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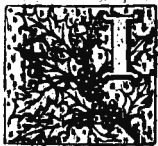
THE NEW CENTENARY SS. "GOODWILL," FOR THE UPPER CONGO.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ONE HUNDRED AND SECOND ANNUAL REPORT.



In presenting the One Hundred and Second Annual Report the Committee of the Baptist Missionary Society desire at the commencement to record with feelings of devout gladness the many and manifest proofs of the Divine blessing, both at home and abroad that have been vouchsafed during the year just closed.

For while grave anxieties have pressed upon them in relation to the Financial position of the Society, yet these have been more than compensated for by striking proofs of the progress of the Saviour's Kingdom in nearly every Mission-field.

And although, as must be the case in all human efforts, there have been some shadows, yet the reports from the workers in "the regions beyond" tell of more numerous conversions than for years past, a healthy growth of self-support and aggressive evangelistic effort on the part of the Native Christian Churches, the opening up and occupation of new fields where the name of Christ has been hitherto unknown, and a widespread spirit of unrest and dissatisfaction with present heathen systems.

Yet, making every allowance for past missionary successes resulting from the united efforts of all the various sections of the Church of Christ, how great is the work that still remains to be done; how vast the "land still to be possessed"!

To-day the work spreads out before us as it never did in the olden days.

New obligations are swiftly springing up, past efforts should be no

measure for those of to-day. Unexampled opportunities call for unexampled efforts.

It has been stated on reliable authority that to-day there are eight hundred millions on our earth to whom the NAME OF JESUS CHRIST IS UNKNOWN, and that ten hundred and thirty millions are not in any sense Christianised.

Of these, thirty-five millions pass annually in one reproachful, mournful procession into the Unseen. Nineteen centuries have passed since the issue of our Lord's great commission, and yet only ONE-THIRD of the population of our earth is even nominally Christian. Do Christians at home fully realise these solemn facts?

It has been truly said —

"Naturally among Christians at home there is a disposition to look too much at the work done. Is it not also well to look at the work NOT DONE, so vast and appalling?"

"We in this country, annually spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while but a half million pounds for the conversion of the heathen world are but one and a half million pounds. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them in the sight of God.

"The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the Cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, and we hear His voice to-day, ringing down through ages of selfishness and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of His love, that we may come to redeem the world, KEPT NOTHING BACK!"

To stand still with the Gospel in our hands, with the Saviour's last commission ringing in our ears, face to face with such grand opportunities, and such sublime privileges, content with the meagre measure of past effort and sacrifice; this surely is faithlessness to Christ and cruelty to our brothers. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

MISSIONARIES ON FURLOUGH.

The following missionaries are at present seeking health and refreshment by a season of furlough at home:—

From INDIA.—Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa; the Revs. Thos. Bailey and T. Rutland, from Orissa; G. J. Dann; H. E. Crudgington, and Stephen S. Thomas, from Delhi; H. Paterson, from

Patna City; R. M. McIntosh, from Muttra City; R. Wright Hay, from Dacca; A. Teichmann, from Perozpoore; George Hughes and W. Carey, from Barisal; R. H. Tregillus, from Jessore; and J. D. Bate, from Allahabad; and Denham Robinson, from Serampore, are expected in May next.

From CHINA.—The Revs. F. Harmon and W. A. Willa, Chouping; Dr. Watson and R. S. Forsyth, Tsing Chu Fu, Shantung; and J. J. Turner and Evan Morgan, Tai-Yuen-Fu, Shansi.

From the CONGO.—The Revs. R. H. Carson Graham and Ross Phillips, San Salvador; Geo. Cameron, Wathen Station; G. D. Brown, Stanley Pool; A. E. Scrivener, Lukolela; R. D. Darby and F. A. Jefferd, Bolobo; and W. H. White, Bopoto.

The Rev. Ernest Hughes, from Bolobo, has also arrived in England, and, in consequence of family circumstances, does not contemplate returning to Africa.

During the past year the following brethren have also paid brief visits to England, returning to their fields of work within the twelve months—viz., the Revs. George Kerry, of Calcutta; H. Dixon, of Shanai, North China; and Robert Walker, of Naples; and the following brethren have had a few months furlough in the Hills—viz., the Revs. J. D. Morris, of Dacca; W. S. Mitchell, of Patna City; and A. McKenna, Soory, Beerbhoom.

The Rev. W. Williams, of Trinidad, has returned to Wales and resigned his connection with the Society.

MISSIONARIES RETURNED TO WORK.

The following brethren, after furlough at home, have returned to their various fields of work, viz. —

To INDIA.—The Rev. J. Stubbs, to Patna City, and the Rev. W. J. Price, to Delhi, to take charge of the Native Christian Training Institution during the furlough of the Rev. Stephen S. Thomas; and the Rev. J. F. Hill, to Cuttack, Orissa, to resume the management of the Cuttack Mission Press.

To the CONGO.—The Rev. W. H. Bentley, to Wathen Station; the Rev. J. L. Roger, to Stanley Pool; the Rev. J. Whitehead, to Lukolela; the Rev. B. Glennie, to Bolobo; the Rev. W. H. Stapleton, to Monsembi; and the Rev. W. L. Forfeitt, to Bopoto.

It should also be stated that Brethren Cameron, Brown, and White anticipate returning to the Congo early next month, and the Rev. R. H. Carson Graham in June next.

The Rev. George Grenfell having most successfully completed his important work for the Government of the Congo Free State, as Special Frontier Delimitation Commissioner, has returned to Bolobo in good health.

REINFORCEMENTS.

During the past year the staff of the Mission has been increased by the following brethren, viz. :—Revs. Arthur Long, A. B. Wilkinson, A. B. Collier, F. W. Hale, D. L. Donald, T. Watson, and V. J. Haaler, B.A., for India; W. Thomson and J. McCullum, M.A., for Ceylon; and S. N. Field for the Congo. The Rev. H. A. Lapham has resumed his former work in Ceylon in the Matale district.

GONE HOME.

During the year just closed the Society has sustained heavy losses by the removal to higher service of several workers and friends both abroad and at home.

The name of Mrs. George Cameron (better remembered, perhaps, as Miss Cassie Silvey) will long live in the cherished memories of the Congo peoples of the Lower River. In the full tide of active missionary service she was called home, leaving her infant child and bereaved husband to the sympathies and prayers of all friends of the Congo Mission.

The sudden death, at Madeira, on his voyage home, of the Rev. W. Poole Balfern, of Bopoto, Upper Congo River, seems most mysterious. To know Mr. Balfern was to respect and love him, and his memory amongst tutors and fellow-students at Regent's Park College will be affectionately cherished as long as life lasts. The Committee feel they have lost a noble missionary of rare devotion and sanctified gifts—a man who endured as “seeing Him who is invisible”—who walked with God, and who has left behind in the hearts of all who worked with him a longing to be like him in lofty purpose and brave self-denial. Mr. Balfern's last words to Mr. Baynes were, “All must be well, whatever the future may bring to us.”

The tidings of his early translation will bring tears to the eyes of many of the Congo peoples, for, in the words of one of his colleagues, “All the natives loved Balfern, and Balfern loved them.”

By the sudden death of Mrs. Dann, wife of the Rev. C. A. Dann, of Nassau, the Bahamas Mission has been sorely bereaved, for, by her loving sympathy with the people and her self-sacrificing labours on their behalf, she had greatly endeared herself to all in Nassau.

Like a shock of corn fully ripe, Mrs. Kerry, of Calcutta, after a life of unremitting missionary toil extending over a long term of years, has been called home; and, in the hearts of our workers all over India, the removal of "MOTHER," as they loved to call her, will be sorely felt.

It is cause for great thankfulness that Mrs. Kerry was spared to meet her husband on his return to Calcutta, after his brief visit to England, and that together they were permitted to rejoice in the Divine goodness which had preserved them during months of separation.

The Committee thank God in the remembrance of Mrs. Kerry's long life of faithful loving service, and for the great good she was permitted to accomplish in connection with Mission work in India.

In referring to our losses abroad, two names should also be specially mentioned—those of Eli Hingley, Esq. of Bombay, and the Hon. Dr. J. C. Phillippo, of Kingston, Jamaica, both of whom rendered signal service to the cause of Christ, and both of whom were warmly attached to the Baptist Missionary Society. The Baptist Church in Bombay owes its existence to the generous efforts and help of Mr. Hingley, and to the last he devoted his leisure and means to the advancement of its truest interests; and the Baptist Church in East Queen Street, Kingston, Jamaica, owes also a large debt of gratitude to Dr. Phillippo for liberal help and active service rendered most gladly over a long term of years.

One of the sorest losses at home has been the death of Mrs. Angus, wife of our beloved and honoured brother, the Rev. Joseph Angus, D.D.

It is difficult to sum up the many gifts and graces of this devoted servant of Jesus Christ, or to adequately describe her many-sided character.

The full measure of our loss can only be found out as the days pass on. To the very last, with unflinching devotion, she consecrated her manifold powers and gifts to the Saviour's cause. "Blessed are the dead that die in the Lord."

The following minute records the feeling of the Committee of the Baptist Missionary Society in connection with this sore loss:—

THE LATE MRS. ANGUS.

The Committee of the Baptist Missionary Society record with heartfelt sorrow the decease of Mrs. Angus, for more than fifty years the wife of their revered brother, the Rev. J. Angus, M.A., D.D., President of Regent's Park College. As a daughter of the late W. B. Gurney, Esq. the well-known and devoted Treasurer of this Society, Mrs. Angus inherited a deep and intelligent interest in the work of Christian missions; and as, during the early years of her married life, her husband was the Secretary of this Society, she was enabled in many ways to express her attachment to the cause, particularly in editing the *Juvenile Missionary Herald* for a considerable period, thus materially contributing to arouse

that missionary ~~and~~ amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stopney and Regent's Park, the thoughtfulness and ardour of many a student could not but be concentrated on missionary work through the example and influence of those at the head of the College; and the result has been seen in the number of students who, from time to time, have consecrated themselves to this department of holy service.

"In the year 1868 Mrs. Angus accepted the office of Honorary Foreign Secretary to the Ladies' Association for Zenana Work, which two years before had been formed in connection with this Society. This office she held for twenty-four years, until her death on the 3rd of the present month. In the Committee of the Association her wisdom in counsel and her practical ability were of invaluable service. As a ~~mother and liberal helper~~ she constantly stimulated the zeal of others. To candidates for the work she was ever considerate and kind, rejoicing when the claims of the heathen were acknowledged by the highly-gifted and devoted of our Christian sisterhood, and without grudging or hesitancy surrendering to the cause a beloved daughter of her own.

"As their constant correspondent, she showed herself a true friend and helper to our Zenana missionaries, and they will feel that, in the loss of her kindly sympathy and judicious advice, a precious and inestimable blessing has vanished from their lives.

"Very tenderly and gratefully the Committee make mention of the long, disinterested, and most useful service of their honoured sister; and in respectfully offering to Dr. Angus this tribute to the worth of his beloved partner, they pray that in his loneliness he may be sustained and comforted by the remembrance of the grace of God bestowed upon them both for the many years of their earthly fellowship, and by the sure and certain hope of their reunion with those who 'rest from their labours,' and 'whose works do follow them' in the presence of their Lord for evermore."

From amongst their own colleagues the Committee have lost during the past year S. A. DANIEL, Esq., of Birmingham, and the Rev. Wm. HOWIESON, formerly of Walworth Road Chapel, brethren greatly beloved, and highly valued for their work's sake. Mr. HOWIESON joined the Committee in 1866, and a few years later became Chairman of the Western Societies, a position he occupied for ~~some~~ ~~thirty~~ ~~years~~. On his retirement from the pastorate of Walworth Road Church, he was elected an honorary member of the Committee. He rendered signal service to the Society, and to the close of his life took the deepest interest in mission work. Of generous friends and active supporters of the Society the names of WILLIAM MATHEWSON, Esq., of Darnley, and S. CLARK, Esq., of Folkestone, will long be remembered with thankful affection.

COLONIAL MISSIONARY SOCIETIES.

The six following Colonial missionary organisations are at present engaged in Missionary work in Eastern Bengal:—

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

THE VICTORIA MISSIONARY SOCIETY working in Mymensing.

THE NEW SOUTH WALES MISSIONARY SOCIETY working in the Comillah district.

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

THE QUEENSLAND MISSIONARY SOCIETY working in the Noakhali district; 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.

The Reports of these Societies for the year just closed have not yet been received, but, from accounts published during the twelve months, it is clear that the workers have been greatly cheered by marked success and a larger ingathering of converts than in any previous year of their operations.

The contributions of the Colonial churches in support of the work have also considerably increased.

THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee are glad to record their warm appreciation of the valuable work done during the past year by the Young Men's Missionary Association.

By means of this organisation, young men and Sunday-schools, especially those connected with our Metropolitan churches, are brought into closer touch and union with the work of the Parent Society.

The monthly *Missionary Journal* of the Association is a valuable means of communication with Sunday-schools and Juvenile Missionary Associations; and their Illustrated Missionary "Leaflets" and "Booklets" published during the past year supply interesting information as to work in far-off lands.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

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

ORISSA.—Cuttack, Pipli, Pari, Sambalpora, and Berhampore.

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

STATIONS 178

Missionaries—European and Native (15 in England) ... 79

Native Evangelists 113

India, which has been well called the *cradle of the Baptist Missionary Society*, is not merely a country, but a continent, with a population of 287,228,481 souls, including within its mighty boundaries almost every variety of climate, scenery, soil, and peoples, the most diverse in the world—the cunning Brahmin, the patient Sadra, the outcast Paria, the bigoted Mussalman, the supple Bengall, the spirited Hindustani, the martial Sikh, Rohilla and Gurkha, Mahratta and Rajput, the mercantile Armenian, the active Parsi, the industrious Telegu, and the uncivilized Ghonds, Santahils, Khunds, Bhits, Todawais, Garros, Lepechas, and Kassias, and multitudes of others inhabiting the hills and forests, but who once, as lords, reigned over the outspread plains of this vast empire.

FOR WHAT PURPOSE, we may surely inquire, has this vast continent been placed under the absolute rule of a small island in the Western world? For what *end* has this been permitted? Not that the pride of Britain may be flattered by tales of prowess and deeds of arms; not that its armies may reap “imperishable glory” on well-fought fields; not for these or other earthly objects has this mighty trust been committed to Britain’s charge. It is given to her that the blessings which have made Britain great may elevate degraded India too; that her high civilisation may be shared by her dependents; that the knowledge which has enlightened her intellect may enlarge the minds of the Hindus; that a new sense of

justice and of moral tone may be infused into a people who have not known them for ages. Above all, ~~that~~ the Bible, which has made Britain and America the missionaries of the world, may destroy India's idolatries and caste; raise her people from their degradation; purify them from the immoralities which their religion is ever teaching; make them just, truthful, and happy; raise the female population; give them joys in this life, and animate them with the hope of eternal bliss.

And how inviting and stimulating is the condition of India to-day. The fields white for the harvest and awaiting the hand of the reaper! Nations breaking the intellectual torpor of thirty centuries! Superstitions no longer in their early strength but doting to their fall! To-day, with eyes blindfold, yet with hands outstretched in anxious search, the peoples grope for God. Amid a horror of darkness, darkness that may be felt, there rises up the cry for Help.

The labours of a century are everywhere visible. In the words of one of the most recent of Christian travellers—

“Not a day goes by without some idea of the wonderful opening for the Gospel in India. It is not too much to say that tens of millions are waiting to hear. In some distant parts of India in the past few months more than 120 workers in the Mission-field, and their testimony is unanimous that there is a marvellous and growing readiness to listen to the Gospel.

The band of Christian missionaries in India are heroically working against tremendous odds; and in spite of the terrific heat, spend five or six hours a day surrounded by the stench of the native houses, and each trying often to do the work of two or three. They are broken down, and forced to come up for a little pure air to the hill stations, but only to get fresh strength to plunge down again into the furnace below. A traveller to-day told me the thermometer was 120° in the train in Shimla, while from Delhi I hear to-day that a devoted missionary has five hundred, mostly Mohammedans, in a hall, which will seat three hundred, in discussion till eleven at night, and the thermometer at 105 F.

And these splendid soldiers to be allowed to fight on almost single-handed till they drop, while Christians in England look on and sigh, or rather try to enjoy, endless meetings and conferences on holiness, or listen to beautiful thoughts of their favourite preacher in a luxurious church? Even in my very limited sphere I meet with Mohammedans, Hindus, Sikhs, and even fabulously-wealthy idolaters. Does not the great majority of (overfed?) Christians. Does not the cry of the lepers of Samaria come down through the ages: ‘We do not well; this day is a day of good tidings, and we hold our peace. If we tarry here till the standing water is dried up, we shall be killed.’

‘There are tens of thousands in England who are saying, ‘No man hath hired us.’ Are they waiting till the Lord, who has left them ‘His own goods,’ comes to take account, and says to them, ‘Thou slothful servant?’

THE WORK OF THE PAST YEAR.

The Rev. George Murray, of Calcutta, the Indian Financial Secretary, reporting on the work of the past year, writes:—

“The reports from our various Mission stations show very clearly that the Lord is working by the power of His Spirit and Word, to accomplish His gracious purposes in India. There are, indeed, some apparently barren fields, but there are many more where it may be truly

said, the desert blossoms, and the wilderness is becoming a fruitful field. For this many hearts are praising God, and looking for greater things.

"Just now our staff is in some districts particularly weak, and especially where the indications of good work being done are most hopeful and encouraging. There are fields with ripened harvests, and some missionaries are ready to fear the harvests will rot in the fields for want of reapers. May God in His mercy prevent this! The Lord liveth and reigneth, He can save by few as by many.

"Meanwhile it remains for those whom the Lord permits to live and labour for and with Him to continue with unabated zeal doing the will of their Lord in His blessed promised company. The kingdom is His, the power is His, and His is the glory."

VERNACULAR PREACHING.

One leading feature of the work of our brethren in India in making known the blessed Gospel of the Grace of God is *vernacular preaching*.

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

"It is impossible to convey, either by writing or speaking, an adequate idea of the various incidents that make us more than ever resolved to go on in this divinely appointed way of reaching the multitudes—viz., by *preaching* the Gospel. The questions put by some, so full of earnest inquiry: the earnest, even tearful attention of others, especially by the women, who in considerable numbers in the markets attend to our open-air preaching; the hearty nods of approval; the prolonged stay; the outspoken avowal of the truth of what we preach; the eagerness to know the truth about what the Lord Jesus Christ has done for our salvation; the almost universal favour with which the doctrine of the Cross—viz., the vicarious sufferings and death of our dear Lord, together with wonder at times at the news of His resurrection—all this, and much more, in our constant visits to this people, fill our hearts with a big joy; so that we are never happier than when preaching Christ to the people around us.

"Bankpore and Patna afford excellent opportunities for open-air work, and throughout the year regular open-air work has been engaged in by the two brethren, Ali Jan, and Hyder Ali, and myself.

"We close this year at the Banepore fair, the second visited this year. This latter being held later than that in 1892. It has been our united conviction that at this able very real work has been done. The tone of the preaching has been truly spiritual. It has been a very blessed time of uplifting Christ before the people. And we leave the place with grateful hearts for the service God has enabled us to render. Some time since we reported a case that gave us encouragement in this *mela* work. One man whom I baptized in November last, together with his wife, and whose four children were dedicated to the Lord, received his first impressions of Gospel truth from perusing a copy of the Gospel by Luke, which he purchased from our now departed brother, Sudin, of Monghyr, at a *mela* some sixty miles distant from Monghyr. Some years later he purchased a complete Hindi New Testament from our Monghyr Colporteur at a *mela* held at the same place, and after some fifteen years he was baptized, and the entire family—father, brother, and four children—received into the Christian community."

The Rev. W. Bowen James writes:—

"Bazaar and street preaching-work has occupied a large portion of our time this year, as in years gone by. Long tours have been made, and in many markets, bazaars, and villages, and also at a large fair of 'Alawa Khawa,' the glad tidings of salvation have been proclaimed to the people. On one of these tours, which was made through Eastern Purneah, we re-visited Doohgul, the place where, eight years ago, resided Kreek Chand, a Hindu, who on his death-bed made a profession of faith in Christ, and extracted a promise from two Hindu brothers that they would not cremate his body, but bury it, which promise they faithfully fulfilled. The two brothers themselves have now become believers in Christ; they showed me the Bible

committed to their care by their departed brother, whose testimony for Christ was not given in vain, which they now greatly value.

"In various parts of the Jalpaiguri District cases of special interest have come before our notice, which show that the power of the Gospel is being felt by the people. A man living at Nalaguri, in the Dooars, who had learnt something of Christianity from a native Christian with whom he had come in contact, came to me at Jalpaiguri, having travelled sixteen miles that he might know more of Christ. Three men from Domoni, seven miles away, came for the same purpose. One of these, some months previously, had been listening to the preaching in the Jalpaiguri bazaar, and bought a copy of one of the Gospels, and what he heard and read of Christ therein made him long to know more of Him. He spoke to his friends about Him, with the result that the three decided to visit the Missionary. I presented to them the central truths of Christianity, and in addition to copies of the Gospels, gave them several small books which would help them to understand the Scriptures, and promised to visit them at their village as soon as circumstances permitted.

"A man who had obtained some knowledge of the Gospel wrote to me from Amtolla, a place still farther away, in another direction, asking for light on certain truths, and stating that he was thinking of embracing Christianity. A fortnight ago a Hindu, in the town of Jalpaiguri, who had been brought under the influence of the Gospel, made known his determination to follow Christ. He has joined the small Christian community here, and is now waiting for baptism. We find proofs on all sides that Christ is occupying the thoughts of all ranks and conditions of society. From the illiterate villager to the educated Babu, men ask, 'Who is Christ?' Some there are who attempt to answer the question for themselves by assigning Him a place among the prophets and the great reformers of the world; but such attempts will not succeed. The candid and sincere truth-seeker will find the contrast between Him and them too great to permit such a classification. Men to whom sin has become a burden will see in Him 'the Lamb of God which taketh away the sin of the world,' and will be drawn to Him, as the sick, the oppressed, and the outcast were drawn in the days of His humiliation."

The Rev. J. G. Potter reports from Agra:—

Bazaar and street preaching have continued throughout the year, and we have never failed to secure hearers. Our message has been Christ and Him crucified, a stumbling-block to the Mahomedan and foolishness to the Hindu, but still the power and wisdom of God to them which were called. Our principal preaching places in Agra have been in front of the Jamma Masjid in the city, and in the Saik Bazaar, in each of which places we have placed a large stone to mark the spot and also afford us a stand when preaching. In such crowded places as these we always have new hearers; still we are pleased to observe some attentively listening who have heard us preach for years past. We might have much bigger crowds of people if we allowed ourselves to be drawn into discussion, but experience has proved that such discussions are generally useless, and much valuable time is often lost which might have been spent in better purpose. The art of questioning seems to be made a careful study by both Mahomedans and Hindus, who are instructed in it by their religious teachers. This being an, it becomes a hopeless task to try and satisfy the questioners, whose desire is not to have doubt removed, but to try and vex the preacher. Failing to draw us into an argument, we find that both Hindus and Mahomedans, copying our method, often start as rival preachers, but of this, however, they soon weary, and our preaching goes on unhindered. We have noticed of late years that the public advocates of idolatry have become fewer and fewer and it is rarely that anyone can be found to publicly defend it.

"Never was there a greater need for Gospel preaching than now."

The Rev. Geo. Anstie Smith, reporting on bazaar preaching at Kharrar, says:

"Encouraging signs have not been wanting. At the Manisa Devi mela, at Moni Majara, in April, a Hindu came out before the crowd and professed himself to be willing to follow Christ, and, in answer to the taunts of the mob, replied that he was a Christian. He after

words came to the tent and had a conversation with myself and the preachers. His story was one the like of which has been often heard: he had heard something of Christ, and desired to hear more, and during the preaching of the Word had felt that here was something that fitted his necessity and filled a bare place in his soul. He used, if I remember correctly, the simile of the key and a lock. It was the old story of the Greeks repeated: 'We would die.' In the same *meta* a backslider was awakened, and one other hearer has since received baptism."

CHEERING INCIDENTS.

The Rev. Herbert Anderson, of Calcutta, says:—

"A Hindoo called me to his bedside as I was passing through the ward of the Calcutta Hospital I visit, some months ago, and told me how he had, in a street disturbance with Christian preachers, struck one of them. When he returned home he could get no rest, his conscience troubled him, and he wished to ask the forgiveness of the man he had struck. I arranged this for him, and am pleased to report that he has since come under Christian instruction and given his heart to Christ."

The Rev. G. H. Rouse, M.A., reports:—

"I was sitting in my study, when word was brought that a Babu wished to see me. A bright-looking young man came in and sat down. I asked what he wanted. He said, 'I was brought up a Mahomedan, in the Krishnagar district; some years ago I became a Christian. I have studied at Krishnagar, and in the C. M. S. College at Allahabad, and I'm now studying in the C. M. S. Divinity School in Calcutta. I have come to see you, simply in order to tell you that it was your *Musulman-Bangali* tracts which led to my conversion. 'O Jesus, Muhammad: on whom shall we trust?' was the one which most moved me, but all have been useful. I have distributed a great many copies of them.' He also mentioned the names of three or four other Mahomedans, whom he knows, who have become Christians through these tracts. I need not say how thankful I was to hear these statements. I never saw a brighter or happier face than that which the young man had when he was talking of his religion, and I trust that, after these years of preparation, this happy and active young Christian may be much blessed to his fellow-countrymen who are still in the dark. It may add, that the Madras Tract Society Report speaks of a Moulvie at Bellary, who was converted through reading one of the tracts, '*Fatehs*,' which has been translated into Urdu."

The Rev. T. R. Edwards, of Serampore, reports:—

"We were quite busy, as usual, during the Serampore Juggernath festival. Preaching for hours every day was kept up at one hired hut, during the eight days the festival lasted. There was a most marked diminution in the numbers which attended the *meta* this year. And this year will ever be memorable as that in which complete failure attended the pulling of the cars. On the day fixed for the outward pulling to take place, crowds assembled to witness the sight, but neither of the cars could be moved. The people tugged and strained, but all to no purpose. Hence the dense crowds had to return home disappointed. This being Saturday, attempts were renewed on the following Monday, and in the one case they were able to drag the car a few yards, more by the help of screw-jacks and pulleys than by the muscular strength of the faithful; but in the other case they completely failed. The pulling of the former very nearly ended in a sad catastrophe. When the car moved, the European magistrate slipped and fell under the car, and was grazed by the wheels as they passed. It was a marvellously narrow escape. The people tried a third day to move the other car, and on this occasion the Brahmans were out on the roads using persuasion; and, if that failed, threats, and even resorting to force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this, and to see the men quietly slipping away from the ropes as fast as the Brahmans could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result. Of course, it ended, as it deserved, in total failure. Hence one car was absolutely not moved an inch, though attempts were made on three separate

days to pass. And the other day was just drawn across the mind; where, notwithstanding all the efforts made to drive it back again to the former position at the last day of the festival, it had to remain."

The Rev. W. Carey, of Barisal, reports the following baptism of a Barisal student:—

"On Sunday evening, June 11th, Hemanta Kumar Sen, a student of the B.A.-Class, was baptized in the tank in front of the Preaching Hall. Crowds gathered to witness the ceremony, and the hall was full at the service that went before. The candidate was twenty-five years of age. Dependent upon his elder brother for support, he incurred by his baptism the loss of all tuition. Born a Hindu, he became a Brahmin, and at length found rest in Christ.

His college friends in Calcutta, not even now an avowed disciple, first spoke to him of his Saviour. The 'Mist of Love' had stamped his personality upon the youth's imagination as an exquisite ideal. He could talk of little else in their daily walks, and Hemanta listened till his heart buzzed within him. That was how it began. Then he bought a Bible and set himself to read it. I saw that Bible. He brought it to show me. It was a common shilling copy with black cloth covers, but more beautiful to me as I reverently turned the leaves than all the 'silk-sewn' editions of the 'Printers to the Queen.' I found the four Gospels and Paul's Epistles were scored all over with pen and pencil marks, underlining almost every verse, and showing how the thirsty soul had bent down to drink at each brook by the way. Its intensity of thirst may be judged from expressions of fervent desire and self-admonition inscribed on almost every page:—'God be kind to me! God will cast me into hell if I receive not Christ! 'Receive the Lord,' 'Lose no moment!' &c. I have little doubt that it was this earnest study of God's Word that played the chief part in Hemanta's conversion.

"He came to me almost daily for about a month before he was baptized. I lent him two of Mr. Spurgeon's books, 'All of Grace' and 'Around the Wicket Gate.' These helped him much. He said they had 'cheered his mind.' On that memorable Sunday, he paid me a visit in the early morning, dreadfully distressed, and begging to be baptized. He thought, as so many do, that healing grace would be communicated in the ordinance, that the baptismal waters would wash away his sin. I refused to baptize him until he could honestly tell me that he had yielded himself—body and soul—to the mercy of Christ. We talked and prayed together for a long while, but he went away unrefreshed. In my own mind there was a solemn feeling that the crisis was near, and that Christ would conquer. Before leaving the room he took up, as by accident, one of Spurgeon's sermons lying, within a heap of others, on my table. It was No. 1,913—ser. 2 Tim. i. 12-14.

"I believe that sermon was God's most gracious encouragement to this trembling soul. Two hours after, he returned, his face all aglow to tell me of the fact and the joy of decision. There was no mistaking that joy. We knelt at once in thanksgiving, and verily it was the gate of heaven to both our souls. I arranged to baptize him the same afternoon, he himself volunteering to paste up the following notice on the Preaching Hall door:—

out of His love, because His love is greater than all love, He has sent His only Son, Jesus Christ, to die for the world, that whosoever believeth in Him should not perish, but have everlasting life. And this is the love that hath brought forth such great things in us, that we should be able to give an account of our obedience unto the Father, who hath sent His Son to save the world. And this is the love that hath brought forth such great things in us, that we should be able to give an account of our obedience unto the Father, who hath sent His Son to save the world.

Smaller copies were sent round the town, and by six o'clock a large gathering had assembled in the Hall. We sang a hymn, and presently Hemanta appeared, bringing with him three of his friends. I beckoned him to a seat on the platform, and presently asked him to give an account of the circumstances that had led to his faith in Christ. A feeling

of deep solemnity prevailed the meeting as he rose to speak. There was a momentary pause—the heart too full to vent itself at once in speech—and then, with shining eyes and firm unction in face and voice, he gave the following beautiful testimony to the Saviour's power:—

“Dear Friends.—I want to tell you to-night a little of my life-story from my boyhood upwards. I was born a Hindu, and as a boy and youth used to religiously observe the different customs and ceremonies of my fathers, and youth and worshipping the idols, fasting, and such like. But in all this I got no peace in my soul, no joy in my life; and I think most of you will agree with me that in the worship of idols there is no satisfaction, no rest. At last I came into contact with the Brahmos, and was led to attend some of their meetings, and it was here in the Brahmo Somaj, that I first learned that I was guilty and needed to repent. For, as a Hindu, I, of course, believed that every event of my life was ordered by fate, and that whatever happened—happened; I being not a bit responsible or guilty. But now I knew that I was guilty and must repent. Oh, how miserable one feels when he knows that he has committed sin! he feels he is not worthy to go into the presence of his friends, much less to go before his God. I had the burden of my sins resting upon me, and tried all I could to get rid of it. I prayed to God as my Father (though not then in the right way), saying, “Oh, Father, grant me repentance and forgiveness!” but, at the same time, I was resolving in my heart—“I will do this thing and that thing.” Herein lay my inconsistency!—I wanted to help God, I wanted to do something myself, and was not willing to give up my will to Him. But the Bible says—salvation is the free gift of God—“by grace ye are saved through faith, and that not of yourselves, it is the gift of God.” And so, because I could do nothing else, I came to Christ, and found joy and peace in believing. He has taken away my sin. He has given me His Holy Spirit, and it is by His power I am speaking to you to-night. Before I came to this meeting I could not determine what I should say; I thought, “I shall not be able to speak—I shall break down”—and when I sat down before you all I was trembling from head to foot. But Christ has taken away all my fear, and filled me with strength, and love, and joy. He is my Saviour, my Redeemer, I know He will keep me all my life through. It may be that I shall have to suffer; but it is a blessed thing to suffer with Him, and for Him. I pray to Him now for all things. I am glad to confess Him to-night by baptism, and to take my stand upon His side, and I know He will keep me ever faithful to Himself.”

“Let us pray to Him now:

“Oh, Lord Jesus, I am glad to confess Thee to-night as my Lord and my God: Thou hast forgiven my sins and filled my heart with Thy joy. I pray Thee now to keep me all my life ever near to Thee, ever true to Thee, and may I be enabled to bring others unto Thee, and

“Oh, God, our Father, may these present in this meeting to-night be drawn to Thee, through my Lord Jesus Christ! Amen.”

“After singing, “*Just as I am*,” the following baptismal confession was read aloud, members repeating each clause after me, and subscribing his name at the close:—

“I believe that God sent His Son into the world, that the world through Him might be saved

“I believe that the blood of Jesus Christ, His Son, cleanseth us from all unrighteousness.

“I believe that God hath given unto us Eternal Life, and this Life is in His Son. He that hath the Son hath the Life, and he that has not the Son of God hath not Life.

“I believe that there is no other name given under heaven whereby we must be saved.

“I believe that God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord—to the glory of God the Father.

“I solemnly declare, before God, and all here present, that, confessing my sins, and trusting only in the grace of the Lord Jesus, who loved me and gave Himself for me, I have this day believed in the promise of God, received the blessing of pardon, and yielded my body, soul, and spirit to the service of Christ.

“Henceforth I live, yet not I, but Christ liveth in me.

“I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.

"June 11th, 1893."

"When this was done, and prayer had been offered, we crossed the road to the broad steps of the tank opposite the Hall, where, in the presence of a dense throng, I baptized him in the name of the Father, the Son, and the Holy Ghost.

"A few days later, his relatives came with tears and entreaties to take him home, promising him freedom from molestation in the worship of Christ. He went with them, after consulting with me, but ever since has been closely watched, and persistent attempts have been made to induce him to recant. I do not believe he will ever recant, and, although I cannot communicate with him, except at the Throne of Grace, I share the confidence expressed in his own words: 'He is my Saviour, my Redeemer, I know He will keep me all my life through.'

"His desire to bring others to Christ was strikingly manifest. The very next day, after his baptism, he wrote to the college friend who had first shown him the beauty of Christ, urging him to instant decision. Another student, previously unknown to him, but who was present at the baptism and deeply impressed, came that same evening for help in seeking the Lord. The two met for several days, at dawn and dusk, under the arch of a bridge, for uninterrupted conversation and prayer.

"When he had first executed a deed, settling that little property that would some day be his upon his wife and their year-old child, he stipulated for perfect freedom in speaking of Christ, and then consented to return with his friends. The Lord keep him from every evil work, and preserve him unto His Heavenly Kingdom.

The Rev. J. G. Potter, of Agra, reports:—

"Amongst the blessing incidents of the year we may mention the baptism of seven men, formerly 'dacoits.' They were baptized in the River Chambal, by our preacher Rati Ram, after some months of probation, upon a profession of their faith in Christ. From all that we have been able to learn of them since, they have carried out the apostolic precept, 'Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good.' Being still outlaws, they are unable to reside in British territory. Should they ask and receive the pardon of the British Government and come to reside near us, we shall be able to report more fully of their sanctification. Meanwhile, they live as witnesses for Christ in a native state where, as far as we can ascertain, no other Christian resides and no Christian work is carried on.

"Another interesting incident during the year has been the baptism of three of the lepers in the Agra Leprosy Hospital. They appear to be living as bright and happy Christians, and we hear of others who wish to follow their example. Nowhere are we more welcome than amongst the poor outcast lepers; welcomed, we are glad to know, not only for our own but also for our Master's sake. Yet another interesting baptism since our last report was that of a young Parsi, who came to us from our outstation at Dholepore. Being in the service of the British at Dholepore, he has little leisure for Christian fellowship, and daily he is associated with Hindus and Mahomedans, hence his position is a trying one. Still we are glad to know that he has maintained his Christian profession, although this has cost him the loss of all his Parsi friends and relatives. At the time of this young man's baptism two others were baptized, one the son of our preacher Jacob, who is an earnest, bright Christian, and the other a lad from among the Roman Catholics, who has since returned to them again. We are glad to report that another preacher's son is waiting for baptism. Would that all the children of our native Christians were converted. We feel that there is a danger of neglecting their special care sometimes in the many agencies employed to bring in Hindus and Mahomedans.

medans to Christ. Our great need is a good boarding-school where the boys shall be constantly under direct Christian influence, and so situated that they may grow up physically strong also."

THE NATIVE CHRISTIAN CHURCHES.

Reporting upon the Intally Native Christian Church in Calcutta, the pastor writes :—

"God has blessed the work of our hands during this past year. More brotherly love, more personal effort, more independent work, and more funds have been forthcoming. As to statistics, we have to report 33 additions to the fellowship of the church, of these 27 have been by baptism, five by letter from other churches, and one has been restored. As to losses, one of our deacons resigned and left the church, one member has died, two have been excluded, five dismissed to the fellowship of sister churches in Madras stations, while the names of nine others have been removed from the church-roll, they having given up their connection with us. The full membership up to date is 117, being an increase on last year's report of 22.

"Statistics in church life are worth nothing. But the additional strength for service gained by greater numbers is worth everything. I am glad to report, that the church has done more for the Master than last year, and is on the road of progress. At least a dozen of our members are engaged in Sunday-school work, many of them in Hindu and Mahomedan schools. They have given themselves to it earnestly, and are being blessed while blessing others. The church further supports a day school, which was carried on for some months among a group of Santal coolie children, who had come down to Calcutta for work. This school has been closed for two months, but it accomplished a good deal during the eight months it existed, and the church has resolved to buy a school-house, and get permanent quarters in some unoccupied part of our side of the city, so that this good work may not be again allowed to drop.

"This year a Society of Christian Endeavour was started, having two divisions, one for the young men and one for the young women. Meetings have been steadily maintained, and the young people been greatly benefited. Many who could not say a word more than five months ago now take part in our prayer-meetings with great acceptance. A number of the young men have preached with me or with the other officers of the church on Sunday afternoons, after our regular services, and have thus commenced early to give to their fellow-countrymen the Gospel they have received."

The Rev. Robert Spurgeon, of Barisal, reports :—

"Our Barisal native Christian church has now been properly organised in order to set a good example to the others in the district. A stipend of Rs. 15 a month for a pastor is being raised, and four deacons and four deaconesses have been appointed. Each member has been requested to give to the best of his ability, so that larger aid may be sent to smaller and weaker churches. Each deacon and deaconess has promised a twentieth of his or her income to the church fund. It was desired to omit from all offices agents of the Mission, so that we might be in all things a model, self-supporting church, but this could not be done with evangelists and missionaries living on the spot. Naturally they are best qualified to carry on the work and direct the church. Still we hope to create some idea of what a Christian Church ought to be in spirit, constitution, and gifts, and may we not hope in this way to set a good example to all the other churches around us?"

It is very evident from the report of the Rev. W. R. James that the churches in the Barisal and Madaripore districts have suffered great distress consequent upon recent famine and cholera visitations. Referring to

the progress of these native Christian churches in spiritual life and force, Mr. James writes:—

"The distress seems to have produced a good effect on some, for we hear that the people in some of the districts, who had been previously hardened against the Gospel, but the majority of our Christians, it is to be feared, were too concerned about getting the bread that perisheth to think of anything higher at such a time of distress."

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

"In the churches of Noyapat, Muktespore, Lakma, and Pagoldewan, we have been greatly encouraged by the quiet, persistent efforts, made by many of the members for the conversion of their heathen relations and neighbours. During a recent visit to Pagoldewan, I noticed a stranger among the Christians, and on inquiry learned that he was the Hindu brother of one of the leading members of the church there. Some years ago the elder brother came out from the darkness of heathendom to follow Christ. But he never ceased to care for the spiritual interest of the people he left behind. He often spoke to them of the love of Christ, and of the peace and joy he experienced since he became His disciple. In the course of a conversation I had with the Hindu brother, he told me that he also now believed in Christ, and that he desired to follow Him, but that his father, who is still a Hindu in creed and practice, was doing all he could to prevent his taking the name of Christ upon him.

"Turning to the Christian brother, I asked if he despaired of seeing his father becoming a Christian. His reply was, 'I have often spoken to him on the subject with little or no encouragement, but I still pray for him.' The Word often spoken for Christ, and the prayers continually ascending to His throne on behalf of the unconverted, not only from the heart of this individual, but also from many of the brethren, will account for the degree of prosperity enjoyed by these churches, and the happy additions made to their number from amongst the heathen during the last few years. Though many of the brethren connected with these churches live in isolated places, surrounded with jungle, the abode of wild beasts, and most difficult of access—being situated miles away from the main thoroughfares—yet it is always a pleasure to visit them: the warm welcome they give the visitor, their appreciation of any assistance given them in their Christian career, and of fellowship with the servants of their Lord, more than make up for all the discomforts and hardships of the journey."

There can be no doubt that the past year has proved a very trying one for the native Christian churches in East Bengal. The extreme and chronic poverty of the Christians themselves, and the terrible famine distress, have greatly militated against the maintenance of their pastors.

From Orissa, the Rev. Duff Patri, the pastor of the Cuttack Oriya native Christian church, and by whose members he is supported, writes:—

"It is with great pleasure that we have to report 27 baptisms, and five restorations to membership during the year. Of these last, three were out of fellowship for many years. Most of those baptized were young, and one was an old woman from Hinduism, two of whose sons were baptized some years ago. Some of those of whom fears were entertained have shown increased love to the church, and are seeking its welfare. Some of the young men have been giving more attention to the study of the Word of God, and a few of them, in addition to taking an active part in the work of the village associations to which they belong, have been helpful in conducting the weekly prayer-meetings; and we hope their example will be followed by many others."

And the Berhampore native Christian church, the Rev. R. L. Lacy reports, has done good solid work; and six have been baptized.

The reports, taken as a whole, exhibit growth, strength, and unity in the native churches. They are slowly learning to help themselves. Where the churches are too small or weak to support a pastor, the services are conducted by deacons, who render help without any pecuniary remuneration; and, as one of the missionaries writes, "In this way we are developing the resources of the churches to an extent that is really surprising to the churches themselves."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE.

The Rev. E. S. Summers, M.A., the Principal of Serampore, reporting on the work of the Institution for the past year, says it has been one of marked prosperity and development in several directions:—

"We were able to re-open our English theological class with a larger number of students and of higher calibre than ever before. The vernacular theological class has received a number of accessions. From the school we were able to send up two students for the entrance examination of the Calcutta University, of whom one passed. Five students have been presented to the Conference this year as candidates for employment in Mission work, after passing through the three years' curriculum. This number has only been reached once before, and the men this year are of decidedly superior character to the men of that particular batch.

"The work carried on at Serampore may be arranged under four departments, viz. :—

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

"I.—THE THEOLOGICAL CLASSES.

"(A) *The English Theological Class.*

"Last year we expressed the hope that two young men, then studying in the boarding-school, might pass the Entrance Examination of the Calcutta University, and be received as students to study in English. These students were Rai Kromar Rai (South Villages) and Priemath Sanyal (South Villages). The latter, unfortunately, failed in one subject, but as he passed the Test Examination at the Bhowanipore College, whose authorities kindly equipped our students with their own, and I thought him, as the whole, up to the mark for admission to the class, I permitted him to join it in spite of his failure. I may say that the Entrance Examination is regarded as the standard for admission into this class, in which no one can profitably study unless he has at least the knowledge of English that the University requires before it enrolls students on its list of undergraduates. But to our great surprise and pleasure, fresh candidates came up for admission fulfilling all the required conditions. One was Anukul Chunder Ghose, the son of one of our respected preachers in Backergunge, who had just passed the Entrance Examination in the First Class. The other was Jogendra Chunder Dutt, the son of the Rev. G. C. Dutt, of Kheina, who had also passed the same examination. A fifth candidate for admission suddenly turned up from Southern India in the person of a young Telugu, named Nicodemus Abraham, who was connected with the Canadian Baptist Mission, and was sent to join our English Theological Class, with a special view to his helping in the training of Theological students connected with the Telugu Canadian

1. Stoughton's History of Revelation.
2. Outline of the Life of Christ.
3. Wayland's Moral Philosophy.
4. Paley's Evidences.
5. Isaiah (I.—xxxv.).
6. Logic.
7. Historical Books of the Old Testament: Judges, Samuel, Kings.
8. English Literature.

By the aid of these subjects, they have learned by heart John, chap. xiv.—vii., and the First Epistle of John in the English translation of the Bible; and Abraham has made good progress in Greek. Mr. Robinson took the students in Wayland, Paley, and the Life of Christ, while the principal took them in Stoughton, Jevo's Logic, Isaiah, and English Literature.

“(H) *The Vernacular Theological Class.*”

“This class opened at the beginning of the session with five students entering on their third year, and four students entering on their second. Five students joined at the beginning of the year, two of whom were from the South Villages, one was from Pubna, to be trained for, and at the expense of, the South Australian Mission; one from Backergunge, and one came to us from Jessore, though originally from Backergunge. Besides these, four students have been studying during a longer or shorter period with a view to becoming full students next year. One of these was a young man from the boarding-school who could not profitably pursue his studies there any longer, but was not, in my opinion, mature enough for full recognition as a Theological student; one was from Madaripore; another from among the new Mahomedan Christian converts of Jessore, and the last was a recent convert sent to us by the Australian ladies at Noakhali, and maintained at their expense.

“A. Books of the Bible.

- (i.) With Commentary (Dr. Wengler's), the Gospel of John and the Epistle to the Galatians.
- (ii.) Without any printed Commentary: Exodus, Leviticus, and portions of Numbers, Joshua, Judges, Ruth, 1 Samuel (i. xii.), and the Book of Acts.

“B. Books on Evidences, Theological Controversy; &c., in Bengali.”

- (i.) Murray Mitchell's Letters to Indian Youth.
- (ii.) Mizan-ul-Huq (a translation into Bengali of Pfander's Mahomedan Controversy).
- (iii.) A tract on Baptism.

(iv.) The portion on Morals in Mr. Rouse's Handbook of Theology, Shaikya-Shar.

(v.) Some portion of Dr. Wengler's Catechism.

The Epistle to the Philippians and the First Epistle of John were also learned by heart, and examinations taken as usual in the historical facts of the Old and New Testament. Two of the students, Prabhudhan Singh and Kailash Behara, read English literature, while the others studied Bengali grammar, literature, and composition. At the close of the session five of the students were accepted by the Conference on probation; Prabhudhan Singh, Auran Chunder Dutt, and Prottoy Chunder Mendol, from the south villages, and Bihanath Rai and Kailash Chunder Boitgee, from Backergunge.

“II.—THE NORMAL CLASS.”

“The Normal Class has been making progress this year in quality, but not as much as we expected in numbers. There were only left three in our first division really competent to enter upon what are regarded in Government Institutions of this kind as the studies for the first year. These three students, however, have given satisfaction, and made good progress, especially Bounta Kumar Dutt. In the second division seven students took the midsummer examination, and all passed. They came to the college with very limited knowledge indeed, but are making good progress now, and some of them, I hope, will turn out very good indeed.

“HINDU BOYBAPTIST-SCHOOL”

“The number of boys in the boarding-school during the past year has been about sixty. The work has been carried on much as usual, and the care of our brother, Mr. Ghose. A few weeks back, two of the boys, Binay Chandro Mondel and Shama Choron, were baptized. The latter is the brother of our preacher, Babu Prionath Roy, now stationed at Howrah, who was baptized on his renunciation of Hinduism and acceptance of Christianity some years ago at Serampore. His younger brother, Shama Choron, has been for some years with us, and for a long time seemed very careless and indifferent to religion. We were afraid that he was going to turn out a worthless fellow, but he seems at length to have yielded to the instruction and influences brought to bear upon him, and we believe that he has now, in all sincerity, followed his brother not only into the Christian community, but into the Christian Church. The other lad, Binay, is the son of a Christian preacher, and has long been desirous of confessing his faith by baptism; but shy and embarrassed he has stood in his way hitherto. At the beginning of the year two of the students went up for the Entrance Examination; Rati Kumar passed, but Prionath failed in English. The two were admitted into the English Theological Class, as I considered that Prionath, spite of his failure, was fairly up to the standard.

Vernacular evangelistic work of a very varied character has been carried on by the Rev. T. R. Edwards, in Serampore and the district.

In the cold season six separate tours were made, each occupying from a week to a fortnight, and places were visited which have not seen a missionary for a long term of years. Regular preaching has also been carried on at certain selected places in Serampore, town.

Mr. Edwards reports :—

“These places are the Preaching Hall at the Serampore Railway Station, Chattr, Ishars, Parana Bazaar, Mussulman Parah, and Manikallah Bazaar. For the purpose of visiting these places at regular intervals, the students have been divided into four companies, and about companies go out every day in the evening. Thus, preaching has been carried on in two places every evening in Serampore for months. One company went regularly to the Preaching Hall, while the other company went to one or other of the above places, according to the routine. Hence it will be perceived that a great amount of active work has been done by the students in addition to their class work. This, undoubtedly, is a very important branch of their training, and as such Mr. Summers has insisted upon their attention to it.”

As to results, Mr. Edwards reports :—

“We have to be thankful that some amount of blessing has been given to us. At the beginning of the year an old man of the weaver class, from Rajballah, made a public profession of his faith in Christ. This man had travelled far and wide, seeking for peace of mind and salvation, but had not found it, though he had been twice to some of the most celebrated of Hindu places of pilgrimage. At Serampore he heard of Christ, committed his soul to His keeping, and was baptized in the Hooghly river, just in front of the college.

“Soon after this we had the joy of baptizing two more converts, from Hinduism. These were the daughter and son-in-law of Joy Deb, Singhur, and had been married long before he became a Christian. We were pleased at this accession to the little band of Christians at Singhur, and hoped that these would greatly strengthen the church there. But unfortunately, they have gone to live far away in the interior of the district, where they can be visited but seldom.

“Besides the above, there have been two others baptized who are converts from Hinduism. We have also had the joy of baptizing three boys from the boarding-school, and the son of Mrs. Manuel, one of our Zenana ladies here in Serampore. Hence, though the number of mine received by baptism is not large, we yet rejoice in the fact which it proves, that our Master's presence is with us, and His blessing is resting on the work done in His Name.”

ORISSA TRAINING INSTITUTION.

CUTTACK.

THE Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, has been at home for some months seeking rest and refreshment. He contemplates resuming his important work in Cuttack during the coming autumn.

During his absence from Orissa, brethren Young and Vaughan, assisted by brethren Shem Sahn and Niladri Naik, were requested to carry on the work of the Training Institution.

At the commencement of the session three new students were admitted.

The subjects of study have been Mark's Gospel, the Epistle of James, the Book of Job, 'Butler's Analogy,' 'Angus's Hand-book,' the 'Christology of the Old Testament,' 'Church History,' 'Edwards's Hand-book of Baptism,' and the 'Philosophy of the Plan of Salvation.' Mark's Gospel in English and an elementary English Grammar were also studied.

Besides the study of selected parts of the above subjects, a sermon and a skeleton sermon were prepared and read every week, which were commented upon by the tutors and the students. The students have also had considerable practice in preaching while itinerating with missionaries and evangelists during the cold season, and in the bazaars during the session. The senior students have also preached in turn at one of the stations some two miles off, and sometimes in the large chapel here.

"LAY PREACHERS' CLASS.

There is also a lay preachers' class, in which instruction is given of such a kind as to fit the members of it for addressing meetings, and assisting in bazaar preaching. One of the members has been accepted as a student for the ministry. Rev. Shem Sahu, who conducts the class, writes as follows:—"The lay preachers' class has been in existence for the last three years. It was opened at the spontaneous request of some of our pious young men, who, while doing Christian work, were anxious to do it yet more efficiently. The class meets once a week, and during the year the pupils have read a part of the Epistle to the Hebrews, and at present they are having lessons on Christian Theology. They have also a sermon class, in which sermons are read and criticised. The present number of pupils is eight."

THE NORTH-WEST PROVINCES NATIVE CHRISTIAN
TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas, who for several years past has superintended the work of the Delhi Training Institution, is at present in England on furlough. During his absence the Rev. W. J. Price, formerly of Benares, will have charge of the work, assisted to such an extent as may be practicable by Mr. Hasler, B.A., whose first duty, however, will be, of course, to acquire a good command of the vernacular. Mr. Inamr Massah will also remain for some months longer connected with the Institution, with a view to render assistance to Mr. Price. Reviewing the work of the past year, the Rev. Stephen S. Thomas writes:—

"Not having had any students in the evangelists' class this year, I have to report only on the boarding-school, in which there are now thirty-eight boys arranged in six classes. In July last I discovered that there was moral mischief going on in the school, and in consequence of this I removed the higher classes from St. Stephen's school, deeming it undesirable and dangerous for the boys to be daily going through the city witnessing the immorality that is so prevalent in the Indian bazaar. These classes are now being taught in our own building by an additional master, and I hope that some next year, and others the year after, will be ready for the Middle Examination, after which specific training as teachers may be begun. The European Inspector visited them recently, and expressed his opinion that they were decidedly above the average of middle boys in the other schools of his circle. In the lower classes also, satisfactory progress has been made. Joel is reading in the Matriculation class in St. Stephen's, and gives great promise of becoming a most useful man."

"I have a Bible-class with the big boys (twice a week, and Mr. Imam Masih takes the smaller ones. Some of them have joined the church during the year. The conduct of some in one respect has given me very great pain; in other ways it has been satisfactory, and I hope that my severe treatment of that particular evil has been, under God's blessing, successful in stamping it out. I hope the friends of the school will remember it in their prayers, and ask that the wisdom and grace that are so much needed for this important work may be given to those who have charge of it. I am very thankful that Mr. Price has found himself able to take charge of the Institution during my approaching furlough. May the coming year be one of rich blessing and substantial progress."

"Mr. Imam Masih has continued his charge of the food arrangements, and my wife has superintended the clothes department. Both these things, if properly done, entail an amount of work that outsiders have little notion of. As my friend Mr. Imam Masih may leave Delhi before the expiration of my furlough, I should like to record my sense of the value of the work he has done here. His influence with the men and boys has been of incalculable worth. His teaching has been ably and conscientiously done. As a preacher he has been an inspiring example to the students whom we have joyfully treated. His relations with me have been the happiest possible. The five years during which we have intimately worked together bequeath us the enduring memory of close friendship and united labors."

CHRISTIAN ELEMENTARY DAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 1,072 children, taught by a staff of 194 native Christian masters. Engaged in Sunday-school work there are 290 teachers and 8,572 scholars. At the Bistopore boarding-school there are 28 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Four boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

In October last the Rev. Herbert Anderson examined the boys in the Bistopur School, and certified as follows:—

"The Bistopur boarding-school boys have been examined by me. I am glad to report that the school still maintains, in both secular and religious subjects, the high standard reached in past years. Most of the boys are small and came fresh to the school at the beginning of the year: their progress has, however, been rapid, and the teaching thorough. The schoolmaster is to be commended for his zeal. I think it would be wise to make more of this Bistopur school even at the expense of some of the feeble, poorly-attended village schools in the district. If the expense were forthcoming for the number of the boys to be doubled, the money would be wisely spent, not only for the benefit of the district, but also of the mission. From present prospects it looks as though some of our most able and Mission workers are to be those who have passed through this Bistopur school."

Reporting on school work in the Jessore district, the Rev. H. Frogillus writes :—

"The work of our two circles of schools in the villages around Jessore has been steadily prosecuted during the past year. Besides the regular work of the Christian inspectors, and the intercourse with the teachers, when the monthly aid is given, each school has been visited and examined by Mr. Newledge and myself. On the occasion of the meeting of our Eastern Bengal District Committee, in April last, nearly 300 of the boys from these village schools were brought together in front of the Mission House. The prompt and intelligent answers given to the questions asked revealed the promising character of this branch of our work. An interesting incident connected with our school work may well be recorded. About six months ago the village school of Rat Manik was admitted into our First Circle. The small Catechism of Mr. Rouse, which we have in general use, was warmly welcomed in the school. Within two months a number of boys had memorised the whole, and the contents of the little volume seemed to awaken the interest of the whole village. On our visits to the village, large numbers gave eager attention to our message, and on one occasion a feast was provided for our preaching and singing band. Some twenty came the whole distance of seven miles from Jessore one Sunday in order to see how the Christians worship! At present, arrangements for a public debate are pending. Many these affirm such a public debate to be necessary before they can carry out their promise to become Christians. Whatever may be the issue of this movement, and the date for the debate makes me the less sanguine, the incident clearly testifies to the value of our village school work."

The Rev. A. H. Young, M.A., the headmaster of the Cuttack High School, reports :—

"The number on the register is 180, and the attendance for the past six months has varied from 180 to 185. At the last matriculation examination of the Calcutta University, four of the pupils passed, one in the second division, and three in the third. It is a cause of much gratification that this school has been very useful to our Christian community, and that considerably more than half the scholars are from it. The behaviour of those in attendance has been good throughout the year."

210022 ELEMENTARY CHRISTIAN DAY SCHOOLS.

This year we have been able to open a normal school for the purpose of training young men to be teachers in our village schools. There are now seven in attendance; and we hope to begin another class about the beginning of the year. It is too soon to write of results, as the school was opened only three months ago.

PROTESTANT EUROPEAN HIGH SCHOOL.

During the year the work of the school has been diligently carried on with highly satisfactory results. Twelve candidates were presented at the last November Middle and Primary Scholarship Examinations for European Schools; two for the former and ten for the latter. They all passed, a scholarship being gained at each examination. In February of this year, all the pupils, with the exception of those in the Infant Class, were examined by the Government Inspectors. The result was an average percentage of 95.4 of passes in subjects. The Head Inspector in his Annual Report remarked, "The school is in a highly efficient condition. Religious instruction is given daily. The number in attendance is 70."

The reports from the various stations exhibit progress in school work all along the line. As compared with the returns of the year previous, there were last year 1,868 more scholars in our Elementary Christian Day Schools, and eleven more Native Christian teachers.

These schools constitute an evangelistic agency of great value, all of

them being taught by Christian teachers, with the Bible as a text-book.

Referring to school work in Agra, the Rev. J. G. Potter reports:—

"We are glad to report progress in our school. We have added to our staff of Christian teachers, raised the standard of education, and added to the numbers on our roll. The Scriptures are taught daily, and a good Sunday-school is also held for the boys. Our Christian boys find in this school just the education they need, and Hindu and Mohammedan boys are whilst obtaining a good general education, carefully taught in the Word of God. It is a great pleasure to meet with many of the old boys of the school in positions of trust in the railway and other departments, and I find that they have not forgotten what they have learned in the school from the Bible. It is a still greater pleasure to see some of the old boys of the school starting schools of their own, and though non-Christian themselves, choosing to teach the boys under their care from Christian books as they have been themselves taught. Some of these boys, we trust, are at heart Christian, though as yet they have not had the courage to publicly confess Christ by baptism. Our other schools at Taj Gunge, Kazi-pore, and Aohheya are still carried on, the attendance being much as last year. The Memorial School also, supported by the friends of the late Mrs. Alexander, still flourishes."

The Rev. Herbert J. Thomas, of Delhi, writes, reporting on the Delhi schools:—

"Our schools now number, exclusive of the boarding-school, four day and three night-schools in the city, and eight in the district. The present number of boys on the rolls, 396. The chief feature of the year has been the distinct improvement in the amount of Scripture instruction given. Christmas and other cards, so liberally supplied me when in England, are large factors in this improvement. I give cards, according to certain well understood rules, to all boys who memorise correctly the Gospels, Bible stories, hymns, etc. A fine number of American S. S. Union pictures, given by the kind friends in Bridgewater, have proved very helpful to the teachers in their Scripture-teaching, and in villages, our evangelists have made considerable use of them in ordinary gatherings. We gratefully note that the two young men baptized in Baraut and Chaprauli, and three of those baptized this year in Shahdara, are undoubtedly fruits of this school work."

ORPHANAGES.

CUTTACK, ORISSA.

The Cuttack Girls' Orphanage has been superintended by Mrs. Buckley and Miss Leigh. The latter, however, is still on furlough in England, and will not return to Orissa until the approaching autumn.

During the absence of Miss Leigh, Miss Gleason has taken her place, and sends the following report:—

"During the past year the work in the Orphanage has been going on quietly and steadily. There are no very striking incidents to record, but it is encouraging to be able to state that the general behaviour of the girls has been extremely good, and many of them have shown by their lives that, since being received into the Orphanage, they have become Christian in more than name.

"At present there are eighty-seven names upon the Orphanage books, and seventy-four upon the day-school register, of whom eighteen come from the neighbouring Christian villages. There are nine teachers, including Nabakumar, who has worked splendidly—the Pandit, an elderly teacher from the village, and the school monitor.

"Thirty of the orphans are members of the church, seven of whom have been recently baptized. The same number was reported last year, the admissions being equal to the

removals. Five girls have been received into the Orphanage and one little boy, who, on account of his delicate health, was placed there for a time in order that he might receive the benefit of Mrs. Buckley's care.

"Five girls have married during the year, and gone to homes of their own. One girl, who has been quite blind for many years past, became insane, and was entrusted to the care of a former inmate, who lives in the Christian village.

"At the Government examinations last year, four of our pupils passed in the Middle Vernacular Standard, one of them gaining a scholarship of four rupees per month for four years. Three others passed in the Upper Primary, and two in the Lower Primary. It is expected that ten will be presented for examination during the year 1893-94. Two girls now holding scholarships in the school have passed the highest Vernacular Examination for which girls are eligible, and are therefore studying English.

"A separate report will be furnished of children supported by special contributions from friends in England. The accommodation for Sunday-school work is not sufficient to allow the girls from the Orphanage to unite with the village children, hence they meet in the Orphanage schoolroom. Some of the classes are taught by the older girls. There are sixty-four scholars and eight teachers in the Sunday-school."

The Rev. J. G. Pike, reporting on the Boys' ORPHANAGE, writes:—

"The health of the boys has been good; there has not been a single case of serious illness during the year. The number on the roll is 31. Of these, two are apprentices at the press, and three are being trained for domestic service. The remainder attend school. Three boys in the Orphanage, or recently left, have joined the church. On the whole, the conduct of the boys has been very good."

SUNDAY-SCHOOLS.

The Committee regret that they are not in a position to give exact details relative to the progress of Sunday-school work, owing to the want of accurate returns from India.

The Rev. Arthur Jewson, of Calcutta, writes:—

"Sunday-school work has engaged more of my time this year than any other branch of labour for Christ. It was noted last year that I had begun to write a series of fifty-two lessons on the life of Christ. This series has been completed and typeset. I am glad to report that the lessons have met with much favour from the brethren, and are being translated and published in Ceylon."

"As Secretary of the Bengal Sunday School Union, I have also had to arrange for the quarterly social meetings, &c. One of these meetings was devoted to the interests of the Young People's Society of Christian Endeavour, at another a 'model class' was taught by one of the most experienced Sunday-school teachers in Calcutta."

"Throughout the year I have had the oversight of eight small Sunday-schools, with an average attendance of about 240 scholars. Almost all these boys are either Hindoos or Mahomedans. We cannot report conversions in connection with these schools, but we look upon them as fertile fields ripening for the harvest. I have been assisted in this work by one preacher and eight voluntary teachers. One of the latter is a grandson of our late missionary, Rev. Horasii Pestonji."

The Report of the Calcutta Auxiliary, relative to Sunday-schools, states:—

"Great progress has been made in the Sunday-school Department. This is owing to the careful oversight and organisation that has characterised the year's work. Owing to the efforts of Mr. Jewson, eight Sunday-schools are being regularly held under his personal superintendence. Their teachers are for the most part members of the Intally Church, voluntarily rendering this service. Bengali is the principal language used, and the

lessons taught have been a special series, prepared by Mr. Jewson himself, dealing with the life of Christ. Mr. Jordan is once again superintending the work at the Brahminical High School which he started some five years ago. He finds the same gratitude which is always so helpful and cheering to Vernacular Sunday-school workers manifested by the lads of that school. Three or four, if not more, of the elder lads there are very near to the Kingdom. We are trusting they will shortly openly confess the Saviour they already profess to love and serve.

"The Sunday-school in connection with the Totally Church has been very fruitful, and both the superintendent and his teachers have had cause for great rejoicing and deep gratitude to God for the marked blessing He has conferred upon them. During the year there have been nineteen additions to the church from the ranks of the Sunday-school classes. All these young disciples have joined the Christian Endeavour Society connected with the church, and are thus early being brought into the line of personal effort on behalf of others.

"Two of the scholars have been taken to the fold above. They were lambs of the flock, and are now enjoying the tender care of the gentle Shepherd who gave His life for them.

"In our last report we chronicled seven Sunday-schools and 350 boys and girls under instruction. This year the numbers have increased to all to eleven schools, thirteen teachers, and 500 children."

The Rev. W. Carey, writing from Barisal relative to the Bengal Conference Sunday-school Report, says:—

"In the absence of eight distinctive () chronicle—either as encouragement, or the reverse—this report is held over for another year.

"The data for reliable statistical sheets, showing all the schools on the field, have not been forthcoming; but it may probably be said, as to figures, that things are *in statu quo*."

The returns from our various stations for the past year, so far as they have been sent in, exhibit, as compared with those of the year previous, an increase of 996 in the number of scholars and of 84 in the number of teachers.

WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The special work carried on amongst the English-speaking native students in the great educational city of Dacca, in Eastern Bengal, by the Rev. R. Wright Hay, has still been continued, although for the past year Mr. Hay has been resident in England. The Rev. J. G. Kerry, who, during the absence of Mr. Hay, is stationed in Dacca, reports:—

"Finding definite plans of work in the station, I have adhered as closely as possible to them. Bible-classes have been conducted twice in the week, services held in the Gospel Hall every evening, except Mondays, and on Sunday evenings evangelistic services in English in the chapel.

"In our Gospel meetings the young man who was baptized by Mr. Hay two years ago has rendered great assistance. His steady growth in grace and spiritual knowledge make us thankful, and it is our earnest hope and prayer that he may be instrumental in the salvation of many of his fellow-countrymen.

"Our hearts have been greatly cheered by the baptism of a convert from Hinduism. Eight years ago he purchased a Bible from a preacher at Mymensingh. The perusal of the book convinced him of the truth of the Gospel. All these years he was a secret disciple, afraid to profess his faith in Christ, and yet in a state of unrest, because of the yoke of conscience. In July, he came to Dacca, and first became acquainted with some of the Christian brethren;

they were impressed with his earnestness, and being convinced of his faith in Jesus, brought him to me. He showed a good knowledge of the Bible, and by his answers I soon realised that he had taken Jesus as his Saviour. He has already been called upon to suffer for his Master; his wife has refused to follow him. Will our friends pray that his faith fail not, and that he may yet see his wife turn to the Lord?"

The Rev. W. Carey, of Barisal, reports that during the past year he has devoted much of his energies to work amongst native students, holding a special service for them each Sunday morning. He gives the following picture of student life:—

"These students herd together in companies—numbering from five to twenty—and lodge, for the most part, in miserably small, draughty huts. Dirty drains, or rather shallow ditches cut in the dark soil, and overgrown with jungle, intersect the huts. When cholera appears, it is difficult to be wondered at that many a student—breathing this poisoned air—lies down to die. A few months ago, five lads of the Bible-school were smitten, and three of them succumbed. It was pitiable to see them, and to think they might have lived. But, in every case, I found other students nursing the sick, sitting on the same bed, chasing their cold limbs, and ministering to every want. This was surely Christ-like and Christ-given compassion overcoming national and youthful fear.

"But we are drifting away from the morning round! Let us visit one of these huts. The floor is of damp mud raised a foot from the ground. The walls are of coarse matting, in bad repair, with lattice openings for windows, covered at night by a flap shutter of the same material; the door likewise. As we near the place there is a Babel of voices. Every occupant is studying hard—that is to say, according to universal custom here, reading aloud from his text-book at the top of his voice. History, geography, and grammar fight for supremacy among the sound-waves of the air, but with no result except indescribable din. Happily it is all in one language, English, and not more than four or five are reading in the same little room. The reason of this becomes clear as soon as we step inside. For, on either hand, close to the door, is a low platform of wood, with four legs, which serves the owner as bedstead, chair, cupboard, and desk all in one. It is covered with a grass mat, and over that is a high, narrow bed. The bedding is rolled up at the head. The student sits à la Turque in the centre of the sheet, wrapped round with a shawl, his books, some paper, and an ink-pot spread out before him. If visitors come, they seat themselves sideways on the edge of the bed, or remove their shoes and get up beside him. There is no other furniture in the average student's lodging, except, perhaps, a shelf for books and a medicine-bottle filled with oil, for use in bathing.

"As we enter, each lad springs to his feet, and comes to the edge of his bed to greet us. All reading stops; we seat ourselves, and begin to talk. From neighbouring huts others come in, until the room is full. One will be eager to have some Biblical allusion in his text-book explained. Another will start a discussion. The pocket of Spurgeon's Sermons I always carry with me leads to interested enquiry, and the occasions have been few indeed in which opportunity was not found and used for the earnest preaching of Christ and Him crucified, the one aim and object of all our work."

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

"During the year I delivered some eight or nine English lectures, in different places, to educated Babus students. This work is very congenial to me, and sometimes I half wish I were free to give myself entirely to it. Assuredly, Providence, by the spread of the English language in India, is opening to the Church in this country a very wide and effectual door for the presentation of the Gospel to the natives. All those who know English prefer hearing it in the foreign tongue. Everywhere unmistakable signs are visible that India is slowly moving towards the Light of Life. As affording an indication

of the growth of sympathy with Christianity in Hindoo Society, it may be here mentioned, that while delivering a lecture last hot season to a crowded meeting in the Town Hall of Khooina, I happened to say that I did not believe there was one person in the audience who entertained a low opinion of the person of our Lord; and in less time than it takes me to write the words, five or six persons seemed to vie with each other in volunteering the statement, 'No, no, sir, not one'; and I doubt not, that the same remark, if made, would elicit an expression of a like feeling in many other parts of Bengal. With many others, I am inclined to think that the untalculated results of missionary effort in India is quite as important and encouraging, if not more so, than what is represented by statistics.

The Rev. C. Jordan, in Calcutta, has also devoted much of his time to this special form of work, which is becoming growingly hopeful and important.

MEDICAL MISSION WORK.

During the past year much has been done by the missionaries to relieve pain and sickness, and their efforts to reach the soul through the body have in many cases been greatly blessed.

This form of Mission work is growingly welcomed by the people, especially in country districts, where, but for the missionary, no relief can be secured.

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

"The medical branch of my work has developed far beyond my expectation. I heartily thank the friends who helped me with money and medicines to carry on the work. A Mahomedan agriculturist, who has been cured by my medicine, attends our Begumpore chapel regularly, and is a candidate for baptism. On a rough calculation about 15,000 men, women, and children received medicines from our hands during the past year. It is my earnest prayer to God that He may bless our work connected with this department for His glory."

Mrs. W. R. James, of Madaripore, writes:—

"After my return from the beels, I had to set apart a room and a time for giving out medicines, as the applicants were so numerous—they have more faith in us than in their compatriot at the dispensary—and refuse to believe me when I tell them that he is far more qualified than we are. They persist in coming, and bringing friends from long distances. Though the medicine is almost always given under the protest that I am not a doctor, yet in many cases delighted 'patients' have returned to tell me it was successful, which, of course, only increases their unfounded faith in me. I often give away with the medicine tracts or Gospels which have been slightly soiled, and am sometimes asked for them. The 'patients' often sit and listen during Bengali prayers with the sergants. Through the kindness of English and Welsh friends, I was able to do this medical work till quite lately, but giving out medicine to twenty or thirty people a day soon exhausts a large supply, consequently, the 'kacheri is now shut,' as the disappointed ones are often heard remarking to each other as they move slowly off. 'When shall you get more?' they inquire. 'When our Christian friends at home send it,' is our reply. We supply ourselves during cholera time, but the little we buy is soon gone. The Chlorodyne, which we sent us in such large quantities has been indeed useful, and we have not only found it so in Madaripore, but have sent supplies into the Mofussil churches by the hands of

our inspector, the pastors, and schoolmasters, with instructions what to do in case of an attack, and how to prevent one."

The Rev. Herbert J. Thomas, who during Mr. Cradgington's furlough in England is superintending the medical work in Delhi, reports:—

"The work of the dispensary has been industriously maintained by Saul David; his report to me for twelve months to October 31st speaks of 16,178 visits by 5,773 patients to his dispensary. This gives an average of 54 for every day it was open; but, as a matter of fact, the attendances are very unequal, August to November almost equalling the rest of the year; 110 was the highest number recorded in one day. Besides these, he treated 1,043 patients in their own houses; gave fever mixture to 816 villagers suffering from quatern fever; and gave written prescriptions to 218 more who were able to buy their own medicines elsewhere. The practice of requesting those able to do so to pay something towards the cost of medicines supplied them in the dispensary is now more frequently carried out, with the result that this year 94 rupees have been returned to our funds. We have been ~~able to~~ again to the Municipality for the grant of Rs. 150, and to the District Board, to Miss Dawbarn, and others for valued gifts of quinine. A pound tin of quinine would not cost much to send out from England, and would be a most welcome gift, especially about August or September. Every morning a short service is conducted by Saul David in the dispensary, as soon as a number of patients have assembled. A large number of Hindi and Urdu Scripture leaflets have been distributed amongst such as can read."

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK MISSION PRESSES.

The Rev. G. H. Rouse, M.A., reports:—

"I returned to Calcutta, from England, early in January, 1893. On arrival I found that the printing of the B. T. S. new edition of the Bengali Bible had been just completed. This edition has some new features. In the first place, while the chapters and verses are marked, the text is divided into sections, in accordance with the subject-matter, and each section has a brief heading showing its contents. Thus we begin with the following sections:—

Chap. i. 1. The Creation of the World.

iv. 1. The first Man and Woman.

ix. 1. The Fall of Man.

xv. 1. Cain and Abel.

xviii. 1. The Race of Adam.

xix. 1. Noah and the Flood.

And so on all through the Bible. It is hoped that these headings will aid in the intelligent reading of the Bible, and will also interest those who are inclined to purchase the book, as showing what its general contents are. Hitherto, when a man opened his Bengali Bible he has simply found a number of books, called *Beginning Book*, *Journey Book* (Genesis, Exodus), etc., divided into chapters and verses, but what the whole is about he does not know; nor does he know how to arrange his reading, except according to the chapters, and it is well known that the chapter-divisions are often misleading. The Calcutta Bible Society, at a recent committee meeting, also decided to print their Bibles, henceforth, with these sectional divisions.

A second new feature of this edition of the Bible is that there are a few very brief notes and references. The notes are chiefly explanatory of words and phrases which an ordinary Indian reader would not be able to understand.

"A third new feature of this edition of the Bible is that there is a brief Introduction, containing an account of the books of the Bible, its geography, and its weights and measures.

"All these additions add only about one-twentieth to the bulk of the book. I have aimed at being as brief as possible. By the use of thinner paper we have made the Bible, even with these additions, slightly smaller and lighter than it was before.

"In the course of the year the large-print edition of the New Testament also has been completed. Like the Bible, it is divided into sections, with headings, notes, and references, these being fuller than in the case of the Bible. The Introduction contains a brief account of the New Testament books, its geography, and a chronological arrangement of its history.

"Since I returned to India, the work of revision of the Bengali Bible has been commenced, in consultation with the committee appointed for that purpose by the B.T.S. Committee in England.

"I have brought out a new Bengali Scripture selection, called 'The Joyful News of the Lord Jesus Christ.' The text is a selection from the 'Life of Jesus Christ,' which I brought out many years ago, being a connected life of Christ, taken from passages pieced together from the Gospels. I have selected those incidents and doctrinal statements which I thought most suited to the average Indian reader. I have simplified the text as much as possible, omitted phrases and sentences which are not essential to the narrative, and would not instruct an ordinary reader, and have explained in foot-notes what needed explanation. I have added a chapter of selections from other New Testament passages, containing important doctrinal teaching. The whole has been brought within the compass of a single Gospel, and will be sold at the same price. I am in hopes that this will be found useful. The Bible contains a number of phrases and passages which, while they are important in connection with the historical development of God's truth, are rather confusing than helpful to an ordinary Indian reader; such as our Lord's genealogy, or texts like, 'This taxing was first made when Cyrenus was Governor of Syria,' or phrases such as 'The Pavement, which is called in the Hebrew Gabbatha.' Take even a text like 'The precious blood of Christ, as of a lamb without blemish and without spot.' To the Christian reader the reference to the 'lamb' recalls the Passover, the daily sacrifice, the 'Lamb of God that taketh away the sin of the world.' But to the Bengali villager, who knows nothing about the Bible, and who perhaps has never seen a sheep or lamb in his life, the introduction of the word without a note is simply confusing, and even a foot-note may not make the matter very clear. But if we omit the word 'lamb,' and read 'the precious blood of Christ, who was without blemish and without spot,' the whole becomes intelligible to him. We are too apt to think that what is clear to us is clear to our hearers or readers. At the Bombay Conference we were told of an intelligent Hindu in South India who was asked what he understood by 'Rock of Ages cleft for me, let me hide myself in thee;' he said it was rather mysterious, the words were, 'O very old stone, cut in two for my sake, let me get inside of you,' and he could not understand the meaning. Of course such a piecing-together of Scripture passages as I have undertaken needs to be done wisely, and I shall be glad of any suggestions from my brethren with a view to the correction of any mistakes, or to any other kind of improvement."

The following is a List of Scriptures and Tracts printed at the Calcutta Mission Press, under the superintendence of the Rev. J. W. Thomas:—

<i>For Bible Society.</i>		Beng: Proverbs	10,000
Beng: Matt. (revised)	20,000	" Genesis and Exodus	10,000
" Mark (revised)	10,000	" Ruth and Esther	5,000
" Luke (revised).....	5,000	Kaithi: Matt.	5,000
" John	20,000	" Mark	3,000
		" Luke	5,000

For Am. Ep. Mis. Union.

Garo: Matthew	3,500
" Mark	3,500
" Genesis	2,000
" Hymns	5,000
" Peep of Day	1,500
" Primer, Parts I., II. and III.	11,000
Assamese: Line upon Line, Part II.	1,000
" Grammar	800
Naga Primer	1,000

Periodicals.

India S. S. Journal	17,000
Evangelist	19,000
Darjeling News and Notes	1,500
Kriahityn Bandhab	7,200
Chatra Mitra	5,800
Dut Patrika	6,000

For Bible Trans. Society.

Beng: Matthew	5,000
" Mark	5,000
" Luke	7,500
" John	7,500
" Bible Demy. 8vo.	3,000
" New Test. Cr. 8vo.	2,000
" Matt. Extracts	10,000

For Calcutta Tract Society and Christian Literature Society.

English—Sin and Salvation	8,000
" One Day Off	3,000
Bengali—Annotated Minor Prophets	1,000
" Monthly Messengers and Zenana Leaflets	420,000
" 27 Free Distribution Leaflets	252,000
Mussalman—Bengali—8 do. do.	50,000
Hindi Catechism	5,000
Urdu Scriptures Leaflets	15,000

From Cuttack, Orissa, the Rev. J. G. Pike, who has had charge of the Cuttack Press during the absence of the Rev. J. E. Hill, on furlough, reports:—

"*Bible Revision.*—As was mentioned in last report, Conference granted my colleague brother Shem Sabu, four months' much-needed rest, consequently our time this year for revision has been much diminished. We, however, report the revision of the Old Testament up to the end of the 5th chapter of Judges, and we have seen it through the press up to the 256th page, or to the end of the 21st chapter of Joshua. Separate editions, 32mo., of the books of Numbers and Deuteronomy have also been printed; and editions of Joshua, 32mo., and Proverbs, fcap. 8vo., are now in the press, and will shortly be published. It should be noted that Proverbs is one of the books revised by the Rev. W. Miller. Mr. Vaughan has been united with us in the final revision before printing, and the work owes much to the scrupulous care with which he has examined every proof.

"The numbers of the several editions printed, or in the press, are as follows:—

Numbers	Royal 32mo.	...	...	...	...	1,000
Deuteronomy	" "	...	...	...	...	3,000
Joshua	" "	...	...	...	...	3,000
Proverbs	Fcap. 8vo.	...	...	...	...	2,000

Hindi: Matt.	5,000
" John	5,000
Kaithi: Matt	5,000
" Luke	5,000
Mus. Beng.: Mark	5,000
" Luke	5,000
" John	5,000

For Various Societies or Individuals.

BENGALI.

B. S. S. U. Lessons	44,950
Standard S. S. Lessons	56,000
What is True Greatness	100
Early Marriage	250
Pice Hymn Book	1,000
The Blood of Christ	2,000
The Love of Jesus	2,000
Seven Questions on Baptism	2,000
Life of Andrew Fuller	1,000

MANIPURI.

Elementary Catechism	1,000
Krishna and Jesus Christ	1,000

KHASSIA.

Catechism	500
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Mission Press.—The past year has found more than average work for the press, and our wages bill for overtime has been proportionately large. We have bought a considerable quantity of new type, both English and Oriya, during the year, and so are in a better position to turn out good work.

"We have printed some 60,000 tracts during the year, whilst the large works printed, or in the press, are the *Life of Christ* (illustrated), 8,000; *Psalms in verse*, 8,000; *Scripture Lessons, Part II.*, 2,000, and *Acts*, 3,000. The first two, both works of 200 pages, are very popular. 'The *Life of Christ*' is simply the substance of the four Gospels. It is in Scripture language and arranged as one narrative with suitable headings. '*Psalms in Verse*' is a wonderfully close translation of the Psalms, but rendered into the various favourite metres of Oriya poetry. The book is bought in many cases simply because the people can sing it, but who can estimate the power for good when such a work is learned by heart in order to be sung?"

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

In the Report for last year, the settlement of the Rev. R. N. Julian, as pastor of the Circular Road Church, was announced.

In a New Year's-day letter, addressed to the Church and congregation, Mr. Julian writes:—

"We have been greatly encouraged by the evidences of God's presence with us in the conversion of souls. There is nothing we desired more, nothing the church needed more, than that there should be additions, not merely to the congregation from outside, but to the church, from those who had been trained in our own Sunday-schools. It has been a joy to us that such have been forthcoming; and that they may grow in grace and become earnest active members of the church is our prayer. It has also been a pleasure to welcome several who have been transferred to us.

"There have been other gratifying features in the work of the past year. The attendance at the Tuesday evening prayer-meeting has, except for some evenings in the rainy season, been good. The congregations have, we understand, considerably increased at the Sunday services. Our Young People's Guild has had a successful year, and many useful and interesting evenings have been spent in Bible readings, lectures, and concerts."

And in their Annual Report on the position and work of the church, the deacons say:—

"Since the arrival of the pastor there has been a decided improvement in the attendance, both at the Sunday services and at the week-night prayer-meetings. There have, moreover, not been wanting other tokens of encouragement in additions to the church. During the year ten have been added by baptism, and one has joined the church, who was baptized at Circular Road last year; while nine have been received by transfer from other churches, making a total of twenty added to our number."

The Committee greatly rejoice in the growing prosperity of the Circular Road Church.

LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lall Bazaar Church, gives a cheering account of the past year's work.

A large amount of evangelistic effort has been put forth by the members, and they are much cheered by manifest tokens of the Divine blessing.

OTHER CHURCHES.

Encouraging reports have also been received from the following self-supporting Baptist churches :—

Church.	Pastor.
Agra, N.W.P.	Rev. A. DAY.
Dinapore	„ S. JOSHUA JONES.
Allahabad	„ J. R. HEWISON.
Bombay	„ H. E. BARRELL.

The Committee are thankful to find that these independent self-supporting churches have enjoyed so much of the Divine blessing during the past year, and earnestly pray that they may in the future realise even greater prosperity than in the past.

THE CEYLON MISSION.**COLOMBO DISTRICT.****PRINCIPAL STATIONS:—**

Colombo, Kandy, and Ratnapura.

STATIONS	91
Missionaries (1 in England)	5
Native Evangelists	25

THE Committee report with much thankfulness the return to the Kandy District of the Rev. H. A. Lapham, and the settlement of two new brethren in Ceylon : Mr. W. D. Hankinson in the Colombo District, and Mr. W. S. Thomson in the Kandy District.

The Rev. F. D. Waldock, upon whose shoulders the superintendence of the entire Ceylon Mission has for so long rested, writes :—

“It is indeed matter for glad and thankful gratitude that reinforcements have at length arrived, affording longed-for relief for the present and rich promise of blessing for the future.”

One additional brother is urgently needed to complete the reinforcements promised nearly three years ago, and the Committee are glad to report the acceptance of the Rev. A. McCallum, M.A., of Regent's Park College and Glasgow University, for work in Ceylon. Mr. McCallum is a member of the Storie Street Baptist Church in Paisley, under the pastorate of the Rev. Oliver Flett, D.D., and has had unusual advantages for study and training.

The Committee anticipate he will be leaving for Ceylon in the early autumn.

In their last Report the Committee stated that a plan had been adopted for the eventual withdrawal by the Society of all payments to native pastors, with the view of developing the resources of the native churches, and making them entirely self-supporting.

Referring to this important movement, Mr. Waldock writes :—

“ Our native churches are passing through a very trying transition period, demanding all the sympathy and help we can give, without, however, in any way departing from our new policy not to support their pastors.

“ Doubtless the present is a time of severe testing: they are now face to face with difficulties for which perhaps they were hardly prepared. Yet this, I feel sure, will be for their highest good, and by real sympathy on our part, and true method of union among them, they will rise to the occasion, and be all the better, brighter, and stronger for their independency.”

As one result of the introduction of this new policy, already a number of changes have taken place in the location of evangelists, and several new stations have been opened up, giving hopeful promise of success.

Reporting upon the work of the past year in the Colombo District, Mr. Waldock says :—

“ Statistics exhibit a net gain in church membership of 24. In our day-schools, 2,461 scholars, as compared with 2,357 for the year previous, with 927 Sunday-school scholars, as compared with 883 for the year before.”

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Reviewing the work of the past year in this valuable missionary institution, Mrs. Waldock writes :—

“ In looking back upon the past year, we have much cause for praise to our Heavenly Father. In every department decided improvement has been made.

“ We ended the year with forty girls on our list, the largest number we have ever had. The Government examination was creditable, and the Inspector's report gratifying. He says: ‘ The examination results are very satisfactory in all subjects but one. The composition in the eighth standard is deserving of special praise. The needlework exhibited was excellent.’ We obtained a larger Government grant than on any other occasion but one, and, considering that the examinations are continually made more difficult, we feel we have cause for gratification.

“ We are most of all thankful that the Spirit of God has been carrying home to the hearts of the girls the instruction they have received in school, Bible-class, and God's house. Three have been united to the church, and several inquirers profess to have found peace with God, but we deem it wiser they should wait a little longer before making an open profession of their faith.

“ Four of our elder girls have left the school, having passed the eighth standard, and we are glad to say they are all Christians, so that we have every reason to hope they will be little centres of usefulness in their home circles, and some of them teachers in our village schools.

“ It is pleasant, in visiting different villages, to meet many of our old girls consistently holding on their way, and trying to do good to others.

“ In some instances, the addresses of friends passing through Colombo, and visiting the school, have been made useful to the girls, so that we have felt we have ‘ entertained angels unawares.’ ”

THE CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

The following Report is furnished by the Rev. Frank Durbin, who for the past six years has been pastor of the Cinnamon Gardens Church, and whose ministry has been followed by marked blessing :—

"Our year's work began under the shadow of a great sorrow, caused by the death of our beloved and valued friend, the late Mr. A. M. Ferguson, C.M.G. Following this severe trial many of our best helpers and friends left us for England, including Mrs. Durbin. Notwithstanding these losses and changes, the year has been one of great blessing, happiness, and encouragement. The year, with one exception, has been the most prosperous during my pastorate. The regular services have been well attended, especially on Sunday evenings, when oftentimes half the congregation have been young men. Throughout the year quite a large number professed to have received spiritual blessing at the services, some of whom have been baptized and received into the church. Our most interesting cases of conversion have been amongst young men, both European and native and these converts are now earnestly working for Christ.

"The *Mission Bnd* commenced by Mrs. Durbin three years ago has proved very helpful to the church in bringing out the young people to actively engage in Christian work, and their weekly meetings have helped to deepen their spiritual life. Near our church there is an agricultural school where Singhalese and Tamil young men come from all parts of the island to be instructed in agricultural pursuits, and as the majority are Buddhists and Hindus, Mr. Hankinson and I, through the kindness of the superintendent, started weekly Bible-readings for them. These have been well attended by many of the students, who appear to be deeply interested in what we say, and a few have come to our bungalow as enquirers after truth.

"Owing to Mrs. Durbin's breakdown in health I have been obliged very reluctantly to resign the pastorate and come home. I leave this delightful sphere of labour, where for so many years I have worked so happily, and have been treated so kindly, with great regret, yet rejoicing that I have had the joyous privilege of spending nearly seven years in the foreign mission-field.

"The church has unanimously invited the Rev. T. J. Stookley, late of Sheffield and Eastbourne, to become the pastor. He has accepted the invitation, and will sail for Colombo about the middle of May. We pray that he may be much used of God, and have great joy in service for the Master in this important heathen city.

"Our brethren, the missionaries, have very kindly promised to superintend the work and conduct the services until Mr. Stookley's arrival.

"My wife and I will always have a warm place in our hearts for Ceylon, and especially for the Cinnamon Gardens church, so fragrant with pleasant memories and happy associations. We shall ever look back upon our sojourn in that lovely isle as one of the happiest periods in our lives, and will unceasingly pray that God's choicest blessing may rest upon the people and all who work amongst them."

The Rev. J. S. Perera, the pastor of the GRAND PASS NATIVE CHURCH in Colombo, which for twenty-nine years has been a self-supporting church, reports a good year's work. Several of the members have been engaged in evangelistic preaching, tract distribution, and visitation of the sick, not only in the City of Colombo, but in the district as well.

From SOUTH COLOMBO Mr. Henry de Silva writes :—

"During the past year five candidates have been baptized; there are also ten inquirers, nine of whom profess to have found peace in believing. Five of these were Buddhists. The vernacular services in the Cinnamon Gardens church have been continued, villages have

been visited, cottage services held in four different spots, a Bible-class has been held at the Native Christian Girls' Boarding School, and a large number of Gospel tracts distributed.

The Boys' Day School is also growing. This school gives a most excellent opportunity for reaching the Buddhist children of Colombo South, and instructing them daily in the way of salvation. Eighteen converts have been baptized during the year, and we have other nine or ten who will be baptized presently."

Cheering reports have also been received from Byamvila and Imbulgoda, Makewita, Batagama and Hendala, Hanwella, Welgama, Kotikawatta, Gonawala, Koralawella and Moratuwa, Madampe, Rayigam-korale, Avigawella, Waragoda, Dyagama Veyangoda, Kauduboda, Kaudana Ranala, and Walallawiti-korale.

Several of these are new stations, opened up during the past year, where evangelistic work has been carried on, and a large number of Scriptures and Scripture portions and tracts distributed.

The Rev. W. D. Hankinson, one of the two new missionaries sent out during the past year, sends the following report:—

"Although I have only been resident in Ceylon about eight months, I suppose it will be desirable for me to present some report to the Home Committee. I arrived here on May 26th last, and it was decided that I should remain in Colombo at least for a time. Since then I have devoted most of my time to the study of the vernacular. After five or six months' concentration upon this task I was not discouraged, for you will be glad to know that I was enabled to preach a first sermon at the beginning of November. My chief difficulty is to understand what the people say when they speak with their usual rapidity. It is much easier to speak, read, and write, than to do this.

"On the whole, the result is encouraging to me. Now I know that it is not thought desirable for probationary missionaries to be engaged in much active work, because of hindrance to the language. But that is a rule difficult to carry out in the midst of so many opportunities and so much need. So I have to report upon work done among the churches and evangelistic centres of the Colombo district, as well as upon occasional visits to the Central and Sabaragamuwa Provinces. Almost every week-end it has been my delight to pay a visit to one or another of our inland villages. It was inevitable that, owing to the lack of missionaries, our little bands of Christians should have been discouraged. It was, therefore, my object first of all to render to these what encouragement I could, and to try to bring home to them the responsibility of their position as individual members of the churches.

"I fear this responsibility has not been sufficiently realised. These little bands of Christians are placed in the midst of thickly populated districts, and it is our earnest desire that they should become centres of light and Christian activity. It ought to be clearly apprehended that the existence of these churches is not merely or chiefly an end attained, with which we may rest satisfied; but that it is a means to further evangelisation among the masses of people by whom these churches are surrounded.

"Of Colombo itself I could say much. It is a most interesting centre, and presents some of the most advanced difficulties to be found in the Mission-field. Here there is a conflict of many opinions, and every phase of thought under the sun seems to gravitate to this central part of Asia. Infidelity, agnosticism, scepticism, theosophy, &c., are met with in strong force. Buddhism, Hinduism, and Mahomedanism are all largely represented. The first and last of these three are both becoming actively aggressive, and, in imitation of the Christianity which they denounce, their preachers may be seen at many corners of the streets preaching against our work.

"From this it will be seen that the difficulties of Colombo itself are of a very advanced nature; but with the right methods, a right theology, and, above all, the right spirit, this

work is full of hope. Better, far better, is this lively attitude of opposition than a careless indifference.

"The opportunities of service in Colombo are irresistible to me. I feel it right to give you a few details. At the 'Manee,' where I am residing, I have had many conversations with enquirers and young Christians. For many weeks I was able to hold an outdoor service underneath some mango trees close to the bungalow. I took out my 'baby organ,' and had a few native helpers. On one or two occasions after his arrival, Mr. Thomson was able to accompany me with his violin, and, in this way, we were able to gather around us a goodly number of people. It has been a pleasure to pay visits to the homes of Buddhists and Hindus in the neighbourhood, some of whom are most intelligent men. The agricultural students, and a few law students and medical students, have also often been visited, and brought into conversation about Christianity. Among them are some very interesting cases, especially among the agricultural students. In addition to this, Mr. Thomson and I thought well to consent to attend a discussion on the 'Efficacy of Prayer,' at which we met (in company with a few other Christians) some thirty or forty non-Christians, including some of the leading sceptics of Ceylon. We did not think that such a discussion could, in itself, be very profitable among those who had not first acknowledged the 'existence of God,' but we wished to show a brotherly attitude towards them, and to commend to them the reasonableness of our position as Christians. I have had evidence that we did not do wrong in this. From these varied kinds of service there are results which at least show how much is possible, if only strength, and time, and the Divine blessing are given. Enquirers are by no means few, and this is great encouragement for the days to come."

SABARAGAMUWA DISTRICT.

RATNAPURA.

In the absence of any European missionary, Mr. Aponso has had charge of this important district.

Early in January last Mr. Hankinson visited the stations and schools in this district, accompanied by Mr. Aponso.

Ratnapura, the central station of Sabaragamuwa, is fifty-six miles from Colombo.

The Committee contemplate the settlement of a European missionary in this important centre so soon as the reinforcements recently sanctioned shall have acquired a command of the vernacular and so be able to take over the superintendence of a district.

They concur in the judgment of Mr. Waldoek, who writes :—

"It is perfectly clear to me that the very needy district of Sabaragamuwa calls for a resident missionary, and the need can only be very partially met by superintendence from Colombo by very occasional visits."

THE KANDY DISTRICT.

MATALE.

The Committee are thankful to report the return of the Rev. H. A. Lapham to Matale, and his resumption of the important work carried on in the Kandy district.

Mr. W. S. Thomson, one of the two new brethren sent out to Ceylon during the past year, is stationed also in Matala, associated during his probation with Mr. Lapham.

Referring to his study of the vernacular, Mr. Thomson writes :—

“ My work at the language so far has been very satisfactory, though subject to many interruptions. My greatest difficulty is to understand what the lower-class natives say they speak so fast, and run the words of a sentence together in such a way as to make it seem one long, agglutinated word rather than a sentence ; thus I can speak better than I can understand, unless I get the people to talk slowly. Besides ordinary work on the language, I am getting together what one might term a religious vocabulary, and hope to be able to write and read addresses in about another month. As you recommended, by far the greater part of my time is given to the study of the language ; as a whole, still I am and have been able to do a fair amount of Mission work besides. As a matter of fact, the needs of the people are so great, and the working staff of the Mission so utterly inadequate to cope with them, it is quite impossible for any man to stand by and not lend a helping hand ; he is simply compelled to do so whether he will or not. The present staff is utterly inadequate to cope with the present work of the Mission, to say nothing of the land still waiting to be occupied.”

Mr. Lapham writes :—

“ Since I returned to Ceylon after my furlough, I have been mostly engaged in the work of ‘ strengthening the stakes,’ but I am hoping now to do something in the way of extension. We have a wide field here reaching out from our very doors, and though we have branched out in several directions (to Rattota on the north-east, to distant Kakirawa on the north, and to Owilikanda on the west), we have an immense and populous tract of country round about us practically untouched.”

From Matala, Kandy, Gampola, Rattote, Kadugannawa, and other places, encouraging reports have been received, several baptisms have taken place, and there are at present many inquirers.

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.

STATIONS	154
Missionaries (4 in England and 1 in Shanghai) ..	21
Native Evangelists	23

The work of the Baptist Missionary Society in China is carried on mainly in three provinces in the north of the Empire—Shantung, Shansi, and Shensi.

It is with feelings of great regret that the Committee have to report that they have been unable, during the past year, to reinforce the staff in

Shansi. They repeat the statement made in the last Report, that in their judgment this ought to be done at the earliest moment practicable, if the work in Shansi is to be continued. At present there are only three missionaries of the Society in that vast province—the Rev. J. J. Turner being still in England (the possibility of his return being very uncertain), while the Rev. Evan Morgan, on his return to work in China, desires settlement in some other province.

The Rev. Herbert Dixon, after only a brief visit to this country, felt impelled to return without delay, there being no missionary at liberty to take up his growingly important work at Hsin Cheo.

SHANTUNG PROVINCE.

TSING CHU FU.

THE NATIVE CHRISTIAN CHURCH.

The following report on the progress of the Native Christian Church in Tsing Chu Fu has been written by the Rev. Percy Bruce, B.A. :—

“When Dr. Glover and Mr. Morris were here in 1890, six native pastors were ordained, one of whom, having been for several years supported by the Native Church as elder, entered at once upon the full responsibilities of the ministry. The rest were to serve a probation of three years as assistant pastors. This autumn, the three years having expired, four of these brethren were re-elected by the churches of their respective districts, and, early in November, were recognised as full pastors at a specially convened meeting of delegates from the whole district. Mr. Jones conducted the service, and preached on the necessity of the communion of the Holy Spirit in all ministerial work.

“At such a stage, it will be interesting to look back over the three years that these brethren have been at work. Since they entered upon their duties, there has naturally been considerably less *direct* foreign effort than in previous years; and this could not but be a test of the Church's vitality. It is significant that, if there is any weakness anywhere that can be traced to the effects of the change, it is in those stations which had in the past received most attention from the missionary. In the Church, as a whole, however, there is decidedly more vigour, and more real study of the Scriptures, as the result of this step. With reference to additions to the Church, the nett increase in the number of Church members is larger now than formerly. When the deputation were here the total membership was 1,050, and had been about the same number for some years. It is now 1,293—a NETT increase of 243 in the three years. This is the more gratifying that, owing to the intimate knowledge of the candidates by the pastors, we have been able to use extra discrimination in receiving them. The number baptized this year is 102. The experience of these three years strengthens my conviction, that the principle of self-support and self-reliance in the Native Church, acted upon by Mr. Jones from the beginning, is the true one, and that the most effective, as well as the most economical method for us is to ‘commit the truth to faithful men who shall teach others also.’ The subscriptions to the Pastors' Sustentation Fund show a yearly increase. The contributions to the Central Church funds this year are 40 per cent. more than in the years before the pastors were elected.

“We have just selected for the Training Institute a class of men who, by their force of character, have become leading men in the Church as deacons or lay preachers. While they are in the Institute they will retain their offices, giving such time as they can spare

from their classes. It is hoped that, after two or three years' training, they will return to their homes better equipped for their voluntary labours. They are chosen because they are men of tried character and worth, evidenced in the fact that they hold positions of influence among their fellow-Christians.

"During this year I have had under my charge eight winter evangelists, who go out preaching in winter months (their leisure time), receiving only their travelling expenses. They are itinerating in couples in different directions on the borders of the Church—that is, in districts beyond the reach of church members. They are expressly enjoined to avoid places where there are churches, lest the Christians should feel themselves relieved of their responsibility to preach the Gospel in their own neighbourhood. The brethren are bringing encouraging reports of their journeys. One incident in their recent experience is worth recording. Arriving at a village among the hills to the south-west, two of these evangelists were accosted by a lad, who, learning their errand, entreated them to accompany him to his home. They found that the grandfather of the youth, though he had never met a preacher of the Gospel, had for years been studying Christian books bought at the city book-shop, and that he was more familiar with the Old and New Testaments than are many Christians. He received the two men heartily, and compelled them to stay with them some days. He is now anxious to establish public worship in his village."

THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTION.

The Committee are thankful to report the completion of the new building for the work of the Native Christian Training Institution. As stated in the last Report, the entire cost of this new building has been generously met by Edward Robinson, Esq., J.P., of Bristol, in memory of his father, the late Elisha Robinson, Esq., M.P., and of Mrs. Robinson's father, the late Dr. Gotch, President of the Bristol Baptist College.

Reporting on the Institution, the Principal, the Rev. J. S. Whitewright, writes:—

"A great deal of my time has this year been necessarily taken up with the superintendence of building operations. I am glad to be able to report that the building work is practically done, with the exception of some matters that had to stay over till the spring. We find the new premises exceedingly satisfactory in every way, and are able to carry on work with far greater efficiency than we formerly could. It has been a cause for great thankfulness that we have been able to maintain friendly relations with the people of the city and neighbourhood during the construction of these buildings. We have, of course, avoided to the utmost doing anything that would in any way offend the prejudices and superstitions of the people.

"We commenced in October with twenty-seven students. Thirteen of these men came in from the new districts worked by our brethren from Chou-ping. The number will probably be increased to forty-five or more at next Chinese New Year, in February, 1894. About two-thirds of the number in at present will take the full course of four or five years. The remainder have entered the 'Lay Preachers' Section,' and will take a two or three years' course. The men have for the most part worked well and satisfactorily. The Rev. S. Couling has taken two classes every week in General History. The Rev. J. P. Bruce, B.A., has also taken two classes in 'Introduction to the Old Testament.' The students have been engaged with me in the study of Mark's Gospel, using the able commentary in Chinese translated by the Rev. Dr. Faber. The Sermon Class has been held weekly, as formerly, and the students have preached sermons in turn for criticism. A similar class on a secular subject, partly for the benefit of those who will be schoolmasters

is also held weekly. Mr. Wu, the native assistant, has been engaged in teaching Geography. Dr. Watson's medical students have joined in the Biblical classes.

"As in former years, the students are engaged on Sundays in evangelistic work and in helping Christian stations in the neighbourhood.

"In the summer the Prefectural examination was held, and about 8,000 visits were paid to the Museum by the students who came up to be examined for their degree. The majority of these men afterwards listened to the preaching of the Gospel, and a more respectful and inquiring spirit was shown than in previous years. This class, as you are well aware, is throughout China exceedingly prejudiced and hostile to 'foreigners' and to the Christian religion. We are exceedingly thankful to find any means to bring them about us in a friendly way.

"Since moving into our new premises we have been able, chiefly with the help of our own students, to do much more efficient evangelistic work. Large numbers visit the Museum, and, attracted by this agency, are afterwards more willing to listen to the preaching of the Gospel. Every afternoon regular evangelistic work is carried on in the chapel, which is also in the front court, by the students in turn. The people come and go, staying from a quarter of an hour to an hour as they feel disposed. On looking at the record kept, I find that for the last month the numbers attending in the afternoon have been from one to two hundred, and sometimes more, per day.

"The 'Leaders' Classes' were held for three weeks in the autumn, forty-five men attending. Mr. Couling and Mr. Bruce took part in teaching. We have reason to believe that the short course of study was very helpful to these men, all of whom are, in one form or another, workers at their own stations.

"On looking back on the year we have great reason for devout thankfulness. In other parts of China there have been great outbursts of anti-foreign feeling, while here, in spite of our erecting buildings, which has so often given occasion for opposition, there has been a better spirit manifested than I have ever known previously."

THE NATIVE CHRISTIAN BOYS' HIGH SCHOOL.

The new High School buildings have also been completed, and the cost met by a special grant from the Centenary Fund.

Reporting on the new buildings, the Rev. S. Couling writes:—

"The increased sum which the Committee voted at the request of the brethren here was, I am glad to say, quite sufficient to do the thing well. It enabled me to build the dwelling-house and the school-room—the main buildings—of brick and stone throughout, and the scholars' bedrooms of brick. The cheaper and dirtier method of using old brickbats and tempered mud was only used in outhouses, &c. The results will be seen, I hope, in the better health of the school. All the buildings, I need hardly say, are quite Chinese in external appearance. The house has ten rooms. The school-room will hold, say, seventy boys; there are three class-rooms, a dining-room, and sleeping-rooms sufficient for fifty-six boys, besides kitchens, &c. The sleeping-rooms are, of course, not enough. Our idea is to add on a few ready-built rooms belonging to our neighbour, and very conveniently situated for our use; but, in case this turns out impracticable, I must put up the rest on our own ground in the spring—a small affair. The balance in hand will be quite sufficient for either plan.

"I am sure you will be pleased to know that all the building is thus safely got through; that we have been able to do this difficult work without any disturbance or trouble with the natives; and that we are peacefully settled down to work in our new quarters."

As might be expected, building operations have taken up much of Mr. Couling's time during the past year; nevertheless, he has been able concurrently to carry on school teaching and superintendence of the new buildings.

Mr. Couling reports :—

“ We have had thirty-one scholars this year, all children of church-members. In their different classes they have studied the following subjects:—Geography, history, arithmetic, algebra, and geometry, some boys having done Euclid's Third Book; chemistry, and Chinese classics and composition; in Scripture they have studied Old Testament history and the life of Paul.

“ An increasing appreciation of the school is shown by the larger amounts paid by parents to maintain their boys; for though, owing to some special circumstances, the average receipts are not larger than in previous years—viz., 10,000 cash, or twelve shillings—yet there are some boys in the school who are paying double this sum, which has never happened before. It may be necessary to remind you that twelve or fifteen shillings practically means self-support, as they would live on that at home, though it actually costs us more to board them here, of course.

“ We shall begin the New Year with a much larger number of boys (about fifty-five), and then the school may be considered fairly started, all that has gone before being, in a sense, experiment. The outlook is very hopeful, though, of course, the best results of this work will not be seen till after many years, when the boys come to do men's work in the world.

“ With regard to the village schools I cannot speak so confidently, except with regard to the mere numbers. There have been forty schools with about 400 names on the books. If these children had all been intelligently taught in Christian truth, the result would be grand; but, in the present stage of our work, we should find it difficult to get forty efficient and reliable Christian teachers; you would not expect it to be otherwise. Then the poverty of the village poor, causing irregularity of attendance and a want of continuity in the individual boys' course; and the difficulty of effective supervision over so large an area, with other difficulties that I need not name, make this work less successful than some would suppose who only look at numbers. Still much good is no doubt done, and our work is by gradual changes to make the system more perfect till more good is done—till at last every child of Christian parents shall be able to read and shall early know the elements of Christian truth. But this will not be next year nor the year after.”

CHOUING.

The Rev. Alfred G. Jones, during the past year, has mainly devoted himself to literary work. He has also, during the absence in England on furlough of the Rev. R. S. Forsyth, undertaken the financial business of the Shantung Mission.

Mr. Jones reports :—

“ I arrived in Shantung early in January, 1893. Having got settled, my first care was to set about completing the theological work—or, rather, that part of it I had in hand when I went to England in 1891. That took about three months, but it is now ready for use, completing the section on Sin and Anthropology in general, and going very much into the native views of things.

“ I have tried to take on another set of lectures on Theology proper for preparation, and have the set sketched and the materials arranged, but deemed it best to call a halt for the present.

“ Having no missionary district, I seek, when able, to go to the country on Sundays for dispensing, and in this way I made some dozen or fifteen visits, but I was compelled to temporarily suspend operations, as seven days a week was too much for me, physically.

“ I have given as much attention as I could, the bulk of the last half year, to industrial matters for the benefit of the natives. I regard the material benefits of Christianity as very important. I look on them as more than mere baits and evangelising agencies for

opening up work and planting churches. To me they embody the helping and humane spirit of the truth, and, as such, are part of it, as much as miracles were the natural outcome of Christ's heart and mind in alleviating distress on earth. I am, therefore, in this mind, doing all I can on these lines. This kind of work does not make converts, nor does theological work. I have nothing to contribute to the statistics of the work, and in estimating the manning of your stations for evangelisation it is important not to reckon me as one hand. If I shall accomplish anything in the way of industry worth mentioning—really hopeful and indigenised thoroughly—I shall quickly report such a result.

"A far more considerable portion of time and energy this year than I expected has gone in looking after the accounts and finance of the Mission."

The Rev. E. C. Nickalls, who, while on a brief visit to Shanghai, contracted a very severe fever, and who for many weeks was in a most critical condition, and for many days delirious, reports under date of Shanghai in January last:—

"Of course days of great weakness followed the violence of the fever; but, thank God, I am gaining strength fast, and brother Richard, our missionary here, thinks I am looking even better than when I first came to Shanghai. In about three weeks, should all go well, I hope to start on my return to Chouping.

"Being away from home I have no statistics at hand, and therefore cannot furnish them this year, nor can I write you a suitable report of last year's work. Last year I had charge of half Mr. Harmon's district in addition to my own, so I was responsible for three counties and half of two others—the names are Pinchow, half P'u-t'ai, Ch'ing-ch'eng, Ch'i-tung, and half Chouping. The evangelistic work has been carried on as usual by natives; several new stations have been established through their labours. I believe you are aware that we mean by the term 'station' centres where Christians meet for worship, the whole responsibility and expense of worship resting upon themselves. My duties have been to gather the unpaid 'leaders' of these stations for several days' instruction in Biblical subjects, to visit the stations as often as possible, and to help the church officers in all matters which they could not themselves manage. I try hard to foster self-reliance and self-support among them. The subjects for leaders' classes were the Psalms of David, Elementary Geography by a native, the third volume of the Life of Christ by the late Dr. Williamson. Mrs. Nickalls and Mr. Smyth taught singing, and Mr. Jones gave several addresses in the evenings.

"While I have been in Shanghai I have had many long talks with the missionaries of several societies. These conversations have greatly increased my appreciation of the wisdom of the fathers of our Mission in Shan-tung. I find that in other Missions the Christians subscribe well; the money, however, has not generally been used to support elders and pastors, but has been divided on many minor objects; consequently, even the first steps to self-support have not been made. Some American missionaries expressed great interest in our work, and confessed to a feeling that their societies had done too much for their Christians. Seeing I had no voice in deciding the principles of our work in Shan-tung, I have always felt free to speak fully on the subject, and have frequently been asked to give an account of our methods and organisation."

CHEERING SUCCESS.

The Rev. Wm. A. Wills gives a very cheering report of the Chouping work. He writes:—

"It is with unfeigned gratitude to God that I record the blessing which has rested upon our 'work of faith and labour of love' during another year. It has been a fruitful year much of the seed sown in past years, oft in tears, has this year been gathered in golden sheaves with rejoicing hearts. Ninety-one have joined us by baptism and profession, all

of whom, we trust, have been savingly converted to God; these additions now make up our membership to 145. In April, 1890, when we commenced this new work, there were only three baptized members in the whole district, and no church organised; we have now eight churches, four of which have been formed this past year.

"We have not had to mourn the removal by death of any of our number during the year, and through the grace of God we have been spared the far heavier trial of seeing any fall away through coldness or wanderings. Our members are still holding on their heavenly journey, and, while there is manifested a lively spirit of interest, many are actively engaged in work. Upon my last visit I had the joy of examining over eighty inquirers, whose eyes are opening to the truth, and whose weary hearts are yearning for rest in the Lord.

"No work is more important than the teaching of the young, and it is a matter of thankfulness that our four schools have been well attended, and have made good progress in their studies. The Sunday-school teaching, together with the daily Christian instruction, has been instrumental in the conversion of not a few. Of these, six young lads have united with the church, and others are amongst our most hopeful inquirers.

"In the spring and autumn, during the people's slack seasons, Bible instruction has been given to the leaders of the churches and lay-preachers. They have been felt by all who attended them to be profitable and refreshing times.

"A monthly class and conference, with our evangelists and preachers, has been commenced, which we fully believe will yield good results upon their often difficult and trying work of breaking up new ground, &c."

WOMEN'S WORK.

It is with special pleasure the Committee learn that the Ladies' Zenana Mission have taken up women's work in Shantung, and that during the past year they have sent out four lady missionaries—two to Tsing Chu Fu and two to Chouping. The needs for this special form of missionary agency in Shansi also are most urgent; the brethren there appeal in most earnest tones for such help, and the Committee trust that during the current year the Zenana Mission may be able to send forth lady missionaries to Tai Yuen Fu and the other centres of our work in Shansi and Shensi.

The Rev. Percy Bruce, B.A., writing from Tsing Chu Fu, reports:—

"Since my last report, Mrs. Bruce has commenced classes for Christian women from country stations, in which Mrs. Whitewright has taken a considerable share. Twenty-eight have been taught in three different classes for about ten days each class. The women have been selected from the different districts for their proved earnestness in Christian work; and they have been invited on the clear understanding that what they have freely received they will freely give. We have already received cheering indications that they are handing on the knowledge gained to their fellow women, both Christian and heathen. Most of them can read in Chinese characters. It speaks much for their earnestness that this ability has, in every case, been acquired since they became Christians, without the missionary's help or direction, and only by years of patient labour."

From Chouping Mrs. Drake writes:—

"I am very pleased to be able to send you an encouraging report of the work amongst the women during the past year. Last September I baptized fourteen women, three being women residing in the city, and the remaining were from the various country stations, and had attended the women's classes the previous winter.

"This winter we have been able to give instruction to eighty-three women; about half of these have been here to learn two or three times before, and some of them, having continued their reading at home, were now able to commence reading the Gospel of Mark. Altogether, twenty-three women are now reading from the Word of God itself.

"I might say, that before giving them a Gospel to read, they have to read three other Christian books and the small hymn-book. We have arranged for some more women to come in next month, and so hope to bring the total number to one hundred this winter, Mrs. Jones and Mrs. Smyth have both taken part in this work, so we are enabled to have three classes a day, besides hearing them repeat their books.

"We combine 'Dorcas work' with these classes, ourselves contributing the materials, and the women doing the sewing. Altogether they made nearly forty garments, which have been distributed to the really needy.

"Connected with our Chouping Mission there are five and a half counties which are always more or less affected whenever the Yellow River bursts its banks, and during the last four years it has done so no less than three times. Whenever this takes place the autumnal crops are destroyed, and sometimes the people are prevented sewing corn early enough to obtain even spring crops. This being the case, it will be readily seen that in this district there must be a large number of people who are always on the verge of starvation, and to whom it is real charity to give a warm garment in the winter.

"The women who come in to learn in the autumn and winter could, between them, make 100 garments. Now, if any ladies, feeling interested in these poor people, would like to help them, they might do so by sending calico to be made into clothes. The poor in China wear but two garments—a loose jacket and trousers. For the winter these are lined clothes, thickly wadded with cotton-wool; the warmth of the garment depends on the amount of wool used, not on the quality of the calico they are made of; so a thin unbleached calico, of a good width, about 2d. a yard, does very nicely for this purpose. Two hundred yards of such calico would make twenty garments. We could get the calico dyed here, and would also gladly provide the cotton-wool. If five friends would each send 200 yards of calico, we should then be able to make the 100 garments.

"'Dorcas work' commends itself very highly to the Chinese who are not interested in Christianity at all, as well as to the Christians, being a practical form of Christianity that they can understand. It also enlarges the sympathies of our converts to learn to do something for those in distress. Last June I commenced a class for little girls on Sundays. I have now thirteen names on my book, and an average attendance of nine or ten; they are committing to memory Christian hymns, and a small book giving the outline of Christian doctrine."

MEDICAL MISSION WORK.

All our brethren unite in calling special attention to the growing value of this branch of mission work. The Missionary who is able to minister to the needs of "sick and suffering folk" finds ready listeners to the Gospel message in homes and villages that otherwise would be closed. From Tsing Chu Fu, Dr. Russell Watson sends the following report of the past year's work:—

"I forward the statistics of the hospital and dispensary work during the past year.

"The in-patients numbered 283, of whom no less than 218 are surgical and 65 medical. They come from a wide radius. The treatment of these cases, most of them severe, represents a great deal of anxious care, but we are not without continual proof that our efforts are deeply appreciated, and are helping on the establishment of Christ's Kingdom in this land. It is to be remembered that these patients pay for their own board, and any expenses incurred on the spot on their behalf, such as cotton-wool, bandages, &c. Each patient is accompanied by one friend at least to attend to his wants. Thus the number

brought under the Christian influences of the hospital for lengthened periods was nearer 100.

"The class of medical students has been taught continuously throughout the past year. The students have been examined on their knowledge of the following subjects:—Physiology, by Dr. Porter, Pang-ohia-chuang; chemistry, by Rev. S. Couling, Ching Chou Fu; materia medica and therapeutics, by E. C. Smyth, Chouping; anatomy, Dr. Brown, Wehsien, and Mrs. Watson.

"The results have been uniformly satisfactory. Six of the students have been received into the church by baptism, on their own profession, during the past year. Of the fourteen members of the class, two only are now unbaptized; one has been kept back by his father, who is a native pastor, on account of his youth, the other is still a learner.

"In addition to their medical studies the students have been attending classes on Bible Exposition in the Theological Institute.

"REPORT FOR 1893.									
Hospital in-patients—									
Men	...	...	...	...	...	...	...	...	231
Women	...	...	...	...	...	...	...	...	52
									283
Dispensary out-patients—									
Men	...	...	...	...	...	...	...	...	10,983
Women	...	...	...	...	...	...	...	...	3,620
									14,603
Poisoning cases treated...	...	...	...	...	...	...	...	...	48
Special visits to patients at a distance	...	...	...	...	...	...	...	...	65
									14,994"

Dr. and Mrs. Watson contemplate taking furlough to England during the current year, and in their absence Dr. Paterson, who has had the advantage of twelve months' association with Dr. Watson, will take charge of the Tsing Chu Fu Medical Mission work, the hospital, and dispensary.

From Chouping, Mr. E. C. Smyth reports:—

"Am glad to report progress, not only in the attendance of patients, and success in treatment, but a growing interest amongst the people in the Gospel of Jesus Christ.

"Our hospital is small—can only accommodate six patients at one time, so, when full, I have to persuade those who want daily attention to hire a room outside. This is not always wise or convenient, but the best we can do under the circumstances. Our only hindrance is suitable premises.

"The evangelistic work amongst the in-patients has been very encouraging, and, I rejoice to say, two of their number give evidence of a change of heart, and since their return home have associated themselves with the church in their district.

"We have been fortunate in having with us for a few weeks some Christians. One especially warm-hearted and active brother did a great deal of good in speaking a word in season and bearing testimony for the Master amongst the patients.

"The evangelistic work in the dispensary has been carried on as usual. A short service is held every morning for those who may wish to attend. Books are distributed and explained, and the homes and villages of the patients are visited by the evangelist.

"During the year I have visited Ching yang tien tzu, in the county of Chang Chui, twice a moon to dispense medicine, distribute books, and speak to the people about the Gospel. Have also been in the Licheng district to examine candidates for baptism. In the spring I hope to baptize some eight Christians, and will report further particulars later on.

"These journeys into the country are very refreshing and profitable to us, and we trust the Lord will make them equally profitable and helpful to the Chinese.

"We enter upon the New Year with much confidence, feeling persuaded that God will make His love known to this people, and that He is waiting to use us more and more as the messengers of peace and joy.

"Pray for us that the labours of the present year may bear more fruit for the Master."

ANNUAL REPORT OF CHOUHING DISPENSARY AND HOSPITAL, 1893.

	Males.	Females.
November, 1892, dispensed to	248	90
December, " "	265	140
January, 1893, " "	198	108
February, " "	135	93
March, " "	297	162
April, " "	660	275
May, " "	969	405
June, " "	348	151
July, " "	364	166
August, " "	371	299
September, " "	383	256
October, " "	277	174
	4,515	2,319
Poisoning cases	21	47
In-patients, hospital	51	7
	4,587	2,373

Total number of dispensary patients for 1893, 6,060.

TABLE OF ATTENDANCE AT DISPENSARY, INDICATING GROWTH OF WORK.

	Out-patients.	In-patients.
November, 1889, to October, 1890	2,904	—
" 1890, " 1891	4,125	11
" 1891, " 1892	5,080	43
" 1892, " 1893	6,960	53

The Rev. W. A. Wills has also found his medical knowledge of the utmost service in his evangelistic labours. He reports :—

"During the year I have seen and given medicine to 5,923 patients—3,145 were men, 1,700 women, 667 boys, and 411 girls. We were called to attend no less than 197 cases of suicides. Out of the 38 cases I attended personally (sixteen men and twenty-two women) seven died, being past all hopes when I reached them. The remaining fifty-nine cases were attended either by my medical assistant or evangelist. Thirty-one men have been helped during the past year to break off the dreadful habit of opium smoking. Many are holding firm to their resolution; but, alas! others have gone back to their pipe and evil companions.

"My medical missionary tours to the villages and important centres have been attended with the usual eagerness for medicines, and by this means many have been induced to listen to the Gospel message, and doors and friendly feelings have been opened to the evangelist to follow up afterwards. At Chou-ta'un, where I visit regularly on certain days of each month, I am able to gain a more personal influence over the suffering ones and their relations and friends. Many attend the services, and during the year seven of our old patients joined the church, rejoicing in Jesus as the Physician to their never-dying souls."

WORK IN THE COUNTIES.

The Rev. S. B. Drake, who has charge of evangelistic work in five counties, reports as follows :—

“I am very grateful to God because he has enabled me to continue my work throughout the year without a break. There are five counties under my charge, and this necessitates absence from home very frequently. To be equal to the physical strain is, indeed, a blessing.

“During the year I have paid eighty-one visits to stations, some of which are two days' journey distant. I have conducted three series of leaders' classes, and have completed a book setting forth the Times of Jesus—a work upon which I have been engaged for some time.

“I am glad to be able to report progress of the work generally. Although the Christians living in Pobsainy county are cold, and there have been no additions in the church during the year, yet in the remaining four counties there has been life and growth.

“There has been a total of 127 additions to the church-roll during the year. This is cause for thankfulness, and represents much hard work.”

The Rev. Ernest W. Burt, B.A., who has been resident in Chouping about twelve months, has been mainly devoting his time and attention to the study of the Chinese language. He writes :—

“As occasion offered I have visited the stations here and there, seeking to make myself acquainted with Christians and inquirers. In a few weeks Mr. Wills leaves for England on furlough, and I am asked to do the best I can for his district during his absence.

“After just a year's residence here, my remarks may not carry much weight, but one thing I am sure of, and that is—God has opened a wide door for us here in Shantung; an abundant harvest is to be reaped, but the labourers are all too few. I rejoice to see India is being reinforced; I trust Shantung will not be forgotten. I doubt if the Society has any more promising field than Shantung, but the work cannot be overtaken—much less extended—with the present feeble force.”

SHANSI.

The central station in the Shansi Province is Tai-Yuen-Fu. Reporting on the work of the past year, the Rev. G. B. Farthing writes :—

“By the return of Mr. Sowerby to the field, we have been enabled to extend and strengthen the agencies for the spread of the Gospel amongst this poor, degraded people.

“The constant and daily presentation of the glad tidings of redemption to the audiences which assemble in the street chapel in Tai-Yuen-Fu has been for the most part entrusted to the old evangelist Wu, who has given himself to the task with undiminished zeal. Just now a serious ulceration of the right eye has rendered it imperative that he should close the doors for a season, but his endeavours to reach his countrymen have by no means ceased during his enforced absence from his proper post. He gives himself to the work of preaching the Redeemer's love to the opium patients in the same untiring spirit, and in this way is doing a splendid work. The claims of itineration and superintendence of the out-stations have reduced the amount of time which Mr. Sowerby and I can be present in the street chapel, though we have both spent some time in it, and we hope to arrange for a more systematic attendance in it during the present year. This preaching is most valuable. The living seed is sown broadcast, though we cannot always trace out the places to which it is carried and springs up. One of the men baptized last autumn gladdened and yet humbled me by telling, in the course of his examination as a candidate, that he had first been awakened to thought by some words addressed to him by me in the street chapel.

"The books sold during the year just ended exceed both in number and in proceeds any previous year. But the books of which we have disposed by sales and at fairs do not by any means include the whole of the Christian literature which has been scattered over our field. One of our members, Yang I Lin, is a colporteur of the British and Foreign Bible Society, and is under our superintendence. During the past year, he has disposed of 3,400 Testaments and Scripture portions, and by far the greater part of them were sold within the district of our own Mission. In his tramps from village to village, Yang has done much to strengthen the weak or hardly-conscious belief of many with whom we had come into contact, but should, humanly speaking, have never won permanently for the Saviour save for his efforts.

"In the eighth moon during the 'grace examination,' to mark the Dowager Empress's entrance upon her sixtieth year, the two Missions in this city—China Inland and our own—joined in a common effort to reach the students who assembled. The sum of one hundred taels (£21 6s.) was offered in prizes for the best twelve essays upon any one of three assigned subjects: (1) 'Who is Christ?' (2) 'The Christian Doctrine of Regeneration.' (3) 'In what is Christianity superior to Confucianism, Buddhism, and Taoism?'

"There have been thirteen additions to our church-membership during the year, a net increase of twelve, since there has been one loss by death. Of the new members four are connected with this city and nine with Chiao Cheng.

"The native church in Tai-Yuen-Fu has in part supported the work at Ping Tou, the Ping Tou friends themselves finding the rest, some £5 in all. The church funds have not been exhausted by this effort, for a balance of more than thirty shillings still remains.

"It is my firm conviction that if we would have robust Christians it must be by teaching them the duty and privilege of Christian giving, and limiting the multiplication of our stations to their response, instead of rushing off to rent them premises and finding everything for them, at the cost of the Mission, directly they ask for it. Sometimes natives are heard to say: 'The foreigners are good people, they dispense medicines free of charge,' &c. This is very pleasant to the ear. When one finds that 'the good people' means workers of merit, and the giving of medicine puts one very much under obligation to the recipients, since by receiving them they increase the donor's store of merit, the value of such an opinion, judged from the side of the Gospel, is not fraught with any great blessing for the church. A native Christian community worshipping in their own building, supporting their own evangelistic efforts, will be an antidote to the false view that we are merely heaping up merit to save our own souls, which so widely obtains and which can only be strengthened so long as all the funds are found by the Mission. That we should press for self-support and self-extension is imperative. Without it our work can never be anything but exotic. A Christianity that is solely philanthropic is doomed to failure, for, as soon as doles and subsidies are withheld, those drawn together by them will be disbanded. The more I dwell upon these things, the more do I find myself becoming increasingly impatient of all secondary things. They limit the opportunities for the preaching of the Gospel, and as often as not close up doors instead of opening them. Only the Spirit of God can regenerate and the Christ of God is alone Saviour. Whatever decreases our opportunities of bearing witness to the Redeemer's dying love and saving power will need to be dealt with sternly. The hope of the future is in pressing upon the Church its duty to put forth freely, gladly, and voluntarily its strength in witness-bearing for the Saviour, and for each member to manifestly show that he lives, not by and upon Mission funds, but 'by the faith of the Son of God.'

"OUT-STATIONS.

"Work at Chiao Cheng and Ping Tou, stations more specially under my care, was shaped by the growth of the above views to which I have only briefly referred, since they are hardly the matter of which to make up a report. As to these two stations:—To take first Ping Tou. The opportunity there was great. An effective work has been done. The Ping Tou station has been entirely supported by native funds. The hired room, the evangelist, light, fire, and everything was found without any cost to the Mission other

than that some nine persons were helped to give up their opium habit on the understanding that they should make a fitting acknowledgment by a contribution to the cause.

"AT CHIAO CHENG the work has gone forward by leaps and bounds. Daily prayers and Bible study for the inmates of the refuge, and interested outsiders, have been sustained throughout the year. The Sunday preaching by Han and Pai has been of a high order. Could Han preach his sermons in English, they would be to the edification of an English audience, and surely this is no small thing to say of a man, who, four years ago, was a heathen. From the opium refuge men have gone home enthusiastic for 'the doctrine.' The large number of patients who have been under treatment from all around, have opened many doors. From Chiao Cheng, as a centre, there have sprung seven sub-stations, some of them of a most promising type. They are: YANG CHU, where live three church-members; TAI HSIANG, where two wealthy gentlemen (of whom I wrote you recently) conduct the service and find the premises; WU LI TSUN, where a degree-man, who gave up his opium with us, began a service after his return home from sheer delight in the truth he had heard, and which is appreciated by the neighbours, and doing much good; CHENG TSUNG, where our church member, long Chang, is doing splendid work; NIEN TI, where worship has been regular for more than a year; Yueh Kou, where the cobbler's shop has become insufficient to accommodate the growing number of worshippers, and they are bent upon renting a place for a chapel, and AN TING TSUN, where a little service has been started, which we trust may be long lived. These are places where numbers congregate for the purpose of worshipping God. There are besides, numerous homes in which individuals pray to the true God, who awhile back knew nothing of any other god than the idols of wood and clay which they had revereed from childhood. The light which has got into these hearts and homes was kindled by God's Spirit whilst they were in our refuge breaking off the opium habit. It is my hope that many of them will be baptized during the present year. As already said, nine were baptized at Chiao Cheng this last year. Of the nine, seven were formerly addicted to opium. Three of them were also opium planters, and between them withdrew twenty-five acres of land from poppy cultivation.

"The total cost of Chiao Cheng for the year has been £33 6s. 1d., of which the Mission has paid £8 2s. 7d. only, the remaining sum of £30 8s. 6d. having been raised at that station.

"Considerably more than two hundred opium slaves have been set free. Think of the homes made brighter and happier, and the lives made cleaner; but think more of those of the number whose hearts are rejoicing in having become possessed of 'the unsearchable riches of Christ.' True, only a proportion have believed to the saving of the soul, but thank God for that proportion; and it may well be that His word, which all alike heard, will even yet prove itself 'living' in bringing to submission those who have not yet submitted themselves to it.

"The CHIAO CHENG SCHOOL has been maintained through the year, though the scholars have been but few. It seemed that to despise the day of small things, and close up the school would create distrust of us in those who had withdrawn their children from heathen schools in order to send them to us. The school must show itself to be a boon, as I doubt not it will do, and scholars will not need much seeking. Of the boys, one lovable little fellow took fever and died. In his delirium he sat up and sang—he did so love our hymns—

"In the cross of Christ I glory."

He had asked for baptism, but the older people had discouraged him and made him feel he was not fit. A more than two years' knowledge of him gives me hope that he is with the Saviour, whom I believe he loved."

SHIN TIEN AND HSIAS TIEN ZU.

The Rev. Arthur Sowerby returned to Tai Yuen Fu, after furlough in England, early in the past year. After conference with Mr. Farthing, it was resolved that they should do their best to maintain the Shansi work as

a whole, although so painfully short handed, in the confident expectation that the Committee would send out reinforcements at the earliest practicable date.

It was therefore arranged that Mr. Farthing should take the oversight of Chiao Cheng and Ping Tou, and Mr. Sowerby superintend Shih Tieh and Hsias Tien Zu, and that in Tai-Yuen-Fu city the work should be divided, both helping in the Sunday services, the Bible class (held every evening), city shop preaching, the cure of opium patients, and the boys' school.

SHIH TIEH.

Mr. Sowerby, reporting upon the work, writes :—

"At Shih Tieh I have not been able to make any lengthy visit, but I have spent what time I could there, and have also visited the villages where we have inquirers or members connected with the place. Our old friend, Mr. Hu, continues his faithful labours. He has done well with opium patients, and, on my last visit, had fourteen patients in the refuge under his care.

"There can be no question that a change has come over the entire work in Shansi during the last few years, and if I were asked to describe in what way, I should say that it has 'taken root'—the very thing that Dr. Glover felt to be lacking when he was here in the winter."

HSIN CHEO.

The Rev. Herbert Dixon, during the few months of his absence, left the work of the Mission at Hsin Cheo mainly in charge of his Chinese helper, Mr. Chao.

Writing a few days after his return to Shansi, Mr. Dixon reports :—

"Let me state my thankfulness that, during my absence, our evangelists and school-teachers have worked so steadily and harmoniously together that, at each out-station, as well as at our headquarters in the city of Hsin Cheo, solid progress has been made.

"Perhaps the most noticeable advance has been made in the matter of schools. That branch of the work has always been a specially arduous one. Its vital importance to the church in the immediate future has made us strain every nerve in the endeavour to start and sustain it; but no amount of effort on our part, could 'create' Christian teachers, and heathen teachers were out of the question for Christian schools. Our first attempt to start a school in Hsin Cheo city failed for a want of a suitable teacher; and our second attempt was made under pressure of the necessity to provide schooling for one or two children of Christian parents. For all children who attend ordinary schools have to worship regularly both Confucius and the God of Literature, which no Christian could allow his child to do. For teacher we were reduced to using an old man, and for scholars he could only secure four boys, and one of those had to be dismissed as unwilling to learn. But so conscientiously did Mr. Tung teach, that, by the end of the year, the boys had made remarkable progress, and it was discovered by a neighbour that in our school a boy had learnt more in one year than his nephew had learnt in three years at an ordinary school; and he immediately applied for his nephew to be entered at our school. This resulted in sixteen boys entering their names, and though there has been some falling off, still we have made a decided start.

"Our oldest school is at our Chi Tann out-station, and has had to fight for existence against all the terrible rumours of child stealing, eye picking, heart stealing, &c.; but it has

outgrown most of them, and now numbers some ten scholars—which is a very fair school as schools go in Shansi. Several of the boys profess Christ as their Saviour and promise to become earnest Christian workers. This school is specially connected with Toxteth Tabernacle, Liverpool, which contributes the support of the teacher annually.

“ My hopes, and also my fears, were excited further at the beginning of this year by the proposal of some of our converts to meet the requirements of the Mission, and raise the necessary quota—viz., 25 per cent. of teachers' salary, and to provide school houses, &c., free of expense to the Mission—in order to establish scholars in the villages. And, moreover, they overcame the main obstacle by finding two suitable Christian men for the post of teachers. Thus 'Pan Ssu,' and 'Yao Chih' schools were founded.

“ At the close of the year, I find a nominal school list of about 50 boys, and an average attendance of, say 40, as compared with about 10 at the end of last year; and further, I hear some two or three girls have been under teaching at Chi Tann. Thus my hopes are fulfilled. My fears were, and are, that this work will outgrow my powers of supervision.”

SHENSI.

The reports of our two missionaries in Shensi, the Revs. Moir Duncan, M.A., and A. G. Shorrock, B.A., of their second year's work, are full of encouragement. The province has again suffered the horrors of famine, and the people have endured the greatest privation; nevertheless, the work grows and the indications of further success are bright. The two main centres, to some extent occupied by our brethren, are Hsi-an-fu and San Yuan Hsien.

Reporting upon the work of the past year, the Rev. A. G. Shorrock writes:—

“ I reported last year our peaceful settlement in this district among the Shantung immigrants, and of the formation of the church. In the midst of a strange and suspicious people, the forty-five Christians who had left their old homes reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to do their utmost to make known the Word of Life to all around. Our work this year has been carried on in the midst of great difficulties, the chief of which has been the extreme poverty of the people. For three years the harvests have been altogether insufficient; this year, indeed, almost an entire failure. Famine has been widely prevalent for some time. Hundreds of immigrants have sold their animals, farming implements, and even one or more of their children; and many families have taken off the roofs of their houses, sold the rafters for firewood, and left the district penniless and hopeless.

“ The district magistrate has exerted himself to the utmost for the relief of the people. With the sanction of the authorities, he made levies upon the well-to-do residents and business men in his district, and with the proceeds he distributed seed for the spring crop, to Christians and non-Christians alike; and is now making periodical grants of grain to the distressed. These grants are, indeed, insufficient; but they are a material help.

“ Such being the state of things, the concern of the people has naturally been to satisfy the cravings of hunger rather than be taught the way of Eternal Life.

“ EVANGELISTIC ASSOCIATION.

“ In spite of all difficulties, however, the church has done real aggressive work. Our Evangelistic Association has proved itself already a useful organisation. This Association was formed last year and consists of thirty members. The members are pledged—

"(1) To help in making known the Gospel, either by devoting at least one day a month to preaching or scattering books, or by subscribing to the funds of the Association.

"(2) To attend the quarterly meetings held for exhortation, conference and prayer, and for giving in reports.

"(3) To take up a prescribed course of reading with a view to greater efficiency in the Master's service.

"It will be seen that the total amount of time given to evangelistic work by the whole of the members of the Association is equivalent to one man giving the whole of his time to such work. In addition to rendering this voluntary service, the members, out of their deep poverty and without help from us, have subscribed sufficient funds to enable three men selected by themselves to spend a month each in evangelistic work in districts further a field. It is impossible to tabulate the results of such work. There are undoubted signs that prejudice is being broken down; a freer entrance is given to us round about than ever before, and some have been led to connect themselves permanently with us, and, we trust, to know Christ through the efforts of our workers. The course of reading prescribed for the more advanced members is an excellent treatise by the late Dr. Williamson, dealing with the Evidences of the Christian religion, as shown in the historical life and work of Christ. I am setting them occasional examination papers on portions read. The heartiness with which the work of the Association is being carried on gives much promise of future usefulness. In order to further help our leaders and teachers, we recently invited about thirty men to stay with us a short time for a course of special instruction, embracing introduction to the Pauline Epistles, by Mr. Duncan; Exposition of Epistle to Romans i. 8, by myself; Early Church History and Exposition of I. John, by our helpers, Lin and Sun. The careful instruction of our leaders is a most fruitful and necessary work. They are helped to more orderly thought and expression, their convictions are deepened, and their spiritual life is energized. They go back to their comfortless homes, and often discouraging work, refreshed and strengthened.

"SAN YUAN CITY.

"During the year evangelistic work has been carried on in the important city of San Yuan and in the neighbouring cities, and two visits have been paid to Honaw. San Yuan is the most important commercial and literary centre of all the sixteen districts governed by Hsian Fu. It is densely populated, and is visited by large numbers of business men and students. In this city I have spent much time dispensing medicines, preaching in the open air, and conversing with visitors. We have now a small company of worshippers—mostly natives of the place—meeting here for worship Sunday by Sunday. The most promising of these is a man called Yang, who was influenced favourably years ago by a Christian who, with his young son, had come over to San Yuan from the adjoining province of Shansi. While here he became ill, and Yang, who had become acquainted with him, paid him constant visits. At last the sick man's end drew near, but the prospect of death wrought in him no sense of fear. Committing his boy to the care of his God he peacefully breathed his last. A religion that could help a man to die with such singular hopefulness struck Yang as worth having, and now he too, I think, has passed out of the bondage of the fear of death into the liberty of Jesus Christ.

"HONANFU.

"At the beginning of the year, in company with our helper, Liu Tan Chih, I took a journey to a place twenty-five miles west of Honanfu, a distance from here of 230 miles. The journey was accomplished on horseback, and took seven days. Liu, while staying several months in Honan, some three years ago or more, made the acquaintance of a man called Chi, who was then a gambler and opium smoker, and anything but friendly to Liu. Liu sought his opportunity, aided Chi in time of sickness, and finally helped both him and his wife to break off the opium habit. Gradually Chi became interested in Liu's religion, and championed his cause when assailed by unbelievers. It was not until after Liu's departure, however, that Chi and his wife realised the full significance of Liu's message. They then both became zealous witnesses for Christ, their home was purified from

idolatrous practices, and on the door-posts they pasted up sentences from hymns praising the creative and preserving grace of the one true God. On arriving, we found several men and women, whom Chi and his wife had gathered together, waiting to hear more of the Way of Life. These we were glad, day by day, to instruct more fully. It was not only for the instruction of these, however, that Chi had twice come over beseeching our help. He also wished that the testimony of others should be added to his own in his native village and elsewhere, that the sneering might be silenced and the unbelieving convinced. We therefore tarried many days, visiting the places around, preaching and distributing books. Everywhere, with singular boldness, Chi urged all men alike to turn to the true God. 'You all know me,' he was wont to say. 'I formerly was careless of God and men, but I have come to my right mind, and now know the truth and awful importance of Christ's message.' Before leaving, I baptized Chi in a small river close by his native village. Crowds assembled to witness the novel ceremony. Without a trace of fear, and with evident joy, Chi bore witness to his union with Christ in death and resurrection life. Mr. Liu has since paid another visit to this place. He reports that, in spite of persecution and threatening, Mr. and Mrs. Chi, along with a few other earnest ones, are still cleaving to the Lord with full purpose of heart.

"BOYS' SCHOOL.

"We began this year with eight boys' schools, containing some 120 scholars. We strongly feel, that conducted on right principles—that is, with Christian men as teachers, and Christian truth as a prominent part of the curriculum—schools are among our most valuable evangelistic agencies. In Christian schools children are not only delivered from ignorance and superstition—two of the greatest obstacles to the acceptance of our message—but they are carefully instructed in Divine truth, and every endeavour is made to bring them into living contact with Christ.

"GIRLS' BOARDING SCHOOL.

"Our Girls' Boarding School, established nearly two years ago, has been a real success, and we thank God for it continually. Established originally by Mrs. Hawkes, Plymouth, in memory of her darling niece, it has hitherto been warmly supported by friends at Plymouth and other places. There are in all some thirty-five scholars, daughters either of Christian parents or of those in sympathy with our aims. On coming to us most of them were quite undisciplined and ignorant. The school has been to them a great boon. Hope has been infused into their lives and a new world is being opened to them. Most of them have unbound their feet and can play about as merrily as boys. Their minds are being disciplined, habits of order, cleanliness, industry, and truthfulness are being inculcated into them, and, above all, they are being led to know the Saviour. It has been our lament that among our Christian women there are comparatively few who can read and scarcely any who have sufficient understanding of the truth to instruct others. This sad lack will, we hope, be supplied by-and-by by our girls' school. We have no lack of applicants for admission, and the work is capable of large extension. We are in famine times now, corn is dear, and parents are unable to contribute towards the support of their children. We feel sure, however, that all needful funds will be forthcoming, for the work is manifestly of God. The cost of board and tuition averages less than £3 a scholar per year. The school is conducted, therefore, on fairly economical lines. Mrs. Duncan has superintended the school arrangements with unremitting diligence. She also teaches the scholars singing, arithmetic, and sewing, and has a weekly Bible-class for the elder girls. Mr. Duncan has also given lessons on astronomy, and I on Old Testament history, Christian evidences, and geography to the more advanced girls.

"In closing, I am glad to express our thankfulness to God for such helpers as Mr. Wang, Mr. Liu, and Mr. Sun. The two latter were formerly with Mr. Whitewright, and he may well be glad of such.

"During the last year I have been closely associated with the two former, and can testify to their devotion to Christ, their clear apprehension of Divine truth, and their thorough oneness with us in seeking to establish a pure, healthy, self-supporting church

HAI-AN-FU (SI-NGAN FU).

The Rev. Moir Duncan, M.A., sends the following report of last year's experiences :—

“MOTHER CHURCH.

“The year now ended has been one of well-nigh continuous perplexities. At its beginning we had no sooner concluded the annual meetings when one of the pastor-evangelists was brutally attacked while seeking to make peace between an immigrant and a native. This led to litigation, and finally to overt intrigue, to extirpate the church. This dismay was but gradually dispelled, and only to be speedily followed by the premonitions of a coming storm. Several Presbyterian Christians, having taken offence at the severity of our school discipline, led in sedition which was meant to compel our capitulation. At this crisis the Roman Catholic priests embraced the opportunity to bribe the whole of the Protestant following to join the Catholic faith. ‘If you return to the Mother Church,’ they said, ‘she would care for your temporal as well as for your eternal interests. She would supply you all with food—and are you not starving? with capital for trade—and are you not penniless? and to every emissary of her cause a handsome wage.’ These prodigal, but plebeian promises found unscrupulous advocates amongst our leading adversaries, and the hope of such material benefits formed a temptation which starving people found it hard to resist. In a few weeks’ time hundreds had signified their willingness to barter their allegiance to Rome. It seemed as if this benevolent intrigue had captivated some of our own converts, and that the Christians were to betray their cause. We could only be inexorable—as unbending as truth.

“The day for renunciation came, and the priests had their documents prepared—all was ready, save the final signatures. Just then our two leaders, Sun and Liu, confronted the assembly, and solemnly assured the people that what was done from a wrong motive could have no good end. If they intended to take the step from principle, in order the better to serve their Saviour, well; if only for the sake of loaves and fishes, they should hesitate, for man does not live by bread alone. This appeal to their higher natures was not in vain. The priest was dismissed, the ringleaders rebuked, the whole of the members, overwhelmed with shame, asserted their loyalty to the headship of Christ.

“FAMINE.

“No sooner had peace been restored, than a further and greater trial began. For three years there had been practically famine—i.e., insufficiency of food. The failure of each successive harvest made the conditions of life all the harder, and food the more expensive. This autumn, the harvest having again failed, these poor people, driven to desperation by utter destitution, had to face the problem of how to exist during the severity of winter. Is it a wonder that some lay down and died in sheer despair, or that others, goaded on by distress, sold their children for bread? Amid these circumstances, aggressive evangelistic effort seemed almost hopeless to us, and doubtless a mockery to them. ‘What is the use,’ asks Booth, in ‘Darkest England,’ ‘of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? As well give a tract to a shipwrecked sailor who is battling with the surf, which has drowned his comrades and threatens to drown him.’ So here poverty, disease, ignorance, despair—what character can be expected from such an environment? Yet these have conditioned all our work. We have been preaching to those who were born into the world on the ‘mere animal plane,’ disinherited before their birth of their share in the ordinary capacity and rightful heritage of man. No ‘angel infancy,’ or elevating joys, hallowed their childhood. Their ‘first-born affinities’ could not be for celestial things. Is it any marvel that, with all

the merciless miseries of famine, the very existence of our Mission became imperilled; and, in one place the few Christians built a chapel even in their penury, helped a school, and held regular worship—all was hopeful in the spring. They struggled heroically with adversity till the continuous drought had withered their growing crops, and so bereft them of the last ray of hope. They, in consequence, tore down the rafters from their humble dwellings, sold their all, and set out to beg or starve. The little chapel remains—amid the ruins of their homes—a witness to their faith.

“Yet something has been accomplished towards consolidating the work and initiating self-supporting and self-aggressive spirit in the church.

“Speaking quantitatively, our work is now extended over a large area, embracing eight counties, radiating from the provincial capital, Hsi-An, and the important town of San Yuan. In the spring there were twenty-one fairly organised stations, with about 1,000 regular worshippers. Famine has reduced the number of stations to eleven that can be regarded as on a firm basis, and the number of regular worshippers to about 500. There are several other places at which worship is conducted, but their immaturity or uncertainty forbids any report. In a word, our opportunities and waiting work far exceed the limited resources of this infant Mission.

“As to the quality of the work time must reveal. Certainly no statistics can record its character.

INCREASE.

“In the autumn thirteen were buried with Christ by baptism unto death; also one in Honan province—fourteen in all. It is interesting to note that three of them were directly influenced in Shantung, the others heard the Gospel for the first time here. At present the membership roll numbers fifty-eight. There are several other genuine-hearted converts, who will, we hope, be baptized in the spring.

“SELF-SUPPORTING EFFORT.

“The awful famine nearly paralysed every advance, and made self-support a question of no less delicacy than difficulty. It was quite clear that any scheme would have to be at once adaptive, ingenious, and easy. Offeratories or contributions, even in kind, are impossible to poverty-stricken immigrants. Yet even indigence should not be allowed to sacrifice the blessings of giving to God. A plan was adopted to procure for each station a small piece of land to be tilled by the Christians, the entire proceeds when realised to be paid into the church treasury. At four stations land was procured, cultivated, and sown. Alas, the withering drought blighted the crops, and with them the prospect of realising funds. At only one place, Fu Yin Tsun, was anything reaped. The amount realised was 16,500 cash, the equivalent of £2 1s. 3d. absolutely, but relatively of far higher value. This sum was given by a colony of only ten families of starving but Christian people. I regard that contribution to the cause of Christ as evidence of their truth-loving hearts, and a prophecy of better days. At the other places, though no grain was reaped, the Christians made their contributions in time and labour. With truth it can be said of many of them, they did what they could—more than most attempt—more than we expected. In evidence of the self-aggressive spirit of the church we may mention (1) the formation of the *Evangelistic Association*, as reported by Mr. Shorrocks; (2) the erection of three chapels by the Christians themselves. We only made a small contribution to assist in the purchase of timber. One was built at Ruan Shan, now deserted; one at Wan Hsien Fuu; and the third at Fu Yin Tsun. The chapel at the last-named place is after a foreign style; large, and will be centre for annual meetings of the church. It is not yet open, but will be by the time this reaches London. The Christians contributed enough to erect a suitable building for themselves last year; but that has been added to the girls' school. We shall have to help in decorating and furnishing, since the new chapel will serve the whole church. Another chapel was raised to near completion, but had to be abandoned as famine scattered the people.

"MEDICAL WORK.

"As last year, this work of mercy has been extensively continued. The difficulty has been to find any conscientious reason for refusing to answer the many calls upon our pity and help. As formerly, we have seen patients on fixed days, six times a month.

"*Opium Work.*—During the year 115 men have undergone the process of 'opium cure,' for my plan has been to make each one suffer for, in order to repent of, his sin. Voluntary endurance of a few days' misery was the evidence that the men were sincere in their wish to abjure their evil habit. The opium refuge is on our own premises. How many of those availing themselves of it continue to abstain from opium we cannot tell, for only a change of heart can give an opium sot the stamina to regain moral manhood and to completely emancipate him from such an enslaving habit. The work was begun to open avenues of intercourse, to overcome prejudice, and to prove our antagonism to social evils; in all these respects the work has succeeded. All expenses are paid by the patients. The curse of opium in this province language cannot portray. It is our duty to help to abolish this enormous evil which, as a nation, we are partly responsible for originating. By medical aid we could exhibit mercy and effect an emancipation more real than the liberation of the slave. This work we so wish to extend we have already had to retrench, and if no help be forthcoming, must totally abandon.

"*Hsi-an-fu.*—In this vast city little more than a footing has been secured. The bookshop has been open for about nine months. It has been a centre of communication with the highest officials, for books have been sold and visits made to nearly every Yamen. It has also been a means of intercourse with the literati and licentiate functionaries. The literary Chancellor received copies of our Christian books, and that, too, when the city was placarded with bills denouncing Christianity as corrupt and our books as seditious. The desire has been to open a first-class bookshop for the sale of universal literature; standard works on every subject yet treated or translated in Chinese; to circulate truth, the real antidote to the arrant ignorance and self-deceiving complacency that so abound in this land. Twice this stock has been sold out, and the demand much exceeds the supply. The only limitations to the realisation of our desire have been insufficient capital to purchase the necessary stock, and the heavy expenses for freightage.

"WORK AMONG SCHOLARS.

"A special attempt was made to reach some of the many thousands of B.A.'s attending the examination held this year by Imperial grace. I set two subjects for competitive essays, the one religious: 'Men ought to worship God'; the other scientific: 'How does the perfection of knowledge consist in physical research.' The object of setting these papers was fourfold: (1) to arrest attention and awaken inquiry so as to make the candidates to seek for the books we wished to present, and the truth we wished them to know; (2) to throw some light on the vexed term-question and the Confucian idea of God; (3) to find the view-point of our most bitter opponents and their *modus vivendi*; (4) to discover the interpretation of the phrase 'physical research' by men ignorant of the most elementary principles of science. The first was immediately attained. Hundreds per day came to the bookshop. Theism, deism, and idolatry were the chief topics discussed, and our books were gratefully accepted. A sudden cessation of visitors suggested some cause. Soon the secret was disclosed. The college gates were placarded with the following manifesto:—

"I, your mean friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and after impoverishing, has injured us, and now, to add insult to injury, she comes to disseminate a depraved religion. . . . Every vile means is used. Eyes are gouged out, hearts are cut out for making medicine to befool the people. Now an attempt is being made to hoodwink scholars by examining them on bad subjects. But I exhort you not to listen to such pratings, and so injure your consciences. . . . The emperor, out of his goodness, wished

to pity these strangers from afar, but we won't. . . . Of course we all know God, but he is not the Jesus of these people. Jesus was merely a cute doctor who performed some clever clinics, like our divine physician, Hua To. . . . These few insignificant nations that lie on the outskirts of this illustrious land, are thorny and wild, and all barbarian. Before the European countries existed, China was sage, educated. The teachings of Confucious at last reached unto their barbarity, and reaching, reformed them. Yet an Englishman ventures to come and instruct us. Why, we are his teachers! . . .

“(Signed) MASTER OF THE CLUB OF ORTHODOXY.”

“This was read by over 8,000 scholars. The same night a meeting was held to arrange how to dispose of me. Of course I quitted the city to save them trouble. After a short time essays were sent in. Not one contained any idea of sinewy strength or originality, simply jejune moralising. The highest ideas of God expressed was bald deism, pure naturalism, so cold and soulless as to be barren alike of comfort and hope. Hence the fatalism and despair that hang as a pall on the hearts of the Chinese. Hence, too, their morbid faith and sorcery, and a superstition that fills their temples with ‘gorgeous impotence,’ and peoples the earth and air with gods and transcendent men. The explanation given of ‘Physical Research’ was thoroughly characteristic of celestial conceit; simply pages of bombastic verbosity and argument founded on ignorance. The general thesis was that science and civilisation are but material products, good, but not so glorious as their superiority of mind; science is mechanical achievement, but China has more mental omniscience, Confucianism, the highest goal of which is *otium cum dignitate*. Hence the vapid inertia that reigns as death over this Empire, and makes the majority of her subjects an uneducated, underfed, and immobile race.”

WOMAN'S WORK.

Mrs. Moir Duncan writes :—

“May I ask for a little corner in the Annual Report for a short account of our year's work amongst women and girls. Of the necessity for very hard and patient toil amongst the despised sex in China you do not need to be told. Much has been said and written of the trying position a woman or girl holds in her home—the daughter being in many cases more like an unwelcome guest, and the young wife the slave of her mother-in-law. Their husbands and brothers never forget their superiority. That they are superior is sadly true, and why? Because, in the first place, the boy is taught to read, and, in the second, he may step abroad and see as much of the world as can be reached without railway-trains and steamships. Alas, the Chinese woman lives in a very small uninteresting world indeed, the higher her social scale the narrower its limits. She may not walk out as she likes; but must, uncomplainingly, go through her daily round of work, which to the poor consists in grinding corn, cooking, spinning, sewing, &c. Her religion, if she has any, brings her no comfort, but rather superstitious fear. One poor woman whom I invited into my sitting-room one day, immediately on entering prostrated herself before one of the *graphic* pictures on the wall. She wished to show her reverence for what she supposed was a god. Another woman heard a little bee-clock ticking behind her and whispered to her companion that she feared there was a devil in the room.

“We long to see the women raised from their ignorance and superstition, and made fit to be the companions and not the slaves of our Christian men. Here and there we find a husband using his spare time in teaching his wife, and with most encouraging results. But, alas, the majority either have not the patience, or are not yet fully awake to the fact that it is their duty to instruct their poor wives and daughters, so the result is that here we have more women willing and waiting for help than I can undertake. Twice a week I conduct a class alternately in two villages, which means that the women of four or five villages can have regular instruction. Each woman is provided with her own book, and is expected to read at home during the week the few verses marked out for her. In this way they have already gone through a short metrical catechism,

and a good part of the Life of Christ. In order to facilitate their recognition of the character, they are each provided with those in most common use, printed in large type, which they go over and over till they become acquainted with their formation. A good many have made marked progress, others very little, but I think if you were to visit them with me in their homes you would not want to be told why. The wonder to me is that so many have the heart or time to read at all.

"While the women must be cared for, our hopes lie more in the girls. Most of my time is devoted to their boarding-school. As Mr. Shorrook has already reported on this work I need not write much. Suffice it to add that it has been to me a great joy, and no small privilege to go in and out amongst these girls. In their secular studies they have repaid any labour that has been expended upon them by their progress. For natural ability I feel sure many of them compare favourably with the majority of bright children in the home-land. From the subjects taught you will admit that they should leave school vastly more intelligent than their less favoured mothers. May God help them to use their advantages for His glory.

"We have reason to believe that a few of the older girls have given their hearts to the Saviour during the session. Added to the testimony of their lips we have as evidence a look of peaceful joy in their faces unrecognised before, besides a general change in the tone of the school.

"May I conclude by thanking the friends in Plymouth, Caversham Free Church, and Rattray Street, Dundee, for their generous contributions to our girls' school. During this prolonged famine we need all we have received."

SHANGHAI.

CHRISTIAN LITERATURE FOR CHINA.

The Rev. Timothy Richard still continues his earnest labours in connection with the Society for the Diffusion of Christian Knowledge amongst the Chinese.

Referring to the work of the Christian Knowledge Society during the past year, Mr. Richard states with regard to

PUBLICATIONS.

"The Grace Examinations to commemorate the Empress Dowager reaching the age of 60 were held simultaneously in September, 1893. It is a high gratification to us to announce that, through special funds, appealed for to meet this special occasion, we succeeded in sending 6,000 of our publications to each of the 10 maritime provinces, making 60,000 in all. 720,000 pages were thus distributed gratis, a number far in advance of anything our society has ever done before.

"Another ambition of ours was the establishment of Branch Depôts in the provinces for the sale of our publications. We have now depôts in Pekin, in Moukden, in Tientsin, in Shensi, in Nanking, and in Chefoo, with a small supply of literature in each to start with.

"The work which will make this year most memorable, however, is the republication of Dr. Faber's great work on *Civilisation*, a book in five Chinese volumes, and treating of all the leading forces of Western civilisation. Thanks to the generosity of the Rev. P. Kranz, we have published an edition of 2,000 copies, so that we shall be able to present all the great mandarins of the empire with a copy each.

"We have also republished the work which the late Dr. Williamson was publishing when he died, viz.: *What a Nation Needs*. This is at the request of the members of the English Baptist Mission, who wish to have it for circulation, and who meet the expense of publication.

"The book on the 'Benefits of Christianity' has been sold out at its full cost price, and a new edition has therefore been ordered.

"We have published the outline of the Rise and Progress of the Christian Endeavour movement, now numbering millions of followers, in the 'Missionary Review.'

"OUR MAGAZINES.

"Of the value of the 'Review of the Times' we have had assurances from Formosa and from Shantung in increased orders for it, and also in reprints of some of our articles in the Chinese daily papers. Of the value of the 'Missionary Review' we also have assurance in the fact that we had to increase the number printed, and also in the frequent republication of our articles in other Chinese religious papers."

Mr. Richard closes his report by saying:—

"We are greatly cheered by signs, on all hands, of awakening inquiry as to the Christian religion. The future is big with hope, and China is certainly on the move. May the gracious Lord hasten the coming of the perfect day! We see the dawning, and are glad."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	...	4
Missionary...	...	...	...	...	...	...	...	...	...	1

The Rev. Yonhannah El Karey in the report of his work during the past year, says:—

"I am most anxious that friends in England should be better acquainted with our work in Palestine. I therefore give some particulars. Our principal station is Nablous; the chapel and schools are built on the side of Gerizim; we live just outside the gate. The work is carried on by preaching the unsearchable riches of Christ and teaching the young and rising generation. We have had cholera raging with intermittent fever, which swept away nearly one-third of the people in this country; and our church has been sadly weakened by many deaths. I preach every Lord's day at 10 a.m. in our chapel; at 6 p.m. in our house, where we have a large room for that purpose. Our meetings are much improved.

"After our morning service, we have the Sunday-school as well as the day-school conducted by my daughter.

"After sunset, 7 p.m., our evening service begins, and the large room in our house is always crowded with men and women, and to them I preach the Gospel. At the beginning of this year three Baptist believers—a family—went to live in Jerusalem. There they form a church, and every Lord's day they worship with a few others in their house. May the Lord bless them and make them the means of much good to others!

"Every Tuesday we have a mothers' meeting, where Mohammedans join us secretly, for by law they are severely forbidden to have anything to do with our services. We meet in the same room where we hold our Sunday and Thursday evening services in our house. I begin with prayer, then a hymn, read a few chapters, after which I ask them questions, which they sometimes, and especially lately, answer correctly. We conclude by prayer, then sing a hymn. I wish just to mention how they need an organ or harmonium. They like singing, but it is so very difficult to make them learn the tune without an instrument. It is needful for the Sunday-night services as well. Thirty women meet every

Tuesday: after the meeting my wife hands each woman a frock, and teaches them sewing during which time she tells them Christian truths. Every Thursday evening I take a special subject, on which I speak for a crowded audience. I spoke of the Sunday-school; it is superintended by my daughter, who takes great interest in it, as well as in the girls' day-school. She also goes visiting their parents, speaking to them of their souls. The girls' school numbers thirty-five, consisting of Samaritans, Jews, and nominal Christians, who are taught reading from God's Word, and writing texts; in the afternoon they are taught sewing, knitting, and singing hymns. The boys' school consists of twenty lads, whose teacher is useful, for, in addition to teaching, he helps me in going and preaching in the sub-stations. My wife, her sister, and my daughter help, for while I go from shop to shop, they visit the harems, relieving the pain of the inmates as well as they can (being without a doctor), and in sowing the seed. Thus is our work in Nablous carried on.

"OUR OUT-STATIONS.

"**RAFIDIA.**—This station, opened at the beginning of 1891, is cared for by a young man brought up with us from Raffdia. We have twenty pupils attending the school; they are taught to read God's Word. When the people's time is not taken up with watching the olives, fruit, and thrashing the corn, my daughter goes there every second day, and teaches the children sewing, and holds mothers' meetings. We have three families there, and as we are unable to send them a preacher, they come and attend our services, while I visit them weekly. This place is about an hour's walk from Nablous.

"**SAMARIA** is our second station; it is about two hours' walk to the N.W. of Nablous. We have had this place for six years as a preaching and school station. We have purchased an old house in the name of our Society; it needs repairing very badly, that will cost £100, without which it is really quite unfit for working in. Ours was the only Mission for a long time; but, this year, the Greek Church, waxing zealous, all at once sent a teacher and opened a rival school, persuading, by means which we cannot use, two families to follow them; but He, whose work it is, is still overhead! About thirty persons assemble every Lord's day, but I regret to say that the dilapidated state of the room is such, that it drives many away. Our Nablous teacher goes every Sunday there, while I visit weekly.

"**BATE-IMREEN** is our third station, opened seven years ago. Our people number twenty; the school, twelve boys and girls; they, as the rest of our sub-stations, are taught only the word of God. Our teacher preaches there every Lord's day. We have several applying for baptism, and seven candidates passed for baptism. It is about an hour's walk from Samaria.

"At the beginning of this year we opened a school and preaching station at **BOURKA**, our fourth station, an hour's walk either from Samaria or Bate-Imreen. Eighteen persons unite with us in the prayer-meeting, and twenty-eight children in the school."

In addition to work in Nablous and the out-stations, Mr. El Karey has done a large amount of itinerant evangelistic work amongst the Arabs of distant districts. He reports that in this manner he has been able "to preach the Word of Life to thousands of the people, and in many cases he has been warmly welcomed, and listened to with great delight."

On one occasion a powerful Sheik gave him a cordial welcome, providing hospitality, and calling together all his friends and servants to listen to the Gospel message; on leaving, he urged him to come again soon, and tell them more of the "wonderful news."

Twenty-five converts have been baptized during the past year, and the prospects for the future are encouraging.

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, Munsempi, Bopoto, and Mojembo.

Missionaries (8 in England) 29

The following is a list of the stations established and occupied by the Society on the Lower and Upper Congo River.

ON THE LOWER CONGO:

San Salvador.—Mr. and Mrs. Lewis (Mr. and Mrs. Graham, and Mr. and Mrs. Phillips in England).

Underhill.—Mr. J. Lawson Forfeitt, Mr. and Mrs. John Pinnock, and Mr. Pople.

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

Arthington.—Mr. and Mrs. J. L. Roger, and Mr. S. A. Gordon.

ON THE UPPER CONGO:

Bolobo.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller, and (Mr. Jefferd and Mr. E. Hughes in England).

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

Munsempi.—Mr. and Mrs. J. H. Weeks, and Mr. and Mrs. Stapleton.

Bopoto.—Mr. F. R. Oram, and Mr. and Mrs. William L. Forfeitt.

Mojembo.—Not yet occupied. (Mr. and Mrs. Darby, and Mr. and Mrs. White in England).

Ss. Peace and Goodwill.—Mr. and Mrs. Harrison, (Mr. G. D. Brown in England), and Mr. Kirkland.

Associated with the Congo Mission there have been several events during the past year calling for devout recognition and thanksgiving. The translation of the New Testament into the Congo language is surely a cause for gladness. In December the first complete copy was presented to the Committee by the British and Foreign Bible Society, at whose cost the translation was printed, and before returning to the Congo in the following month, Mr. and Mrs. Holman Bentley, to whose earnest labours and accurate linguistic attainments this translation is mainly due, had the joy of seeing the desire of years fully accomplished.

The safe return to Bolobo of the Rev. George and Mrs. Grenfell, after the arduous work of frontier delimitation, is a further cause for gratitude. In August of last year, Mr. Grenfell wrote :—

“ I have just delivered my final papers relative to my work as Delimitation Commissioner. To-day I have commenced getting into mission harness again, and I am, indeed, most thankful to feel myself free from the burden of the State Mission that I have been bearing for nearly two years. I have much to be thankful for, and I have been specially conscious of the Divine guidance and protection through all the time. Had I come back by way of the Kwango and Stanley Pool, I could not have escaped from being mixed up in fighting that has been going on all along that line. My colleagues, and the other portions of our caravan that returned that way, were attacked on several occasions. As it is, I have kept clear from all fighting from beginning to end, and, in the midst of much sickness, have been graciously preserved in health and strength. Hunger, small-pox, and disease cost us considerably over one hundred lives, but we have been mercifully preserved.”

The Committee rejoice to know that not only has Mr. Grenfell been able by his special knowledge, tact, and experience to execute with distinguished success a most difficult mission, but that by his instrumentality the blessed Gospel of the grace of God has been proclaimed “in regions beyond,” hitherto unvisited by any Christian missionary.

The reconstruction and launch of the new up-river Centenary steamer, the *Goodwill*, is again a further fact full of promise.

Writing from Bolobo, in December last, Mr. Grenfell reports :—

“ We took advantage of the exceptionally high water on the 5th for the launch. The *Goodwill* is now therefore well afloat on the waters of the Upper Congo, and in about two months we hope to complete the boilers and other unfinished items, and then shall only be waiting for the new piston-rod to take the place of the missing rod.”

We are glad to be in a position to present, as the frontispiece to this Report, an engraving of the new Centenary steamer, taken from a photograph by Mr. Grenfell after the launch.

The opening for public traffic of the first section of the Congo Railway marks a further advance in the work of “opening up” Central Africa.

In November last, Mr. Lawson Forfeitt reported :—

“ It is publicly announced that the first section of the Congo Railway between Matadi and Nkonge, twenty miles, will be opened shortly for public traffic, though the circular naively

remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry."

At the close of his letter Mr. Forfeitt reports, under date of November 23rd :—

"I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th."

By the public journals the Committee find that on that day the first section of the railway was opened for public traffic.

In the words of one of our Congo missionaries :—

"On all hands our work is full, not only of promise, but of actual blessing and success. Looking back over the few years of the existence of the Congo Mission, it is really marvellous to see what God has wrought.

"Was there ever such a time as the present in the history of the church? Was there ever such an opportunity? If I could only write with half the earnestness which I feel in my own heart, I am sure the churches at home would quickly respond and send out more men and more means.

"Our work grows so rapidly. We cannot overtake it without reinforcements. Now, surely is, indeed, the accepted time. Oh, for a fresh baptism of consecration by the Holy Ghost!"

LOWER CONGO RIVER.

UNDERHILL STATION.

Underhill Station, as is well known to friends of our Congo Mission, forms the base station for all our interior work, where all goods are received, and from which supplies are forwarded by caravan to Stanley Pool, and there shipped on one of the up-river steamers for despatch to the interior stations.

In this work, at all times heavy and responsible, our brethren—Lawson Forfeitt and John Pinnock—are largely occupied. Mr. Pople has also rendered valuable assistance in these labours.

Reviewing the events of the past year, Mr. Lawson Forfeitt writes :—

"On my return to Congo early in the year to resume charge of Underhill Station, I was able to set Mr. Graham free for much-needed rest and change. Just before leaving he had the joy of baptising three young men, who we trust will prove true and earnest followers and servants of the Lord Jesus Christ. The Sunday and week-day services for workmen and carriers have been well-sustained throughout the year with, I believe, deepening interest on the part of many of the hearers, and at the present time we have several young men as hopeful inquirers. We have a night-school three times a week for our boys and any workmen who wish to attend, and great interest has been manifested and real progress made by most of the scholars. A considerable portion of time is always set apart for reading the Scriptures, singing of hymns, and prayer, and thus an additional opportunity is afforded for impressing the more thoughtful and intelligent among our people. Our scholars greatly enjoyed a treat which we prepared for them on Christmas Day. There has been an average amount of medical work among carriers and workmen, which has been undertaken for the most part by Mr. Pople. We have also done our utmost for the comfort and help of fellow missionaries of our own and other societies who have had fever at Underhill.

"The distribution of tracts and other healthy literature (kindly supplied by friends in England, and to whom we send warmest thanks) among the officers and sailors of the ocean steamers arriving at Matadi has been continued, and we are always well received. We have also occasionally had favourable opportunities, of which we have gladly availed ourselves, to place in the hands of State officers and traders Scripture portions, &c., in the French and Portuguese languages. We should be glad to receive further parcels of booklets and tracts in French, German, Portuguese, Dutch, and Swedish, as well as in English.

"During the year we have lost the services of our head station man, Luzemba, who, with his wife and children, has returned to San Salvador, where he is needed, in consequence of the death of a relative having placed him at the head of his family or clan. His place is satisfactorily filled by Manteya, who is also kindly sent to us by our San Salvador brethren.

"VISIT OF GOVERNOR-GENERAL TO UNDERHILL.

"On Sunday, August 27th, his Excellency, Major Wahis, Governor-General of the Congo State, arrived in a gunboat to pay a visit to this station, and also to say 'good-bye' to Mr. Grenfell, on the eve of his (Mr. Grenfell's) departure for the Upper Congo. The Governor, accompanied by his staff, was received by Mr. Grenfell and myself, and conducted round the station. It was the time of our morning Congo service, and the whole party entered and remained during part of the service. The Governor expressed his satisfaction with all he saw, and was evidently well pleased with his visit. I presented him with copies of several new Congo books, recently received from England, which he readily accepted.

"We have also had the pleasure of a visit from the newly-appointed British Vice-Consul Ed. Bannister, Esq., who resides at the capital, and I always have very friendly intercourse with him when I go to Boma. I also correspond occasionally with Her Majesty's Consul-General (W. Clayton Pickersgill, Esq., C.B.), who resides at Loanda.

"OPENING OF THE FIRST SECTION OF THE CONGO RAILWAY.

"An event having an important bearing on the future of the Congo was the opening of the first section of the railway through the Cataract region which is to connect the Lower River with the Upper Congo. The first section, extending from Matadi to Nkenge, a distance of rather more than twenty miles, was opened with great *éclat* on December 4th by the Governor-General. I was invited as representative of the B. M. S., and formed one of the party. The route lies through a wild mountainous country which has presented immense engineering difficulties, and the company are to be congratulated upon the successful completion of the first section of the line. The question as to how far it may be possible for us in the immediate future to use the Matadi-Kenge section of the railway with advantage is still undetermined. By some it is thought that, having come five days' journey, the carriers will prefer to travel a sixth day and come to Underhill, rather than receive their loads at Kenge, and lose such proportion of the pay as we should be obliged to deduct to meet the cost of the transit by rail to Kenge. Others think the carriers will be willing to forego a portion of the pay, and escape the exceptionally rough piece of country between Underhill and Kenge. This point remains to be proved. We have to bear in mind the fact that the rainy season now approaching may cause considerable damage to the permanent way, and thus seriously interfere with regular traffic for some time to come. And, again, the company will, of course, give preference to the large quantities of plant and material which they must send to the front for the continuation of the line. The security and maintenance of our line of communication with the Upper River is of such paramount importance that we have felt it wise to place a small iron movable store at Kenge, so as to be prepared for any contingency. The transport service presents increasing expense and difficulties year by year, in consequence of the greater demand for porters, through the extension and enlargement of the various Missions, the State, and commercial companies. We shall all rejoice, therefore, when the railway is completed to Stanley Pool.

"A CRY FOR REINFORCEMENTS.

"We are very thankful for the accessions to our number during the past year, but our cry still is for more men. From among the new brethren I have gladly welcomed Mr. G. R. Pople

as a fellow worker at this station, and during this his first year he has proved himself a thoroughly capable and devoted missionary. May God send many more such to the Congo. Mr. Pople has at times suffered severely from fever, but I am thankful to say he has made good recovery. He has just gone to San Salvador for the benefit of the change, and also in order to help our brother Lewis for a couple of months, as Mr. Phillips's home-going has left Mr. Lewis single-handed there. Our esteemed brother, Mr. J. J. Planock, has continued to render the Mission most important service in the management of the reception of goods from the ocean steamers and despatch overland by native carriers, and he has also taken his full share in the regular religious services and night-school."

EARLY EXPERIENCES.

Mr. Pople, who has spent about a year in Mission service on the Congo, writes :—

"For many years I looked forward to missionary work in Africa, and I anticipated much joy in service. My expectations have been more than realised, for whilst the work has been arduous, and fevers sometimes troublesome and depressing, yet I have spent a very happy time upon the Congo. God has been very gracious unto us, and given us much to make our hearts glad. Just after my arrival three boys were baptized, and quite recently two others have come out on the Lord's side. We have good reasons for believing that others are seeking the Saviour, and pray that they may speedily find Him.

"Our daily services are well attended, and I have been struck with the general attention to the preaching of the Gospel. It is true that those people are terribly superstitious, ignorant, and degraded, but, thank God, there is hope for *all* in Christ, and I like to think of the time—God grant that it may not be far distant—when from every town and village in Congo-land praises will ascend to the Most High.

"Many of the men and boys who attend our night-school are making rapid progress in reading and writing. Some are most diligent, and are very anxious to learn. We wish that we could give more time to this branch of our work, and, personally, I feel sure that if more of the people could read the story of Christ's redeeming love for themselves, we should rejoice over more souls eternally saved.

"So far as it is possible for me to judge, I think the outlook, all round, is most encouraging, and that we ought to press forward, and enlarge our sphere of labour. The cry from all parts seems to be 'The harvest truly is plentiful, but the labourers are few;' so we must pray the 'Lord of the harvest, that He will send forth labourers into His harvest.'"

SAN SALVADOR STATION.

The following report from the Rev. Thomas Lewis will give some details of the large amount of district evangelistic work done by the San Salvador native Christians, *all at their own cost*, all expenses being met by local contributions :—

"I have prepared a sketch-map of our district, so that you can see what we are doing in the way of extending our influence among the Kongos.

"We have now completed our arrangements for our fourth sub-station, where, in addition to the preaching services on Sundays and week-days, there are day-schools for boys and girls.

"Etoto was our first sub-station, but on account of an unfortunate palaver, the place has been vacant for nearly three years. The people, for a long time past, have been very persistent in pressing us to resume the work among them, but for several reasons we could not comply with their wishes. About six weeks ago I paid them a visit, when we went into the matter fully, and, after conferring with the Church here, we decided to recommence the work in their town. Six or seven of our church members, who can read and write, have volunteered to work the station between them, taking it in turns a month at a time. They will have their 'food allowance' out of the funds of the native church, and will be no cost to

the society. You will be glad to hear that our way has been made clear to resume this work so suddenly interrupted three years ago. We are now waiting for the Etoto people, who are repairing the house for us, and in the beginning of January the work will be started in good earnest.

"Mawunze is our second outpost, the work there having been commenced nearly two years ago. There is a day-school in the charge of a native teacher, but is attended by a few boys only. However, the people come in large numbers to the Sunday services, and also to the hymn-singing and prayers every evening; and this, after all, is the most important thing.

"At Mbanza Mputu there are several church members. One of our Christian boys has been going over three days every week to teach in school. Here, the school is popular; men and women, as well as the children, take advantage of it, and good work is being done.

"The people of Kimpesi, a town about an hour's walk from Mbanza Mputu, have been begging for somebody to teach at their place. For this purpose they have built a grass house, and it has been used for Sunday services for many months past. We have now promised to commence school in about a fortnight. So this will be our fourth settled sub-station.

"Both Kimpesi and Mbanza Mputu will be, at present, worked by one teacher, who will spend his time half at one place and half at the other. When we have more capable teachers we may place one at each of the towns.

"Eloambo and Vita, two of my personal boys, who have been with me for several years, and who are the most capable we have, will have charge of these three stations—one of them at Mawunze and the other at Kimpesi and Mbanza Mputu.

"In the plan I send I have underlined fourteen other towns in the district. These are our preaching outposts, and they are regularly visited every Sunday morning by our native Christian workers. They have a regular service, and the people are anxious to be present. Some of these have built houses for their meetings, and are already asking for a settled teacher.

"Many other towns receive occasional visits from ourselves, and also from the native Christians, and we are always well received. All the towns in the plan have been visited, as well as many other places outside the area of the map.

"We have much to be thankful for. The Master has opened for us a wide field. We have already had great encouragement in this outlying district, and with the abiding presence of our Divine Saviour and Guide, we shall ere long reap a rich harvest."

Mrs. Gwen Lewis, reporting under a more recent date, sends the following cheering tidings:—

"You will be glad to know that we have recently had the joy of baptizing eight persons. Five of these came from a town near by—Kilandwa. This is one of our Sunday preaching stations, and has been visited for some time by native Christians. Some fourteen or fifteen people have been under instruction, coming over here week by week for that purpose, and we hope soon to be able to baptize more. My husband and I spent a few days there a short time ago, and were well satisfied with what we saw and heard of these Christians.

"Another feature of interest is that among these inquirers are two married couples who are thus seeking the way of salvation together. Much interest was excited here when on the Saturday before the baptism they came to our chapel and formally promised to keep to one another only. Each of these men having only one wife, we suggested that they should do this in order to prevent any misunderstanding on this question later on. One of these couples were baptized together, and the other husband. I hope the wife will be shortly. There were also two old women, one the mother of a boy who was in this school for some time, and then went with Mr. Weeks to Monsembe. A few months ago he returned to his town, and died there, but he begged his mother and the other people to attend to what they heard, and give their hearts to Christ. The other is very old and cannot have very long to stay in this world; she cannot speak plainly, having a defective palate, but her face lights up when she hears about the love of Jesus, and could hardly contain her joy on the day of her baptism. Besides these there was a young man from Mbanza Mputu. He has been under

instruction for some time, is very intelligent, and is learning to read. These six are results of the work of the San Salvador native Christians, and you can understand how we rejoice to see that God is blessing their labours among their fellow country people. The other two candidates were two girls from the school here. There are many others coming to talk to me, some of whom I hope will be baptized in due time.

"We have very good reports from our outstations. A new school has just been started at Kimposi, to which a large number of children, both boys and girls, are coming. Makoko is now away at Boto; he has gone to recommence the work there. I am glad to say that in these places many young men and women are learning to read. We are very anxious to teach as many as possible, so that when the Congo New Testament comes they may be able to buy and read it for themselves."

At the commencement of every new year a Special New Year's Day service is held by the San Salvador native church, and a special collection taken up. The following account of last New Year's gathering is written by Mr. Lewis:—

"According to our usual custom, we made our New Year's Day service this year again an occasion of making a special collection for the Lord's work. To us here it is a source of great satisfaction to find the people entering into this matter with such readiness and goodwill. Nobody seems to be willing to be left out of it, even the little 'tots' who creep into the alphabet class in our day-school without mastering more than their first letter have brought their one string of beads—a fraction of a farthing. The collection this year amounted to £16 4s., which I now have the pleasure of forwarding to you for Mr. Dixon's work in China."

"Last year a number of Chinamen—runaways from the Congo Railway—found their way to San Salvador, and stayed with us for about a month. Their peculiar appearance, with their pig-tails and chopsticks, created profound curiosity and interest, and the natives wanted to know all about them. Some of them died on the way, the others eventually passed away to Loanda with the hope of working their way back to China. This is how China was brought before the minds of our San Salvador Christians here. We also told them that our Society sent missionaries to China, and that their old friend and missionary adviser, Mr. Herbert Dixon, was one of them. When I suggested sending our special collection this year to help our China Mission they were all very pleased. One of our ladies has written to Mr. Dixon to express to him the good wishes of the 282 who contributed to this effort."

"You will notice that our special collection this year is much under the usual amount. It is only in name, however. The Portuguese have introduced a new standard of counting. Hitherto we have counted a 'gun' or dollar at 4s., but now we call it 2s. only. This is really cost price of goods in Europe, and not the native value. Had we followed the old way of reckoning it would be over £30."

"Our collection last year was spent in seating our chapel. This is now done, and I send you photo of the interior. I also send a photo of the Chinamen, whose presence here occasioned this year's collection for our China Mission."

"One of the most pleasing features of this year's collection is that out of the 282 contributors ninety-five came from our sub-station, Mbanza Mpulu, and fifty-two from one of our preaching stations. They were not asked to join, but expressed a very earnest wish to do so."

For some months Mr. and Mrs. Lewis have been without colleagues, Mr. and Mrs. Ross Phillips having been compelled, by failure of health, to voyage to England. Mr. Carson Graham however contemplates returning to San Salvador in June, and will resume work there.

In August last, on his return journey to Bofoto, after his special work in the south, the Rev. George Graffell spent a few days at San Salvador. He reports:—

"My visit to San Salvador, was the source of very great pleasure—not only because of the intercourse I had with my brethren there, but also because of the encouraging change that has come over the place since my previous visit. My colleague, Lawson Forfeitt, the pleasure of whose company I enjoyed on this journey, though he could not contrast the work at San Salvador to-day with our earliest efforts at that place, greatly rejoiced at the manifest activity of our small church, and the eagerness of the surrounding villages to receive the ministrations of the missionaries and evangelists. The church members number forty-nine, the scholars in regular attendance about twice that number, the girls being more numerous than the boys—this fact being largely due to the very marked influence of Mrs. Lewis, who makes a splendid missionary. On Sundays there are twelve or thirteen services held in as many villages within a radius of some six miles from San Salvador. At four places the natives have built meeting-houses, and at two of these the San Salvador Church supports native teachers, and hopes soon to do so at a third for this same work. Mr. Cradlington's old friend Buko inquired after her 'Mwona. Holi,' (child Harry), and, when she heard he was again in England, begged me to send many 'mavimpe' (greenings)."

WATHEN OR NGOMBE STATION.

During the past year, the work at Ngombe Station has been necessarily somewhat restricted by the absence in England of Mr. and Mrs. Holman Bentley, and Mr. George Cameron. Mr. and Mrs. Bentley have now resumed their work at the station, greatly improved in health by their sojourn at home, and Mr. Cameron is expecting to return by the May mail.

The Rev. Philip Davies, B.A., writing from Ngombe, reports:—

"Briefly stated, the work of the year has been maintaining in active force the manifold agencies of the station and district, the week-day and Sunday services, schools, medical work, &c. The year has been a busy one, and we have had a good deal to do."

"All our native church members go out every Sunday into the neighbouring towns, preaching the Gospel and doing evangelistic work; all expenses they pay themselves."

"I feel very hopeful as to a large number of people, a good many of our scholars and some of our workpeople and town people; but am afraid of saying what might perhaps produce an exaggerated impression at home. We have abundant reason to thank God and take courage."

Dr. S. Roberts Webb gives the following report of Medical Mission work:—

"It is just a year since we first looked upon the mighty Congo River, which for so long I had been thinking of and hoping to see. It is only eleven months since we reached this station, but I think there is a great deal more that might be reported than it is possible to set down when one attempts the task I want especially to try and give you some idea of the present condition and past progress of the medical work."

"That there has been progress in many directions I think there can be no doubt, and I hope this will appear in what I shall have to write."

"MY CONSULTING ROOM."

"To deal first with—I was going to say externals, but I should rather say, I suppose, interiors, for the internal fittings of the room in the iron store which serves as a dispensary were to be the subject of my first remarks. Much boarding to the roof, a boarded floor, a window, a series of cupboards and tables, testify to the skill of our Acra carpenter, and make work in this room a less uncomfortable and trying business. I can assert from my own experience, however, that even now a room of this kind may become painfully tropical by ten o'clock in the morning."

"Progress is indicated, too, by the length of time one has to spend over the work. At first an hour or two would be sufficient, and on some days even the former time would be more than enough.

"Now for the last few months it has been the rule to have the greater part of the morning fully occupied, while frequently special cases staying on the station have needed treatment in the evening as well.

"I have kept no record of the daily number of patients, nor of their various complaints, for some are so trivial as not to be worth recording; but I have notes of a considerable number of important cases, quite as many. In fact, as I have time for while I am acting as schoolmaster as well as doctor.

"I do not think that there is much scope here for practice among people of our own colour, but I think that in the not very far distant future I shall have a sufficiency of medical work among the natives, and this, of course, is my chief desire.

"OUR SCHOOL.

"I have tried to give you an idea of our progress in medical matters, by means of generalities, and also by a few of the more interesting special cases, and I must now turn for a few minutes to the school. I think I may say that the standard of education has been kept up in all departments. Our roll shows a substantial increase. At the beginning of January, 1893, the number, including teachers, was 70; it is now 96. This number includes nine girls, and seven workmen (the latter lose part of their pay as they lose part of their working time in school), while in the January of last year there were seven girls and three workmen. There are also our two babies—the little girl brought to Mrs. Bentley, who is now about four years old, and the little boy brought to Mrs. Cameron, nearly two years ago, when eight days old. These are not included in our school list!

"I shall not attempt to describe the work of the church members, nor any of the more strictly spiritual work, as, so far, my knowledge of the language has not been sufficient to allow me to take much part in this. I am confining myself to the work that I am able to take my share of. It was, however, a great pleasure to me to make my first attempts at speaking in the services, and I have for some months taken a Sunday-school class, in which my imperfect Congo is improved upon when I have finished by the senior boy of the class.

"I am looking forward to being able to take a full share in the spiritual part of the work, for I wish always to remember that I am a medical MISSIONARY, MISSIONARY being always written large."

The native church at Wathen entirely supports two native evangelists of their own number, who devote themselves exclusively to evangelistic labours in the surrounding towns and villages.

These two brethren, named respectively Lotutala, from Kinsuka, and Nizekn, from Tungwa, have been greatly encouraged by tokens of the Divine blessing, many in the district having been brought to a saving knowledge of the Saviour through their instrumentality.

THE UPPER CONGO.

STANLEY POOL STATION.

During the past year the Rev. J. L. Roger has resumed work at Stanley Pool, and has had the company and assistance of Mrs. Roger.

Their arrival has been a great comfort to Mr. Gordon, who has had charge of the station during his colleague's absence in England.

Mr. Roger reports :—

"We have at present fourteen boys in our boys' school, who are making good progress with their lessons, and three mornings in a week we hold services with the workpeople. We are very often able to have our services at the time when carriers are at the station, and in this way we seek to sow the good seed, trusting God will water and bless it to the saving of the people."

"The most encouraging part of our work, however, is a Bible-class I have formed of our elder lads, who come into my room three evenings in a week for Bible reading, and some very pleasant evenings we have. They seem to enjoy the reading of God's Word in their own language very much, and listen most intently as I explain the parables and miracles of our Lord. They have good memories, and seldom forget a story when once told them. It greatly cheers our hearts as we see these boys, many if not all of them being true Christians, and realising the love of God in their hearts, reading and studying God's Word, who but a few years ago were running wild in the bush, believing in all kinds of fetiches and witchcraft. So thus we feel our labours are not in vain. We are hoping in a very short time to baptize many of these lads, and form them into a church. We trust and pray that some of them will become true missionaries among their own countrymen."

Mr. S. C. Gordon reports :—

"The brick walls of our second dwelling-house have been completed since September last, but, owing to the caravan road being blocked, we have not been able to get roofing materials. Last week, however, I was able to commence this work, and I am hoping to complete the house before I leave. During the past year, besides receiving and shipping all the loads of the *Goodwill* and the upper river stations, I have been able to pay a visit to the Bambuno towns in the interior. I spent some time among the various towns, and saw for myself something of the life of the people on whom we are dependent for our food supply. The nearest town is quite 12 miles from the Pool, and since my visit, several Jesuit missionaries have opened a Mission in one of the towns."

"Our Sabbath, week-day services and school, are still kept up, and of late we have had encouraging signs of 'times of refreshing from the presence of the Lord.' Next Sabbath we are hoping to baptize two persons, and others are waiting to follow."

"One boy comes from a town about a day's march from our station, where persons have been killed at various times, and he very often recounts to me the bloody deeds of which he has been an eye witness. Yet even such characters of whom he speaks, when transformed by grace, will develop into a noble manhood in Christ Jesus."

BOLOBO STATION.

"Bolobo Station is, as most know, the Congo Mission dockyard, the home of the mission steamer, *Peace*; and during the past year the building yard of the new centenary steamer, the *Goodwill*."

The hope mentioned in the last report, that Mr. Brown would be able, in association with Mr. Harrison, to devote himself to joint charge of the *Peace* and *Goodwill*, has not been realised, his health rendering an immediate change to England needful. During the past year, however, Mr. R. H. Kirkland has undertaken this special work, and has been of great assistance to Mr. Harrison.

Reporting upon his first experiences, Mr. Kirkland writes :—

"I am getting on in my work, and feel able now to fulfil all the duties I am called to attend

to in dealing with the steamer work. I can scarcely say I am quite up to all the work; but I go on learning day by day.

"Mr. Harrison left Arrington for Underhill on Tuesday, December 19th, and on Wednesday, December 20th, I left with the *Peace* for Bolobo, and I am sure you will be pleased to hear that this, my first run alone, was a great success. I got into Bolobo the following Tuesday early in the afternoon, having spent Christmas Day with Mr. and Mrs. Billington and baby at Bwembu. My first Christmas on Congo was a very happy one, as I spent a pleasant day there.

"As soon as the cargo was discharged on Wednesday, the *Peace* was drawn up on the slip for repairs and painting, in view of her going up river.

"We found her in need of more repairs than expected, and Mr. Grenfell says it will require several days yet to finish her, although we began painting to-day.

"I enjoyed my last run up to Bopoto very much, even though I was suffering great pain part of the time from a nasty wound in my arm caused by the accidental discharge of my gun. After the wound began to heal up I got else, and found pleasure in all that I saw as we steamed along. At the various stations we found all well, and the friends were glad to see us, and, as usual, we had a refreshing and cheering time together.

"Near to Bolobo, I should count Bopoto as a grand centre for Mission work, and as far as I can judge, I think it is a very hopeful field.

"There are crowds of people all around; but it is sad that we are so few who are able to tell them the glad tidings of great joy. Our little band can but touch a very small portion of the vast mass of people; but God is for us and we must win the day, for our message is the Gospel of Christ, which is the power of God unto salvation to all them that believe."

The wisdom of the Committee in securing a second steamer for maintaining communication with the various up-river stations is abundantly manifest from the report of Mr. Grenfell upon the present condition of the *Peace*.

In January last Mr. Grenfell wrote:—

"We have to-day finished overhauling the *Peace*, and got her into the water again. This is the first occasion on which she has been docked for nearly two years. Previously, I think she has been docked on an average twice during each year. We have had considerable patching up to do to fit her for a short spell of service, for the loss of the *Goodwill* piston-rod prevents that vessel from taking her place; but I was not a little gratified at the worthiness of our much-worn craft; but after the thorough inspection we have made and the patching up we have done I am satisfied she will be equal to a few months further service, before we proceed with putting in the new bottom plates and the new boiler."

The Committee hope that, as the missing piston-rod for the *Goodwill* has been replaced, the new steamer will be ready to take the place of the *Peace*, so that the latter vessel may have thorough repair, the new boiler and bottom plates having been lying for some months at Bolobo.

Mr. Glennie reports:—

"In January we baptized three, and we have twelve in our neophytes' class, with three or four to be admitted."

Mr. J. A. Butler has taken up his work here, and is showing great energy in school work and, indeed, in all Mission work."

LUKOLELA STATION.

Mr. Sorivener, who during the past year has been working at Lukolela

in association with Mr. J. A. Clark, is now at Madéira on his way home for a season of rest and change.

His report has not yet been received. Mr. Clark writes:—

"We are very hopeful of a few young men who come to the services and to school from the nearest towns. One especially, who has now attended school daily for several months, and who can read very creditably, seems to be very near indeed to the Kingdom of God, if not already a member of it. To get some of these strong, active young men to come out boldly on the Lord's side cannot fail to have a great influence in the neighbouring towns.

"THE PRINTING PRESS

has continued to do good, useful work. In the language spoken here there have been printed 'Stories from the Bible,' by Mr. Scrivener; a short 'Life of Abraham,' by myself; a translation of 'More about Jesus,' by our invaluable assistant, Lusela; an appendix to the hymn-book; and, quite recently, a translation of the first part of 'Line upon Line,' by Mr. Scrivener. Before the year closed, Mr. Whitehead (who now has charge of the printing department) printed in large type the Lord's Prayer and the Commandments to be hung up in the schools. Books and cards have been printed in the Monsambi and Bopoto dialects for our brethren labouring at those places; and our friends of the American Baptist Union and the Congo Belolo Mission have also been glad to avail themselves of the advantages of our press. Dr. Sims, of Stanley Pool, who has sent us a good deal of matter, is delighted with the work done. Bookbinding is also done very successfully.

"With regard to BUILDINGS I may say that an excellent and substantial new store has been built, with iron roof and strong bamboo walls. I do not think we shall have any trouble now with thieves, as we had in the old store. A good house has also been built for workmen, and the old one pulled down. Lately we have been busy in preparing for a new dwelling-house, which will be required when Mr. Scrivener returns. Timber is being sawn into posts and planks as quickly as we can get the work done.

"Much of our ground is now laid out in gardens and plantations, and we get constant supplies of fresh fruits and vegetables.

"Our boat continues to be of the greatest assistance to us, and we have been enabled by its means to make several expeditions and to do evangelistic work. Mr. Scrivener and I have both visited (on separate occasions) an important inland or 'Mpama' town, going some distance up a creek which enters the Congo about ten miles above us, and then walking the rest of the way. We have established friendly relations with the people at this place.

"We constantly visit the towns near us and hold meetings. I think that of late the people have been much more attentive and receptive than they used to be. I trust that ere long many will receive the message into their very hearts and come out boldly for Christ."

After a season of rest and change in England, Mr. Whitehead, with his wife, arrived at Inkolela about the middle of last year. Writing under date of November, Mr. Whitehead says:—

"I doubt if any can really realize the keen and deep heart-joy I had in reaching the ends of the succeeding stages of our journey hitherto, first at Tunduwa, on August 31st; then at Kinasa, September 23rd; then, as we neared Lukolela, the joyous excitement and heart-quickening gratitude was too much for me; when we really arrived, I had to turn in immediately with a little fever, which only lasted, however, until the following day. I remembered my departure on a pair of crutches, on the 5th September, 1893, a week and a sorrowful week, with such an awful longing not to depart, and on that day, October 20th, I was back again with a renewed body, and a greater soul-stirring desire for the Master's work in Africa.

"Our station has been very much improved by our brethren, Scrivener and Clark. The printing office has done a very great deal of useful work. The school is still doing well, and, with much gratification, I learnt that young men from the town have been attending for some little time, and have exhibited a sound desire to benefit by the advantages offered. They can,

I understand, read fairly well now, and have begun to do a little arithmetic. The attention they give to the teachings on spiritual matters makes us hope great things for them. Oh, that the Spirit of God would come upon them!"

MONSEMBI STATION.

At this station the Rev. J. H. and Mrs. Weeks are labouring amongst the warlike Bangalas, by universal consent the finest people on the Congo River, and, as Mr. Weeks reports, "athletic, intelligent, manly, fearless, and fierce."

For many months of the past year Mr. Weeks has been working alone; towards the close, however, Mr. and Mrs. Stapleton reached the station, and are now associated with Mr. and Mrs. Weeks in the work at that important centre.

As no report has, as yet, been received from Mr. Weeks of the past year's experiences, the Committee are unable to give the most recent intelligence. Upon its arrival, however, it will be made public in the pages of the *Missionary Herald*.

BOPOTO STATION.

The Rev. Frederick R. Oram writes:—

"During the last year our school has greatly increased in numbers. Some 125 boys have attended. Twenty or so are making fair progress in reading and writing, and as we are now having daily Scripture lessons as well as Sunday addresses, these boys will soon be fairly well acquainted with Bible stories. But we have to make the most of our opportunities, for boys are coming and going. There is a great demand for workmen and workboys in these parts, and high wages tempt the older boys to leave their towns, and go to work at factories or on steamers. We cannot help losing some of our most promising lads in this way. Still the good seed has been sown in many of their hearts, and God will do double guard and bless it. Other boys come, and there are always plenty to teach."

"We are mastering the language more thoroughly now, and have a number of hymns, Scripture lessons, and a school reading book printed. This makes teaching more easy and much more attractive. We hope, during this next year, to push on much more rapidly with Scripture translations and material for school reading."

"A native boy from San Salvador (supported by Mr. Orchard's Mission, Bath) is acting as assistant schoolmaster, and gives promise of doing very well. He has only lately begun this work. I am teaching him type-writing out of school hours, and, though slow, he is now writing fairly correctly. When he can do this well he will be of great service in preparing sheets for the Lukolela press, and save me a large amount of writing work."

In November, Mr. and Mrs. William L. Forsett arrived at Bopoto after a season of rest and change at home. He writes:—

"We arrived at Bopoto in splendid health, and had a right-warm reception by the people, as well as from our dear colleagues, Mr. Oram and Mr. Balfern. We were indeed glad to find them both very well. For Mr. Balfern we are praying for a prosperous voyage home."

And the prayer has had its answer, and the dear brother has safely reached HOME—the everlasting HOME—the "FATHER'S HOUSE." Farewell, dear friend, "till the day break, and the shadows flee away."

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	69

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS	...	...	...	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	...	...	...	2
Evangelists	...	...	...	...	...	...	...	...	...	33

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATION	...	...	...	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	...	...	...	1
Native Evangelists	14

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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THE BAHAMAS MISSION.

In pursuance of arrangements mentioned in the last report relative to the work of the Society in the Bahamas and the outlying islands of the Bahamas Group, the Rev. C. A. Dann has been devoting his energies to the development of the independence and self-support of the Zion Church in Nassau, and in these efforts has been greatly encouraged.

Soon after his arrival he was called upon to pass through deep waters. After only a few brief months of married life, Mrs. Dann was suddenly called to the higher service of Heaven, leaving him bereft of one who had

endeared herself greatly to all with whom she had been brought into association in Nassau, and whose loving, sympathetic nature, and whole-hearted consecration to Christian service was an inspiration and strength to her like-minded husband.

Soon after this sore trial Mr. Dann's sister joined him in his work, and proved a great comfort and help.

The Committee refer also, with much pleasure, to the visit to the Bahamas of the Rev. **L. C. Parkinson, B.A.**, of Regent Park College, and desire to record their appreciation of the valuable service he has rendered to the work of the Mission during the months of his residence in the West Indies.

The Rev. C. A. Dann reports:—

"Nassau, Zion Church.—This year has witnessed a great clearing up of our numbers have leaped up from 67 to 164. I have baptized forty during the year. The church has settled down admirably to its work after a disastrous interregnum, and we have every reason to expect that, ere long, we shall stand in a stronger position than we have occupied for many years. The members are giving of their substance to the support of the cause, in a most praiseworthy fashion. In addition to our ordinary income the people have raised \$7 10s. for foreign missions, of which sum \$1 comes from the Sabbath-school. The Committee's kindness in sending Miss Dean out to, in some measure, make up for the removal to glory of my dear loved wife, was very greatly appreciated, especially seeing that such aid was indispensable. My sister's sweet readiness to come to my help, her whole-hearted devotion to the work here, and her way of working, have won the hearts of the people, and done much under God to solace me. The visit of the Rev. L. C. Parkinson, B.A., was nothing less than a very special providence of God. His terrible preaching and holiness of life have been used to the stimulation of the work, and it will be a grief both to me and to the people when he returns to England. He has made us look upon him with such affection, that we are even now saying, 'Would to God he could stay with us.'

"The Out-Islands.—Some churches have fallen away from us during the time preceding our arrival in the Bahamas; but those that have remained with us have been much cheered since they have been able to look up to me as their missionary. As the statistics show, in the main, these churches have grown most gratifyingly during the year—167 candidates having passed through the waters of Baptism during that period. Some of the islands have suffered terribly from drought, and others have been severely afflicted by two hurricanes, which forced the sea-water upwards on to the land and ruined the growing crops. I have opened two new chapels during the year—one at Dumfries, and another at Stafford Creek, Andros Island. The chapels at Stevenston (Exuma) and United States (Watlings Island) are almost completed, and the friends at Stafford Creek (Andros Island), Rose Island (near Abaco), and Port Nelson (Dumfries), are erecting new buildings, and a new cause is being formed, and a new chapel being built, at Abraham Bay, an distant Mayromans.

"The Inagua Church is rejoicing just now in a visit from Brother Parkinson. The friends there have acted most commendably during a long period of past distress, and it was a great gratification to me that I was able to send Mr. Parkinson to them."

The Committee are devoutly thankful that such good progress has been made during the year. They feel still more strongly that the words used in the last Report are wise, and that, in the truest interests of these Bahama churches it will be well to cast them upon their own

resources, so that they may become, at an early date, self-supporting, and independent of foreign money."

In these efforts they intend to do what is needful to maintain Mr. Dunn in his present position, and they are confident that, if his health and strength are continued, these churches, in the near future, will become entirely self-supporting.

TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

From the first day of January last, throughout the Turks Island, Caicos, and San Domingo churches, the usual pecuniary support derived from the Society will be annually reduced by one-fourth, so that, in four years, it is confidently anticipated these churches also will become independent and self-supporting.

Reporting on the work of the year, the Rev. J. H. Pusey writes from Grand Turk:

"Notwithstanding many disappointments, as the year advanced, 1863 has been an encouraging one. Efforts have been put forth on every hand to effect a growth of independence and self-support of these scattered stations. I visited the islands and churches throughout and laid the matter of the Committee before the people, urging them to more vigorous action. At Puerto Plata, especially, it has become most difficult task to explain the reasonableness of this proposed change, but the people are gradually coming to it.

Our young people's meetings have continued to cheer us. Here we have often felt the presence of the Holy Spirit, and of his power and glory in the midst of our assemblies.

We cannot close this year's report without record of our heavy loss. Several of our officers throughout the churches, together with our dear brother S. W. Gardner, of Grand Turk, passed away to the spirit-land during the year. Our brother was well known to the recent English Deputation, and to our venerable and beloved Father East. To God be all the glory. Forty have been baptized.

Mr. Donaldson, the schoolmaster at Puerto Plata, has returned to Jamaica, and the school has been discontinued.

TRINIDAD.

In Trinidad also, the efforts of the Committee have been directed to the development of self-support, so that four years hence these churches may depend upon their own resources entirely for the maintenance of their religious ordinances and the conduct of Christian worship.

PORT OF SPAIN.

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

"There has only been one baptism in the Port of Spain (last November), when four candidates were immersed, one of them being an East Indian woman, formerly a Mohammedan.

"However, there are several young people from the Sunday-school attending the Enquirers' Class, and I hope soon to see them prepared to confess Christ.

"Evangelistic services have been regularly conducted in three of the suburbs of Port of Spain (viz., Belmont, Piccadilly, and Woodbrook), by Messrs. W. H. Gamble, J. M. Grovesnor, W. E. Sealey, W. A. Patrick, and H. Hurdle.

"And at Belmont a small Sunday-school has been started by Mr. J. W. Baker, with about twenty children.

"At Chaguannas, the work has been carried on regularly, as in 1892, by several of our young brethren from the Port of Spain Church; Mr. W. H. Gamble administering the Lord's Supper there on the first Sunday in each month. At this station there are now two enquirers.

"Since July, the 'Weekly Offering Envelope' system has been started in the Port of Spain Church, and there has been considerable improvement in the general income of the church as a result, but whether this change will be permanent, or sufficient, for entire self-support (as proposed by the Committee hereby), it is too soon to speak with confidence. Of one thing I feel sure, that many of our members are doing their best in spite of dull times and scarcity of money."

SAN FERNANDO.

At the close of 1893 the Rev. W. Williams, after many years of labour, has resigned his connection with the Society, and early in January, 1894, left Trinidad for South Wales.

At present the Rev. R. E. Gammon is in temporary charge of the San Fernando District, and the Committee are waiting his report before making final arrangements for the future.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Reviewing the work of the past year, the Rev. Arthur James, B.A., the new president of Calabar College, writes:—

"There have been in residence during the past year twenty-five normal and nine theological students, and, as a whole, they have worked well.

"Two ministerial students have completed their course. Nine of our normal students have left, most of whom have already obtained schools, and the rest are sure to do so soon, as the demand for well-trained school teachers far exceeds the supply.

"In the place of those leaving, nine normal and two ministerial students have been accepted out of a large number of applicants.

"It has been determined to revise the educational standard of admission to the Theological Hall, the rapid advances of education among the people of Jamaica rendering it very desirable that a higher standard of equipment should be adopted for ministerial students.

"As a comment upon the work done by my colleagues in the Normal Department—and their work in the other department is done equally well—I may refer to the latest Government Report on Education, which states that the Normal School of Calabar College will well bear favourable comparison with any other similar institution in Jamaica."

Mr. James concludes by saying:—

"On looking back, the feeling uppermost in the minds of Miss Faines and myself is one of deep thankfulness to our Heavenly Father for the guidance and help which have been so manifestly granted.

"Face to face with the work of the College, with all its difficulty and all its wonderful interest and charm, the feeling that our counting house was of God's leading has deepened into a conviction, and, may I add, it will be the ambition of my life to make, with the efficient help of my worthy colleagues, Calabar an increasing power in the religious and educational life of the Island."

THE JAMAICA CHURCHES.

From the advance sheets of the Forty-fourth Annual Report of the Jamaica Baptist Union, received from the Secretary, the Rev. P. Williams, of Bethel Town, we extract the following record of

CHURCH WORK IN 1893.

"The Union now embraces 177 churches, 172 in Jamaica and 5 in other lands. The total additions to the membership in 1893 amounted to 3,472, and the losses to 3,189, leaving a net gain of 283. To this number must be added 143, being the number of members that were dismissed from Salter's Hill and Shortwood for the formation of new churches, which have been admitted into the Union to-day, so that the real gain is 424, or 2 more than in 1892. Ninety-five churches report a clear increase of 1,026; 66 a net decrease of 748; and 16 remain stationary. In these are included the churches from which reports have not been received. Baptisms have taken place in connection with 128 churches, and 144 churches have restored to fellowship those who had wandered from the fold."

"The following summary has been gathered from the detailed reports:—

Baptized	2,103
Restored	1,089
Received	289 = 3,472
Died	706
Excluded	1,491
Dismissed	349
Withdrawn	84
Erased	512 = 3,189
Net increase	283
Add the number transferred to form new churches	141
Total Increase	424

"Comparing these figures with those of the previous year, we find a decrease in the number of additions by every method of enrolment. The baptisms are fewer by 117, the restorations by 133, and the transfers by 184. Thus the additions are 401 fewer than in 1892. On the side of losses too, except in the columns recording the deaths and withdrawals, the figures are lower than those presented at the last annual meeting. It is satisfactory to note that the exclusions are fewer by 79, and the erasures by 344."

"The churches in the Union, inclusive of those that are unreported, contain 35,609 members; and, exclusive of the defaulters, there are 5,254 inquirers, 441 local preachers, and 1,695 deacons and leaders. The seating capacity of the various chapels is given as 80,450, apparently a small decrease, which is fully accounted for by the destruction of the St. Ann's Bay Chapel, which would accommodate 1,500 persons. There are 54 out-stations and 544 class-houses, which add considerably to the accommodation provided for the purposes of Divine worship."

THE JAMAICA BAPTIST MISSIONARY SOCIETY.

In the report for last year the deeply interesting story of the establishment and progress of the Jamaica Baptist Missionary Society was fully told.

In Hayti, Cuba, Costa Rica, Belise, and Guatan, and in the Cayman Islands, the Society is doing good and progressive work, and a sum of one hundred pounds has been sent to the Congo Mission for work in Africa.

Referring to Hayti, the report for 1893 states:—

"Our missionaries have laboured earnestly during the year with ~~some success~~ considering the peculiarly difficult nature of the work in this country. ~~No report can, however, gather up all the year's work, or tabulate the results, or measure the good that has been done.~~

"In the early part of the year the Rev. Tom Evans, after visiting Jamaica, left for his sphere of labour at Jacmel. He has entered upon his work with much enthusiasm and hope, and his labours are telling on the community.

"Another interesting feature of the work has been the completion of the new and commodious chapel in Jacmel. It is a handsome and attractive structure, capable of seating about 650 persons. It was erected at a cost of £1,200 (and the Committee note with peculiar pleasure that it has been opened for the worship of God free of debt); of this amount the sum of £100 was given by the English Baptist Missionary Society, and £100 by the Jamaica Society. We are sure that the completion of the chapel will greatly advance the work in Jacmel."

Cheering tidings come also from

COSTA RICA.

The work in this Republic has been carried on with much vigour and many signs of the Divine blessing. "The Lord has done great things for us" in Costa Rica "whereof we are glad." Our brother and sister Sobey have continued their labours with great earnestness and amid much personal affliction. Although weakened by fever, our friends have never shrunk from their duty, and our brother has gone up and down the country preaching the Word of Life. Marked advance has been made in connection with the Kingdom of our Lord in Costa Rica, and several have been added to the Church by Baptism. On Lord's-day, August 6th, a very memorable Baptismal Service was held. "At 6.30 some six to seven hundred people were gathered on either side of the river, or on the bridge which spans the same. The attention paid was pleasing. Two sisters and seven brothers were immersed in the Sacred Name, and tears of joy and spiritual awakening flowed from many eyes." The nine baptized with two restored were welcomed into our church. Joy filled our souls as we gathered around the Table of our Lord. Truly it was good to be there."

Large congregations continue to attend the preaching of the Gospel, and the new chapel, which has lately been completed, is over-crowded—in fact, it is much too small for the increasing congregations. We thank God for this eagerness to listen to the Gospel of Christ.

A new Mission-house has been erected, at a cost of over £500. The building of it was under the supervision of Mr. Sobey, and taxed his energies not a little, considering the claims of other work devolving upon him. Our missionary and his family will now be more comfortably located.

The Committee of the Jamaica Society are greatly encouraged, and look forward with gladness to extending their work and enlarging their fields.

erated his spare time and his Sundays to evangelistic work. The presence of my two sisters, who reside here, has also materially strengthened the cause, and through their instrumentality an interesting Sunday-school has been formed. During the winter months, when the fishermen are offshore, the meetings have been very well attended, the hall, which seats about a hundred, being frequently quite full. It is gratifying to notice the progress of the population in the knowledge of Gospel truth.

Roscoff.—This seaport is separated from the Dfben by the Morlaix River, which at this spot is several miles wide. We have here a well-fitted Sailors' Rest and Mission Hall. Mr. Charles Memory and his wife came last September, and took charge of the Rest. It has thus been kept daily open, and many have availed themselves of the advantage offered them by the reading-room.

Lannecnon.—Our brother Collobert, who is our evangelist at this place, writes very hopefully of his work. The opposition he met with at first has considerably diminished, and he is generally well received. The meetings in the Mission Hall have been held regularly on the Sabbath, and attended by an average congregation of about twenty-five.

Cartraix.—This town of three thousand inhabitants is situated in the very centre of our Breton peninsula. As three newly constructed railway lines meet here, it forms a most convenient centre for a work of evangelisation. The French Home Mission having relinquished the work it began here two years ago, we have added Cartraix to the number of our sub-stations. We have here a convenient and well-fitted meeting-room, and services are held once a week, alternately by myself and our brother Collobert. The number of attendants is not large as yet: but those who come are interesting people. Meetings are also held in the neighbouring villages, where Hervot, our Colporteur, has made friends. My belief is that this part of the country will open more and more to the influence of the Gospel.

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 Caltri.

STATIONS	21
Missionaries	5
Female Missionary	1
Native Evangelists	12

THE NORTHERN DISTRICT.

The Rev. W. K. Landels sends a specially cheering report of the past year's work. 1894, he writes, will long be remembered, both in Genoa and Turin, as a year of marked blessing:—

"*Our Mission Hall.*—Our work in Turin has been carried on at three centres. Of the halls in Via Maria Vittoria and in Via Saluzzo I wrote fully in my report of last year. I will here call attention specially to the new hall in Via Chinaglia, 10, in the centre of a working-men's quarter of the city, called Vanchiglia. This centre should be of peculiar interest to our brethren in England, inasmuch as the work there is carried on entirely at the expense of the Church in Turin, and, therefore, marks a new departure in our Italian Missions. Our brethren not only pay the rent and provide for the lighting, heating, and cleaning, but also purchased all the necessary furniture. The rent of the hall is small, the furniture is of the plainest description, still I cannot but feel that this effort is a reason for thankfulness and for hope for the future. The spirit of liberality and independence thus manifested in our people here has, I am happy to say, spread to Genoa, where the brethren have opened a second hall, and carry on a work entirely at their own expense. This spirit of liberality is undoubtedly the result of the determination we came to some four years ago of absolutely refusing to hold out any material inducement whatever to the people to attend our services, and, in fact, we now receive nothing from abroad for such purposes, except what is sent us by a few friends at Christmas-time to provide a treat for our Sunday-school children. To those friends we are very grateful.

"Our hall in Vanchiglia is seated for sixty people, and there has been an average attendance all the year round at our evangelistic services of forty-eight. I rejoice to report that three persons from that meeting have been received into the church.

"*Our Church Membership.*—The additions to the church, as also the baptisms, were more numerous than in any former year in the history of our work here. The former numbered twenty, the latter eighteen. Our losses by death and otherwise were seven, the nett increase being thirteen, and the number of names on our church roll sixty. Of these, fifty-two may be considered as effective members, five are residing out of Turin, one is away on military service, one is under discipline, and one is unsatisfactory. The future is bright with hope. Since the beginning of the year two new members have been received, and we have just now eight applicants for membership.

"*Our Sunday-school* has slightly increased. At our annual treat we had to provide for seventy children, all of whom had been attending more or less regularly up to the end of the year. ~~100~~ ¹⁰ of the children were, in the course of the year, received into the church.

"*Our Tract Work* has been carried on vigorously, the entire expense, as in former years, being met by Miss K. Emery. About 100,000 tracts have been distributed, thirty towns have been visited, and the Gospel has been carried into many homes.

"*The Printing Office* has been a most useful auxiliary to our work here and elsewhere. The output of handbills, notices, invitations to meetings, &c., was 90,740, the value of the work being about £17, and the actual cost to the mission, 66 10s. 3d.

"*The English Service* at Martinetto has been held regularly every alternate Sunday, with the exception of two months in the summer. Every member, except one, of the little English colony has attended, and I cannot doubt that these meetings have been of great spiritual blessing to these people who, without them, would be deprived of every kind of religious privilege.

"*Christian Endeavour.*—We have lately started an association, something on the lines of the Christian Endeavour movement, which we call the *Society of Christian Pilgrims*. It is an understood thing that each member shall take part in some kind of Christian work, and

shall hold himself ready for any service that may be required of him by the Committee of Direction. The members—who now number about fifty—are divided into four classes: (1) women; (2) men; (3) girls; (4) boys. Each class is placed under the supervision of a delegate, whose duty it is to study the best means of making use of the gifts of each member of his class. Meetings are held every Monday night for the study of the Word of God, the study of Bunyan's 'Pilgrim's Progress,' and for prayer. Every alternate Saturday evening a meeting for business is held. The society has also formed itself into a Bible-reading association, each member reading a certain number of verses appointed for the day. A portion of the Monday evening service is set apart for explaining any difficulties they may have met with in the reading. This society promises to be a most useful auxiliary to the church.

Finances.—I am happy to be able to report that a spirit of liberality and of independence is slowly and surely developing itself in our church. During the past year we raised for general purposes, lire 732,37; and for the support of our work in Vanchiglia and Mondovì, lire 420,91. In all, lire 1153,28, or £46 2s. 7d. Of this sum, £4 was given to us by an English lady resident in the country; £2 was contributed by an English gentleman who had taken a great interest in the work in Vanchiglia; but the remaining £40 has been raised by the people themselves. Neither must it be supposed that any considerable proportion of that sum is put into the collection by visitors, inasmuch as we do not see an English face at our Sunday services twice in the course of the year. £40 is certainly a small sum to be raised even by a church of only sixty members, but when we consider that the spirit of liberality has so far been almost unknown in this country, and, in many cases, smothered in its birth, and when we consider the extreme poverty of our members and the great expense of living, we rejoice to have raised so much, and look forward with hope to the future.

Mr. Landels closes his report with a very earnest appeal for a permanent building in Turin, as a centre for work and a residence for the missionary. After an experience of eighteen years of work in Italy, and as the result of mature reflection, he says:—

"I am convinced the plans I have formed can never be put fully into operation until we have a permanent building of our own in the City of Turin. Given that, the expense of our work would be reduced to little more than the salaries of the missionaries and the evangelists."

GENOVA.

On the death of Signor Corno, the Committee requested Signor Nardi Greco to take the oversight of the work in Genoa in association with the Rev. W. K. Landels, of Turin, who has charge of the Mission in Northern Italy. Signor Greco reports that

"During the year 1893 thirty-five new members were added to our church, all of them converts from Catholicism, and most of them belonging to the middle classes. Our church had much need of this new element, being composed, so far, almost entirely of working people.

"The actual number of our members is now 165.

"Our meetings are always crowded; so much so, that our hall is far too small to contain the people who come. A better position for a place of meeting it would be impossible to find in all Genoa; but, as at every public meeting from thirty to fifty people, or more, are obliged to stand through the service, many being outside the door, we are praying that the Lord may give us a chapel of our own."

"Our Sunday-school, too, has also been going on satisfactorily, although it is not so numerous as we should like to see it. We have at present thirty children, sixteen girls and fourteen boys.

"Our church in Geneva, following the good example of the church in Turin, has opened a hall for evangelisation in the neighbouring town of Saint Pierre d'Arenna. All the expenses connected with the work are met by our brethren here. The meetings are held twice a week, and are conducted by a lay preacher, the average attendance being from thirty to thirty-five. The hall is not very well adapted to the purpose, but we hope, before long, to be able to find a better one.

"Our finances show decided progress. We have collected this year the sum of 530 francs (£81 10s.), and we have spent in helping the sick and poor, &c., 400 francs (£116), and have therefore a balance in hand of 130 francs. These figures do not include the money spent in support of the work in Sampierdarena."

Mr. Landels supplies the following statistics relative to Turin and Geneva:

Missionary, 1; evangelists, 3; stations and sub-stations, 7; baptized, 42; received into the Church, 18; boys, 17; total number of members, 165. Sunday-school scholars: Girls, 51; boys, 50; teachers, 11. Number of tracts distributed, about 150,000; number of services held, about 950; handbills, &c., printed and distributed, 50,740. Money raised: in Turin, £18 2s. 7d.; in Geneva, £21 4s., in addition to meeting expenses connected with a mission-hall in Sampierdarena.

THE TUSCAN DISTRICT.

ADMINISTRATED BY THE REV. NATHANIEL H. SHAW, FLORENCE.

As stated in the last Report, with a view to the more efficient working of the Mission, the Committee divided the Central Italian work into two—one to be denominated the Tuscan District; the other, the Central or Roman District; placing the former, the Tuscan District, under the superintendence of the Rev. Nathaniel H. Shaw, formerly of Rome.

Reporting on the work of the past year, Mr. Shaw writes:—

"Our first year in Florence has naturally been one of experiment. It was necessary to proceed cautiously and study the characteristics of the people, their habits, their preferences, and special needs. There are marked differences between the Italians of different parts of the Peninsula. The Tuscan differs from the Roman, but much more from the Neapolitan or the Piedmontese. In Florence there is a larger proportion of the people than in Rome sincerely devoted to the Catholic Church. This survival of the religious instinct ought to work in our favour, but, unfortunately, it only serves to accentuate antagonism. The sincere Catholic is the last whom we can approach, either by the spoken or the written word.

"I found a little church here composed almost exclusively of old, infirm, and poor people. Such a church not only cannot do much for the cause of the Saviour, but necessarily lays a heavy tax on the time of the minister in visiting, &c.

"Our Places of Worship.—We have two halls in Florence. The one at Piazza S. Trinita is central and this is its one advantage. It is small, without light or air except from the door, and has before it a stand of many cabs. In the summer especially, while the heat is unpareable, the odour of stables is very offensive. At times the profane and obscene language of the quarrelling cabmen is more audible than ought else while we are celebrating the Supper of the Lord. We cannot hope to attract many, except the very poor, to such a locale; there is no anteroom where we might speak privately with persons impressed by the preaching; and the difficulty of a Sunday-school in such a place without any conveniences may be easily imagined. We are looking continually for a more suitable place not too far

away, but they are difficult to find, and when found the rent is out of our reach. In a city like Florence, where we mean to stay, we ought, I think, to have a building of our own, modest but adapted to our work, and I know some one who would give £100 towards such a building.

"Our other hall, in Via Palazzuolo, is a better building, but in a neighbourhood where hitherto evangelical work has failed. I had thought of giving up this hall, but the idea of abandoning one third of Florence, where no evangelists were working, was painful, so having been able to secure the rent without incurring the obligations of the Society, I planned a system of visiting such as has probably never been carried out before so thoroughly in Italy, and is generally regarded as impracticable.

"Notwithstanding all difficulties, we are able to report some progress. Though we have lost one brother by death, and three by expulsion, we have added in all fourteen, and there is a net gain of ten; our members being forty-seven. We have now one or two young men in the church, and several others among our catechumens. Our meetings are generally well attended, though sickness during the winter has kept things away. There seems to be an increase of spirituality, and the church has begun to contribute to the funds of the mission. Notwithstanding its poverty, the church at Florence has this year paid all its incidental expenses, and has, besides, handed over £6 to me for the Mission—this besides its collections at the Lord's Supper for the poor.

"Signor Allegri has worked well during the year. By the kindness of a lady in Florence, I have been enabled to employ an orthodox evangelist—a young brother who was, a few years ago, in a monastery near to Florence. He has done much visiting, and is trying to gather a Sunday-school at Via Palazzuolo. He has also been able to persuade twenty people to listen to his preaching every Thursday evening in a private house at San Donato, about two miles out of Florence."

LEGNORNI.

"Leghorn, where we have a good locale, is a difficult place to evangelise. Freethinkers abound, and are very bold and active.

"The church has begun to contribute a trifle monthly towards the expenses. It is but a trifle, but it is a beginning; and it must not be forgotten that the brethren are miserably poor, some of them having often to suffer hunger or ask others for bread. Signor Baratti is a good brother, fervent and zealous, though he would be more useful in work somewhat different from that required at Leghorn.

"He visited—during my stay at Leghorn—Cecina, Vado, Rosignano, Follia, and Colle-Salveti, distributing tracts, and seeking to converse with people. His report was not cheering; he found everywhere an imperturbable or contemptuous indifference, and the few individuals who in former days had either professed themselves evangelical Christians, or had been more or less influenced by the Gospel, were either hiding their lights, or openly denying the faith."

CENTRAL, OR ROMAN, DISTRICT.

The Rev. James Wall, who, in association with his son, the Rev. James Campbell Wall, has charge of the important work in the imperial city of Rome and the Central District, writes reporting upon the work of the past year:—

"The cloud which has been gathering over Italy during the past six or seven years seems now to be breaking upon us. The country appears to be ruined. Commerce is stagnate, trade reduced to a minimum, metallic currency almost nil, the monetary institutions of the country bankrupt, rebellion spreading in the provinces, several districts under military law, and the

Government neither strong enough to enforce taxation to meet the deficit, nor to disband troops and thus reduce the military expenses.

"The Catholic Church, which has been preparing for this juncture, now appears on the scene in the hope of being able to speak the last word. Rome is packed with Catholic agents. All the preparations of the Vatican conspiracy are complete. No one knows the exact meaning of this, but time will soon reveal it.

"I have no fear of disaster. Priest and Anarchist united may destroy much, they can build nothing; their union must be their ruin. If the flood comes, the Gospel will pass over it bridging new heavens and a new earth.

PREACHING STATIONS IN ROME.

CENTRAL STATION.

PIAZZA, IN LUCINA.

"The central premises of the Mission have been for the greater part of the year in the hands of the builders. Repairs and restorations have been carried on in nearly every part and the preaching hall has been greatly enlarged, rendered more commodious, more comfortable, and more adapted for the work. The former hall, erected in a courtyard and surrounded by high walls, was far too cold to be healthy. It was also too small, and in other senses inconvenient. Now this is all changed. The technical difficulties to be overcome were great; the risk of legal trouble greater; and the risk of danger from the state of the upper storeys greatest of all. It is cause for thankfulness that the work was done without accident, or lawsuit, or damage of any kind. The reopening of the Hall was a real triumph for the Gospel in the Campus Martius. Many who had never been into the place, and who belonged to the most zealous of the Catholics, came for the first time, and were so favourably impressed that their attitude toward us is now quite changed. The number of attendances during the last quarter of 1893 was 1,715 more than that of the same period in the preceding year. While the Hall was in the hands of the workmen, the meetings were continued on the first floor. The inconvenience was great, but the evangelists did their duty, and not a single service was suspended. When we returned to the ground floor we were thankful to find how well both congregation and church had held together.

"The attendance at the preaching in Lucina has increased considerably both in number and in social status.

"Worship, which in consequence of the non-observance of the Lord's Day in Rome, is quite distinct from the evening services for preaching; has, on the whole, been well attended. Many of our people have been driven from the centre of the city, and, therefore, come considerable distances, and, with some sacrifice, in the extremes of heat and cold. Notwithstanding these drawbacks, the average attendance has been nearly one hundred at the Culto. Many of our members are faithful and active. They not only attend, but often take part and help in various ways in the work of evangelisation. Instruction of new members, and correction of the disorderly, is in our midst almost continuously. The enemy is ever vigilant, both as the rearing lion and as the sower of tares.

"The Sunday school in Lucina is not kept up to its present state without very great attention.

"The Mothers' Meeting, which has been so well attended for so many years, has suffered through the repairs.

"English and French classes have been carried on this winter, principally by Miss Yates and my daughter. About forty young people have come to study these languages. As they are thus obliged to frequent our Hall, and often hear the Gospel, much prejudice is thus, we hope, removed.

"*Printing Office.*—During the year I have received many proofs of the great value of the monthly paper—*Cristianesimo Romano*—which we print and circulate widely. Even the back numbers which we have been obliged to use in the tract districts around Lucina have been more acceptable to the people than anything else that we could supply. I hope we may be able to recommence the publication of this simply evangelistic periodical before long.

"**TRASTEVERE.**

"This station has been worked without intermission and without anything very interesting. There has been an increase in the attendances over those of last year, but all the members of work have felt the depression which rests on the people of the Trastevere district.

"Regular preaching is carried on here; a large Sunday-school and Mothers' Meeting go well.

"*The Meeting for the Poor*, which is the speciality of this locale, and which is conducted by Mrs. Wall, has often been crowded to the utmost limit of the Hall. This work of charity is much appreciated by many Catholics (especially by the more sincere and serious who work among the poor), with whom we are always desirous to come in contact.

"**PIAZZA VICTOR EMMANUEL.**

"*The Preaching* in this Hall has also continued to be well attended. The locale is well situated. A constant stream of people pass before the door, and it is no difficult thing to get the place well filled with attentive hearers when the discourse is interesting. People not only listen, but give their names, often contribute to the expenses, and are willing to send their children to the Sunday-school in numbers quite as large as we are able to receive.

"**CONSOGLAZIONE.**

"The street in which this locale lies, in consequence of the commercial depression, was so entirely changed that it seemed desirable, for various reasons, to change the locality of the meeting. Then, rents are so much lower now that we expect for the amount granted by the Committee for this station to secure a much better room in a better situation. Meanwhile, I have rented a room outside one of the gates—Porta Trionfale, which is well attended, and another in the Corso, near the Porta del Popolo, where for several weeks we have had preaching every night, and where the well-to-do people of that district seem willing to listen. I have taken this latter locale for six months only. Should, however, the present flourishing state of the meeting continue, we shall think it well to choose for a longer term. Meanwhile, in each of these places we have a Sunday-school, and in the latter we shall accomplish a medical mission.

"**BORGO PIO.**

"This station is beyond the Tiber, and very near the Vatican, which is within sight. Many of the houses are occupied by the employees of St. Peter's, which sends a shadow over the whole district. It might have been thought impossible to establish and maintain a mission station so near the centre of Catholicism, but it is now evident that the contrary is the case. When the evangelist is not away in the Province the room is often crowded, and occasionally persons come from the Vatican itself."

REPORTS ON THE WORK IN THE ROMAN PROVINCES

THE VIA URBANA.

Reporting on the work carried on at the station of Via Urbana, in Rome, and in the important district in the immediate neighbourhood of that centre, the Rev. J. Campbell Wall writes:

"It is now rather more than a year since I received the charge of the Via Urbana branch of our Roman Mission. Various circumstances delayed my residence on these premises, and the active development of evangelisation here until the beginning of February, 1894. Signor Tumolo was succeeded by Signor Dal Canto, and our united efforts soon doubled the attendance at preaching services, while special discourses during Lent yielded a considerable increase to the number of Church members. In March we baptized eight, and in April six, all of whom continue with us until now. The last baptism took place immediately after our return to Rome in September. A young girl who had heard the Gospel for the first time in Via degl' Equi came to see us in June, desiring to be baptized and anxious to enter service, that she might escape the foul surroundings in her home. We were soon convinced of her sincerity, she loved to learn in order that she might teach others, and throughout this summer we found her constantly influencing all whom she met to read or hear the Gospel for themselves. On our return to Rome, however, things had become so dreadful in her home that she resolved to leave this city, and begged before returning to her native town (Orvieto) that she might testify to her faith in baptism, and be admitted to the church.

Looking down the list of new members it is encouraging to mark the number of women. Mothers of families for the most part, their influence in the home can be no other than fruitful in spiritual results. It is generally known, moreover, that women are more difficult to evangelise on account of their being under the direct influence of the priest. The division of religious opinion in Italian families has long been almost universal and remains not to be considered a cause of regret. On the other hand material interests make them oppose anything like an approach to Protestantism. The wife may lose caste among friends and relatives, the daughter receive no offer of marriage. In the case of two new members this opposition had to be met. One had long wished to confess Christ, but waited in the hope that her husband would join her. Only after many struggles and much prayer did she decide to take this step on her own responsibility. In another case, the husband, a professed sceptic, would not allow our sister to frequent the services until he became aware of a real difference in her character and in the happiness of his home. The conversion of this woman had all the evidences of a 'modern miracle.' It was from the road to ruin, from the depths of sin and of crime, that she was snatched by the Saviour's call. Her mother, stirred by the witness of a new life in her child, followed her to the throne of grace, and these three were immersed together on the 29th of April last, being shown not of blood, nor of the will of the flesh, nor of the will of man; but of God. In two other cases wives followed their husbands in believing, but both gave proof of individual faith and rejoicing, and in short order the conversion of two young students, one of them a son of our sister, and a sister in the Church at Lucina. The latter has thrown himself into Christian work, and among the present catechumens is one of his school-fellows, who was first brought to the Saviour by his testimony, but who, on account of the strong opposition of his parents, may have to postpone his baptism until he comes of age.

"We may, therefore, sum up the list of new members thus:—Baptized and added to the church, five men, five women and six sisters.

"We have a very interesting station in the Via Degli Equi, at the corner of two central thoroughfares. Here we come into contact with a large number of people."

WORK IN THE ROMAN PROVINCES.

Constant Evangelistic work has been carried on to the East of Rome at Tivoli and San Benedetto; to the West, Civitaa Vecchia, Cervetri, and Orbassano; to the North, Fara, Civita Castellana, Assisi, Orvieto, and Viterbo; to the South, at Rocca-di-papa, Marino, Anzio, and Nettuno; and many conversions are reported.

THE SOUTHERN DISTRICT.

During several months of the past year the Rev. Robert Walker, of Naples, who is in charge of the work in the southern district, has been in England on furlough, the state of his health rendering a change absolutely necessary.

Referring to the work of the past year in the City of Naples, Mr Walker writes:—

"I would like to express my gratitude to the Lord for the encouragement He has granted in the midst of our trials. We have a few young men who were brought up in our Sunday-school, and who take an interest in the Mission. They pray together and work together for it. On Sunday evenings they go out with handbills and invite the people from the streets. Mrs. Walker has a few young women, who also meet with her for special study of the Bible and for prayer, and I have no doubt that in a great measure the better attendance is due to their help; and my hopes for the immediate improvement of the condition of the church are largely based on their prayerful help.

"The religious work in the city has been carried on throughout the year, and has furnished many pleasant opportunities of preaching the Word by the way. Many emigrants have been supplied with tracts and Scriptures before sailing from the harbour, and by this means not a few have found what they anxiously sought for in vain in their native villages. The colporteur has paid repeated visits to many of the towns and villages around Naples and left in the homes of the people many thousands of Gospel tracts and portions of the Scriptures. The Sunday-school has also been kept up all the year, but we are anxious to see it increase, for we realise more and more how much depends on the young for our success in the long run.

"AVELLINO.

"The political troubles which led to the sending of so many soldiers to Sicily interfered with the work among the soldiers, and, indeed, for a time made it impossible. But of late there has been a very noticeable change. The meetings have been attended by large numbers, both of soldiers and civilians, and on several occasions the hall has been quite filled.

"Signor Libonati has succeeded in gaining admission to a good many towns in the various villages he visits regularly, and in one or two he has been asked to hold meetings. In one place he visits now he needs to spend the night, and he has had no difficulty in getting one family to give him hospitality during his fortnightly stay in the place, while another gives the room for the little gathering. We hope they will also arrange to pay the expenses of his journey, as they seem to appreciate his visits very much. I was greatly pleased to meet a man on the railway lately who told me of the pleasure and blessing he had received through Signor Libonati's visits to Benevento.

"CALITRI.

"This mission continues to prosper, and the little church is continually receiving new additions. Signor Bufone has lived down the opposition he met at first, and is everywhere treated by the Calitriani with respect. With the denkey I was able to get for him through the kindness of a friend, he visits several places in the neighbourhood regularly, and in one or two of them has been able to form little groups of Bible-readers. He also gets into contact with the workmen on the new railway, and has evidently won the esteem and respect of the overseers. I have met several of them when travelling, and have always heard with great satisfaction of the good impression he has made upon them all."

Mr. Walker concludes his report by saying :—

"I am very hopeful that the year just passed will prove a very successful one, both in Naples and in the other stations in the south of Italy. If the Lord grant me health, I hope to be able to raise the attendance at all our meetings, and the spirit of prayer that possesses our young people gives me courage and hope. We need the sympathy and prayers of our friends at home, and count on them."

THE CENTENARY FUND.

From the Centenary Fund Balance Sheet, as presented by the auditors, it will be seen that up to the close of the year, now under review, the total cash receipts on account of the Centenary Fund have amounted to

£111,765 12s. 6d.

Of this sum the Contributions amounted to £109,197 18s. 5d. and £2,567 14s. 1d. Interest on Contributions invested.

There are still sums due from friends who have spread their promises of help over a term of three years, estimated to amount to

£5,677 6s. 6d.

When these sums are received, the total amount of the fund will be

£117,442 19s.

From the Balance Sheet it will also be seen that the payments on behalf of this Fund to date have been

£42,452 3s. 9d.

made up of the following items :—

SUMMARY OF EXPENDITURE.

Debts of 1891, 1892, and 1893 written off the Fund by vote of members' meeting of April, 1893	£30,514 10 10
Cost of the new up-river Centenary-Congo steamer, the <i>Goodwill</i> , including building charges, freight, insurance, and transit expenses from the mouth of the Congo to Bolobo Station, Upper Congo	5,737 5 10

Particulars on account of building the "Gorch Rowland Colclough," Yung Chu Fu, Shantung	1,000 0 0
Payments on account of new school buildings at Yung Chu Fu, Shantung	500 0 0
Expenses connected with Centenary Celebration efforts (including "Centenary Volumes," printing, tra- velling, meeting expenses, &c., &c.)	2,800 7 4
Outfit and passage expenses of 12 additional mis- sionaries (part of the 100 new missionaries)	1,000 0 0

From these figures it will be seen that, should the contributions at present outstanding be all paid, there will be a balance in hand to the credit of the Fund of

~~£24,990 12s 4d~~

Here it may be well to point out to what extent this balance is already allocated.

A.—To the establishment of a Working Fund of at least	£20,000 0 0
B.—To the outfit, passage, and probation expenses of 100 new missionaries (£30,000, less £1,000 already paid for outfit and passage of additional missionaries)	29,000 0 0
C.—To the erection of buildings, chapels, schools, and Mission houses at various Mission stations (less amounts already paid on account of new buildings in China, as stated in the items of expenditure above)	7,800 0 0
D.—To the equipment of native pastors, evangelists, and school teachers	5,000 0 0
E.—To the translation, revision, and printing of the Holy Scriptures	5,000 0 0

Leaving only an available balance of

In Cash receipts	£2,513 8 9
Outstanding promises	5,977 8 8
Total	£8,491 17 7

With regard to the One Hundred New Missionaries, it is well to record here that the Committee, in all their Centenary appeals, have clearly stated that "They would not be justified in sending forth these

urgently-needed reinforcements save as the Churches at Home were prepared to supply the needful income for their permanent support."

Up to the close of the year now under review the Committee have accepted twelve additional missionaries, the state of the annual income has prevented their accepting more. The Committee earnestly appeal to the constituency to give them such an increase of income as will allow them to use the provision so generously made by the Centenary Fund for sending out the whole of the reinforcements so urgently needed.

FINANCES.

The accounts for the year just closed exhibit a total deficiency of receipts as compared with outgoings of

£14,183 8s. 10d.,

£13,840 19s. 3d. on General Account, and £342 9s. 5d. on Widows and Orphans' Account.

In the Report for 1893, the Committee stated that, after careful examination, it appeared clear that, to secure an equilibrium between income and outgoings, leaving altogether aside the cost of extension, an increase was needed in the annual receipts of

£15,000,

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

£100,000.

That the past year has been one of almost unexampled agricultural and commercial depression is only too painfully known to many of our friends, while the disastrous mismanagement of the "Liberator" Building Society, and its group of allied organisations, has deprived large numbers of generous supporters not only of the power to continue their gifts to the Mission, but of the means of actual livelihood, and thrown thousands into distress and even penury.

Under these circumstances, it is matter for thanksgiving that the **ordinary receipts from the churches** for the past year exhibit no falling off as compared with the gifts received from this source in the previous year, the actual figures being :—

1893	...	£42,899 9 5
1894	...	43,540 9 4
An increase of ...		£640 10 11

The receipts for "*Special Stations and Funds*" exhibit an increase of **£537 9s. 5d.**, as compared with those of the year before. The receipts for the Widows' and Orphans' Fund also show a small increase of **£66 18s. 5d.**, but these contributions are still insufficient to meet the annual expenditure by **£342 9s. 5d.**

The total gross receipts for the past year, as compared with 1893, exhibit a decrease of **£728 7s. 2d.**, more than accounted for by a decrease in legacies of **£1,165 18s. 8d.**; and in miscellaneous items, of **£871 17s. 11d.**

The expenditure for the year just closed, as compared with the previous year, exhibits a decrease of **£1,232 2s. 6d.**, the actual figures being :—

1893	£71,854 16s. 1d.
1894	70,622 13s. 7d.

Nearly all the heads of expenditure for the past year exhibit a small decrease as compared with the outgoings of 1893.

The entire expenditure of the Mission is now undergoing most careful examination at the hands of the Finance Committee, and such reductions are being made as can be effected without seriously injuring the efficiency of the work.

Still the urgent and practical question remains as to what are the best steps to be taken to immediately raise the income of the Mission, and so establish an equilibrium between receipts and outgoings.

In the words of the Report for 1893, "it is clear that to do this an increase is needed in the annual receipts of at least

£15,000."

From the figures recently before the Committee it was found from an analysis of present receipts that the approximate number of existing

subscribers of *ten shillings and upwards* is less than **8,000**, whose combined subscriptions amount to about **£15,000**. Seeing that the membership of our churches is reported as more than **337,000**, there must be a very large number who could and probably would become, if personally appealed to, subscribers. It was further stated that the last Annual Report shows that the Society received less than **£2,000** in subscriptions of **ten shillings and under twenty**; about **£2,500** in subscriptions of **twenty shillings and under thirty**; that there are about—

300 Subscribers of £5 per ann.

120	”	£10	”
30	”	£20	”
Less than			
10	”	£50	”
”	”	£100	”
”	”	above £100	”

It was also found, with regard to contributions from **Sunday-schools** that, while they provide at present more than one-fourth of the income of the Mission, yet the possibility of greatly increased support is apparent from the fact that there are to-day numbers of large schools which contribute scarcely anything, and some even nothing, to our Society.

The Committee are certain that could the Society but secure the practical support of every church member by a *regular contribution*, all they need would be obtained.

Let this be our aim: Every church in the denomination to be associated with the Mission, and every individual church member to become a personal subscriber.

The Committee have arrived also at the conviction:—

“That the permanent income of the Mission cannot be adequately and generally increased except by a special agency which shall undertake for a definite time more detailed and continuous labour than can be reasonably expected from brethren who are engaged with pressing pastoral and other duties. And so firmly are they convinced of the importance of an individual visitation of the churches, of a personal canvass in the case of many of the church members, and of the need of general organisation for missionary purposes, that they earnestly recommend the division of the country into not less than seven districts,

these to be visited by a suitable agency. England to be divided into four districts; the Northern, the Midland, the Eastern and South-Eastern, and the Western and South-Western; Wales to be divided into two districts, North and South; and Scotland constituting the seventh section. London to be dealt with by itself. The Committee feel that if the kind of work requiring to be done were committed to one or two individuals only, it would necessarily be spread over so long a period that years must elapse before it could be accomplished, whereas it is hoped that if the plan they now propose be adopted, a very large increase from the country generally may be obtained in the course of the ensuing financial year.

"As to the particular duties contemplated by this special agency, it will be sufficient now to give a bare outline. It is understood that the churches are to be visited one by one, not so much for the holding of meetings as for the canvass of individuals for new or enlarged subscriptions, and for conference with particular individuals as to the best method of raising the smaller and more frequent contributions. It has to be borne in mind that there are large numbers in our churches who at present do not support the Society, and who, if interested in its work, would in many cases become subscribers. Now, it is obvious that, if this kind of work is to be done thoroughly and effectively, it may be needful to remain in some places for several days, and arrangements must be made accordingly. Simply to go from place to place attending meetings is not by any means what is needed.

"As one matter of detail, it should be a suggestion to each church to formally appoint one of its deacons the missionary deacon, thus identifying the churches more closely with missionary obligations and privileges, and encouraging the idea that every church, in its essential life should be missionary; the brethren whose services are about to be secured, to do what they can to bring about this particular appointment. The superintendent of the Sunday-school and the leader of the Christian Endeavour Society—if such society exist—should also be seen, and in these directions organisation promoted.

"In order to obtain the sympathetic co-operation of the pastors in this movement, a special communication should be sent to them from the Mission House, setting forth the present needs of the Society, and informing them what is now proposed to be done; a similar communication being also sent to the present missionary representatives in our various churches; these communications to be published in the MISSIONARY HERALD."

With regard to the Debt incurred during the year just closed, in the judgment of the Committee it will be wiser to suspend any special appeal for its liquidation, and to concentrate the energies of the churches upon efforts to make the annual income equal to the expenditure.

The Committee cannot believe that the churches of the denomination will for a moment contemplate *the recall of any of their missionaries on the field*, or sanction the contraction of the Society's operations "in the regions beyond.

What the Committee greatly desire is that the churches at home and the workers abroad should be brought into closer contact; that our churches at home should be linked to the heathen world by the lives and labours of consecrated men and women, so that they may realise a deeper personal interest in the sublime enterprise of winning the world to Christ, and feel impelled to larger offerings and a more profound and prayerful solicitude for the workers and the work.

There is little danger of exaggerating the grandeur of our present opportunity, the solemnity of our individual responsibility, or the exceeding peril of neglect or delay.

Our candlestick may be removed out of its place if we do not hold forth the word of life and shine as lights in the world.

Most of all, as churches and individual Christians, do we need a larger measure of the inspiration and power of the Holy Ghost, a spirit of *prayer and consecration*. Without these, all our methods, however perfect—all our measures, however wise—are only so much machinery, motionless and ineffective. The real progress and success of mission work must depend on a widespread revival of primitive piety at home. It has been well said:—

There is as little prayer, and hence too, little of the power that comes by prayer. Give us Elijah, with his face between his knees, in sevenfold application, and we shall have the cloud like a man's hand, and then an overspread sky and a mighty and refreshing rain."

There is a general feeling of sympathy and interest in this movement, and the various churches and societies are all engaged in it. The Missionary Herald is now proposing to send a committee to visit the various churches and societies, and to report on the progress of the work. It is proposed that the committee should be composed of one member from each of the churches and societies, and that they should report to the next meeting of the Board of Missions.

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NOT YET.



NOT yet the light the eyes of all hath greeted,
 Not yet all ears have heard love's dulcet strain,
 But still the dirge age-olden is repeated
 O'er millions born to nought of life save pain.
 Not yet earth's wide expanse the feet have travelled
 That make a way home through the gloom to God,
 But still in paths rank with wild growths and ravelled
 Lost children wander farther yet abroad.
 Not yet to Christ the crown of earth is given,
 Not yet to man His crown-rights are made known,
 But still the despot, from love's realm out-driven,
 With direful scorn usurps Emmanuel's throne.
 Not yet, not yet God's wondrous revelation
 Hath filled the vision of our yearning race,
 But of the souls that throug this fair creation
 They still are few who've seen the Father's face.
 Not yet we love the Christ of God supremely,
 Nor glory yet in His majestic cross;
 Else should we shrink with heart reserve unseemly
 From Saviour-service, lest we suffer loss?
 O Church of Christ! let not earth-power enthral thee,
 Nor seek a conquest by slight warfare won;
 But take the cross—'tis thine, and Christ doth call thee—
 And thou shalt sing in triumph soon, "'Tis done!"

Dacca, East Bengal.

B. 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, Holborn, London, 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.