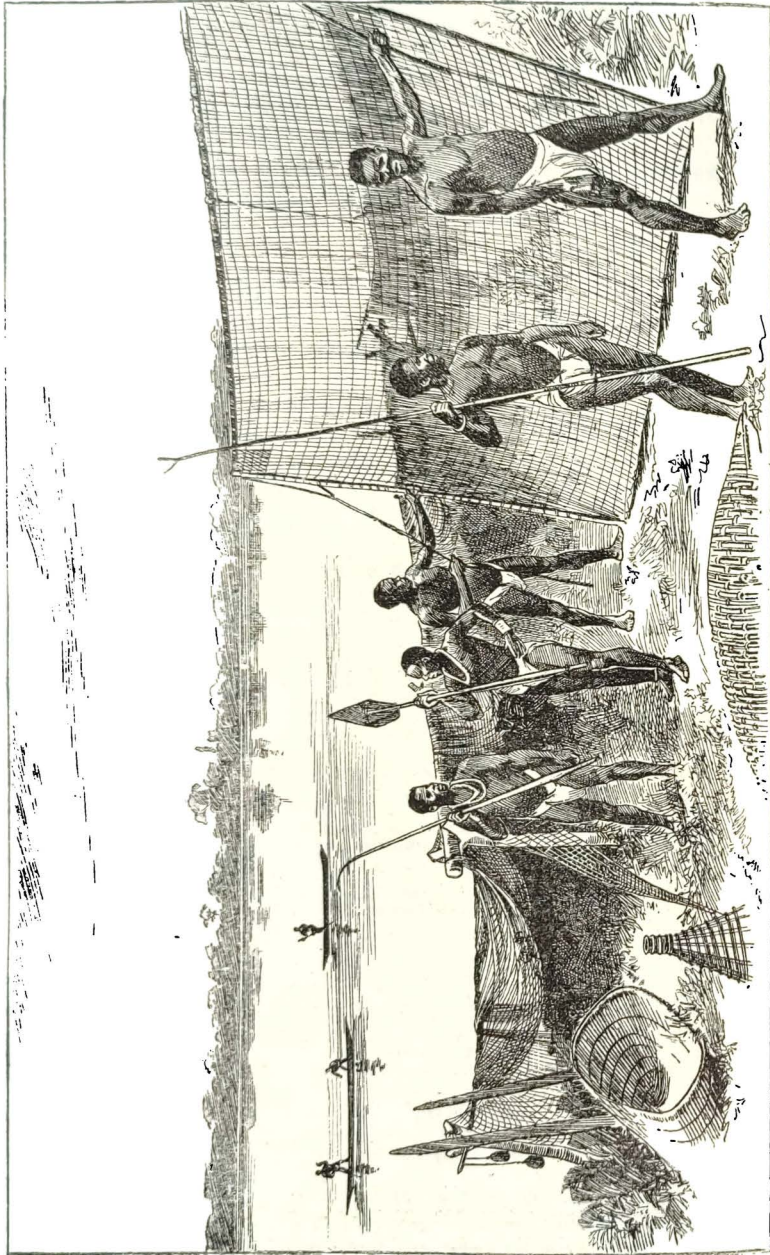


[THE MISSIONARY HERALD,  
MAY 1, 1892.



**BOFOTO FISHERMEN. UPPER CONGO RIVER.—(From a Photograph).**

[MAY 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

---

### ONE HUNDRED AND FIRST REPORT.

---

### THE YEAR OF THE CENTENARY.

---



THE last Report commenced with the following extract from a letter, written in November, 1792, by William Carey 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 ?”

And the Report for the YEAR OF THE CENTENARY may also fittingly commence with a further extract from the same deeply interesting letter :—

“I often wonder also,” wrote Carey, “what the state of the world will be a hundred years hence ; think you, will the disciples of the Lord Jesus have carried the blessed Gospel to the ends of the earth ?”

We are permitted this vision, and surely it should humble as well as stimulate us.

True, something has been done to carry the blessed Gospel to the ends of the earth. But, alas ! how sadly little.

Looking out upon the new Missionary century, just dawning upon the Christian Church, what do we resolve to do ?

The prompt, hearty, and generous response to the appeal on behalf of the Centenary Thanksgiving Fund shows what can be done when the heart is aglow with sympathy and sacrifice.

Surely the first year of the new century should be memorable for *advance* all along the missionary line. We need a finer enthusiasm, a closer fellowship with the Saviour in His world-wide scheme of redemption, a more adequate realisation of our individual responsibility in relation to this great enterprise.

The stream does not rise higher than the fountain-head. Missionaries should have no monopoly of devotion. We at home, also, must be prepared to place our all upon the altar of sacrifice, be ready and willing not only to give our silver and gold (and in far larger measure than ever before), but our sons and daughters—our choicest and our best.

If we would win back the world for Christ, and if we would expect success in the Church commensurate with the boundless work to be accomplished, we must surely exhibit a loftier devotion than anything the world is witnessing to-day; realise for ourselves in fuller measure that this sublime work is the heritage of every Christian, and that Christ-like devotion is not for the few only, but is the privilege and duty of all.

## THE CENTENARY APPEAL.

In the last Report the Committee made their Centenary appeal of a two-fold character. They asked for a special Thanksgiving Fund of *One Hundred Thousand Pounds*; and, further, for promises of new and increased annual subscriptions, with the view of ultimately securing an income of *One Hundred Thousand Pounds*. With regard to the disposition of the Thanksgiving Fund, they reported that they proposed to devote it to the following objects:—

*First.*—To the extinction of any debt upon the current account.

*Second.*—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions.

*Third.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers, and heavy payments for interest.

*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 translation, revision, and printing of the Scriptures.

*Seventh.*—To meeting the cost of the construction of the new up-river steamer for the Congo Mission, the *Goodwill*.

With much thankfulness the Committee record the fact that the response to the Thanksgiving Fund appeal, in cash and promises, with interest upon contributions obtained, amounted on the 31st of March to

**£113,500.**

From all parts of the world contributions have been received to this Fund—from native Christians in India, China, and Africa; from Ceylon, the West Indies, and the Australian Colonies; from the well circumstanced and the very poor; from children in east and west, north and south; in lands far distant, and from our own land. And never, surely, were contributions given more gladly or thankfully; indeed, in the words of a poor blind donor, “the very giving has been a means of grace, making life brighter and happier.”

It is gratifying also to report that, although a term of three years was given to donors over which to spread their contributions, should they so desire, that of the total sum promised,

**£103,280**

has been already actually received in cash, leaving only **£10,220** to be yet paid in. In view of this response, we devoutly “thank God and take courage.”

The Rev. W. R. James, of Madaripore, writes:—“Many of the native churches of Bengal, out of their exceeding poverty, have nobly contributed to the Centenary Fund, and if God be pleased to bless the example set by the Baptist denomination at this time as abundantly as He did the nobler example set by the heroic founders of our Society a hundred years ago, we shall see during the coming decade a wonderful advance in the cause of missions throughout the world. ‘Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.’”

It is difficult at this date to say with anything like accuracy how far the further appeal for new and increased annual subscriptions may have been responded to, as so many of our supporters and friends have intimated they will defer making any definite promise until the close of the Centenary year.

It cannot, however, be too clearly stated that this question of increased income is *a vital and pressing one*, for, whilst the special expenses of outfit, passage, and probationary term for the one hundred new Mission-

aries, have been secured by the Thanksgiving Fund, yet the Committee would scarcely be justified in sending forth these urgently needed reinforcements unless they felt assured that the churches were prepared to undertake the cost of their permanent maintenance. The gravity of this aspect of the question of immediate reinforcements, in view of the inadequacy of PRESENT annual receipts to meet *present* normal expenditure, is more fully set forth at the end of this Report, under section headed "FINANCE."

Well will it be if we abidingly bear in mind that the *path of progress* is for the Christian Church, as well as for the individual Christian, the only path of safety: "forgetting the things behind," and "reaching forth" to larger and nobler efforts in the future. If only the Christian Church during this new century be faithful to her sublime trust the whole world shall rejoice in emancipation, light, and love.

Our old Crusading fathers took the Red Cross to rescue a sepulchre. Shall we be recreants from the far nobler crusade of this the new century of missions to rescue not one material sepulchre of Christ, but hundreds of millions of His living temples for our risen Lord? The Cross is not the symbol of defeat and shame, but of conquest and glory.

By the cross of the Nazarene, the Church is to conquer. Missions represent, not a human device, but a Divine enterprise; the work is co-labour with God; the field is a Divine sphere; the spirit of missions is a Divine inspiration; and the fruit of missions is a Divine seal, an everlasting sign that shall not be cut off.

## THE MISSIONARIES.

We place on record, with feelings of special thankfulness, the fact, that during the past year no missionary has been removed by death. Mrs. Isaac Allen, of Mussoorie, and Mrs. J. E. Henderson, and Mrs. Ellis Fray, of Jamaica, have entered into rest; and Mr. A. M. Ferguson, C.M.G., of Colombo, Ceylon, after a long life of noble and unique Christian service, has been called to his reward.

At home we have lost many generous and sympathetic friends, who for years past have taken a deep personal interest in the work carried on by the Mission. Specially would we record the names of Mr. William Thomas, J.P., of Wellfield, Llanelly; Mr. Thomas Cook, of Leicester, an honorary member of the Mission Committee; Mrs. Hartland, of Falkland Road, Kentish Town, and Sir Charles Wathen, J.P., of Bristol. "The memory of the just is blessed."

### REINFORCEMENTS.

During the past year the staff of the Society has been increased by the addition of TEN NEW BRETHREN, viz, Messrs. G. D. Brown, G. R. Pople, Dr. Sidney R. Webb, and Mr. R. H. Kirkland for the Congo Mission; Messrs. Gordon Wilkins, E. P. Davy, and J. J. Hasler, B.A., for India, Dr. T. C. Paterson, and Mr. E. W. Burt, B.A., for China; and Mr. W. D. Hankinson for Ceylon; and the Committee have now before them offers from several Brethren, many of whom have been specially preparing for their life work for some years past.

The Rev. R. Martin Julian, of Baxter Gate Church, Loughboro', has accepted the pastorate of the Circular Road Church in Calcutta, and has commenced his ministry in that important sphere amid circumstances of great promise and encouragement.

The Rev. H. A. Lapham has rejoined the service of the Mission, and contemplates resuming work in the Kandy district of Ceylon in the course of the next few months.

The Rev. Arthur James, B.A., of Thrapstone, has accepted the presidency of the Calabar College in Kingston, Jamaica, and is now on his voyage to the West Indies; and the Rev. C. A. Dann, of Blockley, has undertaken the pastorate of Zion Church, Nassau, and the superintendence of the Bahamas out-island churches.

### FURLOUGH HOME.

The following brethren are at home on furlough, seeking strength and refreshment by residence for a while in England:—

From India: The Revs. Thos. Bailey and J. F. Hill, of Cuttack; T. Rutland, from Berhampore; G. J. Dann and H. E. Crudgington, from Delhi; R. Wright Hay, from Dacca; and W. J. Price, from Calcutta. Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa, after a long term of active service, is also now taking a season of rest at home.

From China: The Revs. F. Harmon, from Shantung, and Evan Morgan, from Shansi; the Rev. J. J. Turner, of Tai Yuen Fu, has also been compelled by ill-health and pressing family circumstances to return home for a season, and his resumption of work in China is at present uncertain; in the meanwhile, Mr. Turner is meeting all his own expenses, and is no charge to the funds of the Society.

In consequence of the serious failure of the health of his wife, the Rev. C. S. Medhurst, of Tsing Chu Fu, has also been compelled to leave China

for California, and as a consensus of medical opinion is entirely opposed to the return of Mrs. Medhurst to China, her husband feels it right to seek a pastorate in California, and terminate his connection with the Society.

From the Congo : The Revs. W. H. Bentley, from Wathen Station ; W. L. Forfeitt, from Bopoto ; W. H. Stapleton, from Monsembi ; R. Glennie, from Bolobo ; John Whitehead, from Lukolela, and H. White, from Bopoto.

### MISSIONARIES RETURNED.

Of brethren who have gone back to the field after a season of furlough at home should be mentioned—To India : the Revs. G. H. Rouse, LL.B., and Charles Jordan, to Calcutta, T. R. Edwards, to Serampore, and Herbert Thomas, to Delhi. To China : The Revs. A. G. Jones, J. S. Whitwright, and Saml. Couling, to Shantung, and Arthur Sowerby, to Shansi. To the Congo : The Revs. J. A. Clark, to Lukolela, and J. Lawson Forfeitt, to Underhill.

The most recent advices from Africa report that the Rev. George Grenfell has actually commenced, in association with the representatives of His Majesty, the King of Portugal, the delimitation of the southern frontier of the Congo Free State ; and he confidently anticipates being back at Bolobo, having completed his special commission, not later than May or June next.

Dr. Carey, formerly of Dinapore, has ceased to be a missionary of the Society. The health of the Rev. J. A. De Cruz, of Chittagong, having thoroughly broken down, he has been compelled to leave his station, the Rev. A. McLean, of Dacca, taking his place.

### THE WEST INDIAN DEPUTATION.

Soon after the publication of the last annual Report, the two brethren constituting the members of the West Indian Deputation, arrived in England, and at the Quarterly Meeting of the General Committee, held in July, the following minute was unanimously adopted :—

“ Resolved : That the Committee of the Baptist Missionary Society welcome home from the West Indies, with feelings of deepest thankfulness and pleasure, their esteemed brethren, the Rev. J. G. Greenhough, M.A., and the Rev. John Bailey, B.A., and 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 the West Indies. To Mrs. Greenhough and Mrs. Bailey the Committee tender their respectful 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 Victoria Road and Glossop Road churches, in Leicester and Sheffield, 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."

In the last Report the Committee stated that "they confidently anticipated that one very important result arising out of the visit of the Deputation to the West India Islands, would be the adoption of some wise plan for the *gradual* withdrawal of financial aid from the Society, so that in a few years these churches, for long years past entirely supplied by the Mission, might become independent and self-supporting, the funds of the Society being thus set free for work in 'the regions beyond.'"

This anticipation is now in a fair way of being realised, the Committee in conference with the Deputation having, during the year now closing, adopted plans for the accomplishment of this most desirable "forward movement;" and in from two to four years from the present date the Committee hope that the Bahamas, the Turks Islands, the Caicos, San Domingo, and Trinidad Missions will be in a position to maintain their own pastors, and carry on their own Christian work,

## THE YOUNG MEN'S MISSIONARY ASSOCIATION,

The Committee have much pleasure in recording their sense of the value of the efforts put forth on behalf of the Mission by the Committee and members of the Young Men's Missionary Association.

This Association, of which Mr. Bompas, Q.C., is president, Mr. F. J. Marnham, treasurer, and Mr. C. Holliday, secretary, was formed in the year 1848, and has been of great assistance to the parent Society by bringing the young men and the schools connected especially with our metropolitan churches into close touch with the work of the Society; by holding monthly meetings at the Mission House for delegates from the various schools to discuss the best methods of maintaining and increasing the interest in and support to the Society; by occasional conferences at the Mission House for young men and women; by arranging for missionary or other deputations to special meetings, and assisting in the formation of young men's and of juvenile auxiliaries; by interviews and correspondence with young men desiring to become missionaries; by visitation and addresses to young men's classes, and to Sunday Schools; by illustrated lectures, specially arranged to give information concerning the work of the Society in the various parts of the world, and by conducting the monthly *Missionary Journal*, and disseminating missionary literature amongst young people generally.

## COLONIAL MISSIONARY ORGANISATIONS.

With reference to missionary organisations in the Australian colonies, we have special pleasure in printing the following extract from the Memorial Centenary Volume of the South Australian and Tasmanian Missionary Societies, edited by the Rev. John Price and the Rev. S. Mead, M.A., LL.B.

"The year 1892, which is the Centenary of the Baptist Missionary Society, is the fifty-sixth year of the age of South Australia, and the twenty-eighth of the South Australian Baptist Missionary Society. But it is not to be supposed that the Baptist churches and members in this colony had been doing nothing during the previous twenty-eight years for the extension of the Redeemer's Kingdom in heathen lands. If that had been the case, those who had come out would have been unworthy of the training they had received, and the British parentage to which in most cases they belonged. Baptists coming from the old home in 1836, and the years immediately succeeding, could not fail to have warm hearts toward the cause of foreign missions. The older ones among us to-day remember well the fervour that existed among the churches of Britain toward that enterprise some fifty or sixty years ago. Anniversaries of the type that prevails at the present time were not much known then, but in many places the great religious event of the year was the missionary meeting. Sometimes the silver-tongued Eustace Carey came, a man unequalled for his continuity of sweetly-flowing speech. As he told the tale of the methods, the spirit, and the labours of his distinguished relative, whom he constantly spoke of as "My Uncle Carey," the narrative seemed almost an equivalent for a visit from the great pioneer missionary himself. That privilege, however, was never enjoyed, for when Carey sailed for India, he made that country his final home until he was translated into the home above. Quite as memorable, however, as the visits of Eustace Carey were those of the lion-hearted William Knibb. He came first to plead for, and afterwards to celebrate, the emancipation of the slaves in the West Indies. Physically and morally Knibb was a grand man. As he stood upon the platform or in the pulpit the figure in nature that seemed to answer to him was that of the oak. Young men who looked upon his form and listened to his utterances knew something of the feeling of hero-worship.

"In addition to these general influences there were persons who came out in the years following who had been inspired by the celebration of the Jubilee of Missions, held during the year of 1842. There were some here who even possessed the Jubilee medal. That medal is at present a scarce article among us, but the interest that attaches to it might suggest to our young friends that they should prize the Centenary medals now being distributed in the churches and Sunday-schools. The time will come when these medals will be more valued than their weight in gold by some who love the cause and who set store by the relics of the past. Well, it would not be at all likely that those who had been cradled and nurtured in the midst of the inspiration that belonged in early days to the cause of missions would cease to be interested though they had removed far from the centre of operations. Those who were wealthy sent their subscriptions to the committee in London, or to individual missionaries in different parts of the world. In one or two churches auxiliaries to the Baptist Missionary Society existed, and in connection with them contributions from subscribers were collected and forwarded. So the fact of our missionary society in South Australia having a history of only twenty-eight years, while the colony has existed for fifty-six, simply means that the period mentioned states the age of our own distinct and separate society. The origination of this society was an entirely new departure—it was the formation of an organisation altogether distinct from the parent society in England. The Baptists of South Australia thereby committed themselves to an enterprise on their own account, choosing their own sphere, and disbursing their own funds. Among all the denominations they were the first in these southern lands to establish such a society, entirely free both from English support and control. As Baptists had the honour of precedence in the great revival of modern missions a

hundred years ago, so the few Baptist churches in this colony have led the way as to independent action, and have thereby initiated a policy which has already borne much fruit in intensifying the interest and multiplying the agencies of the Australasian churches in connection with this common enterprise of the church of God."

There are at present the six following societies in the Australian colonies having missionaries at work in India :—

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

THE VICTORIA MISSIONARY SOCIETY working in Mymensing, East Bengal.

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

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

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

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

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

It is very gratifying to know that all these societies have been making special Centenary appeals to their colonial supporters, and that they have received hearty and generous responses, which will enable them not only to maintain with increasing efficiency their present operations, but permit also of a large increase of missionary agency.

In the progress and growth of these colonial societies the Committee greatly rejoice.

In the words of the South Australian Centenary Memorial volume :—

"May we not regard the century now closing upon us as a prelude and prophecy of greater things to come. We are in the land of the rising sun, the day is before us, and we are justified in striking out bold outlines which our successors shall fill in; there is a future for the land in which we live: a future for its people, for its enterprises, for its legislation, and, above all, for its Christianity, and which Christianity must be characterised, not by its self-centred desire for safety, or even edification, but by its God-like compassion towards a lost and ruined world."

# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

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

**ORISSA.**—Cuttack, Pipli, Puri, Sambalpoore, and Berhampore.

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

<b>STATIONS</b>	...	...	...	...	...	...	...	...	...	141
Missionaries—European and Native (9 in England)										69
Native Evangelists	...	...	...	...	...	...	...	...	...	102

With regard to the position of the peoples of India to-day in relation to Christianity, the following from one who has spent a long life in the country, may well demand thoughtful consideration:—

“For the last fifty years we have been steadily transplanting British institutions to Indian soil; and by the extension of our university system of education, our courts of justice, our ideas of local self-government, not to mention our commerce, railways, and other material changes, we have been bringing about a noiseless but marvellous mental and social revolution. Western literature, philosophy and science, and all the subtle influences of modern life, have been imbibed with surprising readiness; and we have confronting us to-day—what a book recently published styles—a ‘New India.’ The age of unrest, of intellectual revolt, of new departures, has touched the immobile East; Western thought has broken the continuity of thirty centuries of Hinduism; and two civilisations, at very unequal stages of development, are brought face to face with each other.

“A large number of well-to-do educated natives pass continually from Government and other secular colleges, with no knowledge of Christianity, but with faith in the religion of their fathers severely shaken and often utterly destroyed. To help to fill this void, to guide those thus cut off from the old moorings from drifting away into ‘sunless gulfs of doubt,’ is a work eminently worthy of the enterprise of the Christian Church.

“The *destructive* influence of Western civilisation is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncared for, must bring blight and death upon the nation. Losing a superstitious faith in Hindu marvels, they reject, as a deception, the supernatural altogether. Religious indifference and moral callousness characterise this class—a far more serious obstacle to overcome than any speculative opinions.

“Many, however, are more positive in their opposition, and have adopted the theological or non-theological policy of the *National Reformer*—‘War against all religions.’ They search eagerly after whatever is sceptical and anti-Christian in current English magazines; and

boast that they need no other Gospel than the 'Fruits of Philosophy'—no other Bible than Secularism, Positivism, and Materialism. Madras has its Freethought journal, Calcutta its *Anti-Christian*, exposing 'the absurdities of the Christian faith'; while London, America, and Australia are active competitors in the infidel trade. The outlook would be dark and sad indeed, did it not throw us back more entirely upon the Divine Spirit in our endeavours to meet the evil."

Mr. Monro, C.B., late Chief Commissioner of Police in London, and now a missionary in India, recently said: "Hinduism undoubtedly was losing ground in India. At the present moment there was a great movement; Hindus were altogether *dissatisfied*, and although he did not say there was a general crying out for Christianity, there certainly was a *crying out for something*, and that something he believed to be Christianity," and he added, "On all hands the condition of India to-day is rich in promise, and radiant with hope. Not the hilltops only, but the valleys and plains, are bright already with the dawn."

## THE WORK OF THE PAST YEAR.

The Rev. George Kerry, of Calcutta, the Indian secretary, reporting on the past year's work in India, writes:—

"A great variety of work is being patiently and faithfully carried on, with many signs of the Divine blessing: itinerations in the villages and outlying towns; station work, with preaching in bazaars and markets; house visitation; preaching in the vernaculars, and to the educated in the English language, which many of them prefer to hear. A promising attempt is being made to reach the educated classes; apart from the carrying on of schools and colleges, the work done in this direct on by Mr. Hay at Dacca and by Mr. Carey at Barisal is full of interest. It has been found possible to reach the students, and press the claims of the Gospel powerfully on their attention. And now a beginning is made in Calcutta: Messrs. Jordan and Jewson will give special attention to this class, as well as engage in vernacular preaching.

"During the past ten years the missionary workers in India of all denominations have been more than doubled; and God has rewarded the devotion of His servants by giving them abundant tokens of His power and grace, by working with them and bringing multitudes into the kingdom of heaven. It has not only been by numbered additions to the churches that proof has been given of God's gracious work, but by the awakening among masses of the people a spirit of inquiry and expectancy regarding the Lord Jesus Christ. The Name has been widely made known, and men and women are curious to know more of that Name in all directions. In many places there is the springing of the 'blade,' and the hope is strong that the ear will, in due season, show itself, to be followed in God's time by 'the full corn in the ear.' What our Mission needs is the labourers, and we, on the field, can only pray that the Lord of the harvest would thrust out the labourers into His harvest."

## THE NATIVE CHRISTIAN CHURCHES.

Christians at home owe a great and solemn duty to their fellow Christians in the East. Oftentimes very insufficient allowance is made for the strong hereditary instincts of Indian Christians and their meagre moral perceptions. It has been well said:—

"No man can be better than he knows. What are the ideals of these peoples? Sordid and material to the last degree, it seems almost impossible, in many instances, to raise their thoughts. Crushed down by their own misfortunes on the one hand, and surrounded by a crafty and jealous priesthood and caste-bound natives on the other, who, in their pride and bigotry are the bitter and unrelenting opponents of Christianity, little wonder if it be strange and difficult for them to assert their freedom and their resolute determination to build and maintain churches of their own."

Yet beyond question encouraging progress is being made in this direction. Already it may be said: "The dawn has come and the day is at hand."

Let it never be forgotten that the terrible evils by which many are hampered "have gathered momentum with the lapse of ages." The people are weighted with strong hereditary tendencies towards licentiousness and deceit, and therefore it would surely be unreasonable to measure them by our standard.

In this connection the report of the Rev. W. R. James, of Madaripore, Eastern Bengal, is of special interest. Mr. James writes:—

"Growth in order to be seen must be watched. If we compare the present condition of an organism with what it was yesterday, or a few days ago, one may think there has been no change. 'Cast thy bread,' says Scripture, 'upon the waters, and after many days thou shalt find it.' It is the same in the kingdom of grace. When we remember the rock out of which the material of which our churches are made was hewn, or—which is a far more appropriate figure for Bengal—the pit out of which they were dug, even amidst many difficulties, we have reason to thank God and take courage. And we see a great difference, not only between the Christians and the Hindus and Mohammedans around them, and who constitute their immediate environment, but also between the present state of the churches and what it was in the not far distant past. For instance: not many years ago, every church was entirely dependent upon the Society. Now they are all independent, and the larger of them maintain a pastor. The smaller ones get on by appointing one or two of the deacons to conduct the public services of the church. Occasionally the schoolmaster also helps, although this is not allowed except in cases of emergency, lest it should interfere with the independence of the church, and hinder the other members from using their own gifts. Again: not long ago the Society used to build all the chapels in the district. Now, all that burden devolves, and very rightly and wisely so, upon the people themselves. I well remember the time when it was almost impossible to get a proper schoolmaster from among the Christians. Now they are all Christians, and we have a goodly number of them in both Madaripore and Bankergunge. Self-support must always appear better in theory than the dwarfing method of doing everything for the people; and so far as I can see experience all over India confirms the wisdom of the theory. In no instance should pecuniary help be given, except as a supplement to indigenous effort. Throughout India Roman Catholics are attacking Protestant Missions; but self-support, if steadily and persistently developed, will constitute one of the strongest bulwarks of defence against them. Dependence on others in spiritual matters and servility of spirit is one of the chief elements in the soil where priestcraft lives and thrives. One great reason why more Anglicans than Nonconformists become Roman Catholics is that the latter have been taught to rely more upon themselves. Let any people be taught to judge and act for themselves—to rely upon the gifts which God has given them—and I am sure that Romanists will find it an exceedingly difficult task to effect a break in their ranks.

"The faith of these Bengal native Christians is very simple. There is not a man among them that has anything like a theory of inspiration, but all of them accept the Bible, the whole

Bible, and nothing but the Bible, as the Word of God, and they never dispute its authority as such. If we can prove that 'it is written,' it is a sufficient confirmation to them, and an end of all strife. They believe that Jesus Christ is the Son of God, and that he is an infinite Saviour, and that there is salvation in no other, and no other name given under heaven among men whereby we must be saved. Is that not enough? They also believe that God, the Father of our Lord Jesus Christ, hears prayer, and that no one else can. They knock because they believe that it *shall be opened unto them*; ask because they believe they *shall receive*; and seek because they *expect to find*. Although their faith may not be strong, yet there is a childlike simplicity about it that has often delighted me. They have never had a formulated creed, and I, for one, am not at all anxious that they should. I have not much faith in creeds, except in the one that a man makes for himself, but I have great faith in faith."

Moreover, in connection with *Baptist* native Christian churches it is well to bear in mind that only those are admitted into the Church who make a public personal profession of their individual faith in Jesus Christ.

Mr. James writes:—

"A number of people come over from Hinduism every year, and so fall into the Christian community—and I advisedly use the words *fall into the Christian community*, as more appropriately describing the change than the word *conversion*. I note that the religious Press and some missionaries in India advocate and practice what may be called 'wholesale and immediate baptism.' Baptism and the reception into the Christian Church amongst us, however, is *as opposite to that as anything can be*. If a man openly eats with Christians he thereby publicly renounces Hinduism and severs himself from it. Always afterwards he will be looked upon by Hindus as a Christian, although he may never be baptized. Hence there is an *ecclesia* within an *ecclesia*; and the Church exercises some amount of authority over the persons, habits, and customs of the whole community, but not so much, of course, as it does over those who are regular Church members."

Many cheering reports are given exhibiting marked growth of the native churches during the past year in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon, of Barisal, states that the native church at Askor during the past year raised half the cost of a large school building, that a new iron chapel is being erected at Indoorkanee at the cost of the members, that the entire cost of the repairs of twenty-one chapels in the Backergunge district is met by the free-will offerings of the people, and that during the past year eighty persons were baptized, and he adds:—

"Certainly our native brothers and sisters are learning to give, and self-support and independence are proving vastly beneficial in developing liberality and gratitude."

A further proof of the wisdom of the policy of the Mission now being carried out in connection with the native Christian church is the formation during the past year of a Union for the churches of the district of Barisal, Madaripore, and Perizpore.

In the words of Mr. Spurgeon—

"Perhaps the most tangible evidence of progress among the churches of this district is the creation and working of the Union of Baptist Churches of the Barisal, Madaripore, and

Perizpore Districts.' Superintendence of so large a number of native churches has been rendered much easier and more satisfactory. Grave and serious difficulties that cannot be settled by the individual churches are now dealt with through the Committee of the Union. Churches already recognise, value, and use this authority; and hence much that distracted and worried the missionary, and hindered more direct spiritual effort, is being averted. During the past year a number of matters were dealt with in this way. Then, too, we issue a manual that contains lists of officers, rules regarding membership, &c., names and statistics of churches, annual accounts, and a brief summary of the annual meetings. This is printed in Bengali and placed in the hands of every pastor, deacon, teacher, and principal member. This seems to me a great stride forward. It secures accurate returns as to numbers, weans the people from the Society, gives them an idea of self-government, encourages them to give, unites them in a strong bond of sympathy, and prepares them to look abroad on their own countrymen, and begin work among them in real earnest. For eleven years our annual gatherings were held, but little of tangible result followed. Now we feel more confident as we observe the greater union, zeal, and liberality that have been the outcome of the last two years. With us there is but 'one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.'

The Rev. W. Bowen James also sends interesting tidings as to the growth of the native Christian churches in the Dinagepore district. He writes :—

"On Christmas morning I baptized in the river Purnabhaha one of our young men, of whom I have great expectations. His father, Mr. L. Peters, and his grandfather, the late Mr. C. Peters, have been the pillars of the Church in the town of Dinagepore. I trust that he is being raised up by God's grace to carry on and perfect their work.

"Recently, I set out on a tour to the south and south-east of the district, extending between forty and fifty miles from the civil station. On this tour the Christian villages of Kalkapore, Noyapara, Mukrampore, Lukma, and Pagoldewan were visited. Just before the commencement of the service held at Noyapara, on New Year's day, the Christian women came into the chapel, heavily laden with baskets full of rice, which they presented as free-will offerings to the Lord. The rice was afterwards sold, and the proceeds added to the funds of the church. Others came with small contributions in money. Many of these people are very poor, but out of their deep poverty they have contributed liberally to the cause of Christ. Only a few months ago, through their efforts, a new chapel was built and paid for."

"Another chapel has been recently erected at Kalkapore. A marked progress in their spiritual career has been made by the people of these villages. They certainly are not perfect—there are still to be seen here and there traces of the sad condition from which they have been delivered—but their deep piety, their love for one another, and their strong faith in the efficacy of prayer prominently mark them out as those who have been with Jesus. Many a time, having retired for the night, have I heard the voice of prayer ascending up from many a family altar in the village; and as I have listened to these people pouring forth their gratitude to their Redeemer, my heart has been deeply touched, and my soul has praised Him who brought them out from utter darkness into the marvellous light and liberty of his glorious Gospel.

"When any among them fall ill, it is not the first thought with them to call in the *kobiraj* or the doctor, but to go to their Lord in prayer, and to ask for the prayers of their brethren, and pray they will until their Lord will hear. Some of their heathen neighbours have been so greatly influenced by their faith and conduct that in times of sickness and trouble they have asked the Christians to pray for them. They have not been able to go themselves to the God of the Christians, but they have asked for the prayers of His people; yea, His people, for such they are, notwithstanding their humble circumstances, and He has work for them to do, and I verily believe that through them, and through men of similar characteristics, the high-



caste people of India will be led to the cross of Christ. It is a part of the old, old story Divine that to the poor the Gospel is preached."

From Cuttack, Orissa, the Rev Thos. Bailey reports :—

"The affairs of our large native mission church have continued to claim a share of our attention. The native pastorate has continued effective; we have also a suitable staff of deacons, and a further average number of members who are capable and experienced men of business, and are warmly interested in the welfare of the church, so that the burden of the pastorate is greatly reduced, and such of its duties as have fallen to my own share have been discharged purely as a labour of love. The greatest harmony has characterised our proceedings, substantial members of the Christian community who were formerly separated from us have sought and obtained reinstatement; our congregations, especially on the Sunday afternoon have been unusually large, so that every seat in our spacious chapel has been occupied, and numbers have been obliged to find accommodation in the aisles. An excellent spirit pervades the community, and we have great reasons for devout gratitude to God."

Cheering accounts of progress have been received from the native churches in Berhampore and Sambalpore, and the various out-stations of the Orissa Mission.

From the North-West Provinces also the reports are encouraging. At Bankipore a new native chapel is almost completed. Several baptisms are reported from Agra, Delhi, and Simla.

It is certainly noteworthy that in a recent issue of the official organ of the late Keshub Chunder Sen's branch of the Brahma Somaj, entitled *Unity and the Minister*, in a review of a vernacular Bengali volume just issued from the pen of our native brother Babu Mathura Nath Nath of Calcutta, called "The Church of Jesus Christ in Bengal," the editor should write :—

"The following are the subjects embodied in this interesting work :—Introduction; The Foundation of the Christian Church in Bengal: The Workings of the Different Societies and Their Results; The New Community and the Present Christian Church; The Subsequent Progress of the Church of Christ; The Conclusion. In these chapters the author has beautifully traced the rise and progress of Christianity in Bengal. The work is a very valuable addition not only to Bengali Christian literature, but also literature at large of India. Some of the critics of the book, we understand, have remarked that the book is rather partial to the work of the Baptist Society, of which the author is a member, and has failed to do justice to the work of other Christian bodies. We do not think that the charge is at all true or just. A major portion of the book is devoted, no doubt, to the work of the Baptists; but, considering the leading position which the Baptists occupy among the evangelising agents of Bengal, we think the author is quite justified in having naturally made the distinction. It is Baptist Missionaries who were the earliest settlers in Bengal. It is they who, to some extent, trod a thorny path and made it easy for others. It is the Baptist Missionaries who not only gave the country a vernacular translation of the Bible, but also laid the foundation of Bengali literature; they taught us the most necessary art of printing, and gave us paper and literature; in short, it is the Baptist Missionaries who like a good father, gave us early all that can make us civilized and good. Bengal's gratitude to the Baptist Missionary Society is, therefore, endless, and the author has done no wrong in giving a prominent place to the Baptist Missionary Society."

The Rev. James Smith, of Simla, reporting on the native Indian Christian church, writes :—

“The growth of the Indian native church is, indeed, altogether wonderful. I note this especially in comparing the three great Decennial Missionary Conferences which I have been privileged to attend—viz., Allahabad in 1872, Calcutta in 1882, and Bombay in 1892. Work amongst the *lower classes or castes* was in great favour at the Bombay Conference, and found many advocates.

“In some districts these people are coming over by thousands annually, and the ratio is increasing so rapidly that there is every probability that before another decade has gone, they will all have become nominal Christians.

“In 1872, at Allahabad, the subject found little or no favour amongst missionaries; now it is attracting universal attention.

“In my deliberate judgment the *higher castes* will be reached and converted through the *lower and not through higher education*. Sons of low-caste parents are already competing with rich Brahmans, and holding their own, too, in positions of trust and responsibility both in Government and the mercantile services, and if only the large sums of money now spent by Christian missionary organisations in educating Hindus and Mohammedans for secular work were spent in training and instructing the children of native Christians, the end of caste would be in sight.”

## VERNACULAR PREACHING.

The chief work of our missionaries during the past year has been the plain, earnest, warm-hearted preaching of the Gospel. By the roadside, at melas and fairs, by river ghaut, in bazaar and street, in the train, and in villages and hamlets has the good seed been cast.

The Rev. Romanath Ray Chowdry reports :—

“The attention with which the people of this country now listen to the preaching of the Gospel, both in cities and villages, naturally convinces every preacher that the time for India's evangelisation is not far away, but fast approaching. Though the persons who, in these days, deny the divinity of the Hindu gods, deny also the divinity of Christ; yet they must candidly admit and acknowledge Christ's superiority over the Hindu gods. Their acknowledgment of His superiority will ultimately lead them to the belief of His divinity. Even in these days of scepticism, such men as believe in the divinity of Christ may be found in the country, here and there. Most of these secret disciples of Christ are either rich, or high, or learned. What a wonder the preaching of the Gospel has wrought among the people of this country, one can easily imagine if he make himself acquainted with these unbaptized disciples and hear them speak of Christ and Him crucified. The disposition which they manifest in bearing testimony of Christ is, indeed, worthy of His name. I am thankful to God to say that I am acquainted with some of these disciples who reside at Calcutta and elsewhere. What a pity it is that while the learned and prudent heathen believe in the final success of Christianity in this land, Christians doubt it. But the glorious Gospel of Christ with its irresistible power is conquering, though slowly yet perceptibly, and will never cease till it conquers the whole country.

“Christian preachers to-day are no more opposed in preaching the Gospel from house to house. To whatever house they go they are received and treated with kindness and respect, and listened to with interest. It may be that in some house a copy of the Bible will be produced to the preacher, for explanation of some portion of it. Even the old men of the house who are orthodox Hindus speak highly of Christ, and express their desire to worship Him along with the Hindu gods. I was asked by an old Brahman to build a

temple and consecrate it to Christ by placing an image of His in the midst of it. The old Brahman believes that if a Christian were to do this, the Hindus would, if not at once, but gradually, worship the image by offerings and other gifts. It is not an uncommon thing in these days for pictures of Christ to be seen in Hindu houses. All these most plainly show that the people of this country are gradually coming to Him. There is no doubt that some sort of an extraordinary event will bring the whole country to Christ in a short time."

The Rev. R. H. Tregillus, of Jessore, writes :—

"It is said of the floating iceberg that for every foot which appears above the surface some eight or ten feet are hidden below. Surely something similar must be said of mission success, not in Jessore only, but in the other fields. Of what has appeared above the surface here, we have to report with gratitude that eighteen have confessed Christ by baptism and have been added to the church. Of these sixteen came from among the Mohammedans. There are still two or three candidates for baptism, the consideration of whose cases has been deferred for the immediate present. With reference to our Christian community, there has been an addition from the Mohammedans during the year of more than thirty."

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

"Much of my time has been given as usual to bazaar preaching. The attentive hearing given to the proclamation of the Gospel has been very encouraging. I have frequently noticed the same people appearing in the crowd day after day. One of these, some months ago, began to attend the Sunday morning services in my house, and has since expressed his faith in Christ. He belongs to the military caste, and seems sincere.

"On Sunday afternoons I have had a Bible-class for students from the Government school.

"The neighbouring markets and villages have been visited, and many of the people have manifested a deep interest in the message delivered to them.

"Two months ago, when on a visit to a village in the north-western part of Jalpaiguri, I met a number of people who had previously heard from us of Christ and His love. I rested for a while in the house of one of them, and whilst we were speaking of Christ and their attitude towards Him, a man from a distant village came in that he might rest on his journey during the heat of the day; it was noon, and the heat was intense. The conversation, which for a minute or two had been interrupted, was again resumed; the man who had just come in asked of whom we were speaking. My host replied: 'We were speaking of Him whose praises fill the land, and to whom by-and-by all the people will bow.' This statement was made by a Hindu to a Hindu, and it shows what influence Christianity has over the people. Many, like this man, feel that Christianity is a growing power in their land, a power that is coming, and to which other powers must give way. There are many who, like this man, witness the growing influence of Christianity with joy, and who look forward to the time when they may come forth in communities to confess the name of Christ, without being exposed to the persecution individuals have now to endure. May the Lord give them the courage of their convictions, and thus enable them to hasten the coming of His Kingdom."

The following is an extract from a diary of one of the native evangelists working in association with the Rev. A. MacKenna, of Soory :—

"Itinerating in the interior has been regularly engaged in. In these journeys we had ample opportunity of proclaiming the Gospel, selling books, and distributing tracts. One day, when out, we went to a well-to-do zemindar's house, who gave us a warm welcome. When preaching was over, he said, 'Sir, what you say is good and instructive, but I have difficulty in admitting the deity of Jesus Christ. But I confess that He was a person of divine power. Yet, not the only Saviour of mankind.' On another journey, we had much talk with a sweetmeat maker. 'What you say, what this tract says, about Jagannath,' he said, 'is perfectly true, he is only a block of wood.' In a preaching tour, only just concluded, in which I was

accompanied by Babu Nepal Pattro, I was under the impression that Mohammedans in the district would be more averse to Christianity than Hindus. But it certainly was not so on this occasion. Through the kind offices of a Government official, who travelled most of the way with us, a Mohammedan zemindar at Palsa furnished us with a very suitable abode, lodging us in a large upper room of his house, which he especially reserved for his zemindar friends. He was also one of our most regular hearers. 'You Hindus,' he said, one day, to our audience, 'had better accept Christianity, for it is far better than Hinduism.' And to us, he said, 'Go forth into the villages near, and teach the people, they are very debased and superstitious. If you can convert them, I shall only be too glad. Get a hold especially of an old boiragi [duly specified], for if you get him, you will have his followers, who are numerous, out of whom he is only making money.' On this advice, we were careful to act, and repeatedly visited the boiragi's village, and had long and earnest conversations with him and his followers. The conduct of our Mahommedan zemindar friend was kind and generous, for which we are grateful to him, and we hope before long to accept his invitation to pay him and the villages in his vicinity another visit."

The record of the past year from the brethren engaged in the Orissa district is also encouraging.

With regard to vernacular evangelistic preaching, the Rev. T. Bailey, of Cuttack, writes:—

"The brethren visited hundreds of villages, over twenty markets, and some festivals where the people gather in great numbers from all the country round. As a rule, the brethren were well received, and attentively listened to. Three of them report with great pleasure the increase of female hearers as they preached the everlasting Gospel. The women came from the houses, and from their work in the threshing-floor, when the singing began, and remained standing in the street, or at the doors and windows, listening attentively to what was said; while the men in many cases, after hearing for a short time, returned to their work or went away, their places being filled by others who had come near during the preaching. One party visited a village and was received with angry looks. The people were much displeased with some of the Government officials in the neighbourhood, and thinking that our brethren belonged to that class, and were engaged in the same work, they became very angry. As the preaching went on, the crowd perceived that they were mistaken, and confessed that they were very angry when the preachers arrived, and were ready to beat them. The villagers then became very kind and pressed the brethren to stay and eat with them, and, when they did not consent to this, the people urged them to take some rice away with them. In that district the people had often heard the Gospel, and some of them were found to have a good knowledge of the contents of some of our tracts. They said that they had left off observing several of their Hindu rites. One brother writes of preaching before two rajahs and their attendants, and of being attentively listened to. Another writes of their being kindly treated by a young man who was formerly a pupil in our Mission High School. He was a manager in the district visited, and asked the brethren to preach to the people assembled at his office. He bought an Oriya Bible though he had an English copy, and advised those around him to purchase tracts and gospels. He had lost faith in Hinduism, and spoke very favourably of Christ and Christianity. There are many who are in the same state of mind."

The Rev. R. L. Lacey, of Berhampore, writes:—

"The cold season itinerancy for the year under review commenced in December, 1891, when a small party of two preachers and a colporteur set out from Berhampore for the Gomsoor tract. Babu Poornanand Mithanty has sent me a brief narrative of their experiences. In the course of a little more than a fortnight, in which these friends worked together, some thirty-three villages were visited, and the opportunity embraced of lifting up Christ before large numbers of people assembled at the general market. This narrative is chiefly interesting, however, by reason of its witness to three earnest

souls seeking Jesus Christ. Two of their number were friends, who sought out our preachers and talked with them long and seriously. Nicodemus came to their tent under cover of night also, and gladly carried back to his house a copy each of the Old and New Testament, for which he had previously paid. Who shall number the increasing army of Christ's secret disciples in India? Missionaries and native preachers stumble across one here and there, but I fancy vast numbers seldom intrude on our notice. Silent and penetrating as the light, their influence is going to create a new India, of which Jesus shall be Chief Guru. The third case of which mention is made in this report is a brave man who has since come right out of Hinduism and put on Christ by baptism. This public confession of our Saviour has nearly cost him his reason, and stripes and kicks and insults innumerable. From a cruel experience he must have learnt already something of the meaning of that mysterious word the Master spake—"Think not that I am come to send peace on earth; I came not to send peace, but a sword." Should he ever die to Christianity again, he must die hard. Instead may the Lord hear and graciously answer the prayer of His Son—"Holy Father, keep through thine own name those whom Thou hast given me."

From the city of Patna, one of the great strongholds of heathenism, the Rev. Daniel Jones, formerly of Agra, recently settled in this densely-peopled centre, writes:—

"I have been simply overwhelmed, as I have driven through these streets, with their teeming population, with a sense of the awful need of these people. The dense crowds covered by a denser darkness. The apparent wretchedness, misery, filth, and poverty of the people—coupled with their apathy and indifference to things spiritual, and, to crown all, their flagrant wickedness and unmentionable abominations—I can well understand a righteous soul being vexed in such a Sodom. And yet it is in such a place that we have large crowds of most attentive listeners to the preaching of the grand old Gospel. The basis of our preaching and teaching is 'He who knew no sin, was made sin for us, that we might be made the righteousness of God, through Him.' I did not expect to find Hinduism so strong in Patna, but it has a mighty hold upon a large majority of the population. Some 75 per cent. of the people here are Hindus. The Ganges is at their door, and very dear to them; we, as English people, have but a feeble idea of the amount of veneration paid, especially by the women among the Hindus, to the Mother Ganges. At the new moons and full moons, and at an eclipse of the sun or moon, the multitudes congregate to dip beneath the cleansing waters. With joined hands, confessing themselves sinners—in work, in spirit, in disposition—they dip again and again in the stream. Surely there is in this a remnant of purer teaching. Soon may the day come when multitudes shall be baptized in the Ganges, confessing their sins. Swarms of Hindu ascetics, and many temples, together with immense multitudes of pilgrims to Gya, tell us, that where Buddhism once ruled, there Hinduism is now supreme. But Buddhist missionaries are now being sent to Gya, to seek to rebuild their fallen pagodas.

"Mohammedanism, also, has a big grip of many of Patna's people; and an iron grip it is, and as binding and killing as Sinai. A typical, fanatical Mohammedan was he, who the other morning protested his readiness to chop me up and cast me into a well, because I had taught that those born of the Spirit of God were the children of God; but all are by no means like this. There are very earnest enquirers among the people, by whom we are all of us encouraged. We have been encouraged and considerably discouraged, too, by enquirers during the year. Reading the Word of God is a sign of the times over which we rejoice. Coming from the city the other day I was much pleased when passing a conveyance, at seeing a young man with a Hindi New Testament which he was reading. Students of the college, I know, read the Bible in English; with what motives I cannot say, but in this I will rejoice, that they read God's Word.

"Three districts, with 6,000,000 of people, and only three European missionaries, with a very meagre staff of native workers!"

From Agra, the Rev. R. M. McIntosh writes :—

“ During the past year we have been seeking to carry out the Divine command to preach the Gospel to every creature. In large melas, in the crowded bazaars, and in small village gatherings this has been our earnest endeavour. We realise more than ever the great importance of this, and feel that the wisest course is to obey this direct command, leaving the results to God, whatever those results may be. It is impossible for any human power to accomplish the regeneration of this vast heathen Empire. Omnipotence can alone surmount the difficulties which lie in the way. When, therefore, people tell us that the conversion of India to Christianity is a hopeless task we are not surprised. Viewing the matter from a purely human standpoint, we ourselves would be driven to the same conclusion. But we labour in hope, simply because our faith in God and in the promise of His Word sustains us, and God being what He is, ours can never be a vain and fruitless toil, for ‘in due season we shall reap if we faint not.’

“ Throughout the year we have endeavoured to maintain regular preaching in the city. In the evenings there is always a great concourse of people about the locality of the Masjid. Here a kind of daily market is held, which is well patronised, not merely by the residents of the city, but also by numerous villages from the district. A splendid opportunity is thus presented to us of reaching ‘all sorts and conditions of men.’ A triangular piece of unoccupied land, lying between the railway station and the Masjid, affords us an admirable preaching place, capable of accommodating a large number of people. Here we have experienced no difficulty in securing very large gatherings. We are struck with the marked change in the attitude of both Hindus and Mohammedans towards the Gospel. They are decidedly less antagonistic than they used to be; so far as the Hindus are concerned, this fact is not without its significance. There is no such thing as the orthodox Hinduism of twenty years ago existing to-day. As to religious faith and practice, the community is divided into numerous sects, some believing one thing and others another. The soul seems to be soaring towards something more real and satisfying than that to which it has already attained, and as long as this is so we may reasonably expect the multiplication of sects.”

The Rev. Imam Masih, of Delhi, gives the following incident :—

“ In August last two young Mohammedans were sent by some Delhi Moulvies to enquire of me as to why I inserted the passage about Usma being divorced by Mohammed in my pamphlet, “Maqal,” or the “Mohammedan Controversy,” when there was no mention in their Holy Book, “Mashareful Anvar,” referred to in my pamphlet, of such a person and of such a name who could be his (Mohammed’s) wife, and demanded of me to point out but a single verse of the nature to redress my mistake. As I had no copy of the above-mentioned Mohammedan book I wished them to get one for me. Of course they reappeared with the book again after a couple of days, and left it with me that I may search for the passage, or at least find out one like it.

“ When they had gone I began a search, but to my astonishment I found it nowhere in the book. At last, when I was quite hopeless and making preparation for another search, my eyes accidentally fell on the page mark, and I found to my greatest astonishment that four pages were missing. To know the real mystery I had another copy brought, and I found the very passage I quoted in the pamphlet in one of the pages taken out from the book I got from the young Moulvies.

“ Indeed this is more than wonderful that these are men trying to defend their cause even by tearing out pages from their so-called Holy Book! Again after a few days they came to me and asked whether I had found the passage in the book they had given me. I very courteously replied that the passage was not to be found in the book. Here they abused me in a very rude manner, and also threatened me, saying that they would bring me before the Court. Upon this I quietly took up the book which I had brought, and placed the passage before them opened, and told them in my turn to do the same as they wanted to do to me. So they were afraid, and asked my pardon for Christ’s sake, and I could not do otherwise than grant it.

"It is a happy thing indeed to notice that many of the Hindus have commenced studying the Bible in its true sense. This fact I witnessed one day when I unexpectedly went to pay a visit to a Hindu gentleman. I was thankful to see him studying the Bible eagerly with the help of a commentary. I was much more pleased to explain to him some of the difficult passages."

The following incident gives an account of the persecutions and difficulties of native converts.

The Rev. William Carey, writing on board the mission boat *Zillah*, under date of March, 1898, says:—

"A week ago we received a telegram from Noakhali asking Mr. Spurgeon to go over and help, some trouble having arisen in connection with the baptism of a convert. I went in his place. The convert is a young Hindu lad of full legal age, who, after six months of secret discipleship, made a bold confession of his faith at one of Rajen Fakir's meetings, and was immediately baptized. The baptism took place on Sunday morning, February 26th. Crowds of people stood around the tank watching the ceremony. When it was over, the baptized candidate returned to the Mission House unmolested; but very soon a mob of Mussulmans and Hindus combined gathered on the premises and began, with much hooting and violence, to pull down the preacher's house. The two policemen were helpless. Miss Plested had a little dog, with whose help she managed for a time to keep the people at bay, while Miss Allancy ran to the judge's house for advice and aid. The judge, who was the only civil officer in the station at that time, came immediately, and by a vigorous use of his hunting crop diverted the attention of the mob. There was good ground for fear, however, that at night the mission premises might be set on fire. Hence the telegram to Barisal.

"The baptized candidate, Prasanna Kumarhath, went home with his relatives the same day to a village about a mile and a half from Noakhali. His father was away at the time and being a man of strong temper, it was expected that he would be very angry on hearing what had taken place. I went to visit Prasanna on the Wednesday following, taking with me the preacher who had baptized him. The father was there, raving with rage. He peremptorily ordered us off the homestead as soon as we appeared, and was only restrained by the women folk of the house clinging to him from indulging in acts of violence. He would on no account permit Prasanna to step outside the door of the house, and tried to prevent him speaking to us, but without avail. The dear fellow was very troubled, but very brave. When I asked him if he believed in the Lord Jesus Christ, he spoke up nobly, without flinching, in the presence of all his family, and said: "*Yes, I believe, and my faith will last for ever.*" The words were hardly out of his mouth when his father, shaking off the women, sprang up and attempted to strike him. He will have a hard time of it in that heathen home. Before leaving Noakhali, I wrote to the judge, requesting him to arrange for the lad's protection, and to warn the father against any kind of ill-treatment or unlawful compulsion. The spirit of the martyrs yet lives, and, thank God, the grace of the Lord Jesus is still 'sufficient' in the hour of trial."

## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

### SERAMPORE.

The work carried on at Serampore College during the past year has been signalised by the establishment of a Normal School Training Class for the preparation and equipment of native Christian elementary school teachers.

### The recent Deputation to India reported :—

“ There is, surely, no more urgent need in our Mission to-day than the immediate establishment of some wisely-matured plan having in view the training and adequate equipment of native Christian school teachers. We are bound, I think, by the solemn responsibilities of our position to provide an *elementary* Christian education for the children of our native converts.

“ If higher and more advanced education is desired, then one of the numerous Government or other colleges may be made use of.

“ In Eastern Bengal nearly all our Christians are agriculturists. The training we give their children should not lead them to scorn the plough, or unfit them for their daily work, or lead them to desire to dress and live as babus, and grow discontented with their rural homes.”

### The Rev. E. S. Summers, M.A., reports :—

“ Our work at Serampore may be arranged under the following heads :—

- (i.) The Theological Class.
- (ii.) The Normal Class for School Teachers.
- (iii.) The Christian Boarding School.
- (iv.) The English Chapel Services.
- (v.) Evangelistic work and preaching in the Vernacular.

“ The past year at Serampore began somewhat unfortunately with the retirement of Mr. Edwards to England, necessitated by the severe illness of his child and the ill-health of Mrs. Edwards. Mr. Denham Robinson kindly came from Howrah to supply his place, and has rendered efficient service in the teaching of the theological classes and in English preaching. Later on in the year Bhaboti Babu, the head master of the boarding school, had an attack of influenza, followed by a severe attack of pneumonia, through which he nearly lost his life. By dint of skilful doctoring and careful nursing, he managed to pull through; but he was necessarily absent from the school for a good while.

#### “ I.—THEOLOGICAL CLASS.

“ From the Theological Class three students, Jibon K. Moity, Bosanta K. Shaha, and Dwarika Nath Biswas pass out this year. The two first are young men of more than average ability, and are still developing in intellectual power and spiritual character. Jibon has been appointed to Maldah, Dwarika to Barisal, and Bosanta to the Australian Mission at Mymensing (on the understanding that the Mission repays the allowances given for his support while at the College).

“ The students learned thoroughly by heart during the session, and passed an examination at the close in the following portions of Scripture :—Psalms lvii., lxiii., lxx., lxxii., lxxvi., lxxxiv., xc., and xci., Acts xx. 17—38, Romans viii., the whole of the Epistle of James, and Revelation, chapters ii. and iii. Examinations have been taken in Old and New Testament History. The following gentlemen have very kindly assisted us in the examinations, for which we return hearty thanks :—

“ Messrs. Bevan, Biswas, Chuckerbutty, Davies, Ghose (twice), James (twice), J. G. Kerry, Norledge, and Spurgeon (twice).

“ There are at present twelve students in the vernacular theological class.

#### “ II.—NORMAL SCHOOL—CHRISTIAN TEACHERS' TRAINING CLASS.

“ This class was established at the beginning of the year. We received all applicants for admission who came with a recommendation from the missionary of the district. Altogether there were thirty students entered, of whom twenty came from Backergunge, three from the south villages, three from Jessore, one from Dacca, one from Furreedpore, and two were transferred from the school. They were of all grades of acquirement and previous education. As we feel it our duty to determine the course of teaching, in some measure, by the needs of the mission, and as it turned out that so many were backward and ill-prepared for a more



advanced course, the training has been of a more elementary kind than was originally contemplated, or than we hope afterwards to be able to give. The students have been divided into two divisions, the lower one of which is instructed in elementary subjects. The higher class has been instructed in arithmetic and geometry, literature, history, and geography. They have also attended for an hour every afternoon one of the lectures of the theological class, and in this way they have received special religious instruction from Mr. Robinson and myself. They have been under the care and instruction of Babu Durga Kanta Chuckerabutty, who has performed the difficult and responsible duties of his position to my satisfaction.

"After the Midsummer Examination there was considerable weeding of the class. We ourselves dismissed five, and some others withdrew of their own accord and with our full approbation.

"There were thirty-two entries in this class during the year, but after the first examination in May several were dismissed, and several retired from a field of labour for which nature had not qualified them. Nineteen remained on the lists till the close of the term, of whom sixteen presented themselves for examination.

### "III.—THE BOYS' CHRISTIAN BOARDING SCHOOL.

"The Christian Boarding School has been carried on with vigour during the past year. We began the year with fifty-three pupils on the roll who returned after the Christmas holidays. During the year thirty-three have been enrolled, and at the present time the number on the roll is sixty-four. This year we have received for the first time a large number of boys from Backergunge. There was at first a little sense of strangeness in being so far away from home, and some parents have acted very foolishly in showing a readiness to believe any story, especially of an alarming character, about their children; but on the whole they seem now settled down and at their ease, and we hope that in future years the contingent from Backergunge will prove a very useful element in our Boarding School life.

### "IV.—THE ENGLISH SERVICES.

"The English services have been carried on as usual during the year by Mr. Robinson and myself. The congregations have been of the ordinary fluctuating character. We have, however, a number of students who understand English sufficiently to profit by the service, and we believe that Christian Bengalees are greatly benefited by attendance on religious services conducted in English when they are able to follow preaching in that language, so that what with the European and the Bengali attendants we have had a fair attendance through the year.

### "V.—ITINERATING WORK.

"We had the great joy of baptizing another old man at Singhur at the beginning of the year. His name is Chandra Malik. He is a small farmer with a sufficient competence, and might have lived till his death in comfort. Unfortunately, his nephew, the heir to his farm, who at the time of his uncle's baptism was favourably affected towards Christianity, was persuaded by some adversaries of the faith that the object of the missionaries in coming to Singhur was to get his uncle's land. In order to dispel this suspicion, the good old man handed over all his property by a deed to his nephew, and these enemies got him to get the deed formally registered, before he could take any advice about what he was doing. As soon as this transaction was completed, the caste leaders held a meeting, and told the nephew that if he did not build a little hut for his uncle in the rice fields, and compel him to live there all alone, they would formally excommunicate him from the caste. Chandra Malik's wife and the nephew agreed to this, and the old man has been forced to take up his abode in this little hut, and to become the object of general scorn in this way. As it is thus seen that the supposed protection of the missionaries counts for nothing (as we could do nothing to help Chandra Malik after he had thus signed away his property), the people say that shame, and perhaps death, are the results of becoming Christians. Hence we have not had any coming forward for baptism since. But the love and patience shown by Chandra Malik are producing their effects, and I am in good hopes that, perhaps soon, these adversaries may find that their flank movement against Chandra Malik will result in loss to their own cause."

## CUTTACK, ORISSA, TRAINING INSTITUTION.

This institution was established in the year 1846. The tutor is the Rev. Thos. Bailey, and the assistant-tutor the Rev. Shem Sahu.

Mr. Bailey reports :—

“The work of the session has proceeded with scarcely an interruption, except in the case of individual students who have occasionally been laid aside by sickness. The subjects studied under my own supervision have been from parts of Butler's Analogy, Edward's Handbook of Baptism, and the Cambridge Bible on Matthew and on the First Epistle to the Corinthians. Our object has been, as heretofore, to do thoroughly what we professed to do, rather than to go over a great amount of ground; and unremitting care has been exercised in connection with these lessons. The subjects studied under the assistant-tutor have been the books of Genesis and Daniel, the first two centuries of Church History, and Dr. Buckley's lectures on the Christology of the Old Testament. Brother Niladri Naik has continued to render effective service in superintending the studies of the young men in all the above subjects, and we have all met together in the weekly sermon class. The examinations this year have been mainly by question papers and written answers, and the reports of the examiners will be presented with this report to the conference.

“The students have taken their full share of preaching in the bazaar, and in other evangelistic labours as far as has been expedient. The two seniors have preached occasionally on the Sunday in the large Mission Chapel, and all have shared in conducting the week-day evening services in the different Christian villages and in supplying the pulpit at Macmillan-patna. Their general spirit and diligence in attending to the duties of the College have left nothing to be desired. A case has arisen in relation to one of them, not connected with the work of the College, which has given us trouble, but measures are being taken which we hope will result in an early adjustment.

“There are several promising applications for admission to be submitted to Conference, and there are welcome indications of a deepening interest in the welfare of the institution on the part of the native churches.”

## THE NORTH-WEST PROVINCES NATIVE CHRISTIAN TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas reports :—

“This year the class has been very small. In the case of one student, Lal Ji, it was thought better that he should enter on some more active work; accordingly, he has been employed as a colporteur. H. Ali has missed a great many classes through illness. Isa Charan's character did not give satisfaction, and he was therefore expelled. Otherwise the conduct of the students has been very good. The class work has been regularly proceeded with, and the following books read :—

“Urdu :—Joshua to II. Kings.

Miftah ul asrar (The Divinity of Christ) and The Trinity.

Tariq ul hayat, (Way of Life.)

‘Dini aur Dunyavi Tarikh.’

“Hindi :—Sat Mat Nirupan.

“Preaching.—The students have regularly accompanied Mr. Inam Masih and myself in bazaar preaching, and most of them have more or less engaged in other evangelistic work. During the vacation they went into the villages in our district. They all have now completed their term of study, and go out for permanent work. May the Lord richly bless them and make them a blessing to others.

"I believe the real hope of evangelising India lies in an almost indefinite multiplication of native preachers. We are saddened by the fact that no new European workers are arriving, and well we may be. But in the dearth of native helpers there is equal cause for sadness and apprehension. Let us *pray* for them; there is no other proper way of getting them. Only men God-given are worth having.

"Let me here briefly refer to the death of Chela, the young student who was set apart for the work in March last. A harder-working, more conscientious student I have not known. With little knowledge to start with, and with only very ordinary ability, he improved his position steadily year by year. He was rarely without his book—nursing a sick child, cooking food, walking the streets, however his other occupations might vary, the book was his constant care. He was extremely good and gentle, rarely gave me any trouble, and I was hopeful that he would render solid, useful service.

"But in a short time after settling in his station he was carried off by cholera. It was a grief and a disappointment, but the Lord knoweth what is best.

#### "BOARDING SCHOOL.

"I have not yet been able to secure a qualified head-master for the boarding school. Many of the boys in this school are very promising. Some of the senior boys have been attending the Cambridge Mission High School, and I am hoping that some good and devoted future teachers and preachers will be drawn from these lads."

## CHRISTIAN ELEMENTARY DAY SCHOOLS AND SUNDAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 4,709 children, taught by a staff of 183 native Christian masters. Engaged in Sunday-school work there are 203 teachers and 2576 scholars. At the Bishtopore Boarding School there are 25 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Five boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

The Rev. R. A. Tregillus reports from Jessore :—

"The work in our village schools has been steadily maintained. These schools, in addition to receiving the regular teaching of our Inspectors, have been visited and examined by both Mr. Norledge and myself. In more than twenty villages, the children have, with secular instruction, received sound Christian teaching. One of our recently baptized members first learnt of Jesus and His love in the Dowlatpore school, and a class-mate of his is now waiting an opportunity to come out and confess Christ."

The Rev. A. H. Young, the head-master of the Cuttack Mission High School, writes :—

"The work of this institution goes steadily forward. The attendance still continues to increase, and the number on the roll is 179. Several times during the past year the register showed a total of over 190, and much the larger part of the pupils is from the Christian community. At the last Matriculation Examination of the Calcutta University, one of those presented from this school passed in the second division. The general behaviour of the scholars throughout the past year was so good that the teachers had considerable difficulty in selecting two from among the most deserving pupils to receive prizes for good conduct at the annual distribution of prizes."

From nearly all our stations the reports of school work indicate progress, larger and more regular attendance, and better teaching power. As a distinctly Christian evangelistic agency, these schools, taught as they are by native Christian masters, are invaluable.

From Delhi the Rev. H. E. Crudgington reports :—

*“ Schools.—*From a numerical point of view both in attendance and in passes at the Government examination, these may be said to be very successful. Sixty-three boys or more were brought forward for examination and only two failed, and those two not completely. This is the more encouraging if we realise that mostly, neither they, nor their parents, have ever received any educational advantages. I hope, too, that it is successful in other respects. All get Biblical teaching with hymns and questions on the Life of Christ.”

## GIRLS' AND BOYS' ORPHANAGES.

### CUTTACK, ORISSA.

The important work carried on by Mrs. Buckley and Miss Leigh (at present in England on furlough) in connection with the Cuttack Female Orphanage still grows and prospers.

The Rev. Thomas Bailey, reporting on this excellent institution, writes :—

“ Though several events have occurred which appeared threatening to the interests of this institution, we are thankful to be able to present, on the whole, a favourable report. Our venerable sister, Mrs. Buckley, on whom the burden of the domestic arrangements continues to fall, has enjoyed better health than for several years past, and has continued active and self-denying in caring for the health and general well-being of the inmates, though the infirmities of age have rendered it difficult at times for her to meet the multitudinous demands made upon her. We hope that an arrangement will speedily be made which will admit of her taking the rest and change she so urgently needs. Miss Leigh, whose health had been fluctuating for some time, left us on March 30th for furlough in England. As superintendent of the educational department, in addition to her other duties, she rendered effective service, and had the satisfaction of seeing many of her girls pass out of the Orphanage to occupy respectable and responsible positions, which would have been unattainable but for the training they had received under her care. We are gratified by the appointment of Miss Gleazar, a well qualified teacher, to succeed to the position Miss Leigh has temporarily vacated. In the meantime the work of the school has been carried on with the existing staff, and as a temporary arrangement it has worked satisfactorily. The head teacher, Nabakumari (Labanyabatti) Samal, is a daughter of the late Kartick Samal, who was for many years head assistant in the Mission Press, and was the writer also of some of our most popular hymns. Nabakumari appears to have inherited a good share of her father's gifts. She is efficient as a teacher, and has celebrated several events connected with the Orphanage in acceptable verse. She is also a consistent member of the church. Her training is entirely due to the Orphanage. The head pundit, Babu Chintamani Mahanty, is a member of the local Brahmo Samaj. He is a man of good character, and is diligent in attending to his duties. One of our respectable middle-aged Christian widows exercises a general supervision.

“ Five of the girls have been married, and are followed by our best wishes to their new homes. Four others have left the orphanage, three of them to the care of their friends, and one expelled for misconduct. One has died. Five have been received. One of these (Alico) was sent by the magistrate. She had been picked up in the district by the police almost

immediately after her mother's death, but no further traces of her family or people could be discovered. Another (Sradhamoni) was found by one of our Christian people. She is from a village near Piplee, but was entirely friendless and forsaken.

"Five have been baptized, and thirty of the girls are now members of the Church. At the last Government examinations, three of our pupils passed in the Upper Primary, and three in the Lower Primary Scholarship Standards. Nine are to present themselves at the corresponding examinations this year; three in the Upper Primary, three in the Lower Primary, and three in the Vernacular Standards.

"Present number of inmates in the Orphanage, 88; number on the day-school attendance roll, 83; thirteen village children are included in the latter."

### BOYS' ORPHANAGE.

Reporting on the Boys' Orphanage at Cuttack, the Rev. J. G. Pike writes:—

"We have to acknowledge the goodness of God to us during the past year. The boys for the most part have enjoyed excellent health. There are thirty-eight on the roll, including a few who are non-resident. Of the latter, one is a confirmed invalid, and the rest are very little boys, who are living with their widowed mothers until old enough to be taken into the school. Eight boys are earning their own living fully or in part by various kinds of manual labour. With one exception only the conduct of all the boys has been very good."

### SUNDAY SCHOOLS.

It is matter for thankfulness that more attention is being given to Sunday-school work in India. The appointment of Dr. Phillips to this special work, as Secretary of the Indian Sunday School Union, has given a great impetus to it. At the Sunday School Conference held in Calcutta in 1888, two of our brethren were specially appointed to this branch of Christian effort—Mr. Potter for the North-West and Mr. W. Carey for Bengal.

Mr. Carey reporting on Sunday-school work in Bengal for last year, writes:—

"According to the *Summary of Sunday Schools* printed at the end of the "*Statistical Tables*" for 1890, Baptist Missions in India compare very unfavourably with other bodies of Christians in the matter of Sunday-school organisation. The following is the list of tables for 1890:—

Name of Church.	Sunday Schools.	Pupils.
Baptist (English and American) .. .. .	416	13,882
Congregational .. .. .	552	27,934
Episcopalian .. .. .	850	24,068
Presbyterian .. .. .	461	20,867
Lutheran .. .. .	18	535
Methodist .. .. .	1,169	46,351
Various Missions .. .. .	18	750
Women's Societies .. .. .	19	1,178

"From this it appears that we Baptists occupy the fifth place in a class of eight. Nor is a very honourable fifth; for the Presbyterians, who stand next above, with only forty-seven

additional schools, have a body of pupils which includes half as many again as our own; the Congregationalists, who come third, have 146 more schools and over double our total of scholars: the Episcopalians, ranking second, are ahead of us by twice as many schools and a third more pupils; while the Methodists make a prominent first, with nearly three times our number of schools and more than three times our total of scholars.

"This disparity may be partly accounted for by the fact that each of the above-mentioned Churches has, at least, double the number that we have of day scholars. On the other hand, the Baptists stand second for the size of their Native Christian community, and absolutely first in their total of communicants. The Methodists, with only 15,000 church members count up to the magnificent proportionate total of 46,000 in their Sunday schools; while the Baptists, reversing this order, with a church 53,000 strong, show merely a fifth of their memberships, and above ninth of their whole Christian community as Sunday-scholars.

"In so far as these Tables really gauge that 'relative speed' they assuredly afford matter for anxious thought, and call loudly for enhanced exertion if the *Pioneer Society* (in Sunday-schools as in all other Mission methods) is to take its fitting share of this invaluable work. In point of promise for the future, there can be no doubt that work amongst children comes next after work amongst women, and let it never be forgotten that, in no cases out of ten, you have won the mother when you have won the child."

Referring to some of the special difficulties of the Bengal field of work in relation to Sunday-school enterprise, Mr. Carey adds:—

"These arise from the nature of the country where the bulk of our Christians are found; the poverty and illiteracy of the people; the gradual withdrawal of the Mission from the position of paymaster; and the smallness of the staff.

"The bulk of our Christians live in Eastern Bengal, inhabiting swamps on the borders of Backergunge and Madainipore, or the Sunderband tracts of Khulnah. For eight months of the year the country is a sheet of waving crops, dotted with little homesteads, each standing apart in its own clump of trees. The land all round the swamps is a network of rivers and water courses, rendering communication with more civilised districts uncertain and difficult. Cholera and malarial fevers make heavy ravages among the people every year.

"The Christians belong to a class the most ignorant and the most despised in all Bengal. They have risen above their class in intelligence and almost every other respect by the uplifting power of the Gospel; but they still lie far behind the classes above their own in the matter of primary education."

It is, however, gratifying to find that, "all along the line" of our work, more attention is being given to this most important agency.

The Rev. A. Jewson, of Calcutta, reports:—

"Before my arrival here I had been chosen Secretary of the Bengal Sunday School Union. This Union had been established three years previously. Mr. Carey was its first Secretary. During these three years 222 schools had been affiliated, but as many of them had ceased to exist we began a new roll, which now records the statistics of 394 schools. When I became Secretary, a Bengali gentleman was paid a small sum to write Bengali notes on the International Lessons, but as his notes were not considered satisfactory I began to write them, and from that time up to the end of the year continued to do so. I am glad to say the Rev. Panchannan Biswas, of the Australian Baptist Mission, has kindly consented to write them for the first quarter of 1893. The first batch of lessons written by him shows that the Lord has directed me to the right man.

"The Bengal Sunday School Union has also undertaken to issue fifty-two standard lessons on the life of our Lord. I have already written the first thirteen, and am superintending their passage through the press.

"A small Bengali Sunday school journal has also been started in connection with our old-established paper, the *Christia-Bandhab*. The Union has also arranged for very enjoyable hearty social meetings of teachers and elder scholars every quarter.

"When I arrived in Calcutta our two preachers were carrying on three Sunday-schools for Hindu and Mohammedan boys. The superintendence of these schools was handed over to me, and I am glad to say that, with the additional help of our Christian day-school teacher, and seven other young men who are unconnected with the Baptist Missionary Society, we have six Sunday schools for Hindu and Musulman boys, besides one on our verandah, which is principally attended by Christian boys."

From Cuttack the tidings are encouraging. The superintendent writes:—

"We send with thankfulness the nineteenth annual report of the Oriya Sunday School. The results of the year have been encouraging. Several pupils of the senior classes, both boys and girls, have been baptized. Most of the pupils have been diligent in their classes and appear to appreciate the present mode of study. The average attendance has been greater than in any former year. The number on the roll is 367, of whom 241 are boys and 126 girls. There are twenty-four classes, fourteen for boys and ten for girls, and they are managed by twenty-three teachers whose valuable services we gratefully acknowledge. The school has been recently affiliated with the Bengal Sunday School Union, and several changes have been made in consequence, which, we hope, will be for its benefit.

"At Piplee two have been baptized from the Sunday-school, and increasing numbers are reported from Berhampore and Sambulpore. In the North-West, nearly all the Elementary Christian Day Schools become Sunday-schools, and many of the old scholars who have left the Day Schools regularly attend Sunday-schools."

## SPECIAL WORK AMONGST ENGLISH SPEAKING NATIVE STUDENTS.

The special work carried on by our missionary amongst the large body of native Bengali students in the great city of Dacca, the Athens of Eastern Bengal, is already well known.

Mr. Hay, who most reluctantly has been compelled by medical orders to visit England, writes:—

"The encouragement graciously given to us in our work during 1892 was such that withdrawal from it at the close of the year on account of broken health was a greater trial than had the necessity come earlier it could have been. Among the six thousand lads and young men studying in the city there were clear evidences not only that our evangelistic work was covering a wider area than in any previous year, but also that students were being brought in growing numbers individually under the power of the Gospel by the Holy Spirit. By means of the Bible-class, meeting twice a week, the Gospel-meeting, held on five evenings of the week, the Sabbath evening chapel-service, the weekly meeting of the Students' Welfare Association, and daily personal intercourse with enquirers and others, 'the truth as it is in Jesus' had been presented in its manifold aspects and bearings, and many had been the cases in which Mahomedan, Hindu, and Brahmoo young men of intelligence and culture acknowledged themselves persuaded of their need of the Saviour and of the power and readiness of Jesus to meet their need. That these had not given that evidence of heart-renewal and surrender to God which obedience to, and confession of Christ in baptism presents, had indeed grieved and humbled us, but, east upon the Lord in prayer on their behalf, our assurance was deepened that He who had begun 'a good work' in them would 'perfect it,' and in this confidence we thank God and take courage. We had the joy of baptizing one young man, a convert from Hinduism, whose devotion to Christ and realisation of 'the preciousness' of Christ were attested by his exchanging, as a penalty of his profession of faith, the dignity and privileges of student life under the guardianship of a well-to-do father, for the menial position and scanty earnings of a tally-clerk at a railway station in a jute-growing district some sixty

mile-distant from his friends. Surely grace is magnified where aspiring ambitious youth counts 'all things but loss for the excellency of the knowledge of Christ Jesus' a- Lord.

"Our little monthly paper, the *Evangelist*, designed to convey the Gospel into the homes of students and educated men, found an enlarged sphere during the year, and by the spontaneous interest and effort of missionary brethren (two of them connected with another society than our own) hundreds of copies were circulated in Calcutta, Moorsshedabad, and Midnapore, in addition to those distributed in and from Dacca, and gratifying testimony has been forthcoming to its usefulness among those for whose benefit it was issued.

"A pamphlet entitled, 'My Sin and My Saviour,' consisting of the personal testimony to the Lord Jesus Christ of the convert Bimalananda, mentioned in last year's report, was gladly welcomed by missionaries in different parts of India, and working in connection with various societies, and is circulating with very distinct signs of the Spirit's favour and power accompanying it among educated men in all sections of India's complex community. The writer of the pamphlet has also been greatly used of God as a preacher of the Gospel, and his influence is, through grace, being widely felt in Eastern Bengal. The same manifestations of the Divine presence above alluded to have accompanied the faithful labours of Brother Morris in the vernacular and far beyond the city of Dacca itself, and we doubt not that he and Brother Kerry with the Bengali brethren similarly engaged in the Master's service are having increasing tokens of the solemn and infinitely far-reaching fact that 'the Lord' is 'working with them.' There is no lack of opportunity, the field is wide; there is no uncertainty as to the issue of our work, the *harvest* is plentiful. But India needs 'more labourers,' God-'sent,' Spirit-'filled,' Scripture-'furnished' men."

#### The Rev. W. Carey, of Barisal, reports:—

"The best place should be given to work among students and babus. These lads are the hope of Bengal, and we have not less than 2,000 of them reading in Barisal. All the clerks in the Government offices, all the lawyers and pleaders in our hundreds of courts, all the higher native officials, all the medical and scholastic staff of the province, will, for a generation to come, be drawn from this student class. It is difficult to over-estimate their importance in view of the influence—for good or evil—they are destined to wield. They spend from eight to fifteen years, in school and college, learning the English tongue, and on all the while by the prospect of a Government post, with its salary and social prospects—no, the highest motive, assuredly, but a very powerful one, and next to be lightly regarded, since it leads to well-to-do every approach made by the missionary through the medium of English, and to read and study that 'well of English undefiled,' the missionary's Bible.

"I conducted two *Bible-classes* on Saturday afternoons for a period of four months—one class for entrance or matriculation students, and one for undergraduates. The average, on the whole, was encouraging. In the first class there was an average muster of thirteen, and in the second of fifteen, boys. If, on certain occasions, the number fell below this mark, it was not uncommon to find twenty, or even thirty, present at other times. The few formal classes held in the preaching hall, with stated examinations and prizes. There were others less formal. Groups of three and four would come daily, for longer or shorter periods, and read with me at home. For example, three babus, temporarily out of employment, came regularly thus for over a month, until one died of cholera, and the other two, finding situations, dropped out of my list.

"My Bible school was held for three sessions of three months each during the year, and has increased in size, the average attendance for the last session being forty-four, and the number of admissions ninety-five. Many of the boys have attended the school for more than one session, and the senior student has carried off the first prize in my class at five successive examinations.

"*English lectures* have been given in the Preaching Hall every Sunday evening, with only two breaks, due to bad weather, and three more when the character of the service was changed. Three of the lectures were delivered by a native Christian postmaster, educated under Dr. Duff, and all too soon transferred to another district—one by the late Mr. Arthur Briggs, of Rawdon, who set a worthy example to future travelling critics—and the rest by our own



Mission staff. The average attendance may be roughly stated at forty, of whom, however, only one-half should be reckoned as able to intelligently follow all that was said. On most occasions the student class predominated, albeit, other gentlemen have from time to time been present in considerable strength. *Visitation* of these, and of the students in their homes, has been regularly kept up on Sunday mornings, and occasionally during the week. Early in the year Mrs. C. H. Spurgeon sent me a bountiful supply of the great preacher's sermons, and these have been circulated widely in my tramps through the town. The same kind friend, at the time of her own unspeakable loss, and in a manner which I can never cease to wonder at (at once so self-forgotful and God-sustained), forwarded from the Continent, through her publishers in London, eighty-four volumes of the pastor's priceless books. I loaned them out to several readers in turn, and finally distributed them as gifts. The 'Word of Life,' which dwells so richly in them all, has been blessed to the good of many.

"*Personal Influence.*—I have tried in a variety of ways to get into close touch with the people and to win their love. The effort has been amply rewarded. I am welcomed at their public meetings, and enjoy many confidences of their private life. During the holidays, the correspondence maintained with the students in their distant homes has been a source of pleasure and profit to myself as I trust also to them. Were it expedient, I could quote from their letters passages containing open-hearted confessions of love to the Saviour, and of determination to become His disciple. But such expressions are liable to be misconstrued by readers in England. They mean a good deal, but they are taken to mean more than they do mean. It signifies much in India for these boys at the outset, or in the course of their educational career to announce themselves, in howsoever timid a way, as disciples of Christ."

## MEDICAL MISSION WORK.

Medical Mission work, reaching the souls of men through their bodies, is evidently receiving special blessing in many districts. Beyond question it secures a ready introduction for the Gospel, and opens many doors that without it would, so far as we can see, remain closed.

Brother Gogon Chunder Dutt writes from Khoodna :—

"In my preaching tours in and about Begumpore Mission, I distributed medicine and tracts and preached in different places connected with this Mission. During my stay at Begumpore, I gave medicine to a blind man, and we were praying earnestly for his recovery, and this man to our greatest delight got partial sight. He gave out that he would become a Christian, but I am sorry to say that his sons and relatives are deadly opposed to his Christian views.

"While I was preaching in the Sunderbuns with my helpers, a cholera patient was brought to me in his third stage by the fishermen. I cured the patient, and they were so grateful to me that they attended all our important meetings held by the Christian Band of *Shillaboonia*. I could multiply instances like this if the space of this report would have allowed.

"I gave medicine to nearly 4,000 men and women both at Khoodna and in the District, suffering from various diseases, and 90 per cent. have been cured—all glory to God!"

The Rev. W. R. James, of Madaripore, also reports as to this special form of mission work :—

"The sick and the poor we have always with us, and although 'we have no silver and gold' whereby we might lighten the burden of poverty, yet I trust that much physical pain was alleviated and removed. Scarcely a day passes, when I am at home, without some one of our neighbours coming here for medicine. Now and then as many as half a dozen will come in the course of the day. This imposes a pretty heavy tax sometimes on one's patience: for now and then, after they have had all that they wanted and have gone away, persons com-

back with questions, and they have to be told again and again, else they will forget, how the medicines are to be taken. Mr. Hughes, when he was here, helped me much in this work, but of late I have had to do it all myself. But my supply is nearly exhausted, and unless my empty chest is speedily replenished, I shall have nothing more to give away. This kind of service was not of my seeking, but has grown somehow out of the reputation which my immediate predecessors left behind them. The work, however, is congenial to me, and I hope that friends at home will respond as heartily to the appeal which I expect shortly to send to the *Herald* as they did to a former one. 'Where there is no vision the people perish,' and that, too, in more senses than one. In India—as must be the case, I expect, in all heathen countries—sickness and disease are far more common than in countries where greater regard is paid to the rules of hygiene and sanitation, and when an epidemic breaks out, sometimes the country for miles looks like an extended hospital, without, however, any doctor to attend to the patients; and to a missionary 'with the gift of healing' there cannot be any place with greater opportunities for doing good than India. And this kind of work is so much like what the Master himself did, 'who went about doing good, healing all manner of sickness and all manner of disease among the people.'

From Delhi the Rev. H. E. Crudgington reports:—

"Although we may not have the gift of working miracles, surely where we have the gift of healing we should use it! We are justified, I take it, in following out our Lord's command as closely as possible, and this is to scatter temporal as well as spiritual blessings, and in medical work we may do, and do, both.

Number of patients attending dispensary from October 1st, 1891, to	
September 21st, 1892.. .. .	16,031
Cases treated in their own homes .. .. .	892
Written prescriptions given to those able to buy medicine .. .. .	314

## TRANSLATION AND LITERARY WORK.

### THE CALCUTTA AND CUTTACK MISSION PRESSES.

The two Mission presses in Calcutta and Cuttack have both executed a far larger amount of work than usual.

Both Mr. Thomas and Mr. Pike have had specially arduous work.

Mr. Herbert Anderson, of Calcutta, sends the following report of literary work:—

"A Bengali Pastor's Companion, which has been out of print for some time, was revised by Mr. Spurgeon, and an edition of 1,000 has been printed. It is a useful little work for our pastors and evangelists, containing a form of marriage, burial, and communion services.

"A life of Andrew Fuller, written by a Bengali Christian of our denomination, was offered to us for publication. It was favourably criticised by two or three reviewers, and on obtaining the necessary funds from the Home Committee we commenced publication. As giving an account of the origin of our Society, and many other interesting historical facts in connection with the founders of our Mission, it is fitting that it should be published in this Centenary year. The same writer has sent to us a short life of Dr. William Carey, which, if we think desirable, may be published before the close of this year.

"There is a hopeful sign of more literary work being attempted by European and native members of our Mission. We have heard of two or three works in progress, but the ordinary labours of our brethren are so manifold that it is hard for them to find time to push on their efforts to completion.

"Before December the new edition of our Bengali Bible, which has been somewhat delayed, will, we hope, be published. It will have a very useful introduction, together with paragraph headings, notes, and references prepared by Mr. Rouse, and, without doubt, will meet with the hearty approval of the Bengali Christian Community. It should have a wide and rapid circulation.

"Printed at the Baptist Mission Press during last year:—

<i>For Bible Society.</i>		<i>For Bible Translation Society.</i>	
Beng. Matt. (revised) .. ..	20,000	Beng. Matthew .. ..	10,000
" Luke (revised) .. ..	10,000	" Mark .. ..	5,000
" Job .. ..	2,000	" Luke .. ..	7,500
" Proverbs .. ..	10,000	" John .. ..	5,000
" Psalms .. ..	10,000	" History of Elijah and Elisha .. ..	5,000
Mus. Beng. Luke .. ..	2,000	" Genesis i.—ix. .. ..	5,000
Kaithi Mark .. ..	3,000	Mus. Beng. Matthew .. ..	5,000
Mondari Acts .. ..	2,000	Hindi Matthew .. ..	10,000
		" Luke .. ..	7,500
		" Genesis (Royal 8vo) .. ..	2,000
<i>For Press.</i>			
Beng. Wenger's Catechism .. ..	2,000		
" Pastor's Companion .. ..	1,000		
" Rotnomala .. ..	3,000		
" Supplement to Beng. Hymn Book .. ..	100		

Since Mr. Anderson wrote his report the new edition of the Bengali Bible has been published. Referring to this the Rev. G. H. Rouse, M A., LL.B., writes:—

"The first characteristic of the edition is that, though the chapters and verses are marked, yet the sections are divided according to the subject matter, and not simply by the chapter divisions. Each section has a heading, which I made as brief as possible, and which simply states the subject matter, without entering into details. Thus, the first few sections are as follow:—

The Creation of the World .. ..	Gen. i. 1—ii. 3.
The First Man and Woman .. ..	Gen. ii. 4—24.
The Fall of Man into Sin .. ..	Gen. iii.
History of Cain and Abel .. ..	Gen. iv.
History of Adam's Race .. ..	Gen. v.
Noah and the Flood .. ..	Gen. vi. 1—viii. 24.

"I think this an important matter, because heretofore a man who got a Bible would simply see books called "Beginning Book," "Journey Book," &c., but would have no idea as to the contents, or where the different narratives were divided. I am informed that the Calcutta Bible Society, at a recent meeting, decided to adopt these sections and headings hereafter in their Bibles.

"Next, I have given here and there very brief explanatory notes, and a very few alternative renderings and marginal references. These latter are almost all illustrative of the text, and not mere parallel passages. Thus, Gen. i. 3 has as reference 2 Cor. iv. 4-6. I have been as brief as possible in order to increase the bulk of the book as little as possible.

"Next, at the beginning there are a few pages of introduction, giving a brief account of the books of the Bible, the main geography of Palestine, weights and measures, and an index to some of the matters explained in the notes."

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

“ Brother Shem Sahu and I have now completed the revision of the first four books of the Bible, and on to the end of the 6th chapter of Deuteronomy. We have also seen through the press up to the 168th page, or to the 1st verse of the 27th chapter of Numbers. Editions of the separate books have also been printed in 32mo, more especially for the use of Sunday-schools and our young people. The numbers printed have been—

Genesis .. .. .	5,000
Exodus .. .. .	4,000
Leviticus.. .. .	1,000

“ The past ten months have been crowded with work for the press. We have worked *overtime* all through the year, even during the hottest weather, and sometimes all night. The reason for this extraordinary rush of work is the demand from the Survey and Settlement Departments of Government for large numbers of forms necessary for carrying on their work in the province. I have printed for these Departments nearly five million forms. But, whilst so busy for outsiders, I have not permitted the Mission work to suffer. I do not think we have ever done more work for the Mission in one year. We have printed 30,000 tracts, 49,000 gospels, and a considerable number of larger works, the total number of pages printed for the Mission being more than eight millions.”

The following is a digest of work done at the press during last year :—

*For British and Foreign Bible Society.*—The new and revised edition of the Bible has been printed to Numbers xxix; editions of the separate books of Genesis, Exodus, and Leviticus, 32mo, have also been printed. The following are the respective numbers of the editions :—Genesis, 32mo, 5,000; Exodus, 32mo, 4,000; Leviticus, 32mo, 1,000.

*For Bible Translation Society.*—The following have been printed during the year : (a) Gospel of Matthew, large type, prose, 4,000; (b) Gospel of Mark, large type, prose, 5,000; (c) Gospel of Luke, large type, prose, 4,000; (d) Gospel of John, large type, prose, 4,000; (e) Gospel of Matthew, large type, verse, 4,000; (f) Gospel of Mark, large type, verse, 4,000; (g) Gospel of Luke, large type, verse, 4,000; (h) Gospel of John, large type, verse, 4,000; (i) Gospel of Matthew, 32mo, small type, 4,000; (j) Gospel of Mark, 32mo, small type, 4,000; (k) Gospel of Luke, 32mo, small type, 4,000; (l) Gospel of John, 32mo, small type, 4,000. An edition of 1,500 copies of “The Lamp of Righteousness” has also been printed. This work is a selection of the most suitable portions of the Bible for general distribution amongst the heathen.

*For Orissa Tract Society.*—The following tracts have been printed : “Mahommedanism,” 2,000; “Help in Prayer,” 3,000; Second Commandment, 1,000; “Essence of the Bible,” 4,000; “Epitome of the True Religion,” 1,000; “Parables,” 4,000; Hymns, Selection I., 5,000; “True Christian Described,” 2,000; The Ten Commandments, 3,000; “Who is Jesus Christ?” 1,500.

The Rev. Thomas Bailey, of Cuttack, writes, in relation to the revised edition of the Oriya Old Testament :—

“The printing of the revised edition of the Oriya Old Testament has now proceeded to the end of the Book of Numbers. After the death of the late Dr. Buckley, the work of revision was proceeded with from Psalm lxxxiv., where he left it and was carried forward nearly to the end, but on examining the manuscript left by Dr. Buckley, a more thorough revision was found to be needful, and this has caused delay. The Revs J. G. Pike and Shem Sahu are now in charge of the work, assisted by Rev. J. Vaughan, and the printing will proceed more rapidly when the Book of Psalms has been reached and the revised copy becomes available.”

Mr. Bailey also desires to acknowledge the following generous help :

“The British and Foreign Bible Society, through their Auxiliary in Calcutta, have made us a grant for the year 1897 of Rs. 500, in aid of the Oriya Old Testament Revision.

“Eleven Bible Women are supported by the same Society; five at Cuttack, two at Berhampore, two at Piplee, and two at Sambalpur, at a total cost for the year ending 30th September, 1892, of £65 12s. 6d. Our warmest thanks are due to this great Society for the liberality they have always manifested in their dealings with us.

“Our Oriya New Testament and colportage work are carried on at the expense of the Bible Translation Society.

“The Religious Tract Society has made us a grant-in-aid of our tract work for the year of one hundred reams of white demy, and twenty reams of coloured paper for covers.

“The American Tract Society has made us a grant on the same account for the year of one hundred dollars. Our hearty thanks have been tendered to both these Societies for their long-continued, urgently-needed, and most-welcome co-operation. A larger number of tracts also than usual have been printed during the year.”

## ANGLO-INDIAN CHURCHES.

### CIRCULAR ROAD, CALCUTTA.

The Committee greatly rejoice in the settlement of the Rev. R. Martin Julian in Calcutta.

Mr. and Mrs. Julian have received a most hearty welcome, not only from the friends at Circular Road, but from Christians of all sections of the Evangelical Church in the city, and already the congregations have considerably increased.

The Committee confidently anticipate that the happy experiences of cheering success which Mr. Julian enjoyed for so many years in Loughborough will be repeated in Calcutta, and they earnestly join in the request made by Mr. Julian to the members of the Circular Road Church in his opening address :—

“We plead for your confidence, your co-operation, and your prayers. All our human organisations and effort need the Divine inspiration and guidance if they are to culminate in the blessing of souls and the growth of His kingdom.

“These three requests we make at the very commencement of our pastorate. Only let them be granted and a year of joyful service is before us.”

## LALL BAZAAR CHURCH, CALCUTTA.

Reporting on the work of the past year, the pastor of this church, the Rev. G. H. Hook, writes :—

“God has been very gracious to us this year, for which we rejoice with exceeding joy. Early in the summer months we held revival services, and by these services forty-six members have been added to the church, and thirty-seven have been baptised. Then there was a cessation of these services through the rains, but as soon as the rains were over we began again, and now are in the midst of a three months’ campaign, from which we hope to reap a rich harvest of souls. We began our revival services, on the first Sunday in October, with a baptism of several people. The church was crowded with people, and there was no sitting nor standing room to be had, and then we were able to preach the Gospel faithfully to the crowds that thronged about us. Ah, how we yearn for those that wander and are as dark as the night, and lost in the mazes of sin and folly! And when will Thy light come, O Lord, that shall break in upon a world of woe, as the sun rising, and chase the gloom away? Surely it must come to us soon, for we watch as those that watch for the morning, and weary not of our watching even in Thy delay!

“But how soon God can surprise us by sending what we hoped for, and yet did not really expect so soon. A young Brahman came to me to give himself to Christ. He had suffered much tribulation in his home, but his faith never wavered, and he was baptised and became a true Christian. One day he went home, and his father gave him a cup of sherbet to drink, because he was hot and thirsty. So he drank it from his father’s hand. A little while after, his little sister came in crying, and she said to him, ‘Did you drink the sherbet?’ And he said, ‘Yes, I drank it all.’ ‘Oh, then,’ she replied, bursting out again into tears, ‘you will die for that cup is poisoned. They say they will not let you live now you are a Christian.’ Upon hearing this he went at once to the hospital, and the poison was removed, and he recovered. But the authorities, after his recovery, refused to allow him to leave. They said, ‘You have either taken this poison yourself with the intention of committing suicide, or else it was administered to you, and we must know.’ So he was obliged to tell the truth that he had not wittingly taken it, but his father had administered it. His father was sentenced to three years’ imprisonment, and is in prison now, for that attempt upon the life of his son for becoming a Christian.

“We seem to have had a great blessing this Centenary year, and this year we have been blessed more than all the years we have been in India. Nearly seventy enquirers have come to us, and we have baptised nearly forty of them. And these have been of all classes and conditions of men—Hindus, Bengalees, Madrassies, Panjabies, Mohammedans, Assamese, Eurasians, Europeans, Scotchmen, and Englishmen, so that our church is, like Joseph’s coat, of *many* colours. I have never seen the church so crowded all the twelve years I have been in India as it has been at some of these services; the aisles and galleries have been filled with people, standing when they could find no seats, and remaining to the very close of the service.”

## AGRA.

The Rev. A. Day, the pastor of the Havelock Baptist Church in Agra, reports :—

“The year just past has been one of mingled encouragement and discouragement. The congregations have continued to be good. We have been cheered by a few finding the way of peace, one of these being an old attendant of the chapel, whom with another it was our privilege to baptize in September. We could wish that their number was larger.

“For the Sunday-school we have had a staff of earnest godly teachers, whose labours have been rewarded with the joy of seeing some of their scholars brought to the Saviour. Many of the children are members of the Young People’s Scripture Union, and this year, as last,

the first prize in one of the classes in the scripture competition for India falls to one of their number. In the earlier part of the year the school with many friends of the congregation, to the number of about 200, assembled at the Taj Gardens for their annual treat.

“At Tundla Railway Junction the services amongst the railway employees stationed there have been continued; during the present week we expect to form a church at that station in affiliation with the Havlock Baptist Church.”

The Rev. Samuel J. Jones, at DINAPORE, has carried on earnest work with much of the Divine blessing.

The church at ALLAHABAD has recently invited Mr. Hewetson to accept the pastorate, and special recognition services have just been held in connection with his settlement. Mr. Hewetson has been for some time past working as an agent of the Anglo-Indian Union, and now enters upon a new and important sphere.

In BOMBAY the Rev. H. E. Barrell labours with increasing tokens of the Divine blessing.

The reports received during the past year from the various Anglo-Indian Baptist churches abundantly testify to the fact that, thrown upon their own resources, they develop self-support and aggressive evangelistic activity in a way unknown when dependent upon outside organisations for the help and support which they now rejoice to supply themselves.

## OUR OPPORTUNITY AND DUTY.

In India to-day Hinduism is setting itself to the task of endeavouring to present a new and revised creed more in accordance with the spirit of the age. A small but growing class, who cannot see their way to the acceptance of Christ as their Saviour, are trying the hopeless task of putting the new wine into old bottles. They estimate aright the moral fruits which Christianity produces in Christians, but they have not as yet learnt that a living Christianity is the only tree on which such fruit can grow. At present, therefore, they are struggling hard to believe that Hinduism, in some amended form, will produce all the fruits they have learned to value, and are trying to read as much as possible of the truth and the spirit of Christianity into Hinduism. The attempt is, of course, foredoomed to disappointment. But it is an attempt which it is natural for Hindus to make at the commencement of their religious awakening.

In the words of one of India's most experienced missionaries :—

“Young India, and a portion of old India, too, are on the alert; the mind is waking up after the sleep of centuries. There is a great upheaval of the nation with its 284,000,000 of people, and its present condition is profoundly interesting and critical. She has to be Christian or become the prey of Agnosticism, and even atheism, and the answer depends almost entirely on the Christian Church.

“In the main the plea of the Jew of Mount Ephraim is being echoed now either in unexpressed feeling or in outspoken utterance by thousands of religious-minded Hindus, ‘Ye have taken away my gods, and what have I more?’ India is thus entering on a new era of mental and moral awakening and transformation, and there is no phenomenon of our time more fascinating than this transformation of the various types of the Asiatic mind under stimulus of a living Christianity. Hinduism has still a powerful hold on millions of souls, but it is the reverse with a small but growing number of enlightened men, who will soon become the leaders of the people. Among this class social, political, and religious movements are now the order of the day. It is a gigantic task to destroy the social abuses of centuries in a land like India, but a beginning has been made; the axe has been laid at the root of many an evil and mischievous institution, such as caste, child-marriage, and widow enforcement. New ideas, such as the rights of men and human brotherhood, have been silently spreading through the country creating a social conscience and leavening the people. What does this revival, this religious reform, signify? It means that the mind of the people is awake and inquiring, and that they have not studied the Bible for nought. They have read the Bible with their own sacred books, and finding principles which they had never found before, it is a distinct triumph for the old Book. For Christianity to have brought the Hindus thus to admit that their great religion, in which they have trusted for ages, is defective and radically unsound and needs reconsideration; for it to have given them new and higher ideals, creating a sense of shame as to its impure and degrading worship, and a longing for something higher and better; and, above all, that there has penetrated the idea of a holy, personal God, the starting-point of all religion—this surely is a distinct and glorious triumph for Christianity. It might not be apparent, perhaps, to those who look only for visible crops, but there is a fairer and deeper way of estimating results than merely counting heads. In a country like India many most valuable results are hidden under the surface and incapable of being tabulated and formulated in missionary returns. Surely the truest criterion of success is that which appertains not so much to the success of Missions as to the success of Christianity. One question might be, How many converts were missions making? But another question was, How far was Christianity setting an example to the system of Hinduism?”

In view of the needs, the changes, the longings of India to-day, no wonder that the missionaries on the field appeal passionately and urgently for immediate reinforcements.

Mr. Lacy, of Berhampore, writes :—

“After four years of work in the district I have no hesitation in saying I am sure hundreds of baptisms would reward a strong and careful advance on all sides. But to wisely inaugurate this policy of advance we should have at least ten strong, clear-headed Europeans in Ganjam alone. Seriously undertaken there is no doubt of the issue, but neglected, we have no right to expect great things from the Lord. ‘How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?’ In short, we sadly need more men—men with clear heads and stout hearts and strong faith, already assured of victory by reason of the Captain of their salvation at the head of the army.

And no wonder either that the missionary brethren of India, assembled in council, should earnestly unite in saying to the churches in Great Britain and America :—

“In the name of Christ and of the unevangelised masses of India, for whom He died, we appeal to you to send more labourers at once. May every church hear the voice of the Spirit, saying, ‘Separate me Barnabas and Saul for the work whereunto I have called them!’ In every church may there be a Barnabas and Saul ready to obey the Spirit’s promptings!



“Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the present number of labourers?”

“Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?”

“Is this too great a demand to make upon the resources of those saved by Omnipotent love? At the beginning of another century of missions in India let us all ‘Expect great things from God—attempt great things for God.’”

“For the reflex blessings to yourselves, as well as for India’s sake, we beseech you to ‘hear what the Spirit saith unto the Churches.’ The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment—

“Go ye into all the world and preach the Gospel to every creature.”

## CEYLON.

### COLOMBO DISTRICT.

#### PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

<b>STATIONS</b> ... ..	<b>104</b>
<b>Missionaries (2 in England)</b>	<b>3</b>
<b>Native Evangelists</b> ... ..	<b>23</b>

THE Committee rejoice in being able to report reinforcements for the Ceylon field.

Mr. W. D. Hankinson, of Rawdon College, is now on his way, and Mr. Lapham anticipates returning to his work in the Kandy district in three months’ time, accompanied by a second new missionary.

During the long time of waiting for suitable reinforcements, the Rev. F. D. Waldock, of Colombo, has had the entire burden of the management of the Mission resting upon him, and the Committee feel that his devoted labours demand special and grateful record and recognition.

In the last Report, it was stated that, during the recent visit to Ceylon of the General Secretary, Mr. Baynes, a plan had been initiated for the eventual withdrawal by the Society of all payments by way of stipends or allowances to native pastors, with the view of throwing the native Christian churches entirely upon their own resources. In connection with this important movement, it is matter for congratulation that Mr. Waldock can report:—

“The preparation of the native churches for independence and self-support has been systematically proceeded with, and the results in some cases have exceeded even our hopes.”

There is now every prospect of these churches meeting their own expenses during the present year, and so setting free the pecuniary resources of the Society for extended evangelistic work in the regions

beyond. Already arrangements have been made for opening up new work in districts hitherto unvisited by the missionary.

Reporting on the work in the Colombo District for the past year, Mr. Waldoek says :—

“There is a net increase of sixteen in the membership, while we have a number of candidates for church membership who will be shortly admitted.

“The number of scholars in our day-schools is 2,357, and in our Sunday-schools 833, and we have eleven more Sunday-school teachers than we had the year before.”

## COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldoek, who superintends this very valuable institution, writes :—

“We are thankful to be able to report continued and cheering progress in our boarding-school. The health of the girls has been good throughout the year, no serious case of sickness having occurred. The numbers have increased, thirty-five being on the list at the end of the year, showing an increase of seven. The Government examination, which was held in eight standards, was fairly satisfactory. The general tone of the school is greatly improved, much more love and consideration for each other prevailing than formerly, and in one or two cases, in which girls had given a good deal of trouble, we see a marked change of disposition. The Rev. H. de Silva has continued regularly to hold a weekly Bible class, and we believe his teaching and pulpit ministrations have been much blessed to the girls.

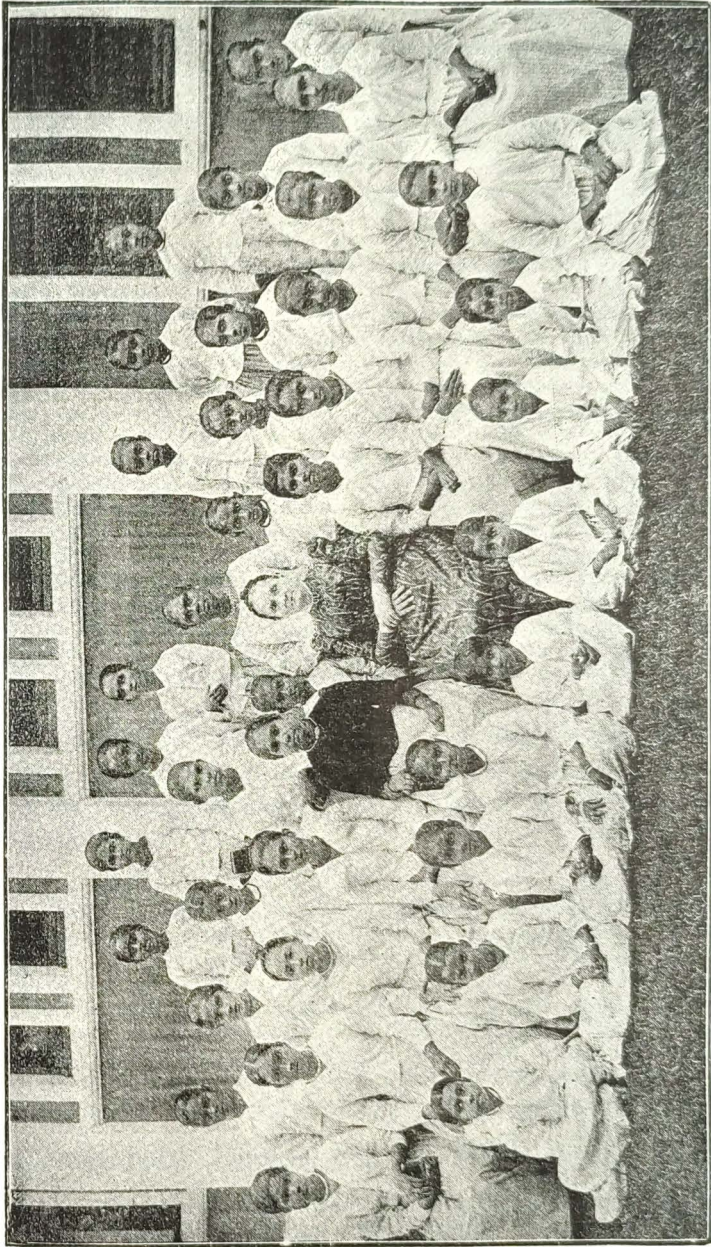
“Of eleven girls who were earnest inquirers after salvation, three have been baptized and joined the Church, there being every reason to believe, from their testimony and conduct, that they had become true followers of the Saviour.

“About one-third of the girls are children of Buddhist parents and some the daughters of Roman Catholics; several from both these classes are desirous of receiving baptism, some of whom have opposition to encounter at home, and for them we would ask your prayers.”

## CINNAMON GARDENS ENGLISH BAPTIST CHURCH, COLOMBO.

The Rev. Frank Durbin, the pastor of the Cinnamon Gardens Church, gives the following encouraging record of the past year's work :—

“Again, we have to record with gratitude a year of blessing. There have been sixteen added to the church, but we have lost exactly the same number by deaths and removals, chiefly in places where there is no Baptist community. But in a Church like ours we cannot estimate the amount of good done by additions to the Church, for many are converted, and others receive blessing and help in the work, who do not join us. In the past year some of our most interesting and encouraging work has been amongst the soldiers. The Gordon Highlanders left Ceylon for India in January, and by their removal we lost quite a number of consistent members and consecrated workers; but from them have come most cheering accounts of a good work begun through their earnest efforts amongst other regiments stationed near them in India. There the Gordon Christians, for the most part, have been like so many missionaries, labouring amongst their own countrymen, holding prayer meetings, Bible readings, Gospel services, &c., which have been blessed to many. The Warwickshire regiment relieved the Gordons, and in it there were only two or three professing Christians, but so wonderfully has God blessed our labours (and those of other denominations) that there are now more than seventy who have come out boldly on the Lord's side.



MRS. WALDOCK'S NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL, COLOMBO.—(From a recent Photograph.)

THE MISSIONARY HERALD,  
MAY 1, 1893.

"Sometimes on Sunday evenings as many as eighty have been reckoned in our congregation, and at all the services some are present, though the church is two miles from the barracks. There have been some remarkable conversions of men who once were gamblers and drunkards, sons of Christian parents (some Baptists) have decided for Christ, and are now earnestly seeking the salvations of others. Nothing has more gladdened our hearts than to see, week after week, those convicted of sin seeking forgiveness, and yielding themselves to the Saviour, and then watching their growth in grace. In other work, too, we have not been without blessing for one Singhalese, one Tamil, and other young people from our Sunday-school have been baptized. Some of the most useful and devoted young men in the Church are Singhalese and Tamil, for whom we praise God. It is our earnest desire and aim to reach and influence many more of these, by visiting them in their homes, and conversing with them, which we are constantly doing.

"Mr. Addenbrooko, with the aid of a few of our most earnest lady teachers, has very ably conducted a Sunday-school at the Police headquarters, where children of many nationalities, including Europeans, Burghers, Singhalese, Tamils, and Moors, have been instructed in the simple truths of the Gospel. The Christian and Mission Bands commenced last year have been well sustained, and the week evening prayer-meeting has always been a source of inspiration and help to pastor and people. In many ways the Church continues to be a power for good in this heathen and sinful city, and the need for its existence and work was never greater than it is to-day. We begin this new year under a cloud, for not only are several leaving us permanently returning to England, but Mrs. Durbin, who has done such splendid work amongst the young, has been ordered home, to the great sorrow of all. In addition to these great and many losses, as the year was fast closing, our dear friend, Mr. A. M. Ferguson, was called to his eternal home. For more than fifty-two years he was a consistent and honoured member of the Church, and for thirty-two years he held the office of deacon. The Church has never had a truer friend, a greater helper, a wiser counsellor, or a more generous giver. Our loss is great indeed. We had hoped he would have been spared awhile longer to help forward the Lord's work, but our Father has ordered it otherwise, so we submissively say, 'Not our will, but Thine be done,' remembering though earthly friends be taken, He whose work it is has said, 'I am with you always,' and with Him we 'go forward' to the work of another year, praying, working, and believing for more power and blessing."

To this report Mr. Waldock adds:—"The loss to which Mr. Durbin alludes very deeply affects the Ceylon Mission, as shown by the following resolution unanimously adopted by our Mission Conference in January last":—

"The Ceylon Conference of the Baptist Missionary Society being apprised of the recent death of Mr. A. M. Ferguson, C.M.G., cannot separate without adding their heartfelt tribute to the many already offered to the memory of their beloved and venerated friend, who, through a long course of years, endeared himself to our native Christians by a life that commended the Gospel, by his kindly interest in their affairs, and by his readiness to assist by tongue, pen, and purse every Christian and philanthropic effort for the good of the people of the island, and in particular in connection with our own Society, one of his last public acts being to preside at the Colombo united meeting in commemoration of its Centenary. Rejoicing in the assurance of his present blessedness, we tender our warm and respectful sympathy to those who have been bereaved by his removal to a higher service for the Lord he loved and served."

With regard to the Centenary Fund, Mr. Waldock reports:—

"The Centenary celebration was taken up most heartily; besides quickened interest in the work of the Society, the result has been a total contribution of £515 10s 0d.; of this total £206 16s. 0d. was collected by Mr. Durbin and the friends at the Cinnamon Gardens, and the balance of £308 14s. 0s. has been contributed by friends at the native churches.

"The amount has additional value if we remember that the native churches were at the same time giving largely increased subscriptions towards the support of their own pastors, in preparation for the assumption of their entire support in the future."

At Dijagama, a new station, a Girls' School Home has been built, and the occasion of its opening excited great interest. There are fifty girls in it taught by Mrs. Hendrick, the wife of our evangelist. Mrs. Hendrick was herself educated in the Colombo Girls' Boarding School, under Mrs. Waldock. At this station there is also a Sunday-school of fifty. Mr. Hendrick reports "that the violent opposition encountered at first has died down, and the people appear more ready to listen to the Gospel message."

## SABARAGAMUWA DISTRICT.

### RATNAPURA.

This district has been occupied by our evangelist, Mr. Aponso, under the general oversight of Mr. Waldock, in the absence of any resident European missionary. It is a specially dark and degraded district, the people in many cases being given to drink, vice, and gambling.

At Ittekanda a school has been established at the expense of Mr. F. Laurie, who resides on a neighbouring estate. He secured a site, and put up a good schoolroom with teacher's residence adjoining, and has handed over the property to the Mission.

Mr. Waldock writes :—"I deeply regret to say we have just lost the teacher of this school by death, originally a Buddhist. He became a scholar in one of our schools, and afterwards joined the Church. Mr. Laurie speaks in high terms of him; he was a most earnest, zealous worker."

A girls' school has just been established in Ratnapura. A resident missionary is greatly needed in this very difficult but important centre.

## THE KANDY DISTRICT.

At Kandy, in the absence of Mr. Lapham, at home on furlough, Mr. Abayaratna, under the general superintendence of Mr. Waldock, has been engaged in earnest and encouraging work.

Mr. Waldock reports :—

"By the blessing of God the aspect of the work in Kandy is much more promising; a band of helpers has been raised up, the Sunday-school revived, the teachers showing real earnestness in their work; cottage meetings are well attended, and the Sunday congregations are increasing.

"At Matale the principal incident has been the completion of the new chapel, which was opened for worship in December last.

"At Koriganmana also the church is engaged in an earnest effort to build a new school chapel, which is very urgently needed, and they have already raised a considerable portion of the estimated outlay.

"Many of the churches are exhibiting cheering proofs of deepened spiritual life and aggressive effort."

## THE CHINA MISSION.

### PRINCIPAL STATIONS:—

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

**SHENSI**—Hsi-an-Fu, San Yuan Hsien.

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

<b>STATIONS ...</b>	... 154
<b>Missionaries (Three in England and One in Shanghai)</b>	21
<b>Native Evangelists</b>	23

The work of our Mission in China is carried on in three provinces—viz, Shantung, Shensi, and Shansi.

During the past year two new brethren have been sent out to Shantung, Mr. Burt and Dr. Paterson—taking the places vacated by the resignation of Messrs. James and Medhurst.

The Rev. J. J. Turner, who has laboured so faithfully in Shansi, has been compelled to return home by broken health, and since his arrival in England urgent family affairs compel him to remain for some time in England, and seem at present to render his resumption of mission-work in China a doubtful matter.

Mr. Sowerby has returned to Shansi, and Mr. Evan Morgan has left it on furlough.

At present there are only *three brethren* in the vast province of Shansi, and one of them, Mr. Herbert Dixon, must in the course of a few months take a season of rest and change in England, his poor condition of health and length of active service rendering such a furlough absolutely needful.

At the earliest moment practicable the Committee intend to reinforce Shansi, and are pledged to do so as soon as suitable brethren offer themselves for the work.

Taking the three provinces in which our missionaries are at work in the order mentioned the first is

## THE SHANTUNG PROVINCE.

The central station in the Shantung Province is

### TSING CHU FU.

During the past year the Revs. A. G. Jones, J. S. Whitewright, and S. Couling, after furlough in England, have returned to Tsing Chu Fu, and the work of the Native Christian Training Institution and the Christian High School for boys, under the superintendence of Mr. Whitewright and Mr. Couling respectively, will be carried on with renewed vigour. The Committee have sanctioned the erection of special buildings for both these important organisations, and initial operations have been already commenced.

The entire cost of the new native Christian Training Institution buildings has been undertaken by a generous friend of the Society, who is deeply interested in the progress of the Saviour's kingdom in China.

Referring to the work of the past year in Tsing Chu Fu, the Rev. J. Percy Bruce, B.A., writes :—

“ The year 1892 has been one of peaceful activity for the Church. There has practically been no persecution. The attitude of the heathen in this district now is, for the most part, one of passive approval. They have come to understand that the Church is doing a good work, and they no longer revile us. They understand, too, that there is little material advantage to be gained by entering the Church (except that which comes from living an honest life), and they hold aloof unless impelled by the power of the truth. It is not uncommon to be met with such words as, ‘ Yes, your Church is good and right, but I have no time for such things.’ To have advanced thus far is surely cause for gratitude. But there are numbers of encouraging instances where the change of feeling has taken more active form. Former persecutors are now leading Christians in the little communities. Several times in my visits to the stations a brother has pointed to a fellow-Christian sitting near, with the remark, ‘ He used to persecute the Church.’ One instance of this kind is worth mentioning. Years ago one of our stewards was cruelly persecuted by his fellow-villagers. Of the two ringleaders, one is now dead, the other is an earnest Christian. A month or two ago, Pastor Wang, visiting the church for Communion service, went, as usual, to Cheu hau ch'ing's house, where worship is held. When he arrived the former persecutor came in and said, ‘ Brother Cheu's wife is ill; you must come to my house—we have service there to-day.’ And he set to work to do all the duties of host and leader in the place of the man whose bitterest enemy he had once been. Christianity has not lost its power.

### THE NATIVE CHURCH.

“ In looking back over the year, the most prominent feeling in my mind is the sense of added strength derived from the work of the native pastors. They have now completed the second year of their ministry, and have perceptibly warmed to their work in a way that has filled us with glad thankfulness.

“ They have been a great deal cheered by the revival of several old and apparently dead churches, and by the springing up of altogether new work in the different districts. Some churches for a long time, though holding their own, have not gone ahead. This year they have added converts. Indeed, the Church shows signs all round of sure and steady growth.



The total number baptized in this district alone is ninety-eight, and, in addition to these, sixty-seven candidates have been postponed till next year.

“Our main strength during the year has been put into the instruction of the Christians, believing that the more richly the Word of Christ dwells in them, the more rich will they be in good works, and the more earnest in winning men. Texts are issued week by week to be explained by the leader and memorised by the Christians. This has been taken up well, specially by the women. In addition to this, the stations have been divided into groups of four, and from each group the most suitable man has been invited by the pastor of the circuit to a day’s preparation classes held once a month. This man, a kind of superintendent leader, then goes round visiting each station in his group one Sunday in each month, and giving a Scripture lesson to the assembled Christians. This lesson is gone over by the local leader on the other Sundays until the superintendent comes round again, when he examines them and gives them a lesson for the next month.

“Altogether, I have never felt so encouraged by the outlook. In this district there never was such a readiness to listen to the Gospel for the truth’s sake. What we specially aim at is to commit the truth ‘to faithful men who shall teach others also,’ that those to whom the heathen most readily turn for the Gospel—pastors, stewards, leaders, and evangelists—may all be so taught that in their lips and lives the Word of God may have free course.”

#### Reporting on CHRISTIAN SCHOOLS, Mr. R. C. Forsyth writes:—

“Our village schools have increased during the year to forty-four; but owing to various causes five had to be given up, leaving at the end of the year thirty-nine schools in actual operation, with 415 scholars, nineteen of whom are girls and 396 boys. The superintendence and starting of these schools has been in my charge during the absence of Mr. Couling, and I have examined most of the schools with the assistance of Mr. Bruce.

“When Mr. James left the Mission the superintendence of the city boarding school was placed in my hands. During the year twenty-four boys have been boarded and taught in this school. The teaching has been mainly done by natives. I have taken the boys through the first nine chapters of Mark’s Gospel. In July last the school was examined by competent natives, and the scholars passed a fair examination in Christian books, native classics, including writing of essays, &c., physical geography, arithmetic, physical drill, music by note, &c. The school has, of course, been carried on under great disadvantages, owing to the absence of Mr. Couling; but on the whole, I think the result has been satisfactory.

The Sunday-school work has been carried on with the assistance of natives throughout the year on Sunday mornings before the service, and has been attended by about twenty boys and girls on the average, most of whom are children of heathen parents from our immediate vicinity.

The work of the book-shop has also been carried on with great advantage.

It has been largely used by the natives as a reading-room and a place for personal conversation with strangers on religious subjects.

No less than 33,105 Chinese books and 44,892 tracts have been issued from our own Mission press during the past year.

### MEDICAL MISSION WORK.

Dr. J. Russell Watson sends the following report:—

“We have had an unbroken spell of work through the whole year, and our numbers are greater than any previous year’s record.

“Through the response of the Home Committee, we have been able to add considerably to our accommodation. We are now in a position to house and treat well-to-do patients. There

are also rooms for cases requiring isolation. The necessary class and sleeping rooms for the medical students are also completed.

"In the month of May wolves appeared in this district in force. We had a large number of people come in from the hill districts suffering from the bites of these animals. They were treated, and the magistrate of the county sent a deputy to convey his thanks for our treatment of his 'poor people.'

"In the North City (Manchu Garrison) the work of evangelisation is being carried on quietly, but with much encouragement. The hospital evangelist, Mr. Yen, spends every Saturday over there. Our oldest Christian, a convert of Mr. Richards's, has rented an old house adjoining his own, nominally as a gymnasium for military practice for his two sons, but in addition it affords an opportunity for the Christians and inquirers to meet on Saturdays for worship and instruction. The Manchus are also attending our City chapel on Sundays in increasing numbers.

"Last spring we opened a fresh centre for dispensary work in Chi Tai, a market town on the borders of Shou Kuang country, twenty miles to the north-east of this city. We went regularly for several months, saw a number of patients, and did a good deal of evangelistic work. As one result of these visits, a station has been opened in a village near by, Wang Fu Chuang. Ten or twelve have been meeting for worship regularly there since, and the native pastor speaks hopefully of their stability.

"Among those who have been in-patients in the hospital we have the names of over twenty who continue to show an interest in divine truth.

"An important branch of work has been carried on throughout the past year—viz., the training of native medical students. The mission has felt its need of such to heal the sick, especially in the new districts added on to our mission area since the famine of 1889.

"Twelve men were selected to receive a course of study extending over three years. These with my assistants make a class of fifteen students. They are young men of good Christian character, and of ability likely to succeed in their studies. Four were students in Mr. Couling's High School. Five of them support themselves entirely, the others are helped in varying degrees.

"Throughout the past year classes have been held daily for nine months in the year in anatomy, physiology, physics, chemistry, materia medica, and therapeutics. Anatomy is taught by aid of a mannikin, materia medica by means of a cabinet of specimen drugs, and the other subjects have been illustrated by practical demonstrations. Practical pharmacy and minor surgery have been taught daily in the dispensary.

"Mr. Forsyth and Mr. Medhurst have conducted classes once a week each on theological subjects.

"We have good hope that in time we shall see earnest medical evangelists go out from this class.

The cases recorded as being treated by us during the past year are as follow:—

Hospital in-patients—

Men .. .. .	.. .. .	193
Women .. .. .	.. .. .	57
		—————
		250

Dispensary out-patients—

Men .. .. .	.. .. .	10,613
Women .. .. .	.. .. .	4,350
		—————
		14,963

Poisoning cases treated (of these 58 recovered)	.. .. .	60
Special visits made to patients at a distance .. .. .	.. .. .	97
		—————

Total 15,370

Reporting on medical mission work during the year in the Chouping district, the Rev. E. C. Smythe writes:—

"Steady progress has been made in the work of the dispensary and hospital. The patients have been more numerous, and have shown greater interest in listening to the Word of God and attending the services on Sunday in the native chapel. We have several regular attendants and a few members as the result of medical work. I have also very much pleasure in reporting the establishment of regular worship in a village opened up by medical work some four years ago.

"This year the poisoning cases are fewer but equally sad, as the cause is ever the same—violent fits of temper provoked by intemperate mothers-in-law, jealousy, bad debts, &c. The majority of patients are women from eighteen to forty years of age. Matches being cheap (twelve boxes for 4d.) are a favourite poison, then opium, lead, arsenic, and kerosene oil, the latter being generally fatal.

"Eye diseases are very prevalent amongst the working classes, the result of dirty habits, small pox, measles, or inflammation. In many cases we have been able to cure and relieve, but, alas, how often we have to say incurable! It is exceedingly difficult to make some of the patients believe we cannot heal them, as they seem to credit us with some of the indifference and callousness of the native doctors, who only attend and prescribe according to amount of fee. I have even had a patient requesting medicine for a man already dead.

"Ague is and always will be prevalent in this district between the months of May and November. For several years we have given away cinchonine, but this year we have charged just sufficient to cover expenses, in order to prevent imposition. I have sold over 100 oz. of cinchonine at the dispensary, and Messrs. Wills and Nickalls have sold some quantity in their districts.

"The hospital has been open all the year to any cases requiring immediate and serious attention. In-patients have been treated for paralysis, gun-shot wounds, fractures, burns, and scalds, cataract and other eye diseases. The details of one or two cases might prove interesting.

"Mr. Feng, of Po Shan, merchant, came to the dispensary, complaining of great difficulty in swallowing, owing to a foreign body having lodged in the back of his throat. On enquiry I found the patient was sitting in his court smoking when he was suddenly seized with an epileptic fit and thrown forward to the ground, forcing the mouth-piece of the pipe to the back of his throat. On examination nothing could be seen or felt in the mouth or throat, but at the back of his neck some hard substance could be distinctly felt.

"The patient being subject to fits, I made an incision without an anæsthetic, and carefully dissected the parts until, coming to a foreign body, a pair of forceps enabled me to seize and extract in one piece a glass mouth-piece, two inches long and five-eighths of an inch in diameter. The patient received instant relief and recovered rapidly.

"A boy, aged eight years, was brought to the dispensary, complaining of difficulty in breathing and swallowing, owing to a brass ring having lodged in his throat. The patient was greatly distressed and frightened, having been in this condition two days, and suffered many things at the hands of native doctors. I gave a strong emetic, and in a short time the ring was produced, and is now treasured by the little patient's parents as a curio.

"This, although a simple case, did a great amount of good in gaining the confidence of those who saw and heard about it.

"We are not always so successful in effecting a cure, but it is simply wonderful how God has used and blessed such instances in opening up villages for evangelistic work and overcoming prejudice, superstition, and gross ignorance.

"In conclusion, I can assure you that our one aim and greatest concern is that the medical work may be blessed by God as a means of bringing every patient to a knowledge of the Gospel of Jesus Christ. Suitable books and tracts are freely distributed and explained by the native evangelists, and every morning a short service is held in the waiting-room for patients, servants, and others who may like to attend.

## "ANNUAL REPORT OF THE CHOUHING DISPENSARY AND HOSPITAL FOR 1892.

	Males.	Females.
November, 1891, dispensed to .. .. .	229	152
December, ,, ,, .. .. .	245	120
January, 1892, ,, ,, .. .. .	236	95
February, ,, ,, .. .. .	246	134
March, ,, ,, .. .. .	284	179
April, ,, ,, .. .. .	269	167
May, ,, ,, .. .. .	371	209
June, ,, ,, .. .. .	264	111
July, ,, ,, .. .. .	340	164
August ,, ,, .. .. .	307	133
September ,, ,, .. .. .	201	101
October ,, ,, .. .. .	259	175
Poisoning cases .. .. .	18	38
In-patients .. .. .	40	3
	3,309	1,771

Males, 3,309; females, 1,771; total for year, 5,080."

The Rev. W. A. Wills also gives the following interesting details of medical work in Chou-ts'un :—

"During the year I have seen 3,493 patients—1,976 men, 983 women, 346 boys, and 193 girls. Besides these, a large number of ague cases, not requiring personal consultation, have been relieved. Many of our patients are of the very poorest class and often more in need of food and clothing than medicine. In this work much seed is being sown by the Word preached, the tracts and books distributed, and acts of kindness shown them; all must have good effect and provide a harvest for others to reap by-and-by. God has given me the joy of baptizing this year six of my patients, who date their conversion to the word spoken while being treated for bodily sicknesses.

"*Suicides.*—Of the forty-eight cases I attended ten were already dead; of the remaining thirty-eight, twenty being males and eighteen being females, twenty were saved. The poisons used were opium, tops of matches, and kerosene oil.

"*Opium Smokers.*—117 cases have been helped by means of medicines which we have sold them to break off this habit. It is hard to follow their future career, but some have kept faithful and are now amongst our hopeful enquirers. The reasons for breaking off the opium-smoking habit has been want of money, want of work, inability to work, fear of death, forced by relations, wretchedness of life, having heard the Gospel, and desire to repent and lead a new life."

## CHOUHING.

Reporting on the year's work in Chouping and the district, the Rev. E. C. Nickalls writes :—

"During the year just passed I have been working in the counties mentioned in last report—viz., Chi-tung, half Chouping, half Chingch'eng, and Poshan. The year has, generally speaking, been one of peace, blessing, and progress. There have been a few cases of minor persecution, but the Christians are mostly allowed to worship God in peace. The one great calamity has been the outbreak of the Yellow River. Self-support and education are much retarded by the liability of the Chouping district to be flooded by the river.

"I have made frequent visits to all my stations, to teach and give medicines for a few common diseases. The evangelists have been constantly passing to and fro through the above-mentioned counties, preaching at fairs and markets; they are generally well received. Repeated itineration over a limited area seems to be the most fruitful manner of seed-sowing.

Nearly everywhere there are persons with devout and prepared hearts, who gladly listen to the truth. These people like to be frequently visited and taught by the man whose words first impressed them. Each evangelist, therefore, has a district assigned to him for regular work. His duty is to preach on markets, and to visit worthy men whose confidence he has gained.

"A class was held last autumn for the leaders of stations. Mr. Harmon kindly gave a few sermons on difficult texts in the New Testament, and lectures were also given on the first seven chapters of I. Corinthians, three of the Epistles to the seven churches, and elementary science. These classes are often referred to by the people and are greatly appreciated.

"Below are appended a few statistics:—

"In Chi-tung and the north-western half of Chouping there are —

"Branch stations, 21.

"Scholars in school, 120.

"Baptized during the year, 12; 65 other candidates for church membership were accepted; but, in consequence of the Yellow River flood, their baptism has been postponed to the spring of 1893.

"Total membership, 139."

The Rev. W. A. Wills reports:—

"The past year calls for special gratitude to God because of the many blessings and the prosperity which He has given. It has not been made eventful by any great enterprise undertaken, but in all the stations there has been prayerful, persistent, progressive work; and our labour has not been in vain in the Lord. Two new churches have been formed. Twenty-two (twenty men and two women) have been brought out of heathen darkness, and have joined us by baptism; over fifty other candidates have been examined and are now before the church on probation. I hope during the early part of the coming year (1893) to baptize them. One member has fallen asleep in Jesus.

"*Chou-ts'un*.—During the year the first Christian church was formed in this great city. The members at present meet for worship in the waiting-room connected with my dispensary, but it is far too small for the congregations that come. During the summer we have met in the court under mats for protection from the heat. The Christians have started a building fund, and have already a small sum in hand. This is but a small beginning, but it shows a willingness which I am anxious to foster, and although the day seems far distant, I believe it will come when this little struggling band will meet in a place of worship erected chiefly by the self-denying efforts of the members themselves.

"*Chih Chuan*.—The medical work in this city is done at an inn; large numbers come, and we have been much helped and encouraged by the presence of many of our members coming from the country to assist in preaching and distribution of tracts, books, &c.

"*Shen-ma-Chuang*.—The accommodation for the Sunday services being too small, the Christians enlarged their place of worship and built a baptistry, the entire expense of which was subscribed by the members with commendable liberality. The provision has, however, proved inadequate, for every available space has been occupied, and many have been unable to gain admission. But while it is encouraging thus to witness anxiety to listen to the Gospel, yet comparatively little is effected if the Gospel be not received into the heart in all its saving power. Large congregations are good; numerous conversions are infinitely better. We have been privileged to rejoice over sinners saved by sovereign grace, and now there are a large number whom we expect in due season to receive into our church fellowship.

"*Chang Chia Chuang*.—This little church has sustained a heavy loss by the death of its leader. He was a bright earnest Christian, and an active worker for Christ. The work in this his native village owes its existence to his unceasing interest and devotion during the short space of two years he lived; his beautiful life and triumphant death were, indeed, an irrefragable proof of Christ's power to save even in China. God has wonderfully helped us in our sorrow, and filled his place by another of like earnest spirit. His death called forth a marvellous expression of regard from the natives both Christian and heathen. The brothers

at his earnest request have set apart some of the rooms for our chapel Sunday services, and a room for me to use when dispensing on my monthly visits.

"*Hsieh Chuang*.—This is a new station opened this past year; a church has been formed, and the commencement made of what we earnestly hope and pray will prove a good and lasting work."

The Rev. S. B. Drake reports :—

"The places where Divine worship is regularly conducted have increased by six. Forty-six persons have been added to the Church. There would have been more than thirty other persons baptized this year had not the Yellow River burst its banks. The whole district was flooded three days before the baptism should have taken place. The people were compelled to gather in their unripened corn, protect their homes and families, &c. The baptism was, therefore, postponed. Inquiries have also increased. In the county of Hsin Cheng, the inhabitants of which are very anti-foreign in feeling, there are now *forty* inquiries against *two* last year, while in the county of Kao Yuan there are *five hundred* inquirers against *two* hundred a year ago. These 'signs of the times' are very encouraging, and make our hearts glad."

The Rev. Frank Harmon, at present in England on furlough, writes :—

"While we have much to encourage us in the work, we are not without some disquieting elements also. Chief among these I place our inability to exercise that thorough and constant oversight of the native church, which is so essential to its healthy development on right lines at any rate during the earlier years, the formative period of its existence. This can only be done by taking up your residence in the midst of the district in your charge, and this at present is very much dependent on the number of men at disposal for forward work. I need hardly say that we are at present most inadequately manned. Messrs. Burt and Patterson have gone to China, but we have lost Messrs. James and Medhurst, and we are practically (by reason of the inexperience of the new men) in a worse position than we were three years ago, although numerically we stand where we then did. May the great Head of the Church honour us by increasing our strength in this respect also.

I have to report that we have been able to occupy the city of Ching Cheng during the past year. Mr. Nickalls already had some stations in this county, and we are hopeful that the efficient occupancy of the city will not only introduce the Gospel to its inhabitants, but also materially help and strengthen the work in the surrounding country. We have met with a very friendly and almost cordial reception at the hands of our new neighbours, and the very large markets held in this city afford grand opportunities for spreading the truth.

"In the country of Pu T'ai also we are encouraged by the accession of a considerable number of inquirers of the better sort. Time alone can prove whether these men, occupying a somewhat higher position in the social scale than the majority of our church members, are to be relied on, and whether they are genuine seekers after God; but we have good hope of some of them, especially in two out of the five villages where they worship, and trust they will furnish the beginnings of a solid enduring work.

"Just before I left China I was able, in view of Mr. Whitewright's return, to make up a list of seventeen names of men, most of whom are well educated and have been leading useful members of the church for the past two years, who are applicants for admission to the native Christian Training Institute. Of these seventeen, ten profess themselves able and willing to help in the matter of their support while in training, and I have great hopes that from amongst them may issue some who shall prove themselves eminently useful in God's hand in the work of furthering the Gospel.

"The boys' schools in my district have increased from seven to eleven, and the majority of these are doing very satisfactory work. There are several elder boys amongst these day-schools who promise well, and from their number I have received three into the Church during the past year.

"We also commenced two girls' schools, one of which proved unsatisfactory, and was therefore discontinued; the other is still at work, but I much fear that nothing really efficient in

the way of schools for girls can be expected without closer supervision than is possible with so much ground for one man to cover, and residing so far from the actual field of operations.

"During the year 1892 the additions to the Church in the counties of Po Hsing, Pu Tai, and Pin Chou reached the total of 114.

"Taking a rough and rapid survey of the field as a whole, I should say that the outlook is very encouraging. In some places the work is full of promise, in others it appears to be stationary, and in yet others there is coldness and apparent falling away, though I am glad to be able to say these last cases are few and far between. This is the first year in which we have had to exercise discipline in the Church. I have to record—

Exclusions from the Church	..	..	..	..	..	3
Under discipline	..	..	..	..	..	15
Died during the year	..	..	..	..	..	2
Received into the Church by baptism	..	..	..	..	..	114

The total membership of the Church in Po Hsing, Pu Tai, and Pin Chou is now 383."

## WOMEN'S WORK.

In the last Report reference was made to the judgment of the recent China Deputation as to women's work in China. Dr. Glover and the Rev. T. M. Morris reported that :—

"A few years ago, all our missionaries were 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 Chouping, 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 Chouping 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."

It is matter for devout thanksgiving that during the past year, the Ladies' Committee of the Zenana Mission have resolved to undertake Mission work in China, in addition to the noble work that is being carried on by this Society in India.

The Rev. F. Harmon thus refers to the great value and importance of women's work in China :—

"The native Christian Chinese teachers met, as in former years, for training, and many of them did excellent work. Some women also, of whose increased usefulness we have ample testimony, spent some days with us, and did as well as could be expected. This teaching of

the quick, bright women amongst our Church members is a comparatively new thing, but I feel sure it is destined to assume larger proportions, and ultimately to have far-reaching results. The native church suffers from a comparative lack of woman's work for women and girls. We have not yet recovered from the ill-effects of delaying the education of pastors and evangelists: but that want is now being met, and we rejoice in the not very distant prospect of having thoroughly equipped men for these all-important posts. My earnest hope and prayer is that the work of training women for somewhat similar work will not be delayed very long. There are many earnest and promising women in the Church who would well repay the cost and trouble of education, and ultimately make splendid workers, either as Bible-women or girls' school teachers.

“‘China for Christ,’ *by the Chinese*. We are doing much for the men and boys, and everything is in train for producing a healthy, manly race of educated, spiritually-minded men. But what of the women and girls? That problem already looms large and dark in our path, and I pray that before it assumes the proportions of a positive reproach to our Mission it may be happily and wisely solved. Our eyes are turned appealingly to the faithful, godly women in the home churches. May God inspire many of them with great compassion for those who are yet practically uncared for!’”

Mrs. Drake also writes :—

“I am glad to be able to report that the work amongst the women is steadily progressing. Recently I had the pleasure of baptizing several women. Seventeen were received into church membership in 1891, and seventeen more last September (1892). As it seemed desirable that this service should be conducted by a lady, instead of gentleman, missionary, I baptized the women myself, Mrs. Nickalls, Mrs. Smyth, and Mrs. Harmon being present. On both occasions we had a solemn and impressive service. Mrs. Nickalls and myself had previously examined the candidates and were much pleased with many of the answers we received. We trust that these women have really received the truth into their hearts, and are indeed trusting in Jesus for salvation. The oldest of these women were over seventy, and the youngest just twenty years of age. Most of those baptized were from the various village stations, some five or six belonging to this city. All last winter I was busy with a new departure of work, that is, having the Christians and inquirers coming to stay with us for a few days at a time to receive instruction. Altogether, I was able to receive over forty women, who stayed about ten days each, coming in numbers of eight or twelve at a time. We hope in this way to strengthen our Christian women and fit them for working in their own homes and villages. This winter I intend to continue this work, as it was, I think, appreciated last year; also combining Dorcas work. I also have a bible-class for the women on Sunday, and have an attendance of from twenty to thirty and sometimes even more.

“On Christmas Day some of the cards which friends have kindly sent me were distributed among the women; one and all were very well pleased with them, and desired me to thank the kind givers on their behalf. On my return from Chefoo I found a large box of cards and toys awaiting me, and I would like to take this opportunity of very heartily thanking the many friends who have so generously and quickly responded to the appeal made in the *HERALD* last year. I am looking forward to the Chinese New Year, when we intend to distribute the toys, some in the city, and some in the villages, as I know how much pleasure they will give to those who have so little to make life bright and joyous. Their homes, as a rule, are dark, dirty, and cold; they have scarcely anything to play with, have no birthday or Christmas parties, and no places of amusement to go to, such as our children in England enjoy. Theatrical performances are about the only entertainments they have.”

During the new year—the first year of the new century—we hope several lady missionaries will be sent forth to China by the Zenana Mission. The urgency of the need is beyond question, and the promise of the work most inspiring; while the opening up of this new and deeply interesting field to the Zenana Society will surely result in quickened



zeal and sympathy throughout our churches, and in greatly enlarged sacrifice and support.

## SHENSI.

Mission work in the province of Shensi was undertaken largely in consequence of the earnest recommendation of the recent China Deputation.

The peculiar and interesting circumstances of this new departure were fully presented in the Report for 1891-2, and the final resolution of the Committee was that—

“In view of the special features of the appeal from Shensi, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee feel they ought to take up work in Shensi, and they accordingly direct brethren Shorrocks and Duncan to remove to the Shensi province.”

As will be seen from the following report from the Rev. A. G. Shorrocks, B.A., work is being carried on in a wide district, Hsi-an-fu and San Yuan Hsien being the centres :—

“It is now more than a year since work was commenced in this province, and the conviction grows upon us that our coming here was wisely ordered. The Shantung Christian immigrants need to be organised and instructed. Schools were badly needed, and systematic evangelistic work needed to be begun and carried on in the outlying districts.

“For over two years many of the Christians had been deprived of the foreign missionary’s teaching and guidance. In some cases the lamp of spiritual life burned low, and there was manifest need for closer fellowship with Him who is at once the life and light of men.

“After several months of waiting, during which time there was much exhortation and prayer, the Church was formed. It was a stirring time. Far from their old Shantung homes, and surrounded by unsympathetic and jealous people, the forty-five Christians who have emigrated to this district reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to unite in proclaiming the message of life to all around.

“It has been our persistent aim since coming here to impress upon the Christians the duty of themselves undertaking the work of spreading the truth rather than depending upon paid agencies. There has been a cheerful willingness on their part to do this. Not a little voluntary work has been done during the year. Frequent visits have been paid to adjoining villages, and though desperately poor, our Christians have often gone further afield.

“With the idea of helping our more intelligent Christians and learners not only to understand, but to proclaim the truth to others, we have just given a fortnight’s special instruction, embracing Introduction to the New Testament, Analysis and the Exposition of First Chapters of the Gospel of St. John, Outlines of the Life of Christ, Exposition of the Sermon on the Mount, and enough of astronomy and geography to dispel the most common superstitions and ignorance. These special classes seem to have been helpful to not a few, not only in stimulating the intellect, but in quickening the spiritual life.

“What the Chinese need is not simply moral teaching; that they can get, in part at least, from Confucius. What they want is *life*—life by the Spirit of God, life consisting in knowing the only true God and Jesus Christ whom He has sent.

“During the year we have had a large increase in attendance at Sunday services, and now there are some seven places in all where regular worship is conducted. Among the inquirers added to our number during the past year are some very promising men—men who have already passed out of death into life.

“‘The more we know of Christian truth, the greater is our joy,’ said two of these learners

to me one day as we were speaking together of their new-found hope. 'What is it that makes you glad?' I asked. They answered by pointing to the words, 'I am come a light into the world that whosoever believeth on Me may not abide in darkness. . . . I came not to judge the world, but to save the world.'

'The additions to our numbers of worshippers and learners are chiefly Shantung men. There are, however, among our most promising men two Hupeh immigrants, who have been most earnest seekers after truth for many years. From the natives of the province we have as yet no satisfactory additions. A year is hardly sufficient time, however, to make marked headway against the prejudices and fears cherished by the natives.

'There has been little or no active persecution of the Christians as yet. Nearly a year ago two of our young men were distributing a few books in the market town close by when they were suddenly and violently seized by a number of soldiers, hauled into the barracks and severely beaten. I immediately made representations to the official of the district, who released the young men, and promised protection for the future. There has been no open opposition to our work since then. During the year an Evangelists' Association has been formed, the idea being to divide up the district round about into sections, to be regularly visited and evangelised by the members. According to the rules each member of this association is to spend at least one day a month in evangelistic work. The members meet once a month for conference and prayer, and for giving in reports of work done. Rather than engage men to act as regular evangelists we have preferred to provide the occasional travelling expenses of several men who are able to go afield.

'The work has so increased, however, during the past year that we have felt obliged to set apart two of our best men to act as teachers and evangelists. They will have the oversight of various places where worship is conducted, being charged with the careful and systematic training of inquirers; they will also go afield either alone or in company with Mr. Duncan and myself to places where stations have not been established. The Christians are exceedingly poor, some not having enough for the absolute necessities of life; but they have promised to unite in the cultivation of land almost sufficient, if the harvest is good, for the entire support of one man. We feel, therefore, in setting apart these men, that the principle of self-support remains intact. We are thankful to have such helpers. The training they received in the Institute in Shantung is invaluable, enabling them to be steady and clear in their views of Divine truth, wise in their plans of work, and well-furnished to meet the attacks made upon Christianity. They are more than a match for the ardent Confucianist: I have seen them silence, if not convince, the sneering critic, and, on the other hand, lead with patient sympathy the earnest inquirer into the very heart of Christian truth.

## SCHOOLS.

'During the year we have established two schools for boys and one boarding-school for girls. When it is remembered that Confucianism relies almost exclusively for the propagation of its doctrine upon the schools in which the youth are educated, it is at once seen that the importance of school work in China cannot be overlooked. The children are, of course, taught that the great sage was all knowing and all perfect. It is never suspected that his teaching may contain error, hence the astounding ignorance and pride of the thorough-going Confucian. It is extremely desirable that at least the sons of all parents connected with us should have the Confucian classics expounded to them from a Christian standpoint. Thus, while still esteeming the sagacious and often high moral teaching contained in the classics, they will be able to separate the true from the false, and form an accurate judgment of the whole. A knowledge of geography dispels pride by showing that there are other and more important countries in the world than China. A knowledge of astronomy is invaluable in doing away with superstitious notions concerning eclipses, &c., and in giving an idea of the extent of God's universe. But, of course, in all our school work we attach by far the greatest importance to exposition of Christian truth. Our aim is to make our schools evangelistic agencies; we, therefore, only employ Christian teachers. The two teachers in charge of the boys' schools are both Mr. Couling's former pupils. They received under Mr. Couling a

capital training, which stands them in good stead now. The contributions to the boys' schools have amounted to about a quarter of the teacher's salary. The boys number about thirty in all.

"The girls boarding school which we were enabled to start some months ago has been a success. The sum of £50 sent by Mrs. Hawkes, of Plymouth, for girls' work in China, in memory of her niece, Mary Stovenson, enabled us to begin this work thus early.

"The lamentable ignorance of women in China, their hard and comfortless lot, and the eager desire on the part of our Christians to have their girls educated and trained for God furnished a sufficient plea for the school.

"We hope that the mental discipline the girls receive, and the Christian truth systematically imparted may open to them a wide door of hope and usefulness.

"In all our schools regular instruction has been given not only in Chinese subjects but also in Old Testament history, Christian evidences, Gospel of Mark, catechism, geography, astronomy, arithmetic, and singing. Mr. and Mrs. Duncan and myself have helped in the various classes. The girls number about thirty-two in all, and vary in age from seven to twenty-two. Mrs. Duncan supervises the school arrangements, and sees that everything goes on all right. The girls are very grateful for this unexpected benefit. In a letter sent by the senior girls to Mrs. Hawkes, they say 'It has been our happiness to be recipients of God's great grace. The truth of the Gospel has extended to our unworthy country, causing the people of this land to possess a heavenly hope. We have had the happiness to meet with benefits which did not exist in days of old in that a school has been opened in which we may study and understand truth.'"

The Rev. Moir Duncan, M.A., the colleague of Mr. Shorrock, sends the following graphic account of his first year's work.

#### HSI-AN-FU (SI-NGAN-FU).

"Our station is about the centre of a plain of 4,000 square miles. Crowded upon this area are the provincial capital, Hsi-An-Fu, four chow or independent prefectures; thirty hsien or county-walled towns with resident magistrates; market towns on an average one to every square mile, and any number of villages of every kind, from the highly respectable walled seats of wealthy natives to the subterranean 'dug-outs' of the Hu Pei settlers. Roughly speaking, we have been working on the basin of the famous Wei River, going to its southern watershed, and as far north as the mountains.

"It is a fact of no small significance that our Mission now occupies the two most celebrated provinces in this great empire: Shantung, as the birthplace of Confucius and Mencius, and Shen-Hsi as the scene of some of the most remarkable, and, from a European standpoint, most interesting, events in Chinese annals. Hsi-An-Fu was the starting point for all those religious movements which have influenced in any considerable degree the immobility of this vast nation. Here Mohammedanism found its entrance, first successes, and permanent hold. Here a colony of the Sons of Israel came to their perpetual banishment among the Sons of Han. Here Buddhism, under royal patronage, first established its real sway. Here six hundred years later, when the Greek Emperor Theodosius, the Princes of Central Asia, and the Rulers of India and Persia were sending their envoys with presents to the Imperial Court in Hsi-An-Fu, came the Apostle of Nestorianism to propagate the Christian Creed.

"Hsi An Fu is the focus of Asiatic as London is of European life. Suppose you enter London a solitary and unknown stranger, with the avowed purpose of converting its teeming thousands to a new faith. Your problem is how to move the hearts and stir the consciences of the busy multitudes of every class. You take your stand on Trafalgar Square, at a prison gate, or a magistrate's office in the Strand. A motley crowd quickly gathers, you preach in imperfect English, scatter books regarded as seditious, you are jostled and jeered at, some are suspicious, others sympathise, yet others anathematise you for desecrating the place with your presence, or obstructing the traffic of the street. A few hours suffice to exhaust your physical energy. You return to your lodging. With what feelings? That

London will soon be won by your paltry efforts, and swayed by the faith you own? Rather you would realise this is a great place, and something great ought to be attempted for it, something on a scale proportionate to your opportunity and the needs of such a centre. Such has been my experience in Hsi-An-Fu, 'than which no other city in the Empiro has played a greater part in Chinese history.' Do you wonder at my conviction that Carey's great motto ought to be the watchword for mission operations in this city? To occupy such a centre would only be to place ourselves abreast of our opportunity. That can be done, not by the addition of foreign missionaries, but by the extension of means—evangelisation, literature, medicine, for a doctor is an indispensable and imperative need.

#### THE PEOPLE.

"The population is practically representative of the big half of China, for there are immigrants from Shan-Hsi, Shantung, Ho Nan, Hu-Pei, San-Ch'nan, and Yu Nan. We have the man of business in the Shan-Hsi merchant, whose care for gain absorbs his whole energies and time; the opium sot, sodden, demoralised, in the aboriginal type; the Honanese—real sons of Han—neither good nor bad, who seem to live in an Epicurean Paradise, indifferent to everything save daily food; the Shantung man—stalwart, fearless, unceremonious, resolute, proud of his province, even of his poverty; the Hupei immigrant—vicious, mean, superstitious, cowardly: a worshipper of everything in the heaven above and earth beneath; a dweller in caves, his heart, like his hamlet, is low. All are comparatively poor—even the natives, because of their opium—and dependent upon the produce of the soil. Any failure in the crops means destitution. This spring the wheat harvest was exceptionally late and exceedingly poor; in some places there was none. In consequence famine prevailed in several districts. It was not extensive or severe, but enough to prove how utterly dreadful such a calamity is.

#### EVANGELISTIC WORK.

"In a new and unevangelised field we first determined to prosecute systematic and extensive evangelistic work. We divided the field—Mr. Shorrock going to the north and east, I to the south and west. The following is a report for the district to the south and west, where I went as far and as often as possible. During these tours I visited six county towns, presented suitable books to, and, in some cases, had personal intercourse with, the officials; attended the chief fairs at the principal market towns, selling books, dispensing medicine, and preaching on the streets; visited surrounding villages. Thus an attempt was made to reach the largest number by the quickest methods, to accomplish a maximum of work in a minimum of time. It has compelled attention, awakened in some interest, in others enmity, advertised our place and purpose, and, above all, disseminated the Gospel of Divine Truth. All this, however, is quantitative, not qualitative work; it is the scattering of the seed, not reaping a harvest. Alas, alas! that there should be so much wayside and stony heart-soil; so many tares and thorns, and so little of the good ground bearing fruit unto eternal life.

#### LIMITATIONS AND DIFFICULTIES.

"In possibly every other mission and every other place paid evangelists are employed, and it is beyond all question true that, for effective work, natives and not the foreigner must be the active agents. But having resolutely refused to countenance any but self-aggressive methods here, we have been unable to obtain, and the Church unable to support, that indispensable help—native evangelists.

"Then our voluntary helpers have been Shantung men, who are Samaritans to the native Jew, a kind of irreconcilable estrangement uncongenial to preaching.

"Again, differences in dialect have proved a decided hindrance. One might suppose the Tower of Babel had been built in this region. Truly another Pentecost is needed to let every man hear in his own tongue the wonderful things of God. A further hindrance is the painful distrust manifested on account of the enmity to Roman Catholics, who have several elegant chapels on the plain. Rightly or wrongly hostility exists, and we share it. I have been refused both food and shelter, until by dispensing medicine and other means I was able to

convince the people I had no connect'on with the Roman Catholics. One day, unable to cross a flooded river, I sought refuge for the night at a roadside inn. The inn-keeper found me a comfortable room in the home of a Roman Catholic neighbour. When I had crossed the river on the following morning the son of the Roman Catholic came to me with a bruised and bleeding head, praying for my protection. He said he had been mercilessly beaten, simply for having offered me hospitality.

"Besides, there are the hindrances common to all—contempt of the literati, whose great dictum is: 'Whatever is not Confucian is corrupt.' Opposition of the officials, personal inexperience, imperfect knowledge of the language, all have imposed restrictions on usefulness. With such limitations and difficulties, it may not occasion surprise if I am unable thus early to record any direct results. The field has been reconnoitred and the strength of the opposing forces estimated. As yet we have had but skirmishing engagements in entering the field of the coming campaign.

#### MEDICAL WORK.

"It is with extreme diffidence we venture any report on this branch of labour, because many rightly believe medical work can only be economically and efficiently conducted by a medical man. Others, though with less reason, affirm that the time of any non-qualified missionary ought to be otherwise employed. Under ordinary circumstances it were impossible to refute their opinions or justify any attempt at medical work. It was only under the compulsion of unfavourable and exceptional circumstances that we commenced it. Everyone must admit that to commence in a hostile field, a month from the nearest port, with disease following with swift feet in the wake of famine and poverty, to continue with the thermometer at 101 deg. F. during the heat of summer, it were no less wise than humane to have a reasonable supply of drugs. That is the premise of an unanswerable argument. Then to witness unmoved suffering unrelieved, and to see without sympathy hundreds smitten with notoriously common and easily diagnosed diseases for which we had specific and certain remedies, would be unpitiably to act the part of the Levite, instead of Samaritan-like ministering mercy in accord with the example of Christ, the dictates of your own heart, and the needs of the afflicted poor. That is the view-point which raises the question at once from one of policy to one of principle, and leaves the missionary without alternative until the Home Society are able to send a doctor to the field. What, then, have we accomplished? We have seen regularly, on the 1st, 6th, 11th, 16th, 21st, and 26th of every month, an average of fifty-one patients, or a total for the eight months of 2,448. Fortunately for us and the work, the vast majority have been easily diagnosed, treated, and cured; for the Chinese constitution quickly responds to the effect of English drugs. Fever, asthma, ague, bronchitis, influenza, dysentery, rheumatics, dropsy, epilepsy, eye diseases, abscesses, bruises, burns, erysipelas, and wounds—these have been the oft-recurring troubles. To say we have seen and helped over 2,000 persons does not merely mean that we have empirically dispensed drugs to so many people. It means that that number of individuals voluntarily placed themselves under obligation to us, and within the sound of the Gospel, which has been earnestly preached to them; so that medical work has afforded a vantage ground worth far more morally than the monetary value of the medicines.

#### WORK AMONGST THE WOMEN.

"It has been our aim to set in operation if possible, every agency to reach all classes, and above all to influence the home life of the Christians. We felt ashamed that women who are members of the church or learners of the doctrine should be unable to read or intelligently follow in the services on Sundays. As soon as my wife arrived measures were taken to start for the women classes of special instruction in the truths of the Gospel. Every home was visited, the object of the classes explained, and every woman invited to attend. All admitted the desirability, but not the feasibility of such a step. Many said, 'We are so stupid,' or, 'We did not learn books when young, it is no use beginning now.' With the hearty help of our good deacon, 'Sun Han Ch'ing,' all indifference was overcome and objection answered, and classes were begun. These have been continued without interruption at two centres for five months. About thirty-five have learned to read, repeat, and explain a short metrical

catechism containing the essentials of the Christian Faith and Duty. They are now reading the Life of Christ. All know a few characters, ten of them know a number sufficient to learn the hymns and follow in the reading of the New Testament. They meet regularly every Sabbath afternoon, and once or twice during the week, when they are regularly and systematically taught. In addition, a monthly united meeting is held, the forenoon for prayer and the discussion of some subject chosen and prepared by themselves, the afternoon for talks on subjects selected by my wife; such as items of religious news culled from monthly periodicals, common ailments and how to treat them, &c. We hope this work will be the means of ennobling in some small degree the lives of the women, and above all enlightening and strengthening their hearts in the fear and faith of God.

"It were wrong to close without recording with devout thankfulness the signal mercy and protection of God. This is a hostile province, and during the year many things occurred to unsettle the peace of the people. First, long drought causing famine in several districts. That led to epidemics and robberies; next to rebellion, destruction of the telegraph lines, and threatened extermination of foreigners. Wolves prowled around our doors, and carried off men, women, and children, one time as many as fourteen in ten days.

"To-day these are memories not of danger but of deliverance. I enter upon another stage of service humbly determining to attempt great things for God, that many now benighted, being enriched by the unsearchable riches of Christ, may become heirs of the Kingdom of Heaven."

## SHANSI.

The central station of the Mission in the Shansi province is—

### TAI-YUEN-FU.

The Rev. G. B. Farthing, who, during the past year, in consequence of the absence of Messrs. Sowerby and Turner, has been without a colleague, reports that there is much to encourage in the present aspect of the work. He writes :—

"Difficulties abound, and duties often press hard upon one, but these are as nothing when things are progressing. And surely things are progressing when prayer is now offered to the true God in many homes where, only a few months ago, dumb idols were worshipped. Is it not success to see those who a short time back were lost in sin, the slaves of depraved habits and worshippers of idols, stand forth 'light in the Lord,' given to praise, and delighting in the service of God as dear children? Thank God! we have witnessed such changes."

Referring to the work of street preaching, Mr. Farthing writes :—

"Experience has shown that it is, metaphorically speaking, the button-holing of the individual and direct talk to him, rather than the harangue to the multitude, which tells. Several regular members of our congregation owe their first introduction to us to the street chapel, which affords a sufficient indication that the less frequent presence of the foreigner has not deprived this agency of its usefulness. We have had daily services all through the year. The Sabbaths alone differ from the generality of days—the difference being that on the Sunday we have a public service with open doors at noon, and a children's service later in the day, in addition to the evening service which is held all days alike. Our Sunday congregations have grown beyond all our expectations. The chapel is now filled every Lord's Day, and this state of things having obtained for several months seems to indicate permanency. Happily our chapel will admit of enlargement at a slight cost, as the outer verandah can easily be thrown into it. Still I shall be slow to make even this alteration, as I should much prefer a self-supporting station to be commenced at a village some four miles from the city, from

which about fifteen men tramp in every Sunday to service. These men were influenced by one who is now baptized, named Chang. Chang himself came to us at the beginning, not to hear the truth, but because the promises we rent were formerly in the possession of his family; and when he found that the service was a public one, and he was at liberty to enter, he did so in order to get a look at the old place where as a boy he had lived. It is strange how God has led the people who come about us to Himself. In very many cases it has been sheer stumbling—without premeditation or expectation—upon the Gospel.”

As in India, so in China, and, indeed, throughout the East generally, *singing* has been found to be a great means of grace.

Mr. Farthing reports :—

“The week-evening meetings have been well attended. Two or three of our members have exerted themselves very strenuously to gain the attendance of their fellow-workmen and friends, and the accessions to the ranks of our inquirers and adherents show that their efforts have told. John’s Gospel and the Acts of the Apostles have been the books which have occupied us at these week-night gatherings, with the exception of Thursday evenings which, as hitherto, have been wholly devoted to singing. Again I would like to say what a distinct means of evangelisation singing has proved. It attracts and holds until truth seizes the man. Some of our number who now come from love of the Scriptures and the Saviour therein presented, were wont once to come only on the Thursday for the singing. The Chinese have nothing to compare with it, and are taken captive by it. A man who cannot read will get some friend to teach him a hymn until he can repeat it and sing away at it, which he is content to do from morning to night. Opium patients who stay with us a few weeks upon returning to their native place undertake to teach their fellow-villagers. Of course, as a missionary brother well put it, we find that ‘our tunes go through quite unexpected transformations,’ but that matters little. The hymn is learned in order to sing it, but that hymn contains solemn truths which ‘prepare the way of the Lord.’

Probably Shansi is the province in which the people suffer more terribly from the fearful consequences of opium smoking than any other in all China.

Reporting on this, Mr. Farthing adds :—

“*Opium Work.*—During the past year I have been led to undertake the treatment of opium patients on a larger scale than formerly. The thing grew naturally. There is a sort of family connection between the majority of those treated by me here. An inquirer was helped because of his interest in the truth, and he would go home to his friends and surprise them with the glad news that he was free. Then followed pleading on behalf of his brother and that cousin, and his uncle and that friend. Acceding to one or two such requests, these again were made a plea by others for similar kindness, and so you can understand how the door was gradually forced. The difficulty of getting open the door has enhanced the value of the privilege. In Tai-Yuen-Fu I have had fifty-four patients, some of them from Chiao Cheng, who had other complaints which needed treatment, and who could not safely have been allowed to give up the habit at that station, where I could only assure them occasional oversight. Since Mr. Morgan left I have assisted seventeen men and one woman at Shih Tieh through Evangelist Hu, who cared for them and treated them under my directions. At Chiao Cheng—the opium-producing district—Pai Hsion Sheng, under my superintendence, has treated altogether one hundred and fifty-three persons, of whom all but a few who broke from restraint, were discharged free from craving. Thus, *more than two hundred opium slaves* have been helped to freedom. The negro, with his emotional nature, must have nearly broken his heart with joy when freed from slavery, or so I should judge when I see the rapturous joy of the stolid Chinese when freed from opium. It seems to be the one favour that reaches his heart. What this work means, viewed merely from a philanthropic standpoint, is considerable. I know some working men who had to spend as much as two-thirds of their poor wages upon

this habit. How the family of such a one would fare can only be imagined. It was no use reproving such a victim. He was in the whirlpool, and could not free himself however much he might wish to be free. But I view this work from the standpoint of the Gospel. Opium out and Christ in is my motto. 'Jesus alone can free you' is the constant theme alike of my helpers and myself. The vision of hundreds turning to Christ and seeking baptism together was one I had not faith enough in the past to indulge as likely to come to pass in Shansi, but I thank God that my heart has so enlarged that I dare cherish well this vision now.

"In the spring I baptized five men. Of these, two are natives of Shensi who fled before the troubles which arose from the Mohammedan rebellion years ago. They were friends, and he one having found Christ straightway sought the other. Of those baptized, three were formerly addicted to opium."

Mr. Farthing is able to report favourably of the progress of the native Christian church. He writes:—

"I am glad to say the native church is putting forth effort in many ways. The native fund has this year grown sufficiently to permit of the church sending forth an evangelist of its own. They have chosen one of themselves to go forth under my direction to work for Christ until the funds be exhausted. This brother is consequently itinerating in the surrounding district, visiting in their homes such as have had any connection with us, and preaching in the villages. It is my hope that soon our Mission will have self-supporting stations planted in the surrounding neighbourhood. This is a thing at which I am constantly aiming and urging upon the natives to effect.

"During the year I have had the pleasure of marrying a couple according to Christian forms. This is not a small thing. The tenacity of custom is most discouraging. In native marriage ceremonies the worship of heaven and earth and other idolatrous things are necessary. To witness the leaven of Christianity at work is cheering. This is the first native marriage which has been celebrated by Christian rites by our Mission here since I joined it."

## SHIH TIEH AND HSIA S TIEN ZU.

The Rev. Evan Morgan, at present in England, writes, with regard to these stations:—

"In spite of much discouragement, we are very thankful to say that some amount of progress has been made in the work of these stations.

"We have held our usual services on Sunday, had class meetings at both stations, preached at fairs and theatres, and in the street shop. We have done, besides, at Shih Tieh, a considerable amount of dispensing, and for some months had an opium refuge. I tried to start one at Hsias Tien on the 'self-reliance' and no payment plan, and it ended disastrously. At Ehih Tieh we kept more control over the patients, and followed Mr. Farthing's plan to a certain extent, to make the institute a self-supporting one, with the result that many, we trust, have been permanently cured. From one small village in the mountains we had about thirty men and women, and the boast and pride of this village was, when we left, that it was free from the curse of opium. Partly as a result of this work, we had the joy of receiving into the church last summer nine men and one woman. These fellow-Christians will especially need our prayers and sympathy. Five of them were opium smokers. They will be sorely tempted in many ways. Their wish is to be true and loyal; but they are weak, and often it happens that not even the love of Christ is strong enough to keep those who have once been opium smokers from falling. We had hoped to baptize two at Hsias Tien Zu; but one died, and the other fell ill. The church lost two members by death. Another heavy trial befell not only the church, but the whole district. The summer floods devastated several counties, and destroyed at least eight-tenths of what promised to be an abundant harvest. They will be exceedingly glad to see Mr. Sowerby again, and look forward to his return with much delight."



## HSIN CHEO.

At this station encouraging work has been carried on during the past year by the Rev. Herbert Dixon. A large number of out-stations have been regularly visited, and medical work has resulted in Mr. Dixon being warmly welcomed into many towns where otherwise he would have been opposed and persecuted.

Chi Tsun, Ting Hsiang, and Tso Mo, have proved important spheres of work.

Mr. Dixon writes from Hsin Cheo :—

“Our work here has made real progress. Many listen most willingly to our message, and are quite ready to confess it is true and good, but own they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts.

“In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

“Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employment. His first attempt was at inn-keeping, in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *cafés*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

“This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

“But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled spectators, who were gathered from miles around, and there again demanded at least twenty cash in ‘honour of the holy gods.’ He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

“During the afternoon the collector of customs (who is an outsider appointed by the district official) officiously interfered, and calling at the shop demanded why he failed to ‘honour the gods.’ He replied that they were false gods, and immediately received a box on the ear.

“The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

“I asked an evangelist to go across and see the heads of the place, and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a

this habit. How the family of such a one would fare can only be imagined. It was no use reproving such a victim. He was in the whirlpool, and could not free himself however much he might wish to be free. But I view this work from the standpoint of the Gospel. Opium out and Christ in is my motto. 'Jesus alone can free you' is the constant theme alike of my helpers and myself. The vision of hundreds turning to Christ and seeking baptism together was one I had not faith enough in the past to indulge as likely to come to pass in Shansi, but I thank God that my heart has so enlarged that I dare cherish well this vision now.

"In the spring I baptized five men. Of these, two are natives of Shensi who fled before the troubles which arose from the Mohammedan rebellion years ago. They were friends, and he one having found Christ straightway sought the other. Of those baptized, three were formerly addicted to opium."

Mr. Farthing is able to report favourably of the progress of the native Christian church. He writes:—

"I am glad to say the native church is putting forth effort in many ways. The native fund has this year grown sufficiently to permit of the church sending forth an evangelist of its own. They have chosen one of themselves to go forth under my direction to work for Christ until the funds be exhausted. This brother is consequently itinerating in the surrounding district, visiting in their homes such as have had any connection with us, and preaching in the villages. It is my hope that soon our Mission will have self-supporting stations planted in the surrounding neighbourhood. This is a thing at which I am constantly aiming and urging upon the natives to effect.

"During the year I have had the pleasure of marrying a couple according to Christian forms. This is not a small thing. The tenacity of custom is most discouraging. In native marriage ceremonies the worship of heaven and earth and other idolatrous things are necessary. To witness the leaven of Christianity at work is cheering. This is the first native marriage which has been celebrated by Christian rites by our Mission here since I joined it."

### SHIH TIEH AND HSIA S TIEN ZU.

The Rev. Evan Morgan, at present in England, writes, with regard to these stations:—

"In spite of much discouragement, we are very thankful to say that some amount of progress has been made in the work of these stations.

"We have held our usual services on Sunday, had class meetings at both stations, preached at fairs and theatres, and in the street shop. We have done, besides, at Shih Tieh, a considerable amount of dispensing, and for some months had an opium refuge. I tried to start one at Hsias Tien on the 'self-reliance' and no payment plan, and it ended disastrously. At Shih Tieh we kept more control over the patients, and followed Mr. Farthing's plan to a certain extent, to make the institute a self-supporting one, with the result that many, we trust, have been permanently cured. From one small village in the mountains we had about thirty men and women, and the boast and pride of this village was, when we left, that it was free from the curse of opium. Partly as a result of this work, we had the joy of receiving into the church last summer nine men and one woman. These fellow-Christians will especially need our prayers and sympathy. Five of them were opium smokers. They will be sorely tempted in many ways. Their wish is to be true and loyal; but they are weak, and often it happens that not even the love of Christ is strong enough to keep those who have once been opium smokers from falling. We had hoped to baptize two at Hsias Tien Zu; but one died, and the other fell ill. The church lost two members by death. Another heavy trial befell not only the church, but the whole district. The summer floods devastated several counties, and destroyed at least eight-tenths of what promised to be an abundant harvest. They will be exceedingly glad to see Mr. Sowerby again, and look forward to his return with much delight."

## HSIN CHEO.

At this station encouraging work has been carried on during the past year by the Rev. Herbert Dixon. A large number of out-stations have been regularly visited, and medical work has resulted in Mr. Dixon being warmly welcomed into many towns where otherwise he would have been opposed and persecuted.

Chi Tsun, Ting Hsiang, and Tso Mo, have proved important spheres of work.

Mr. Dixon writes from Hsin Cheo :—

“Our work here has made real progress. Many listen most willingly to our message, and are quite ready to confess it is true and good, but own they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts.

“In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

“Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employment. His first attempt was at inn-keeping, in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *café*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

“This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

“But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled spectators, who were gathered from miles around, and there again demanded at least twenty cash in ‘honour of the holy gods.’ He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

“During the afternoon the collector of customs (who is an outsider appointed by the district official) officially interfered, and calling at the shop demanded why he failed to honour the gods.’ He replied that they were false gods, and immediately received a box on the ear.

“The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

“I asked an evangelist to go across and see the heads of the place, and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a

teacher to write out the necessary formal information. Meanwhile, the customs collector had seen the district official, or one of his subordinates, and had mentioned the matter to him, asking if there was any likelihood of my being able to call them to account for their doings. He was startled almost as much as if he had put a lighted match into gunpowder. 'Any harm done? Why it means the ruin of the district official should this affair get known in the capital. Any harm done? Why it means degradation and thrashing for you and all concerned if it comes to the official's ears through the missionary. Get the matter lushed up at any cost.'

"Scared out of his wits he hastened back to his post, and calling for the heads of the town, bade them go at once to me and beg for a settlement on my own terms, and with his own hand writing out a large card full of compliments to be conveyed to me (I suppose as a set-off to the curses he had previously bestowed on me).

"In ignorance of this change in their attitude, I was busy putting down the items for the affair had assumed a very threatening aspect. Just five li south of the town lies the village of Ming Wang Ts'un, where we have several converts, who had likewise given notice of withdrawal from paying temple dues. Hearing of the events at C'hi Ts'un, and the defiant attitude assumed there, the heads of the temple stirred up the people, and they vowed that if the dues were not paid they would 'knife' the lot of our inquirers. And their theatre was to come off within two days. But while in the act of instructing the teacher what to write I was interrupted by two evangelists running in, brimming over with laughter, to inform me that our enemies were begging for terms of peace. Our mouths were indeed filled with laughter.

"Terms were soon arranged. As the insult had been public, so must the apology be. As all around had seen a man beaten for not honouring the idols, so must all around know that those who had beaten him were acting contrary to the law of the land, and had apologised for their action. The collector of customs and the head of the temple must go publicly at mid-day on a market day to the man's shop and 'apologise and knock head' in accordance with native custom. An old evangelist went over to see it duly done. Ming Wang Ts'un people went, too, and immediately afterwards our inquirers were duly informed that, in the light of this event, they might do as they pleased about temple dues without fear of interference. And they did do as they pleased, for out of 25,000 cash due to them the heads of temple only received 18,000, the idolators saying they would not contribute to support gods that were said to be false gods, and 'If Lu and Chao don't give, neither shall I,' said many a one.

"Since then we have had much more attention paid to our teaching in that district, and several have inquired more fully about the true God."

## SHANGHAI.

### CHRISTIAN LITERATURE FOR CHINA.

THE REV. TIMOTHY RICHARD.

In the last Report the Committee announced that they had 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 death of Dr. Williamson.

Probably, in all China, no more capable man for this particular work could be found. In the judgment of the most prominent missionaries, such as Bishop Moule, Rev. Wm. Muirhead, Dr. Faber, and Dr. Edkins, no other man is so well suited for the secretariat. His noble conduct during the terrible famine of 1876-78 has given him a great name, and

he has been mentioned in the British Government Blue Books in terms such as no missionary, probably, has ever been referred to before.

The following is a passage from the official report, by Consul Hillier, to Lord Salisbury: "It would be invidious to make any distinction in recording the services of missionaries; but Mr. Richard, whose Chinese name—Li Timotai—is known far and wide among all classes of natives, stands out so conspicuously that he must be regarded as the chief of the distributors. . . . He had experience in 1877 of similar work in Shantung, and by his great tact and power of organisation, has been a powerful agent in bringing relief to a successful termination. . . . Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that any one who has seen the lives that these men are leading, cannot fail to feel proud of being able to claim them as countrymen of his own."

Mr. Richard reports that during the past year 12,163 copies of Christian publications have been sold and 11,685 given away.

At the great triennial examinations of M.A.s throughout the Chinese Empire, held last spring in Peking for the highest literary honours in the land, amongst the selected men of the 300,000,000, 5,000 copies of a treatise on "The Great Problems of the Times," and a book on "The Historical Benefits of Christianity," were presented to ten of the highest authorities of the eighteen provinces.

In appealing for sympathy and support, Mr. Richard thus writes:—

"Next year (1893) the Empress Dowager will be sixty years of age, and, according to Chinese custom, it will be a year of grace. Although it is not the regular year for examinations for the higher degrees, it will be made an examination year or grace-examination, as they call it, thereby giving an extra chance for promotion to office. By enlightening these students gathered at the chief centres of the empire, we shall touch the spring of untold happiness of our fellow-men. One provincial examination centre will reach the leaders of one hundred counties, a prefectural centre will reach those of ten counties. All good Chinamen would gladly help their fellow-countrymen if they knew how. *But light must precede reform.* We possess the much needed light, shall we not give it to them?" They need above all else the Gospel, are we prepared to give it to them?

This recent movement on behalf of suitable Christian literature for the Chinese people owes its existence mainly to the unwearied devotion and marvellous energy of the veteran agent of the Indian Christian Literature Society, Dr. John Murdoch, of Madras. It is a source of the greatest satisfaction to know that this work lies so deeply at the heart of one who, from the experience of half a century, and perhaps with greater authority than any other living man, can testify to the value of Christian literature as a means of spreading Christianity among the nations of the East.

The recent deplorable riots have shown only too plainly how pressing is the need for further enlightenment as to the true nature of Christianity. The foul and slanderous anti-foreign literature which led to those riots can only be met by Christian literature. The riots will cease for ever when the light that is so much needed has been spread among the people; but, in the meantime, the multitude of those whose knowledge is extremely limited is so enormous, that the importance of well-prepared literature, specially suited to the country's needs, cannot be over-stated.

## PALESTINE.

**PRINCIPAL STATION:**—Nablous.

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

During the past year Mr. El Karey has continued his work in Nablous and the district of Samaria with cheering indications of success. He reports:—

“Our congregations are growingly good—on Sundays especially—and there is a great tendency on the part of the people to listen to the Gospel message.”

The girls' school is in a prosperous condition. In this school the Scriptures are the text-book, and systematic religious teaching is carried on daily.

Since school work was started nearly five thousand young people have received Christian training by this agency.

Mr. El Karey has conducted also a large amount of itinerant evangelistic work in the regions afield. He reports:—

“I have been much encouraged in my itinerant work. I feel confident the good seed of the Kingdom has taken root in many hearts.”

# Western Missions.

## AFRICA.

### THE CONGO FREE STATE.

#### UPPER AND LOWER CONGO RIVER STATIONS.

##### 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, Munsebi, Bopoto, and Mojembo.

Missionaries (8 in England) ... .. 30

With feelings of devout gratitude to Almighty God we record the fact that no worker in connection with our Congo Mission, during the past year, has been taken away by death.

As the result of larger experience, our brethren understand far better than they have ever done before how to guard themselves from the trying effects of the climate, how to treat and overcome the frequent attacks of fever that beset them, and how best to construct their dwelling-houses with a view to secure freedom from chill and miasma.

The general health of our missionaries during the year just closed has been far better than in any previous year.

The Rev. George Grenfell, as was stated in the last Report, accepted, with the full sanction of the Committee, an important commission from King Leopold, the King-Sovereign of the Congo Free State, to visit the southern boundary of the Congo country, and, in company with representatives of the King of Portugal, settle the frontier line of the Congo State.

The latest tidings represent that by the time this Report is published Mr. Grenfell's work will be accomplished, and that by May, if all goes well, he will be on his return journey to Bolobo.

During the year four new missionaries have been accepted for Congo Mission work — Messrs. Brown, Pople, Webb, M.D., and Kirkland. The first three have already reached Africa, and Mr. Kirkland contemplates leaving in June.

Mr. Lawson Forfeitt has resumed work at Underhill, relieving Mr. Graham, who will soon need a season of rest in England.

The stations at present occupied are as follow :—

ON THE LOWER CONGO :

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

*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S., Mr. and Mrs. John Pinnock, Mr. J. A. Fuller, and Mr. Pople.

*Wathen*.—Mr. and Mrs. Bentley (in England), Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron, and Dr. and Mrs. Webb.

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

ON THE UPPER CONGO :

*Balobo*.—Mr. and Mrs. Grenfell, Mr. and Mrs. R. V. Glennie (in England), and Mr. Jefferd.

*Lokolela*.—Mr. A. E. Scrivener, Mr. James Clark, and Mr. J. Whitehead (in England).

*Munsembi*.—Mr. and Mrs. J. H. Weeks, Mr. E. Hughes, and Mr. and Mrs. Stapleton (in England).

*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt (in England), and Mr. W. P. Balfern.

*Mojembo*.—Mr. and Mrs. Darby, and Mr. and Mrs. White (in England).

*Ss. Peace*.—Mr. and Mrs. Harrison and Mr. G. D. Brown.

Designated and leaving shortly.—Mr. Kirkland.

The establishment of a new station at Mojembo, on the great Mobangi River, has just been sanctioned. There appears to be a favourable opportunity for the opening up of a very important field for promising mission work on the Mobangi.

As the result of a voyage of exploration, Mr. Darby recently reported upon Mojembo in the following terms :—

“ There are six or seven towns within touch by canoe on either side of the place; there is an inland population not far away. The people there are the most industrious I have yet seen in the whole of Africa; every art practised on the Congo we found carried on in this place in the most business-like fashion—iron smelting, smith's work of all kinds, brass necklaces, anklets, bracelet making, copper manufacture, cloth making, oil-extracting from the kernels; plenty of food, good houses, friendly people, clean, and plenty of them—surely such a site could not be excelled. . . . During the remainder of our exploration we saw many eligible sites, but none that seemed so suitable as Mojembo. I wish I had space to write you all we saw at Mojembo that instinctively drew us to it as a fitting spot. The language is strange, it is true; I got about 150 words of it. They are very peculiar in form; some, I think, induce me to



suppose that it belongs to the Bantu family—in fact, so far as the list I have secured goes, I may say I am certain it belongs to that family; its nearest relation is, I think, in the Bopoto language. For this and many other most cogent reasons we think that this spot is singularly suitable and hopeful for the new station.”

An eligible plot of land has been already secured, and as soon as Mr. Grenfell returns to Bolobo, Mr. Darby will take immediate steps to establish the new station.

## LOWER CONGO RIVER.

### UNDERHILL STATION.

During the absence in England of Mr. Lawson Forfeitt, Mr. Carson Graham undertook the heavy and responsible duties of superintending the work at Underhill. Referring to his work, Mr. Graham writes:—

“Our work here is mainly of a business nature, and, as the great majority of those amongst whom we attempt spiritual work are carriers from distant towns, it is impossible to know much less to tabulate, the results. Our head-boy, Luzemba, and his wife are the only *permanently resident* native Christians we have at Underhill. The number of our communicants is constantly fluctuating, as we are visited by church members from many other stations.

“Our evening service on Sundays is in English, as we have generally visitors who do not understand Congo; but if we have carriers on the station, Luzemba or other Christian lad who may be here, holds a service with them in Congo at the same time.

“Our Sunday morning services, however, are in Congo, sometimes in Coast English for the sake of native carriers and workmen and coast labourers.

“When we have many carriers on the station we sometimes have a singing service in the afternoon as well.

“Since my wife came out, she has been holding an afternoon Sunday-school, which is always well attended and cannot fail to do good.

“Morning and also late evening meetings have at various times been attempted on week days, but we have been unable to make either a success, so we have held an afternoon service just before the men return to work, and thus every day the workmen and carriers on the station have an opportunity of hearing the Gospel.

“As I have said, it is next to impossible to have the results of such work, but still we now and then have evidence that our labour is not in vain.

“For instance, we have lately heard from Mr. Harvey of the A.B.M.U., and others, of men whom they have met when visiting distant towns who said that they had first heard the Gospel here or at one of the trading houses where native Christians from Underhill go to preach. It is encouraging to us to know that our work, in what seems to be the only way open to us for reaching the natives, has been thus productive of some fruit.”

### SAN SALVADOR.

The following report is from the Rev. Thomas Lewis:—

“At *San Salvador* our Sunday and weekday services are well attended, and our congregations show a decided increase. Eleven were baptized in the course of last year, but *four* only belong to the town; the other seven are from Mbauza Mputu, and they form a nucleus for an independent church in that town. At present they are in communion with the church here. We have been compelled to discipline two young men, and we close the year with a membership of forty-seven—a nett increase of nine.

"The church members have continued their weekly offerings, out of which they pay the entire salary of a native teacher as well as the general expenses of our sub-station at Mawunze. There is a good balance in hand, and we are anxiously waiting for another young man who will be suitable for a teacher, and who will start work in another district.

"We closed the year by making a special effort to seat our chapel. We have a spacious native building, but it has never been seated, and the few forms that we had are next to no good. We suggested that the church and congregation should join in defraying the expenses of good pitch-pine seats on iron standards, ordered from England. They took it up enthusiastically, and last week we made a collection for this object. The meeting was the largest we ever had in Congo, and goods to the value of £50 were taken. *This is more than we really needed*, but we can use it in some other good way.

"*Visitation of the towns* has been continued with very little interruption. This plan of Sunday visiting by the church members has proved to be a great good. Many of these workers know very little of Bible doctrines; but they can tell the "old, old story" to their fellow-men, and this simple preaching of the Gospel must be a great power in this land. The more we see of this work the more sure we are that this is one of the best, if not the best, plan of doing mission work in Africa. There are many towns in the district where very good work is being done, and many have already given their hearts to the Saviour.

*Mawunze* is our second out-station, and the expenses are entirely defrayed by the native church at San Salvador.

"*School work* has been carried on as usual. We have fewer boys as boarders, but more attend as day scholars. So the character of our Boys' School here is undergoing a change.

"The girls' school has had no interruption through the past year, and the girls have made satisfactory progress. There are sixty-two scholars, four only of whom are boarders.

"School work is also being regularly attended to at each of our sub-stations. At these places we have no boarders, but purely day schools.

"Thus the Lord has been gracious to us, and given us proof of His ever-abiding presence. We commence the labours of another year full of hope. He Who has sustained us so far will not fail us."

## WATHEN OR NCOMBE.

The following report is from the Rev. W. Holman Bentley (at present in England on furlough):—

"Early in February of last year my wife and I started down country on our way home, so the station was left short-handed.

"The medical work of the station has been carried on as usual, and now that Dr. Webb has joined us at Wathen we are expecting yet further developments of that branch of the work.

### SCHOOL WORK.

"The school work is the most encouraging part of our work at present; for the blessing upon that we are devoutly thankful. Mr. Cameron has had charge of this department during 1892, helped to some extent by his wife during the latter part of the year. The year opened with a school of seventy-four, and the numbers have been maintained in spite of the difficulty of the food supply. The natives have been very active in trade and transport work, and as they get rich their women get more and more lazy; this and a bad season have made food for our station a very serious and expensive matter, and some boys brought to us have had to be declined. The railway is making progress now, and we hope that two or three years will bring about great changes, and render enlarged operations possible.

"It is not the progress of our school children in reading and arithmetic that gives us so much encouragement—that is all very well in its way—but the work of grace in the hearts of many of the children calls for much gratitude. Quite a large proportion of our boys and girls are showing more than a usual interest in spiritual things; many are earnestly seeking the Saviour; while others, we have reason to believe, have given their hearts to Him, and are

rejoicing in His salvation. It has been a great joy to us here in England to read our Congo mail month by month, and to learn now of this boy, now of two or three others, who are seeking to follow the Saviour, and to receive letters from the boys themselves. Talks with those who are seeking the Saviour, and those who need special spiritual help have occupied the best of the evenings of Messrs. Cameron and Davies. Some of them are young, and need gentle leading, and time, and care; but a very real and blessed work is going on, and our young folk are full of promise. It is to them that we must look for our future pastors and evangelists, when the blessing so much longed for comes. At present, though much seed of the Kingdom has been sown in the hearts of the people, there has come no spiritual awakening in the towns; we wonder and grieve over this, but it is no new experience in Mission work that a season of anxious waiting must first come.

"Our little native church of fourteen has lost one member by transfer, but gained four by profession; three from our school folk, and one, a workman, who has been long in the employ of the Mission; all, therefore, well instructed. This nett gain of three brings our number up to seventeen. We have heard of two of our school-boys who left us to enter the service of the American Mission, who have been baptized; one is now serving as an evangelist.

#### THE NATIVE CHURCH.

"The work of the native church has been carried on as usual; the members have conducted a Sunday-school on the station, and have maintained and worked two outpost evangelistic and school stations. One is at Kinsuka, fifty miles to the south. Lotutala, who is in charge, has had an up-hill fight, owing to the indifference of the people; but has gathered a school about him, and has been preaching about in the neighbouring towns, as well as in his own; he is very hopeful about the conversion of a woman in the town, and is working on bravely and earnestly. Lotutala was married during the year to a young woman who is a member of our church at San Salvador, who has been trained under Mrs. Lewis. It is hoped that his wife will be able to help him in the work of Kinsuka. The other outpost has been started during the year at Tungwa, four hours to the east of the station; it is in charge of a young man named Nkaku. He is working on the same lines as Lotutala at Kinsuka. These outpost stations are the work of the native church, and in no way chargeable to the Society.

"In spite of the short-handedness on the station opportunities have been found for visits to the near towns, and longer itinerations in the district, as well as visits to the outposts, and a daily service is held on the station.

"The schoolhouse and dormitory which has been presented to the station by the late Sir Charles Wathen has been shipped, and will soon be in process of construction. We have lost a very deeply-interested friend in Sir Charles, whose kind help will add much to the efficiency of our school for many long years.

"The transport of the Mission goods between Underhill and Stanley Pool is managed by Wathen station, chiefly at our transport outpost at Lukunga, in charge of Mantu Parkinson, our native assistant.

"The station press has turned out this year a transliteration of all the Bible names, a hymn-book, and other work. New type is badly needed, and I am hoping to find means for this while I am in this country.

#### SCRIPTURE TRANSLATION.

"The translation of the Scriptures into Congo has been continued by me in this country by the aid of Nlemvo, who has been my assistant ever since 1880. As I write (March 16th) I have only two or three chapters of Revelation to finish, so hope to send to press in a few days. I look forward to taking back with me to the Congo a complete New Testament. The British and Foreign Bible Society are printing this for us. The Religious Tract Society are also printing for us three books—2,000 copies each of 'More about Jesus,' translated by my wife, and the 'Peep of Day,' translated by Nlemvo; also 1,000 copies of Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife. An arithmetic, translated and prepared by my wife, is also waiting to go to press in a week or two; also an

appendix to the 'Congo Dictionary,' adding more than 3,000 new words, is nearly ready for the press. The Gospel of John and 2,000 copies of a reading primer have been printed in this country, and sent out to the Congo."

The Rev. George Cameron also sends a record of the year's work. He reports :—

"During the year four candidates have been baptized and joined the church, and we are hopeful that more will soon follow, as several of our young people and one or two workmen are promising inquirers.

"All the church members are expected to take part in Christian work, and do so both on the station and in the neighbouring villages.

"In February a Sunday-school, conducted after the English fashion, was begun with native Christian teachers, and their interest and perseverance in the work has pleased us greatly. A preparation class is held for the teachers every Saturday night, and it is only very rarely that anyone is absent, either then or on Sunday.

"In the middle of March a sub-station was formed at Tungwa (a village about twelve miles away), a house built by a friendly native for the use of Mr. Comber being utilised as schoolroom, meeting place, and evangelist's house. Nkaku, one of the church members, was appointed teacher-evangelist. He has a school five afternoons in the week, and in the mornings of these days he visits five different villages. Sunday he devotes to Tungwa itself, and on Saturday he rests.

"The work at Kinsuka is still carried on by Lotutala, who went there in July, 1891. On a recent visit he told us of the awakening and conversion of a wife of the chief, brought about by the testimony of his own wife. The salaries of both these evangelists are paid out of the funds of the native church here, subscribed by the missionaries and church members.

"The principal work done by the printing press during the year is as follows:—Translations of Bible Names, Congo Hymn Books, Arithmetic—all nearly finished.

"The Gospel of John, translated by Mr. Bentley, has been received from England, and about fifty copies sold, besides a number of Matthew and Mark previously in stock.

"In reviewing the work of the past year, we feel that we have good cause for gratitude to God for His help and blessing, and we hope that in the coming year the power of the Holy Ghost may rest in greater measure upon both missionaries and native Christians, and that many of the heathen may be brought to a saving knowledge of the Lord Jesus Christ."

## THE UPPER CONGO.

### STANLEY POOL.

At this station Mr. J. L. Roger and Mr. S. C. Gordon were associated in work until Mr. Roger, in consequence of severe fever attacks, had to seek health by a furlough in England.

He has now fully recovered, and, with Mrs. Roger, contemplates returning to Stanley Pool in June next.

The up-river transport having to be arranged at this station the time of the brethren is largely occupied by this work.

A permanent house has just been completed for Mr. and Mrs. Roger, and a second dwelling has been commenced.

The school is prospering: it contains thirty-four boys, and many of them are giving promise of future usefulness.

Medical mission work has been found of great value ; help to the sick and suffering has often won the confidence and affection of the people, and secured for the missionary and his message an eager and attentive hearing.

During the past year troubles have arisen between the peoples of Stanley Pool district and the Congo Free State officials, which resulted in considerable numbers migrating to the French Congo. Mr. Gordon, however, writes recently, saying, "Many of the people have now come back, and I expect they all will return in course of time," and he closes his report by adding :—

"Notwithstanding many difficulties, we have been enabled to carry on the work here—preaching, school teaching, medical work and transit duties—and rejoice in it all to have the hand of God, and realise His grace and strength."

For some months past the Rev. G. D. Brown has been labouring in association with Mr. Gordon ; in future, however, Mr. Brown will be a colleague of Mr. Harrison, these brethren to have joint charge of the Mission steamers *Peace* and *Goodwill*, at Bolobo—it being very desirable that this important work should *not* be dependent on the health and strength of one brother only.

### BOLOBO STATION.

From Bolobo Station, the dockyard of the Mission—the home of the Mission steamers *Peace* and *Goodwill*—good tidings have been received.

Writing very recently, Mr. R. D. Darby reports :—

"Just now all our energy at this station is devoted to the *Goodwill*. Mr. Jefferd is laying down the blocks on which to reconstruct her ; the wood is all ready for laying the slip and building the cradle. We are very busy. I earnestly hope all will go well with the new steamer."

On the return of Mr. Grenfell from the south, the work of reconstruction will doubtless proceed much more quickly ; in any case, the work must take time, especially under the difficult conditions under which it is being carried out, and must involve much patience and care.

Reporting on the year's work, the Rev. Robert Glennie writes :—

"Early in the year we had the joy of receiving on a profession of faith in Christ twenty-seven young people, three of them being the sons of a chief living near us. From the enthusiasm manifested by these converts, we have formed a happy augury for the future of the work.

"The principal operations in building were the erection of a store—mainly for the *material* of the *Goodwill*—measuring fifty feet by eighteen feet. The store is placed upon 'ironwood' piles, to protect the woodwork from the ravages of the white ant, is walled with bamboo, and has a roof of corrugated iron. The thatching of the Mission-house (Mr. Grenfell's) was renewed, and a considerable quantity of the wood necessary for the construction of the new slips and cradles for the *Goodwill* had been handled, as well as material for the construction of a shed in which the *Goodwill* will be built.

"I joined Mr. Darby in the preparation of his dictionary of Lobobangi, and when I left for England brought with me over 400 pages of that work. I had the Epistle of John, translated by Mrs. Grenfell, put into my hands as I left. This makes the third section of the New Testament translated by the staff of Bolobo. At present 'The Lives of the Apostles' is being translated by one of our converts, and the literature has been enriched by the translation of several hymns by the young men on the station.

"We are exceedingly grateful that thus early in the work at Bolobo we have received tokens of the Divine blessing, and we hopefully anticipate a greater movement towards Divine things in the near future."

## LUKOLELA STATION.

At this station Mr. Scrivener and Mr. Whitehead have been working for nearly the whole of the past year. Towards the close Mr. Whitehead was attacked, first by small-pox, which broke out in the station with great virulence, then by blood-poisoning, and finally by a very severe form of sciatica, accompanied with excruciating pain.

For weeks his life was despaired of. By the blessing of God, however he was enabled to reach the coast and voyage to England, and is now rapidly recovering health and tone.

Referring to the work of the past year, Mr. Whitehead writes:—

"In the beginning of last year we rejoiced over the formation of a little native Christian church at Lukolela, and also because we observed signs of better living among the boys and young men residing on the station premises.

"With some of the six young Christians who had joined us in fellowship, my dear colleague, Mr. A. E. Scrivener, projected a short itineration at the beginning of last year. He was then towed up to Hebru by the ss *Pioneer*, and there both he and the young men witnessed for Christ with success—a new enthusiasm among the young men on that station, and several confessing faith in Christ, being the result. As he descended the river, it was his intention to visit some inland towns by means of a creek known to us, but an accident to one of the young men prevented this.

"In May last he was away again visiting the people speaking the language of the Bobangi, who resided on the banks of the Mobangi River. Many large and attentive audiences welcomed him, and heard for the first time the grand truth of God's love from his lips, and from Lusala and other young men who then accompanied him.

"Soon after his return, in June, small-pox broke out on our station. Although the people in the villages near us were not affected, fifteen of us were ill with it, and, I am sorry to say, one little fellow died, yet we take refuge in the hope of seeing him by-and-by, for in his own way he was serving his Master, to whom he had devoted himself by public confession in our school, December 6th, 1891. The dim will be clear with the little fellow now.

"This outbreak interfered very considerably with our work, but before I left, in the beginning of September last, matters were being righted, and my last news, under date of January 24th, this year, is that things are brightening considerably.

"In August last, Lusala, who was once Mr. Scrivener's servant, visited (for the first time by any white man or their assistants) Bolebe, an inland town, larger than the three districts of Lukolela put together. He had a good reception. The time is gradually drawing near when this large tribe of people, speaking a different dialect or language from the Bobangi, will hear of Jesus and His love. The chief sent Mr. Scrivener a present of an elephant's ear, and made urgent request for him to visit their town very soon.

"Mr. Clark arrived at Lukolela in September last, and is giving, in addition to the usual school work in the native language, some attention to the teaching of French to the elder boys.

"The printing office is doing well. Four young men (natives) are constantly working the 'plant,' so generously given us by Josiah Wade, Esq., of Halifax, and called the 'Hannah Wade' Printing Press. Our thanks are due to him for an additional gift of 'plant,' which will enable us to do all the work which our and other missions on the Upper River may require.

"A hymn-book of 64 pp., a first reading-book of 52 pp., a series of spelling-sheets, the Gospel by Matthew (translated by Mr. A. E. Scrivener), a book of Bible stories (also by Mr. Scrivener), have been printed in the language of the Bobangi, and the workers are now busy setting up a translation of 'More About Jesus,' by Lusala Kavundi. Several other books, some of them bulky, have been printed for Munsembe, Bopoto, the stations of the American Baptist Missionary Union, and the Congo-Balolo Mission. Other books and gospels are in course of translation, including an adaptation of the 'Pilgrim's Progress.'"

### MONSEMBI STATION.

A very promising commencement of mission work has been made at this new station amongst the warlike Bangalas.

Mr. Weeks thus describes this fine people :—

"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 super-abundant 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 Lankura 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? It is notorious that the Congo native learns the differing dialects much more readily than the white man. May not a number of Bangalas entering the service of the State devote themselves to the work of Christ wherever they go?"

The Rev. W. H. Stapleton, the colleague of Mr. Weeks, reports :—

"Work at Monsembe is progressing slowly, but very satisfactorily. It is, of course, only yet in the very preparatory stages. Building has occupied much of our time this year, but we trust soon to chronicle its completion. One large permanent dwelling-house is finished, and occupied by Mr. and Mrs. Weeks; one for myself rapidly nears completion, and a school-chapel is in constant use. We have been enabled to get all necessary material in the immediate neighbourhood of the station. Some attention has also been given to gardening. We have succeeded in growing a fair supply of vegetables. This partly accounts, doubtless, for the very good health we have all enjoyed at this station.

"School work amongst the boys has been eminently successful. The chiefs and freemen of the Bangala are quite willing that their boys should come to us for daily training. This is a very gratifying feature, as the boys going back to their homes day by day take with them the lessons of the day, thus spreading our Gospel message in places not always accessible to us. Many of the boys are making first rate progress, and are readily imbibing Christian ideas and truth. Mrs. Weeks has been equally successful in gathering a large school of girls. Thus we are rapidly laying the foundation of a Christian manhood and womanhood for the next generation.

"The medical department has been regularly maintained. This is a very necessary part of our mission work amongst the fighting, cannibal Bangala, and is in many ways a direct aid to more spiritual work.

"We are getting a good grasp of the language, and are working vigorously at it, trusting to add another to the now long list in which the Word of Life is translated. We have put nothing through the press but a few hymns and a school primer, but shall soon have some simple Gospel stories in the hands of the boys and girls.

"As yet we claim no Bangala converts, but regard our work as being in a very hopeful condition. We count it a joy to work amongst a tribe savage to a degree, but largely open to the influence of new ideas, and of a native independence of character which, transformed by grace, shall develop into a noble, sturdy African manhood in Christ Jesus. Monsempi is the only Protestant Mission station amongst this growing tribe. The greatness of the work at times appals us; but the Almighty Father is with us, and by the help of the Divine Spirit we will work on until Christ shall bless this tribe with peace, and reign King over all."

## BOPOTO STATION.

During the past year Mr. Oram and Mr. Balfern have been engaged in mission work at this far distant station, more than one thousand miles from the mouth of the great Congo River, which here is more than eight miles in width, and beautifully studded with forested islands.

The new mission-house has been completed, and the labour difficulty overcome. The house is raised from the ground about four feet, to avoid the damp which always rises from the soil. It stands some 200 yards from the great river, about 80 feet above water level, and commands a magnificent view of river and forest.

Mr. William L. Forfeitt writes :—

"From letters received from my colleagues, I am very thankful to learn that the work at this distant station continues to maintain its early hopefulness, and in some branches distinct progress has been made. The people continue to be well disposed and friendly toward us, and there is an increasing desire on the part of the natives to concentrate around us, and greater willingness to listen to our protests against cruelty and the prevalent custom of sacrificing human life.

"The temporary difficulty of securing workmen has quite disappeared, and considerable progress has been made in the erection of more permanent buildings.

"Our day-school continues to flourish and is becoming quite popular, for Mr. Oram writes by a recent mail saying there are eighty names on the school register, and a splendid daily average attendance of more than sixty.

"Several thousand words have been collected and our vocabulary is rapidly increasing, and for use in the school a primer has been printed at the Lukolela Press.

"We, indeed, have great cause for devout thankfulness, and are now anxiously looking for the 'first-fruits.' 'The harvest truly is plenteous, but the labourers are few.'"

---



# The West Indies Mission.

---

## BAHAMAS DISTRICT AND OUT-ISLANDS.

### PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands ...	19
Missionary ...	1
Native Evangelists	94

## SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

### PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS ... ..	14
Missionaries	2
Evangelists	40

## TRINIDAD.

### PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATIONS ... ..	20
Missionaries ... ..	2
Native Evangelists ...	13

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

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

## THE BAHAMAS MISSION.

The Committee are glad to announce that arrangements have been completed for the withdrawal of all pecuniary assistance from the Nassau and Bahamas Churches at the end of two years, and the Rev. C. A. Dann has accepted the pastorate of Zion Church, Nassau, and the superintendence of the out-island Bahamas churches, subject to this arrangement.

For more than sixty years past the Baptist Missionary Society has provided help and oversight. In the truest interests of these churches it now

appears wisest and best to cast them upon their own resources, so that they may become self-supporting, and independent of foreign money.

Mr. Dann, since his arrival in Nassau, has been visiting some of the more important of these churches, and placing before them the decisions of the Home Committee in relation to their future.

## THE TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

An arrangement has also been adopted with regard to the churches of the Turks, Caicos Islands and San Domingo, by which a gradually decreasing grant will be made for four years, at the close of which term all financial help from the Baptist Missionary Society will cease.

The Rev. J. H. Pusey has already communicated these arrangements to the churches concerned, and they are now considering plans having in view entire self-support at the close of the specified term.

Mr. Pusey writes:—"The churches here are certainly progressing steadily in power and spiritual force; thirty-two have been baptized in the Caicos Islands during the past year."

## TRINIDAD.

In Trinidad, also, the Committee have resolved to apply similar arrangements, with such modifications as the special circumstances of the case may seem to require, so that in four years the churches in Trinidad also may undertake their own support, and maintain their own religious ordinances.

The final details are now under consideration, and are the subject of correspondence.

## PORT OF SPAIN.

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

"We returned to Port of Spain early in February, 1892, to our work. During our absence the Rev. Thomas Martin had kindly undertaken the oversight of Port of Spain and Chaguanas to the great satisfaction of our members, to whom he had endeared himself when, in 1887, he occupied the post for my predecessor, the late Rev. W. H. Gamble, so that our people were well looked after and kept together; and I feel under personal obligation to Mr. Martin for his generous aid.

"With regard to the work of the year there is little to report beyond the usual round of hard work. Our church-roll shows a net increase of nine only, five of these were by baptism.

Open-air services have been regularly conducted on Sunday afternoons in two of the suburbs of Port of Spain (viz., Belmont and St. Joseph's Road) by Messrs. W. H. Gamble, W. E. Sealy, and J. Guntop, these brethren being assisted in the singing by several members of the church; and two of those baptized by me were the fruits of the Belmont meetings. We believe these meetings have also stirred our members to take a deeper interest in aggressive work for Christ."

## SAN FERNANDO.

The Rev. W. Williams reports from San Fernando :—

"During the past year seventy-one have been added by baptism, and two new stations have been established. In two churches there has been a decrease of four, and in the others an increase of seventy-five. The work throughout the year has been arduous and difficult. The most encouraging feature has been in connection with the preachers' meeting, established about the beginning of the year, and held once a week. There has been a marked improvement in some of the young preachers, and all have benefited to a more or less extent. The more intelligent our preachers the better it will be for the work. We have sixteen young preachers, and some of these are likely to turn out useful men."

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

The past year has been unusually eventful, consequent upon the retirement of the Rev. D. J. East. Mr. East has held the position of president for over forty years, and, having entered on the seventy-seventh year of his age, felt himself no longer equal to its heavy and growing responsibilities. During Mr. East's presidency the Institution has become increasingly important. A normal school department has been added to it; and the total number of students has increased from four to thirty-seven. A day-school has also been established with upwards of two hundred scholars. On Mr. East's return to England it became the first duty of the Committee to provide a successor. In January last, the Rev. Arthur James, B.A., of Thrapstone, accepted the appointment, and on the 15th of last month, accompanied by his wife, he embarked for Jamaica. Mr. James appears to be eminently qualified for this important sphere of labour. He and Mrs. James leave with the earnest prayers of the Committee, that under their superintendence the college may be yet more largely blessed and prospered in the education and training of Christian ministers, missionaries, and teachers.

During the months of the session, prior to Mr. East's retirement, he conducted the studies of the theological students that formed his special class through the prescribed course in Wayland's "Moral Science," Dr. Angus's "Bible Handbook," conversational lectures in pastoral work,

and his own MS. lectures on "Systematic Theology and Church History."

On Mr. East's departure Mr. Balfour, by appointment of the Home Committee, became Acting President, and, in association with Mr. Leonard Tucker, generously undertook to follow up the President's work, carefully revising the studies which, in the former part of the year, had been prosecuted. At the same time they carried all the special subjects which they had usually undertaken. Mr. Tucker, as normal school tutor, is chiefly responsible for the studies prescribed by Government for normal school students, numbering twenty-six; Mr. Balfour's subjects being Greek and Latin, the Greek New Testament, the English language, logic, and mathematics. The responsibilities of the presidency, added to the college class work, have made Mr. Balfour's duties particularly onerous. Since Mrs. East's departure the domestic superintendence of the college and the hospitalities of the President's home have devolved on Mrs. Balfour.

Notwithstanding the extra pressure upon the tutors, the work has gone on greatly to the satisfaction of the Committee. The reports of the Christmas examinations of the students are highly commendatory, and the results of the Government examinations of the normal schools students are equally gratifying.

Towards the close of last year there were twenty-seven applications for admission to the normal school in the session of 1893. Of these, nine young men were accepted to fill up vacancies which had occurred. For admission to the theological department there were four applicants to fill up vacancies. Of the four who left at the end of the year, two have been ordained as ministers. All give promise of proving themselves able ministers of the Gospel of our Lord Jesus Christ, not of the letter only, but also of the spirit.

The current year, 1893, is the jubilee year of the opening of the college at Rio Bueno, on the north side of the island. We are glad to know that it is to be celebrated by public meetings and collections during the month of August, if practicable, in all the churches throughout the island, the amount raised to be applied to the repairs and improvement of the college premises.

## THE JAMAICA CHURCHES.

The 1892 Report of the Jamaica Baptist Union has not yet reached England, but the Rev. P. Williams, of Bethel Town, Secretary of the Union, has forwarded the following figures in advance :—

Churches in the Jamaica Baptist Union .. .. .	173
Chapel accommodation .. .. .	81,330
Baptized in 1892 .. .. .	2,220
Restored .. .. .	1,213
Received .. .. .	443
	<hr/>
	3,876
Died .. .. .	662
Excluded .. .. .	1,570
Dismissed .. .. .	355
Withdrawn .. .. .	95
Erased .. .. .	836
	<hr/>
	3,568
	<hr/>
Clear increase .. .. .	208
Add the number of members dismissed from one church to form a new one, which was received into the Union during the session .. .. .	114
	<hr/>
The real increase is .. .. .	422
	<hr/>

### SUMMARY OF STATISTICS.

Number of members .. .. .	35,269
Number of inquirers .. .. .	5,574
Deacons and leaders .. .. .	1,645
Local preachers .. .. .	443
Sunday-school teachers .. .. .	2,595
Sunday-school scholars .. .. .	28,304
Number of day-schools .. .. .	243
Number of day scholars .. .. .	21,709
Number of out-stations .. .. .	55
Number of class-houses .. .. .	507
Amount raised for buildings .. .. .	£2,282
Amount raised (approximate) for missions .. .. .	£2,400

## THE JAMAICA BAPTIST MISSIONARY SOCIETY.

The existence of this Society is the outcome of the mission of the English Missionary Society in that island. The churches that were organised from their earliest date were moved by an aggressive spirit, ever looking to fields beyond their own immediate location. Every convert was taught to seek the conversion of others; and when the church of one locality became too large for the hive, to use the words of the noble

hearted Knibb, "*it swarmed and filled another.*" This spirit has continued from generation to generation. The churches are inspired with the missionary life ; and hence, no sooner were the people emancipated from slavery than they began to pray for the conversion and salvation of their fatherland, and eventually assumed the obligation to support their own pastors and institutions, so that the funds of the English Society might be set free for the commencement of the African Mission.

To aid this object, to send the Gospel to some parts of the island still dark and destitute, to aid in building operations, and to provide for the board and residence of candidates for the Christian ministry in Calabar College, the Jamaica Baptist Missionary Society was formed. In accordance with these objects, it has annually forwarded a contribution from its funds to the Society in England for work in Africa. It has appropriated from £200 to £400 to Calabar College, while its home missionary operations have been extending from year to year.

In the course of years, however, these home missions could not limit the aggressive aspirations of the Jamaica churches. There were regions far beyond, and yet near at hand, in the West, which claimed their regard, and to these successive deputations were sent to spy out the land. Foremost among these was the revolutionary Hayti ; then the slave-cursed island of Cuba ; then the Cayman Islands ; and last, though not least, British Honduras and Costa Rica, in Central America. In these foreign spheres there are at present seven missionaries entirely supported by the Jamaica Society—one in Cuba, the Rev. W. J. Mornan ; two in Hayti, the Rev. George Angus and the Rev. Ton Evans (a third there was, the Rev. Daniel Kitchen, recently removed by death) ; one in Cayman Brac, the Rev. W. H. Ruddy ; one in Honduras, the Rev. Chas. Brown ; and one in Costa Rica, the Rev. J. H. Sobey. These spheres of missionary labours are occasionally visited, to their great spiritual benefit, by deputations from the committee of the Jamaica Society. And it may be hoped that at no distant day the whole of the West Indian Baptist Missions may be confederated for their mutual strength and yet more auspicious aggressive movement.

The income of the Jamaica Baptist Missionary Society has happily increased with the extension of its work. In 1852 it hardly exceeded £300 a year. It is now nearly £2,500 ; and what makes this the more interesting is that, with the exception of about £240, the whole is contributed by the churches, either in public collections, missionary cards and envelopes, or (mostly) in personal subscriptions, few of which exceed 5s. in amount.

# European Missions.

## BRITTANY AND ITALY.

### BRITTANY.

PRINCIPAL STATION :—Morlaix.

STATIONS ... ..	6
Missionary ... ..	1
Native Evangelists ... ..	3

The Rev. Alfred L. Jenkins has been much encouraged, during the past year, by the steady growth of the church.

He writes :—

“ At Morlaix we have had the pleasure of receiving seven members through baptism. These were a mother and her son, already members of Christian churches, but whose views on baptism had undergone a change, the other five were Breton friends, former Roman Catholics, who had been brought to the knowledge of the Gospel in Morlaix and in Cartraix. Two of these brethren, both young men, have since been called to their rest. Their end was peace, yet we mourn their departure, as, in the case of one of them specially, we lost a most earnest worker, on whom we reckoned for further usefulness in the mission.

“ At the Madeleine, the Breton services in our mission-hall have continued regularly, and they have been encouraging in point of numbers, and with regard to spiritual progress. The persecution which, three years ago, disturbed our work, has spent its force, and the number of attendants has again increased. Here, also, death has removed a familiar face from our midst, that of our venerable brother Yves Omens, who died in his eighty-fifth year. This good man deserves more than a passing notice. He was one of the firstfruits of the Breton Mission, having been converted in 1848. For more than a quarter of a century he was my father's colporteur and companion in his work of evangelisation. He not only shared in the work, but he was himself a beautiful example of the transforming power of God's Word and Spirit, a Christian whose zeal never flagged, and whose genial disposition endeared him to all. He was my constant helper in the first years of my ministry. The success of the work at the Madeleine was largely due to him. It was in his own room that we began our Breton meetings; he spent his Sunday in calling on the people and urging them to come, and thus it was that the work prospered so that we had to look for larger quarters, and at last built our present mission hall. His end was full of hope and bright anticipation; he longed, as he said, to reach his Father's home and meet the brethren who had gone before him; but the remarkable feature of his last moments was the unwavering, almost prophetic, confidence with which he spoke of the Lord's coming and of the approaching triumph of His word over the powers of darkness, and his exhortation to all the friends to work and press on.

“ *Troudoustin* is a new name in connection with the work in Morlaix; it is that of a suburb of our town where, thanks to the generosity of a lady friend, we have rented a house and fitted a room with a harmonium and all that is required to hold meetings in. These began last September, and have continued weekly with encouraging success, the room being each time well-filled with an attentive audience.

"*Diben*.—I am happy to be able to give a favourable report of the work that is going on in this little village on our sea coast. Our evangelist, Lohou, has been able to maintain himself and his large family by his own labour, and yet give a good portion of his time to the work of evangelisation. He holds the service alternately with myself on the Sabbath, and has a week-night service in a neighbouring village called Cerrones. My two sisters, the Misses Jenkins, who have lately fixed their residence at the Diben, have materially strengthened the cause by their presence, as they are well acquainted with the people and the language. They give their attention to the Sunday-school, and have formed singing and sewing classes, which are all prospering.

"*Roscoff*.—The Sailor's Rest at this port has rendered continued and efficient service through the year. The reading-room has been kept open and well lighted whenever English ships have been in the harbour, and the sailors have freely availed themselves of its advantages. The meetings, in summer, when the number of visitors is larger, have been held by me on the Wednesday evenings, and English services have also been held on the Sabbath by such ministers as happened to be in Roscoff at the time.

"*Plouñcour*—I was invited here by a man who had a New Testament, and through reading it had had his eyes opened to the errors of the Church of Rome. I was very much encouraged by the way I was received by the people, the more so that Plouñcour had formerly the reputation of being a very bigoted place. A change has come here, as almost everywhere, in the dispositions of the people. In places where, ten or fifteen years ago, one might have been hooted, people are now inquisitive, and sometimes quite friendly.

"*Lannéanon*.—At this place our evangelist, Collobert, has been unremitting in his efforts. The services have been held in the village on the Sabbath, whilst every opportunity has been laid hold of to preach in the cottages and farmhouses on a radius of several miles. Cartraix, Poulouen, Scrignac, Le Cloître, Kerger, and several other places, have thus had and more than once, an opportunity of listening to the preaching of the Word."

## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY**—Turin and Genoa.

**CENTRAL ITALY.**

#### TUSCAN DISTRICT.

Florence and Leghorn, and to the south as far as Arezzo, and to the west as far as Cecina.

#### ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato, to the west, and Subiaco, Benedetto, and Salmona, to the east.

**SOUTH ITALY**—Naples, Avellino, and Galitri.

<b>STATIONS</b> ...	21
<b>Missionaries</b> ...	5
<b>Female Missionary</b> ...	1
<b>Native Evangelists</b> ...	12



## THE NORTHERN DISTRICT.

## TURIN.

The Rev. W. K. Landels gives the following report on the past year's work in Turin :—

*Our Locales.*—Our work during the past year has been carried on in two locales. The larger in Via Maria Vittoria, opened in May last, is a capital hall, well-shaped, well-lighted, clean, cheerful, and capable of holding over two hundred people, but unfortunately it is so badly placed, so hidden, indeed, that even those who seek it often fail to find it. The other hall, in Via Saluzzo, is admirably placed, being in a quiet street, and not too much exposed to the public, hut at the same time only a stone's throw from a crowded main thoroughfare. But this hall also, unfortunately, has its serious drawbacks; in the first place it has proved too small for the numbers of people who come to our Sunday evening services; in the second place it is so low in the ceiling as to be unbearably hot in the summer months.

"I plead that instead of paying rent for halls, which are never properly adapted to our needs, we may have a chapel of our own, a home for our mission, an institute which will become the centre of Christian effort. Given that, I think I can promise that in a few years' time a strong aggressive Christian Church shall be built up, and that there will be ample return for the money spent in bricks and mortar. How far I am justified in giving expression to such a hope let this report bear witness.

*Our Meetings* during the first four months of the year were better attended than in any periods of the history of the work. Then there was a considerable falling off in the attendance at the Sunday evening service, which has continued until the present time, and which may, I think, be accounted for in the following way :—At the end of March we left the hall in Via Cernaia, where we had laboured for nine years, and moved into Via Maria Vittoria. The Sunday evening service, for reasons above stated, was then transferred from Via Saluzzo into the new and larger hall. For a month or so this had no perceptible effect on the attendance, but later on, as the weather became warmer, distance began to tell, a number of regular frequenters gave up coming to that particular service; and, so far, we have not been able to make sufficient impression on the new neighbourhood to make up for losses. During Lent we intend making a special effort to this end, and have arranged to send addressed invitations to all the shops and houses in the neighbourhood. We shall try every plan to get the new hall filled, and doubt not that with the help of God we shall succeed.

"While the Sunday evening service has of late been somewhat smaller than last year, several of the week-night services have increased in numbers. In the month of December, for instance, the attendance at the Thursday evening meeting reached the average of seventy-four, being fourteen in excess of last year.

*Our Church Membership.*—The additions to our church during the year were not so numerous as we had hoped. Ten persons confessed Christ in baptism; our losses were four in number, and we therefore close the year with a nett increase of six, our numbers standing at forty-seven. Since the end of the year we have received other two new members; and I now have a class of nine inquirers, most of whom will probably be received about Easter time.

*Our Tract Work* has been carried on vigorously during the whole year; about 100,000 tracts have been distributed, and thirty-five towns have been visited.

*The Printing Office*, as in former years, has been actively at work, and has proved of great service to the mission here and elsewhere. The output of handbills, notices, invitations to services, &c., has been 93,605, and these have been produced at a cost to the Society of £5 16s. 5½d.

"The English Service at Martinetto has been carried on through the whole of the year, summer included, and has, I think, proved a great boon to the little English colony there established. During the year twenty-six services have been held. The friends originally met in a room in the factory of Thos. Adams & Co., but it has since been thought advisable and more convenient, to gather in the houses of the people themselves."

## GENOA.

In consequence of the lamented death of Signor Cuomo early in the past year, it was thought advisable to request Signor Nardi Greco to take up the work in Genoa. In May of last year he left Avellino and settled in Genoa. The following is his report:—

"In many respects the church of Genoa is unlike other Evangelical churches in Italy, where most of the members are natives of the place. In Genoa the membership is largely made up of strangers from other parts, who have come to this city either to work or to trade. We have here members from Sicily, Naples, and from the provinces of Romagna, Calabria, Venice, Lombardy, Tuscany, and Piemonte. The Genoese are, therefore, in the minority, and it will readily be understood how difficult it is to manage a congregation composed of such mixed elements, having such divers manners and customs.

"By the help of God I have been able so far to cope with these difficulties. All the brethren have accorded to me the same affection, the same sympathy, the same confidence that they gave to my predecessors, and I am happy to say that the results of my labour have far exceeded my expectations. The ingathering has been more abundant than could have been expected from the seed-sowing. During the few months I have been here I have had the joy of baptizing eleven believers, and during the last two months we have received fourteen new converts who will shortly confess their faith in Christ in baptism.

"My wife has been of great help in the Sunday-school, a work of the greatest importance in connection with a church like ours. We have at present thirty scholars, all of whom, fortunately, know how to read. These are under the care of three teachers.

"I am now attempting to establish a work among the soldiers, and although this is both a difficult and a delicate work, still I hope, by the help of God, to see some fruit before long.

"The moral state of the church is satisfactory, as also its material condition. We close the year with ninety members, and have no doubt that before long we shall get into three figures.

"*Summary of Statistics (North Italy).*—Missionary, 1; evangelists, 2; stations and s. stations, 5; baptized, 21; received otherwise, 4; decrease, 7; total number of church members, 137. Sunday-school scholars: girls, 41; boys, 49; teachers, 9. Number of tracts distributed, about 140,000; number of services held, about 750; handbills, &c., printed and distributed, 93,605. Money raised: in Turin, £32 3s.; for Genoa, no returns have been received."

## THE TUSCAN DISTRICT.

Early in the year the Committee, as the result of careful consideration, resolved to divide the Central Italian Mission into two Divisions, to be denominated for the future the Tuscan District and the Roman District.

The former, the TUSCAN, to include Florence and Leghorn, and to the South as far as Arezzo, and to the West as far as Cecina; and the latter, the ROMAN, the City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato to the west, and Subiaco, Benedetto, and Sulmona to the east.

The Committee, at the same time, invited the Rev. Norman H. Shaw, of Rome, to accept the charge of the Tuscan district, feeling the great importance of having a resident missionary in Florence who might devote all his time and energy to the development of evangelistic work in Tuscany.

Although greatly attached to the work in Via Urbana, in Rome, endeared to him by many cheering proofs of the Divine blessing, Mr. Shaw, in deference to the desire of the Committee cheerfully complied with their request, and at the close of last year, with Mrs. Shaw and their family, removed from Rome to Florence. Since his arrival there Mr. Shaw has devoted himself with much earnestness to the demands of the new work, and there is every indication that the re-arrangement of the work in Central Italy will greatly add to the strength and efficiency of the entire Mission.

## THE ROMAN DISTRICT.

### CITY OF ROME.

Reporting on the work in the Imperial City during the past year, the Rev. James Wall writes:—

“In Rome the year 1892 can hardly be said to have been one of steady, unbroken labour. The unsettled state of things in the city, the crisis which has now become a catastrophe with the smash of the Roman Bank, and the stress of misery on the working classes, have caused great fluctuations in that part of the population among whom our work is principally carried on. Among ourselves, too, there have been the bazaar in aid of the Centenary Fund, and the transfer of evangelists, with delays in starting and in settling down. These and other incidents have contributed to make the year 1892 less favourable than the preceding ones in spiritual results. The plants of the Kingdom seldom flourish in an atmosphere of change and uncertainty.

“The Vatican during the year has continued its concentration of resistance in Rome, and has opened fire more than once in full power. The Roman Bank disaster, with a deficit of more than fifty million francs, is possibly a Jesuit achievement, and will bring ruin to many in the lower business level with those they employ—that is, to the class most open to receive the Gospel.

“Persecution in its modern form is far more complex and perhaps more efficacious than in the unscientific times of torture and death, but now, as then, it over-reaches itself and produces contrary results. The persistent opposition of the Vatican to everything national seems to be bearing fruit. Some of the leading political men of Italy, *e.g.*, Crispi and Bonghi, have confessed themselves believers in the deity of our Lord, in the hopelessness of reconciliation with the Vatican, and the possibility of religious reform. The Pope

who sees the Reformation knocking at the doors of the Italian Government, has sent one encyclical letter after another screaming through the land.

"For some years the Mission in Rome has been falling into two distinct branches—city and the county. This is the result of experience, as will appear more clearly further on. One very encouraging fact is the very good attendance obtained during the hot season. This is accounted for by the attendance of many—especially persons left in charge—who being more free from the press of duties, embraced the opportunity of hearing the Gospel. All through the year people have not only listened, but many have given their names in sign of adhesion and of desire to be instructed.

"Between three and four hundred names have thus come in; only a small proportion, however, of those persons have received instruction, and out of these only thirty-two have been baptized. The Italian mind seems to accept the Gospel in its most rudimentary form, and to rest there. We cannot get many of them to persevere in study until they have obtained a clear and a firm grasp of truth in its first principles. They were never expected to do this as Catholics, and they are reluctant to do it now. Hence, even after baptism, many continue to live a baby-life, or, like dead ones quickened into life, they cling to the grave-clothes and continue to sleep and dream in the sepulchre.

#### OUR LOCALS.

"The locals in which our work is carried on in Rome were five, but have lately become seven on account of the union of the two societies. Three of these are in first-rate situations. Lucina, when the new hall is completed, will be much improved, and so will also Trastevere. Consolazione is most unsuitable; but we cannot find a better in the neighbourhood. Piazza Vittorio is always full when the evangelist does his duty and is able to interest his people. We are now leaving the hall in Borgo, having obtained another in a more favourable situation. If anything, it is nearer to the Pope's palace, but is generally full of attentive hearers. The people in that quarter of Rome have become exceedingly liberal. Two years since, our present landlord broke a contract with us because the tenants threatened to leave the house in case he let the shop to the Protestants. Now all these difficulties have disappeared, and some of the tenants themselves will occasionally attend our services. The people are so far removed from Catholicism that at the last elections they chose as the representative of that quarter of Rome, in which St. Peter's stands as parish church, a real circumcised Israelite, so that the whole crew of the bark of St. Peter, every mother's son in the Vatican, are represented, in so far as they are represented, in the Italian Parliament by a Jew.

#### THE CHURCH.

"Our church members during the past year have, for the most part, had to struggle for existence. Many of them have been for months without work, and with their children on the verge of famine. This has nothing to do with Mrs. Wall's work among the poor. I am speaking of members who are capable working men. Such a state of things has affected us in various ways. Some have emigrated, others been obliged to return to their native places, some have been ashamed to come to the meetings, some have been less able to give, others have been prevented from helping personally in the work, while others have, I fear, a weaker faith than formerly. Still there have been reasons for encouragement. Although the Catholics tempt them in forms that are exceedingly plausible, I am not aware that there has been a single case of apostasy in our midst throughout the year. Several, however, have yielded in so far as silence, and have received money not to confess themselves Evangelical. I met one of these the other day. He had almost lost his sight when his business failed, and his wife and children began to suffer want. He struggled hard and long before he ceased to attend our meeting. He was then visited, exhorted, and dealt with tenderly, but did not return. When I last met him he took my hand as usual, but I felt it my duty to be firm with him. He assured me of his faith in the Saviour; then I replied, 'No, you are an apostate!' He trembled from head to foot at these words, and, raising his face to heaven, his almost blind eyes filled with

tears as he exclaimed, 'If I come but once to the meeting, my family will be ruined Every Lord's-day morning at the time of worship, I privately prepare a table in my bedroom where I break bread and drink wine in remembrance of my Saviour, and I do not forget my brethren.' Without waiting for another word from me he hurried away. It is possible that we have thus lost two or three during the year, but none by public apostasy. Several deaths have occurred; but they all died, as Italian believers generally do, in perfect peace.

#### VARIOUS AGENCIES.

"Our publication work has been limited by our practically losing the use of our printing press. Believing at the commencement of the year that the contemplated alteration of the premises would take place immediately, I suspended the issue of our journal, the *Cristiano Romano*. We printed, however, another edition of our 'Hundred Hymns,' about 2,000 copies, for use at all our services.

"The 'Monthly Bible Text' was placarded during the first half of the year.

"Tracts and notices have been distributed largely at the doors of our locali, in our tract districts, and throughout the province, both by means of colporteurs and through the post.

"New Testaments have been sent to all who belong to some of the professions throughout the province, and acknowledgments have been received, some of which showed the bitter hatred of the priests to the Scriptures, others the desire of many to possess them and read them.

"The visitation of members and candidates, together with the sick both in private houses and in public hospitals, has continued and proved a blessing.

"Sunday-school work and work among the children have been carried on in the midst of greatest difficulties. The want of suitable teachers is greatly felt; but so also is the lack of school materials and of means to meet the necessary expenditure of this work. We have now nearly five hundred children in Rome and in this district.

"While we expect the immediate conversion of souls to follow the faithful preaching of the Gospel, we must not be surprised if the young churches function but feebly, or if the principles of self-government and support develop slowly. The plants are good and will be better.

"There is nothing in Italian Popery that can resist the Gospel. No priest ever expects now that anything in Catholicism will be able to crush our church, which has resisted for twenty years all their attacks, whether from without or from within. They hope in the restoration of the temporal power of the Pope."

### WORK IN THE ROMAN PROVINCES.

"A provincial mission in the Roman State must grow out of any extensive work carried on in the City of Rome. If we have to face this question before any of the other bodies of Christians working in this city, it is because our Mission is much more developed than theirs, and has reached that point at which this becomes evident. The geographical conformation of the province is such that when the city is most healthy the mountains round are covered with snow, and when these most need the attention of the agriculturist the streets of the city are burning in the heat of summer, and the atmosphere is laden with fever. These two poles have created and maintained annual currents in the population. The city is like a great lake fed by streams of people, who arrive in the autumn and depart in the early summer. When in Rome, the people of several districts, rather than coalescing with the Romans, exist as separate clans. In the morning of a feast day, wearing their own costume and speaking their own dialect, these labourers and those who hire them meet in their special piazza or forum to-day just as their forefathers did thirty centuries ago. At least a dozen meeting places of this kind exist in the Eternal City. Now, it is evident that work done in the city among these classes must influence the country, and *vice versa*.' We have found by experience how much this is the case. By

continuous work some of these people have been reached, and returning to their native villages have taken the Gospel with them. I will now draw attention to one of these great arteries in the Roman Province. A railway, running eastward through Tivoli and thence among the Apennines, establishes a communication with Marsica. That plain is about three thousand feet above the sea-level. The snow there last winter was so deep as to stop the trains. Now there are several thousand Marsi in or near Rome. Their piazza, in the city, is that of Montanara, a name describing their mountain origin. Near to this, their meeting place, we have a small, unsuitable room for preaching the Gospel, but find it impossible to rent a room on the piazza. Notwithstanding this, several of the Marsi have been converted here, and also others in our hall at Tivoli. Their province has been visited both by myself and others, with the result that we have Marsican members in our church at Rome, and at Tivoli and up among their native mountains at San Benedetto, where there is now a church of seventeen baptized members. These brethren hold their own services, and even when, during the winter, the better taught among them are absent. What we taught our first converts in this village was this: it is the duty of the Christian on every Lord's-day to publicly meet the Lord and celebrate His Supper, remembering His poor and gathering the little ones into His fold. This is what these people are now doing. Their service is not so much one of learning or of teaching as of doing; and it is surprising how in doing the works they soon came to understand the underlying doctrine."

During the past year, in connection with this work outside the city of Rome, twenty towns have been regularly visited by Mr. Wall or by some of the evangelists. Mr. Wall writes:—

"The Mission outside Rome is entirely evangelistic in character. It seeks to send the Word of God to all places throughout this province, and with the Word, or after it, the preaching and living testimony of the evangelist. The only expense beyond the support of the itinerating evangelist is the rent of a room, where such is absolutely necessary, and this only till the local church are in a position to bear the burden themselves.

"Converts are encouraged to form themselves into churches, but no assistance beyond the use of our hall, and an occasional visit from one of the evangelists, is accorded. They must themselves assume the entire responsibility of maintaining church testimony in their own locality. The principle which informs this Mission is that scriptural knowledge is the raw material from which both the individual Christian and the local church are derived, and that it is our duty to disseminate this by all means, knowing that the more scriptural our methods of working are they must also be more efficacious."

The earnest, self-denying work carried on by Mrs. Wall has been marked by special blessing during the past year, and her mothers' meetings, medical mission, and meetings for the poor have been, as usual, largely attended. It may be well here to state that the special work conducted by Mrs. Wall is not at the cost of the Baptist Missionary Society, but funds are provided by the gifts from friends personally interested in this form of Christian effort.

Mr. Campbell Wall, in association with his father, the Rev. Jas. Wall, is maintaining the work in the Via Urbana, so long under the conduct of Mr. Shaw.

## SOUTHERN DISTRICT.

## NAPLES, AVELLINO, AND CALITRI.

During almost the whole of the past year the Rev. Robert Walker has suffered greatly in health, and been unable to do as much work as usual.

Referring to the work in the Via Foria, he reports: "I am much encouraged; the congregations are much larger than formerly, and the work is looking much more promising."

During the past year a very interesting work has been opened up at Calitri, in the province of Avellino, there. A *colporteur*-evangelist, Signor Barone, has been able to initiate a most hopeful movement. In October, nine men were publicly baptized in the River Ofanto, confessing their faith in the Saviour.

Mr. Walker writes:—

"The people have been left to themselves to provide for the needs of the work, and so it is my desire and intention to leave them. They have not money to spend, but they do not need to spend much. They have paid the rent of the room in which they meet, and they have provided a good lamp for it. They need benches, for at present the sitting accommodation is very meagre. Deal boards laid across chairs, of which there is great scarcity, are all the pews they can boast of. We shall make a collection for them in the Naples Church so that they may get some plain benches, and I have sent them some large texts to break the naked monotony of the whitewashed walls. I was greatly pleased with the order and solemnity of the services. The people came in, and, after a 'good evening' to their neighbours, open the Bible and quietly set themselves to read till the service commences.

"Then there was not a sign of inattention. The whole congregation repeated the prayers aloud after the preacher, sentence by sentence—a custom that at first rather discomposed me, but afterwards I enjoyed it. There was no chatting and whispering to disturb the mind; and to see these people intent on reading the Word of God, and to remember that but a few months ago they never thought of it, was very comforting.

"Calitri is not the most important of a number of towns in that part of the province, and without special indication would not have been chosen as the centre of a work for the district. But as we had the call to go there, and as God has so evidently blessed the work, it is clear that we must for some time at least look on it as the headquarters of the work we hope to do among these towns and villages. I wish it to be distinctly understood that Sig. Barone is a *colporteur*-evangelist—the kind of evangelist that is really best suited for work of that sort, if not also for city work. He will visit a number of places of more or less importance, among which I may mention Lacedonia, Aquilonia, Bisaccia, S. Andrea, Pescopagana, Rapone, Ruvo, as well as the groups of workmen labouring on the new railway which in a few years will connect Avellino with Potenza, and render Calitri more easy of access."

During the past year Signor Narde Greco has removed from Avellino to Genoa in consequence of the lamented death of Signor Cuomo, and Signor Tummolo has exchanged work in the Via Urbana, in Rome, for Naples.

Signor Libonati is at present at Avellino, but his engagement is only of a temporary character.

## FINANCE.

The accounts for the year just closed commenced with a debt of

**£15,873 11s. 1d.,**

and as the deficiency of the past twelve months amounts to **£14,640 19s. 9d.**, the total debt at present due to the treasurer stands at

**£30,514 10s. 10d.**

This sum includes also a small deficiency upon the Widows' and Orphans' Account of £296 5s. The ordinary receipts for general purposes, as compared with those of the previous year, exhibit a decrease of **£1,747 14s. 5d.**, this decrease being mainly due to a considerable falling off in "*Donations*," the special Centenary Thanksgiving Fund appeal having very probably contributed to this result. During the past year, owing to the death of subscribers, the Society has lost more than Two Thousand pounds of annual income. There is also a decrease of **£300** in the grants received from the "Bible Translation Society." By far the largest decrease, however, is under the head of LEGACIES; for, while in 1891-2 the receipts from legacies were **£8,363 4s. 11d.**, the receipts for the year just closed, 1892-3, were only **£3,165 18s. 8d.**, a DECREASE of **£5,197 6s. 3d.**

In explanation of the large sum from legacies carried into the account of 1891-2, it should be stated that, in this matter, the Committee had no option, these sums having been left subject to the provision "*to be spent in the year in which they were received.*"

It should also be stated that the total gross receipts for the past year, on ordinary account, appear less by **£6,548 8s.** this sum being profit on Indian exchange. This year this item has not been carried to the *Receipts*, as formerly, but *deducted from the Indian expenditure*, on the other side of the Balance Sheet, this being, in the judgment of the Committee, the more equitable course. Our missionaries in India being paid in the currency of the country, it seems to us but right that the equivalent only of such payments, in sterling, should be entered in the Balance Sheet.

Turning to the EXPENDITURE side, and making allowance for the **£6,548 8s.** deducted from the Indian expenditure as explained



above, the payments for the past year, as compared with those of the previous year, exhibit an increase of

**£3,467 18s. 7d.**

This increase has been mainly in connection with the Indian Mission. For the first time since the fusion the full yearly expenditure of the Orissa Mission comes into charge. The amount expended on building and repairs has also been much larger than usual, and Scripture Translation and Revision work, and Serampore College have also involved increased outlay.

With regard to the debt of

**£30,514 10s. 10d.**

the Committee, in pursuance of their intimation in the special Centenary appeal, propose to write off the whole of this amount from the Thanksgiving Fund; but no further sum from this Fund will be available for debt in the future.

From these figures it is clear that, to secure an equilibrium between *present* income and outgoings, **leaving altogether aside the cost of extension, an increase is needed in our annual receipts of**

**£15,000;**

and our aim must be, as set forth in the Centenary Celebration Appeal, an annual income of

**£100,000.**

Could the Society but secure the practical support of every church member by even ever so small an *annual contribution*, this would be obtained.

**Every church in the denomination associated with the Mission, and every individual church member a personal subscriber, let this be our aim.**

In the words of a generous but anonymous contributor, who wrote a few days ago doubling his annual subscription,

“If the Society could only secure a regular annual subscription *from every individual church member*, the present deficiency in annual receipts would at once disappear, and enough

of surplus be left over to meet the annual cost of the maintenance of the one hundred additional missionaries contemplated by the Centenary Thanksgiving Fund. I have worked this out, and if only such extended help and sympathy could be secured throughout all the churches of our denomination, we should have a new era of blessing at home, for we should ever remember that the extension of the Saviour's Kingdom in 'the regions beyond' cannot but mean larger and richer blessing at home. The message is 'Go,' and in the keeping of His commandments there is great reward."

Our Divine Master bids His redeemed children "disciple all nations." This command is not a matter of choice, or a balancing of advantages, or a comparison of rival claims, but a supreme question of OBEEDIENCE to the Lord Jesus Christ Himself.

The Lord Himself has said "GO"—the command is absolute, peremptory. We are not to wait until *distant nations come to us*; not to wait until indirect Christian influences slowly permeate through the world; not to rest satisfied with secondary agencies; but we are to go to the heathen themselves, to evangelise, disciple, Christianise them; and the Church is utterly inconsistent and unfaithful so long as she neglects this solemn commission. It has been well said:—

"The Christian Church never can be strong, never shine forth in her true glory, never rise to her true dignity before the nations, never move forward in the pathway of victory marked out for her, while closing her ears to the marching orders of the Captain of her salvation, and neglecting the very purpose for which she has been organised upon earth."

Surely God is calling upon us in this new century to enter on His work with the sanctified spirit of Christian enthusiasm. Alas! for the feeble, half-hearted way in which the Church is prosecuting her foreign missionary enterprise. Men of the world rush round the earth and into the heart of unexplored continents, making discoveries, and enduring every kind of hardship, for ambition, scientific research, or material gain, and yet the Christian Church has been nineteen centuries in taking the Gospel of the grace of God to less than one-third of the population of the globe. The power that is stored for the evangelisation of the world has hardly yet been claimed. How paralysed has been the Church which might have been clothed with might. Given a church alert, believing baptized with spiritual power—that is the agency that God will honour and use. A church that is settled on its lees cannot possibly evangelise the world. But when the Church is clothed with power from on high, the young men brought up within her borders will be ready and eager to offer themselves for this sublimest of service. We want men of talent, men of education, men of natural gifts. But these things are not *indispensable*. The one absolutely indispensable thing is faith, men who absolutely believe that Christ died for all men,

and that the Gospel is the power of God unto salvation to every one that believeth. One such man does more to kindle faith than all the logic of the schools and all the eloquence of the pulpit.

Never let us forget that God counts silence, inaction, indifference as mortal sins. Nearly two thousand years have passed since our Divine Lord said "Go," and yet Christendom still stands idly facing a lost world, and grudgingly sends a few solitary workers into the world-wide mission-field. There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation, and facilities, a thousandfold multiplied, match a thousandfold opportunities.

---

## A PICTURE FROM THE UPPER CONGO.

### BOPOTO FISHERMEN.

(See *Frontispiece*).



THE accompanying picture may afford some interest, as it illustrates one of the leading occupations of our Bopoto people, for which they are noted far and wide.

At certain seasons of the year almost everyone seems to be engaged in fishing, particularly after the rains, when the river begins to fall. At these times, the villages seem to be almost deserted for weeks together, when the people take up their abode on the numerous islands, where they erect temporary dwellings for the season. At high water all the creeks are fenced across to prevent the fish that congregate therein from getting out into the main river as the water falls, and in this way the natives secure large quantities. The fish are then skewered together, and smoke-dried over wood fires, and thus provision is made for future wants when fishing becomes a more difficult business.

At other times huge sandbanks are surrounded with nets, and, as the water subsides, all escape of the fish is prevented.

They have many ingenious methods of catching this much-prized article of food. Hook, spear, bow and arrow, trap, and huge net fishing are all familiar to them, and in the accompanying picture some of their fishing tackle is shown. On the right is a huge cane net, slightly concave, which is used in the following manner. The bottom of the net rests upon the side of and extends almost the whole length of the canoe, at each end of which stands a man with a cord attached to the top corner of the net, by means of which it is lowered horizontally into the water, and submerged about a foot below the surface. The canoe and net are then allowed to float steadily down with the current, and every few minutes the net is lifted perpendicularly by means of the ropes, when all the "small fry" caught fall into the canoe, and the net again lowered into the stream.

The man in the foreground holds in his hand a long punting rod. Two other men are holding hippopotamus harpoons, and attached to one of them is a large float connected by a long cord, which serves to indicate the whereabouts of the animal after it has managed to get away wounded into deep water. Behind them will be noticed some large trawling nets hung

out to dry, also a few baskets very similar to those used in the country for eel fishing.

It is not an uncommon thing for a band of Bopotos to visit other riverine tribes long distances from Bopoto (less practised in the art of fishing, or with no inclination for the work involved), and there following their favourite occupation. The fish is disposed of in the local markets of the district visited, and, after several weeks, the fishermen return to their own homes comparatively rich. A grand welcome awaits them, when the results and adventures of the expedition are freely discussed.

Will not our friends pray for our work continually, and confidently expect that the time is not far distant when some of these, our brethren, shall hear and obey the call of the Saviour, like to that given to "Simon and Andrew, his brother," as He walked by the Sea of Galilee: "Come ye after Me, and I will make you to become fishers of men."

Bopoto Station.

WILLIAM L. FORFEIT.

## WANTED—CHRIST-BEARERS.

"Go ye into all the world, and preach the Gospel to every creature; and lo, I AM WITH YOU."



ACCRED assurance, solemn command,  
 Duty and privilege hand in hand;  
 Duty clear-voiced in Christ's sovereign "Go,"  
 Privilege high in His grace-royal "Lo!"  
 Go forth for Me where'er lost sinners stray;  
 Recompense this—"I am with you alway."

He must go with us; 'tis CHRIST that men need.  
 Did He withhold Himself we should be freed  
 From the high duty that summons us now,  
 Placing its aureole crown on our brow.  
 Message of mystery lies in that "Lo!"—  
 Go forth, believer, *that Jesus may go.*

Strangely in Bethlehem's—sacredst—day  
 Linked He His glory to earth's common clay;  
 God gave Himself, but—chief wonder of heaven!—  
 Earthen the vessel in which He was given!  
 Gospel were none for us sinners forlorn,  
 Had *Jesus* not sought us, God humanly born.

Wondrously still doth He cleave to our earth ;  
 We, who are Christ's now by heavenly birth,  
 Stand, Christ-appointed, His Gospel to bear,  
 Born from above His blest birthright to share.  
 Bethlehem's mystery still we may scan,  
 God condescending to reach men through man.

"Go," saith the Saviour "I come" who first said,  
 Leaving heaven's glory for shades of the dead ;  
 "Go"—and the course of true service is given—  
 Leaving death's shades seek the glory of heaven ;  
 Quit the poor comforts that please and ensnare,  
 Where others need Him most, take Jesus there.

Great is the need, brothers, where, in the gloom,  
 Thousands are gathered, this day, to the tomb,  
 Knowing not Jesus, not even His name,  
 Hearing not how as their Saviour He came ;  
 Great is the need, too, of those who by birth  
 Enter the unillumed darkness of earth.

Go, then, to such ; 'tis His will they should know  
 How He hath died for them, loving them so ;  
 How from His heart life's great gulf-current flows,  
 Pardon and blessing and balm for all woes.  
 To "every creature" His Gospel is sent,  
 For each of these, then, most surely 'tis meant.

Dare we from such, such great treasure withhold ?  
 Men count it crime to rob rich ones of gold.  
 Shall we, to baser self-seeking enticed,  
 Keep from earth's poorest "the riches of Christ" ?  
 Answers thy heart with a swift-spoken No ?  
 Hear, then, thy Saviour ; rise, brother, and go.

Dacca, East Bengal.

R. WRIGHT HAY.

### TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order ; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.*