

{ THE MISSIONARY HERALD,  
MAY 1, 1895.



NEW MISSION HOUSE, BOPOTO STATION, UPPER CONGO RIVER.—(From a Photograph).

[MAY 1, 1895.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE ONE HUNDRED AND THIRD ANNUAL REPORT.

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HE year just closed has been to the Committee and the friends of the Society throughout the country one of unusual anxiety.

Commencing with a large Debt it seemed clear that plans for extension of the work and for much-needed increase in the staff would have to be held in abeyance until the finances of the Society would justify enlarged outlay.

Nor were the prospects of increased resources at home of a hopeful character.

Widespread distress, consequent upon diminished foreign commerce and home trade, the critical condition of agriculture, failures and frauds, strikes and competition, induced the fear of a diminished rather than of an increased income.

Happily this fear has passed away, and the Committee thankfully record the fact that the gifts from the churches for the year just closed exhibit an increase over the receipts for the previous year.

Still the Committee are greatly straitened by the present financial position of the Society. They are not only unable to meet the urgent appeals that reach them by almost every mail for reinforcements, but the maintenance in efficiency of present fields of work is a perplexing problem. Whichever way they turn their eyes to scan the harvest-field, the signs of the times betoken the paramount duty of "putting in the sickle." Work afield to-day is advancing as never before. The final triumph of the Gospel is as sure as are the promises of God. What we need to realise is, that duty

is ours, results are God's. "We are not responsible for *conversions*, but *we are for CONTACT.*"

The clear call that comes to us is to go "everywhere" and preach the Gospel to every creature.

Some may cry "retrench," but the Master bids us go FORWARD. The last command and promise of our LORD, which have inspired all true service and sacrifice in the past, echo with constantly accumulating force and emphasis, louder and clearer, in face of the marvellous openings of to-day, and happy indeed shall we be if, like Paul, we are "not disobedient unto the heavenly vision."

If, however, the Committee record special anxieties at home, they also thankfully chronicle special encouragements on the field.

From all three of the great continents to some extent occupied by the Society, India, China, and Africa, the brethren report manifest tokens of the Divine blessing; numerous conversions, notwithstanding, in some cases, bitter persecution; a more widespread appreciation of individual responsibility to spread the Gospel on the part of those who have received it; a growing spirit of self-support and independence; and the opening up and the evangelisation of new fields by native Christians themselves, entirely at their own cost.

### MISSIONARIES ON FURLOUGH.

The following missionaries are at present in this country on furlough seeking health and refreshment by a season of rest and change:—

From INDIA.—Revs. H. Patterson, Patna City; R. H. Tregillus, Jessore; Denham Robinson, Serampore; J. D. Bate, Allahabad; Daniel Jones, Patna; J. G. Pike, Cuttack; A. Long, Russell Khondah; Herbert Anderson, Calcutta; and W. S. Mitchell, Patna City.

From CHINA.—Revs. W. A. Wills, Chouping, Shantung, and Dr. Russell Watson, Tsing Chu Fu, Shantung.

The following brethren are also expected in this country shortly:—The Revs. Timothy Richard, Shanghai; E. C. Nickalls and S. B. Drake, Chouping, Shantung; and G. B. Farthing, Tai Yucu Fu, Shansi.

From the CONGO.—The Revs. A. E. Scrivener, Lukolela; F. G. Harrison, Bolobo; Philip Davies, B.A., Wathen; S. C. Gordon, Stanley Pool, and G. R. Pople, Underhill.

The following missionaries have ceased their connection with the Society during the past year:—Revs. George Hughes, of Perizpore; T. Rutland, of Orissa; J. F. Hill, of Cuttack; F. A. Jefferd, Bolobo; and W. S. Thomson, Ceylon.

[Rev. R. D. Darby, in consequence of Mrs. Darby's health, is unable to resume his labours on the Congo.]

### MISSIONARIES RETURNED TO THEIR FIELDS OF WORK.

The undermentioned workers, after furlough, have resumed work in renewed health and strength.

In INDIA.—Miss Leigh, Cuttack; and the Revs. A. Teichmann, Perizpore; R. Wright Hay, Dacca; W. Carey, Barisal; Thos. Bailey, Cuttack; H. E. Crudgington, G. J. Dann, and Stephen S. Thomas, Delhi.

In CHINA.—Revs. F. Harman, Shantung; and Evan Morgan, Shensi.

On the CONGO.—Revs. W. H. White, Bopoto; and R. H. Carson Graham and H. Ross Phillips, San Salvador.

The following brethren have during the past year paid brief visits to England, and have returned to their stations:—The Revs. Lawson Forfeitt, Underhill, Congo; Alfred L. Jenkins, Morlaix; and W. K. Landels, of Turin.

The following changes have also been made during the year:—Revs. W. J. Price, from Delhi to Bankipore; J. G. Kerry, from Dacca to Barisal; E. P. Davey, from Agra to Patna; A. E. Collier, from Delhi to Bankipore; G. W. Bevan, from Maldah to Calcutta; W. Davies, from Maldah to Serampore College (*pro tem.*); and Babu B. N. Banerjea, from Baraset to Maldah.

### REINFORCEMENTS.

During the past year the following reinforcements have been sent out:—

To INDIA.—Revs. Chas. E. Wilson, B.A., Jessore; Thos. Watson, Barisal; and F. Vincent Thomas, B.A., M.B., Kharrar and Kalka.

To the CONGO.—Revs. H. T. Stonelake, Bopoto; S. M. Field, Bolobo (in charge of Mission steamers), Upper Congo River; and J. R. M. Stephens, Underhill, Lower Congo River.

### GONE HOME.

Early in the year the sad tidings reached England of the almost sudden death of the Rev. F. R. Oram, at Bopoto Station, on the Upper Congo. The Rev. George Grenfell, who was with Mr. Oram during his illness, wrote:—

“His last articulate words uttered just before I relieved Mr. Clark were words of prayer: ‘May my testimony be made a blessing, for Jesus Christ’s sake.’ Then came a pause, and last of all: ‘And now, dear Lord, take me.’”

"I shall not soon forget the sorrow of the poor boys whom our dear brother had so lovingly and faithfully taught, when they realised that their good 'mondele' was dead. These wild Bopoto lads had never before known such a friend—so good, so patient, so wise—to help and lead them. He bore these lads in his heart, and so laboured with them and for them that they know he loved them, and in their hearts his memory will be very sweet for long years to come. God grant that they may take to heart the lessons he tried so hard to teach them."

"Our hearts are very, very heavy, but not for our dear brother's sake, for with him it is far better than with us. We are sad because we have lost a brave and warm-hearted comrade—a comrade well-equipped, and one whose help at this juncture we sorely need. Such a loss at such a time is especially trying. But it comes as yet another call to labour on, and to wait in readiness; and to you at home may it come as yet another call for help from Congoland."

His sun has gone down while it was yet day; but the memory of his labours, his love, and his whole-hearted devotion to the highest good of the Congo peoples, will live for long years to come in their hearts, revealing in practical form the spirit of the Master he loved so well and served so faithfully.

To the worldly disciple, the Mission-field seems one great Necropolis; one vast sepulchre of blighted lives, and buried hopes.

Hundreds have died in Africa's pestilential land, in the early days of their work; while, in the cannibal islands of the South Seas, scores of saintly souls have laid their bodies on the martyr-altar of love and devotion to Christ, while the worldly disciple stands by, and asks, "To what purpose is this waste?" Vainly does the selfishness that clutches the prey of temporal advantage, wait for an answer; for the spirit of missions is the spirit of Christ, BECAUSE its essence is UNSELFISHNESS; it gives to those from whom we cannot hope to receive, and bids to the feast, those who cannot bid us back again. The carnal mind must die if the spiritual is to live, and the miser spirit expires when the missionary spirit is born.

In November, John Chamberlain Page, of Barisal, Bengal, entered into rest. One of the noblest missionaries ever given to India.

In the beautiful words of the Rev. W. Carey:—  
His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil, almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past, gloom, and loneliness, and tears, have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what that means to him of emancipation of heart and brain.

The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his

father, a Captain in the East India Company's service, and Fort-Adjutant at Monghyr. In April, 1841, he was accepted as a missionary of the Baptist Missionary Society, and some time afterwards was stationed in Barisal, in Eastern Bengal. Twenty years later when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with 'agony of mind' at the thought of separation from 'his beloved people.' He found a scattered flock, no Churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greatest weakness, was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

"The people for whom he spent the best years of heart and life, love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

"He has left for a brief space a wife, whose unflinching sympathy and unselfish devotion cheered him through his years of toil and conflict, and who now only waits for the call of the Master to renew that perfect friendship in the land of light and love."

The pastors of two most important Baptist churches in India, the Revs. R. M. Julian of the Circular Road Church, Calcutta, and A. E. Barrell, of the Bellasis Road church, Byeullah, Bombay, have during the past year been sorely stricken by the loss of their wives.

Both these earnest servants of Christ leave behind them blessed memories of unselfish service and loving sympathy, in all efforts for the spiritual interests of the people of the two great cities in which they lived and laboured.

The names also of two other devoted workers who have entered into rest during the past year should be recorded here, viz. —Mrs. Eliza B. Brooks, widow of the late Rev. Wm. Brooks, of the Cuttack Mission Press, Orissa, and Mrs. Gamble, widow of the late Rev. W. H. Gamble, of Port of Spain, Trinidad.

The churches in Jamaica have suffered a great bereavement by the death of Mr. Thomas Oughton, Solicitor, of Kingston, Jamaica, and son of the late Rev. Samuel Oughton, for many years pastor of East Queen Street Baptist Church, of which Mr. Oughton was a member at the time of his death. The *Jamaica Reporter* writes:

"In early life Mr. Oughton intended to follow his father's steps, and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the

study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for 'an honourable and pure administration of the law.'

The Committee have also been saddened by the removal of generous and attached friends at home—Mr. Thomas D. Paul, J.P., of Leicester, County Treasurer of the Society; and Thomas Davies, D.D., of Haverfordwest. Both these honoured brethren were for many years active members of the Executive of the Mission, and for some years past honorary members of Committee. Mr. John Edward Tresidder, of Walworth, for many years a member of the Mission Committee, one of the founders of the Young Men's Missionary Association, and one of the Honorary Secretaries of the Sunday School Union, will long be remembered as a warm friend of the Society, and deeply interested in its growth and prosperity; and Mr. Charles Holliday, for ten years Secretary of the Young Men's Missionary Association, and closely identified with the work of the Society. "BLESSED ARE THE DEAD THAT DIE IN THE LORD."

## THE ZENANA MISSION.

Early in the year an important conference was held between delegates duly appointed representing the Zenana Mission and the Baptist Mission, with a view to see if some practical steps could be suggested to bring into closer concert the two organisations.

As the result of this conference the delegates reported to their respective committees:—

"That in the unanimous judgment of the delegates it is highly desirable that such an arrangement should be instituted between the Baptist Missionary Society and the Zenana Mission, as at present subsists between the Baptist Missionary Society and the Bible Translation Society, by which the officers of each Mission shall be *ex-officio* members of both Committees, and this Conference of Delegates therefore unanimously recommends to their respective Committees the following resolution for adoption, viz. :— 'That the Zenana Missionary Society be received as an auxiliary of the Baptist Missionary Society, and its officers fully recognised as members of the Baptist Missionary Society's Committee, in pursuance of the regulations of the Society relative to members entitled to vote at meetings of Committee, it being also distinctly understood that the officers of the Baptist Missionary Society shall also be recognised as full members of the Zenana Missionary Committee, and entitled to attend and vote at all meetings of the Zenana Committee.' "



Subsequently, this recommendation was adopted and confirmed by the Committees of both organisations, and during the larger part of the year just closed the arrangement has been in active operation, to the mutual advantage of both institutions.

The Committee desire to express their devout thankfulness at the safe return of Miss Angus, one of the Honorary Secretaries of the Zenana Mission, from her recent visit to India—a visit the results of which they confidently anticipate will prove of signal and lasting advantage to the churches at home, as they are well assured it has already proved a great blessing and refreshment to the workers abroad.

## THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee sincerely sympathises with the Committee of the Young Men's Missionary Association in the loss they have sustained by the death of their secretary, Mr. Charles Holliday.

They are glad to bear testimony to the valuable work done by the Association amongst the Sunday-schools and Juvenile Auxiliaries of the metropolitan districts.

The publications of the Association have been of wide-spread influence, and their missionary lectures, illustrated by dissolving views, have been much appreciated.

The Committee trust that arrangements for the future conduct of the Association, now under consideration, may result in the adoption of plans which may result in yet larger blessing and extended usefulness.

## COLONIAL MISSIONARY SOCIETIES.

The Committee greatly rejoice in the growth and vigour of the missionary organisations of the Colonial churches, and they are devoutly thankful to learn that the past year has been one of signal blessing and success.

These five societies are at present working in Eastern Bengal :—

The SOUTH AUSTRALIAN OR FURREEDPORE MISSIONARY SOCIETY, in the Furreedpore and Pubua Districts : President—Rev. S. Faircy, Frewville ; Vice-president—Mr. J. Viner Smith, Adelaide ; General Secretary—Rev. J. Price, Mount Barker ; and Treasurer—Mr. J. H. Cheetham, Grenfell Street, Adelaide.

The QUEENSLAND MISSIONARY SOCIETY, in the Noakhali District : President—Rev. W. Whale, City Tabernacle ; Secretary—Rev. W. Poole, South Brisbane ; and Treasurer—Mr. Geo. Grimes, Queen Street.

The **NEW SOUTH WALES MISSIONARY SOCIETY**, in the Commillah District : Secretary—the Rev. E. Hibberd, Horton Street, Ashfield.

The **NEW ZEALAND MISSIONARY SOCIETY**, in Northern Tipperah District, Brähmanbaria, &c. : President—Rev G. D. Cox, Auckland ; Treasurer—Mr. S. G. Martin, Wallington ; Secretary—Rev. H. H. Driver, Dunedin.

The **TASMANIAN MISSIONARY SOCIETY** in connection with the South Australian Mission, in the Furreedpore and Pubna Districts : President—Wm. Gibson, Esq., Perth ; and Secretary—Pastor H. D. Archer Langford.

These Societies, while working in association with the parent Society, are quite independent, and are directed and financed by their own Boards of Management.

## Eastern Missions.

### INDIA.

#### PRINCIPAL STATIONS:—

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

**ORISSA.**—Cuttack, Pipli, Puri, Sambalpore, Berhampore, and Russell Khondah.

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

<b>STATIONS</b> ... ..	178
Missionaries—European and Native (15 in England)	77
Native Evangelists	108

It has been well said of India that—

“It has a much greater population, diverse in race, language, and religion, than any of the great empires of antiquity. Comparing it with modern great territorial dominions, it is next in extent to British North America, the United States, Russia, and China. But it is far more fertile and forty times as populous as the first ; it has four times the population of the second ; three times that of the third, and stands second only to the last. Africa has a greater area, but a less population. Europe, excluding Russia and Scandinavia, has about the same area and population, but not an equal diversity of race, religion, or language. It has an area thirteen times that of Great Britain and Ireland, and almost eight times their population. It is rich in

natural endowments—in stupendous mountains, great rivers, fertile plains, and can produce almost anything in abundance that human ingenuity and civilisation may demand, while its inhabitants generally are industrious, peaceful, and intellectual. It is eight thousand miles away from our own coasts, and fourteen thousand as it has usually been reached. We went there with no thought of conquest and possession. History proves that we did not dream of these, and that not seldom we have shrunk from forward movements with dismay. The people are alien to us in almost every feature of nationality—in race, language, colour, religion; and yet with apparently the most inadequate resources, and no strain but twice on our power, we have marched on, absorbing kingdoms, states, tribes, until directly or indirectly our empire includes one-sixth of the human race, speaking a hundred different languages and dialects. And these great nationalities and numerous tribes are governed with marvellous ease and with the slightest display of forces. Such is India physically and racially.”

It is in this Empire the Christian Church is working to-day, as those men worked who built the superb palaces and tombs which still dominate the cities and towns of the Mohammedan conquest. Far down into the foundations they sank—with what infinite patience we may imagine—vast masses of dull red sandstone, and built them up into mighty walls, that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last for ever, some structure of fair, white pierced and fretted stone, so fitting and beautiful, so airy and delicate, as to look like a marble dream.

Let us only be patient and unfaltering, working bravely at the foundation of a Christian India, casting into it true hearts and noble lives—the named and the nameless together—treasures of thought and treasures of the priceless years; for already there is rising up on that sure foundation the vision of our faith and hope; once the dream, but to-day, to some extent at least, the fair and stately fact of a regenerated Christian India, a fragment of that great city, the Holy Jerusalem, which descends out of heaven from GOD, where the nations of the saved walk in the light of His glory.

## THE WORK OF THE PAST YEAR.

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

The Lord who promised, when He sent forth His disciples on their great evangelistic Mission, ‘to be with them to the end of the age,’ has not failed to fulfil His promise. The number gathered into the visible and organised churches is not so great as we could wish; but the evidence that the Word of God is mighty, and that the Spirit of God is working, wherever the Word is preached and read, increases on every hand. In many districts the people are being awakened to take an unusual interest in the Person, Work, and Teaching of the Lord Jesus Christ. Christian teaching and doctrine are being accepted in a remarkable way, in modification of old-established Hindu beliefs and practices. Christian truths are gradually being accepted, not quite in the form of

Western Christianity, but in such a way as gives new meaning to old Hindu notions. Thus, recently, a distinguished Indian orator and scholar, in addressing more than a thousand of his educated countrymen, explained the old Pantheism as being consistent with the belief in a personal God, as being the Divine immanence and transcendence in regard to all things. He further explained transmigration as meaning the degradation or elevation of man by wickedness or goodness, and in other ways endeavoured to give a new meaning to corrupt and foolish popular Hinduism.

“There can be no doubt that the wide and growing diffusion of the Word of God is working a marvellous change in the beliefs and practices of multitudes of the more thoughtful and educated people of India. Unconsciously they are drifting towards the Christ of God.”

## CHEERING SIGNS.

The Rev. G. H. Hook, of the Lal Bazaar Church, Calcutta, writes :—

“Sometimes I am struck with the way in which Christianity gets mixed up with the religions of this country. For the natives are quite clever in grafting on English words to their own language, and adopting a dress half English and half native; and so, in like manner, they get into the way of mixing up Christianity with Hinduism and Mohammedanism. Thus the Brahma Somaj puts Christ among its prophets, and the Hindus class Him among their gods. ‘And,’ said a Mohammedan to me one day, ‘we want Jesus Christ, and we want Mohammed too, only *you* do not want Mohammed.’ ‘Ah! that is because Jesus only is enough for me,’ I said. ‘Perhaps you will one day dispense with Mohammed, as the Jews did with Moses when they accepted Christ, and find Christ to be all and in all.’ Then said another man: ‘Ah! the day is coming when we shall all be *one* religion. Our sacred books tell us that, but they do not say what that religion will be. Some think it will be Christianity, for it is making rapid strides.’ So that by this you see that some of them look forward to a great change that is coming on. Said one man to me the other day, ‘The times are getting old, and the earth is wearing out, and God is going shortly to make a new earth; for I believe a great Prophet is yet to come, the last of all, and that is Jesus Christ, and you believe that Christ is coming again to cleanse the earth.’ Yet these men were not Christians who said and thought in this way.

“In a hundred different ways Christianity is permeating and leavening native society, and the unconscious influence that *Christian* men and women have upon the natives is a great factor in the winning of the people’s hearts for Christ. One day I was surprised to hear a Christian hymn in a part of the land where there were no Christians, and, listening deeply, the words came out clearly—

“‘What a friend we have in Jesus,  
All our sins and griefs to bear?’

“And when I came near I found a band of young men, all heathens, sitting down and singing this hymn, and others, who were trying to learn the words, were grouped around them. So I said: ‘Do you like that hymn?’ And they replied: ‘Oh yes! the words are so sweet, and so we sit and sing them in the evening-time.’ And one of the men told me that he had learnt it as a little boy in the Sunday-school, and had sung it to the others, and they had learnt it of him. And then they began to sing again—

“‘Can we find a Friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer!’

“ And in that eventide, before the sun went down, I told them of the Friend we have in Jesus, and of the yearning there is in His heart to be friends with us. And whether these men yielded to the claims of Jesus I shall not know till ‘He maketh up His jewels;’ but in the distance far away, after I had left, I could hear the sweet strain come floating over and over again, and rising and falling with the evening breeze—

“ ‘Do thy friends despise, forsake thee?

Take it to the Lord in prayer;

In His arms He’ll take and shield thee,

Thou wilt find a solace there!’ ”

The Rev. Herbert Anderson, of Calcutta, referring to the apparently slow progress of Christianity, writes :—

“ ‘The conversion of India is yet to try the faith and patience of the Church of Christ in Great Britain.’ So wrote an aged missionary, after a life-long service in this vast heathen city, and we who, year by year, try to sum up in brief reports the progress of the work, have but to echo and re-echo the truth of the above words. Professed conversions are painfully few, baptisms still fewer, except in those favoured districts of the Empire which lie outside the boundaries of conservative Hindu influence; and yet there is not one disheartened missionary, or one disbelieving worker whose mind forebodes failure in bringing India to the feet of Christ. And the reason is not far to seek. Face to face with the forces against them, they understand, as others cannot, the need of quiet, patient preparation for the day of victory, and they alone can realise something of the powers of the ‘spiritual hosts of wickedness,’ against which the fight is waged, in a way that those not present cannot; being on the field, every token of good cheer, every hopeful influence working without as well as within the sphere of their immediate evangelistic labours, aids in establishing faith and perpetuating zeal; and they are constantly seeing and hearing something which reveals the silent and mighty influence at work below the surface of Hinduism, which one day must inevitably result in the great advance of the Kingdom of Christ. For example, a Babu came to me for a Bible two or three years ago. A month or two ago I met him on the street, and asked him if he was reading it. ‘Yes, regularly,’ he replied, ‘and what is more I could tell you of numbers who, unknown to any Christians, are reading their Bibles and praying to Christ every day they live.’ Or again, only to-day I visited a temple of the great god Narayan, and in conversation with the priest, learned that the name of Christ is on the lips of worshippers at Hindu shrines. ‘Your Christ, our Khrisna,’ is a phrase one hears from thousands of lips. ’Tis false, but the name will give way to the reality when the lifted One draws all men unto Himself. And, once again, the same truth is exemplified in the work that is going on among the children of India. One day this year we had seven or eight hundred Hindu boys and girls in the largest church in the city, regular attendants at city Sunday-schools, and permitted by their parents to attend a huge mass meeting to receive still more of that truth which, when once it enters into the young heart, will bear fruit to life eternal. The devil must be extra busy in some other part of the earth, or else he has lost the balance of his mind to permit the work of to-day among the children of India. Nay, rather a stronger than he is repeating the call, ‘Suffer the little ones to come,’ and Satan is powerless to prevent it.”

The Rev. Benjamin Evans, of Monghyr, reports :—

“ Just as the hot weather set in, the district was greatly agitated by the ‘tree-daubing scare,’ concerning which our dailies wrote *ad nauseam*. Our district magistrate in his annual report, attributes the strange movement to a ‘religious revival’ :

be it that or otherwise, that there is an awakening among the people goes without saying. During my career as a missionary, I have never known such a spirit of inquiry as has been manifested during the past year. Many have been the inquirers that have come to the Mission House, some, doubtless, from motives other than the best; whilst not a few have been moved by desires intense to know the truth as seen by the way in which they have sat far into the night conversing on those things that pertain to salvation."

The Rev. Chas. Jordan writes from Calcutta :—

"The results of the year's work are not equal to our wishes and longings. But no one can mingle with the people without perceiving and feeling that Christ is an ever-growing centre of attraction and power in India. Here, in the midst of difficulties and trials to faith, His own word is being fulfilled, 'I, if I be lifted up, will draw all men unto Me.' If there be as yet but few baptisms, there are large numbers in this city alone who have lost all faith in Hinduism and idols. A Bengali gentleman, who is postmaster in Dharamatola, not long since said that there were numbers of educated Bengalis who, although outside of and unknown to the Christian Church, yet read the Bible and pray to God daily. If Christ's servants abound in faith, hope, and love, the Lord of the harvest will see to the ingathering."

## VERNACULAR PREACHING.

"Preaching," wrote Henry Martyn, "from its very nature and from the testimony of history, must ever be the chief means of leading men to conviction and decision, and every other method of making known the Gospel must be but an aid."

By the roadside, in bazaars and streets, villages and hamlets, in native fairs, by river ghaut, at sacred festivals, and in public conveyances, has the good seed of the Kingdom been cast during the past year.

Reporting upon this special department of Mission work, the Rev. J. Ellison, of Rungpore, Northern Bengal, writes :—

"Towards the end of the cold season I was led to visit a small mela, about twenty miles from the Civil Station, where I found some low-caste people who for over ten years had been wanting to know more of Christ. They had heard of Him from one of their religious leaders, who, many years ago, having listened to the preaching of the Gospel in Dinagepur, and being greatly impressed by the story of Jesus, returned to his home, and told his disciples to renounce the names of the Hindu gods, and use the name of Jesus. He passed away, but his successor continued to use the name as a charm against all manner of disease, and, I was told, with manifest success, for many whom the village doctor failed to heal were restored from sickness by using the name of Christ. Be that as it may, this religious leader and his disciples we found very anxious to know more of Christ. He and some of his disciples came and stayed until nearly midnight in my tent, just drinking in the Water of Life. Since then we have frequently visited them, and on one occasion several of them walked twenty-eight miles in one day to hear more of the good news."

The Rev. T. R. Edwards refers to his vernacular itinerant work in the Serampore district as follows :—

“A special feature of our work this year was, that we took round with us a magic-lantern, with a number of beautiful views on the Life of our Lord. It is difficult to give an idea of the sensation this produced. Police inspectors, zemindars, babus, and doctors all came to us with pressing invitations to show the lantern at their houses. Consequently we had the joy of preaching Christ in the halls of zemindars' palaces, in specially constructed booths, in tents erected on the public roads, in school-houses, and many other places.

“In one case we gave the exhibition in a large booth, constructed specially for one of the annual *Pujahs*. For such occasions a zemindar goes to great expense to erect a large booth of bamboos and mats in front of the idol-temple. Room is provided for many hundreds of people. A part is screened off for the sole use of the ladies. Then invitations are issued to the whole neighbourhood to come and join in the fun and singing attending the *Pujah*, or worship. Occasionally a company of actors is hired from Calcutta, to come and act a religious play for the delectation of the assembled multitudes. It was in such a booth, and on the very day of the *Pujah*, that we had the pleasure of exhibiting the Life of Jesus Christ by means of the lantern. The *Pujan* was hurried to make way for our pictures and preaching and singing. The hall was filled with eager and delighted hearers, and the portion reserved for the women was also crowded. Thus it came about that, in a booth specially constructed for devout idolaters to pay their devotions to an idol, the people heard, instead, of God's great love to them in Christ. We heard afterwards that the promoters of this *Pujah* had engaged a Calcutta Theatrical Company to come and give a religious play, but that they had been disappointed by their non-appearance, and this was the cause we were so urgently requested to exhibit our lantern. Whether this be so or not, it gave us a grand opportunity of testifying for Christ to hundreds of people who probably had never heard His Name. We hope the time will soon come when Jesus Christ will take the place and suppress all idol worship throughout the land.”

The Rev. J. G. Potter, of Agra, reports that

“while out in the district preaching to the people he observed one man especially who appeared to be greatly interested in the address. He followed us and heard several more evangelistic addresses. He then came forward, and publicly confessed his personal faith and trust in the Saviour. We therefore took him down to the river, when, in the presence of the people who crowded the riverside, he made his confession of faith. His testimony was very simple, and, we believe, sincere. Looking toward the many temples thronged with worshippers, he said, ‘I regard them and their contents as stone’; and then pointing to the sacred River Jumna he said, ‘I regard that as only water.’ He then declared, ‘I am a great sinner, but my faith is in Christ who came to save sinners, whom I believe has saved me.’ It was a fine object-lesson for the people, to whom we explained baptism as setting forth death, burial, and resurrection. I read a passage of Scripture, gave an address, and offered prayer, and one of the preachers with me baptized the man. We have the man's name and address, and can follow him with our prayers; but since he lives far away from us, possibly we shall be able to do little more for him. Last Sunday I baptized four people after the morning service. First, the wife of one of our preachers, who has long been waiting thus to confess Christ. After this woman I baptized a young Mohammedan of fairly good education, and then two lads belonging to our Christian community. It is a great joy to baptize such young men, who give promise of great usefulness in the future. To-

morrow I hope to visit the Agra leper asylum, where I hear of more candidates for baptism. We rejoice in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping."

The Rev. P. E. Heberlet gives an interesting account of a preaching tour with his evangelist helpers, Daniel Das and John Pal, amongst the Gondas, in the Pulna State. Mr. Heberlet writes :—

"When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and the Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

"Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

"Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry to let him go; but he comforted them with the assurance that he would soon be back in their midst.

"On his return to Budipadar, I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns. We baptized eight converts in three days."

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

"In Jalpaiguri, the burden of our work has been the proclamation of the Gospel to the Hindus and Mohammedans, and the distribution among them of the Word of God. Daily in the bazaar, when in the station, and in the neighbouring markets, the love of Christ has been made known, and we have reason to believe that His love has touched many a heart. A few weeks ago, in the Jalpaiguri bazaar, a woman was seen in the crowd, listening attentively to our preaching. In that same crowd



were also seen a number of men glancing contemptuously at her, and some were making coarse jests at her expense, evidently regarding her as a fallen character. In spite of this cruel attitude, she kept her place, and remained listening to the close of the preaching, and when our Scriptures were offered for sale, she came forward, and glancing over them said, 'I want the Life of Jesus Christ,' referring to the title-page of the Gospels which, in the Bengali version, is printed on the cover in large type. Even in Jalpaiguri, where women, especially the Rajbonshi women, enjoy more freedom than their sisters in some districts do, they often come in for a large amount of criticism and censure when seen in the crowd listening to the preaching of the Gospel. But the little some of them know of 'The Life of Jesus Christ' has made an impression deep enough upon their minds to make them long and strive, in spite of censure and opposition, to know more of Him."

## THE NATIVE CHRISTIAN CHURCHES.

The Rev. Robt. Spurgeon, referring to the exceeding poverty of most of the church members in Barisal, and their great sufferings during the recent visitation of famine, has been much cheered by the evident and earnest desire of these churches, poverty and want notwithstanding, to do their utmost to support their own church ordinances. He writes :—

"It was with great trepidation that I commenced my annual tour among the churches. I had hoped that the distress was over; but even in June terrible accounts of suffering and want reached me. Only a few rupees were left for distribution. God Himself had prepared our way before us however; for everywhere a remarkable spirit of gratitude manifested itself by gifts. God's great goodness in preserving all during the season of want was the theme of almost every conversation and address. Babus Premanondo, Prio Nath, and Dyal Sirkar spoke with telling effect. Instead of appeals for relief we saw the people bringing the produce of their fields and gardens into God's house. What a change! And around us everywhere the fields were waving with the promise of an extra fine harvest, where last year only a wide stretch of water rippled in the sunlight. No wonder that gratitude sprang up in every heart! And I must not forget to mention the special expenditure incurred by some of the churches this very year. At Bakal the chapel has been rebuilt by the brethren. At Chabikapar the long-desired plank wall has been put up at a cost of Rs. 80. At Rampotee our brethren have completely furnished their little place of worship with seats and a table; a far more respectable appearance being thus given to the interior. Our chapel at Barisal was entirely re-thatched at a cost of Rs. 100; and over Rs. 500 was raised for various objects. The Katira Church also rebuilt their chapel, making it larger, and thus providing better accommodation. Nothing of this is remarkable except to those who witnessed the season of want, suffering, and distress, and watched the efforts of the people to give what was evidently needed for the worship of God."

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

"The terrible famine distress is now over, and this year the harvests are exceptionally good. People say that during the last twenty years or so they did not have such good crops as they are now gathering. Many, however, have been reduced for a time to absolute penury; and it will take another year, at least, before they can be fairly on their feet again.

"For fully six months nearly all our time was taken up with relief work.

"While the distress lasted, the churches suffered also from spiritual want. Thank God, this also is passing away, and the time of the singing of birds is come, and the voice of the turtle-dove is already heard in some parts of the land. We hope, indeed, that the time to favour our Zion, yea, that the set time is come. Quite a spirit of revival has broken out in one of the churches, and we had the pleasure the other day of receiving thirty-two persons into the church by baptism. There have been several baptisms in some of the other churches, too, and altogether between seventy and eighty persons were baptized last year, and we hear that there are many more inquirers ready to be received into the church. A deeper interest is felt in religion, and a warmer feeling seems to possess a considerable number of our people, and in Koligram the attendance at the Sunday services has been so good that many have frequently had to stand out in the verandah from want of room inside the chapel. It is to be hoped that this spirit will prove contagious, and that it will spread throughout the rest of the churches.

"The influence of the churches is slowly, yet surely, telling on the surrounding populations. We have reason to believe that Hinduism has only the slenderest hold on thousands of Hindus who live in the neighbourhood of our churches. As usual, a few have come over and have joined the Christian community this year, but the number is not large. During the distress we could have made hundreds Christians for a rupee each, if we had only made nominal conversion to Christianity a condition of help. But rather than get conversions by such means, we prefer waiting till we see the people influenced by more spiritual motives. As showing how the Gospel affects outsiders, I may mention the fact that a well-to-do family—consisting of about a hundred persons—in the neighbourhood of Dighaliya have given up idol worship for more than five years, and they are holding meetings on Sundays among themselves, when addresses are given and songs sung in honour of the one true God. During the last rainy season we paid two visits to these very interesting people, and were greatly encouraged by what we heard and saw. It was a case of very genuine heathen piety, getting dissatisfied with idolatry, and of men searching for the true God, if haply they may find Him."

The Rev. W. Bowen James, of Dinagepore and Jalpaiguri, referring to the native Christians in his district, writes:—

"Where there is life there must be either progress or decay. If we compare these people with what they should be, we must at once admit that they are still far from reaching the goal. We should like to see more earnestness and zeal manifested in the cause of Christ, especially by the Bengalis, some of whom, on account of their intelligence and education, might be a great power for good if they only yielded themselves more fully to Christ. Still, with all their faults, and they are many, these people supply us with abundant reason to thank God and take courage. The progress made by some of them is truly great. It is not idolatry only they have given up, but gross immorality, foul language, and the desecration of the Sabbath; and with these many have had to give up their relations and friends, which means a great deal.

"Any observant person passing through one of our Christian villages on the Sabbath cannot help noticing the contrast between it and the heathen and Mohammedan villages around. The people in the latter are seen at their various occupations on the Sunday like any other day, ploughing, sowing, reaping, trading—everything goes on just the same. But over the Christian village there breathes the peaceful calm which the Lord's-day brings with it to the Lord's people in all lands, and which here is only broken by the sound of the drum or the bell, as the case may be, calling the people to worship, and

by the songs of praise which rise on high to Him who loved them, and gave Himself a ransom for them.

"There have been during the year, in Dinagepore and Jalpaiguri, nineteen candidates for baptism, of whom ten only have been baptized; six at Mukrampore, all in the bloom of youth, and all members of Christian families; one in the town of Dinagepore, a convert from Hinduism; and three at Jalpaiguri, the three being converts from among the heathen."

Mr. McLean records a marked growth in the spiritual tone of the Chittagong Church. He reports:—

"There have been seventeen baptisms during the year. The Lord has added to His Church here, and for this our hearts are full of praise. Of these seventeen it becomes us to speak with all humility, as Satan is ever ready to turn our praise into a song of mourning. Of these, nine are converts from Buddhism, five were Roman Catholics, one is a convert from Hinduism, and the remaining two were nominal Christians. Eight of the above were baptized at different times from among the Maghs of the Hill Tracts in the Karnaphuli River. The Hindu who was baptized was the first-fruits from the tea-garden work at Chandpur. The stand he took—for he was only a coolie working for weekly wages—before his baptism was a very firm and decided one, especially when a *panchayet* was called to outcaste him if he decided to be a Christian. In their own fashion he was summoned to a solemn conclave of his fellow-workmen, and putting the question to him a betel-nut was held in the hand of the headman, who said he would cut it in two as a sign of his being for ever outcasted should he reply in the negative. The man quietly, but boldly, said he would no longer worship after their fashion. He has been subjected since to annoyances and persecution, sometimes amounting to boycotting. His wife was taken away from him for a time, and he was obliged to seek a home for himself elsewhere. She has since returned, but I believe he is still without a proper home of his own."

The Rev. Herbert J. Thomas, writing from Delhi, reports:—

"Our Central native Christian church has not yet seen its way to the choice of a pastor in the place of Benjamin Ali, whose death I reported last year. I have been endeavouring to throw the pastoral responsibilities upon the deacons, at whose meetings I am always present as a co-worker. They look after the church members and inquirers, visit the absentees and the sick, advise the church when monetary aid can be appropriately rendered from the church funds, and, in fact, unite the pastoral with their own duties as deacons. The church continues to support Paul as their own home missionary. Thirteen have been baptized this year, and two more of those who fell away in the great temptation of 1891 have been restored; but death and revision have removed twenty-nine; the present number in fellowship, exclusive of Europeans, is 265."

The Rev. Imam Masih mentions a cheering incident of bread cast upon the waters and found after many days. He writes:—

"I have visited two stations—viz., Jhagjar and Rohtak—after twenty-seven years. On this occasion I came across an old man, named Jamna Dass, to whom I had given a New Testament in Hindi some years ago. What was my joy to find him a true believer of the Lord Jesus Christ. He had been baptized by some of the missionaries of the Cambridge Mission.

"No sooner had he heard my voice than he asked me: 'Are you Padri Imam

Masih?' and said, 'I took a book from you long ago, and the Word of God has opened my eyes. Since my views changed, the whole village rose against me and turned me out. Now I am living in a hut in the jungle.' This is cause for great thankfulness to the Lord of the harvest, and we ought to take great encouragement from it. I was allowed to see the fruits of my labour after twenty-seven years. Brethren, let us not be discouraged if we do not see immediate results of our labours, and if our efforts to further the Kingdom do not seem to be successful!"

## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

### SERAMPORE.

The Principal of the College, the Rev. E. S. Summers, M.A., writes:—

"We again have reason to rejoice in a year of successful work. The two most noticeable and interesting features are the very considerable increase of the Vernacular Theological Class, and the dismissal to work in the mission-field of the first students of the newly-formed Normal Class, after a three years' course. The new students number some young men of considerable attainments and power; and the three young men who pass out from the Normal Class to become teachers are young men of some ability and decided Christian character, and will, we expect, be of great service in the places to which they are going."

At the close of the year the Rev. T. R. and Mrs. Edwards, at the request of the Committee, returned to Serampore from Jessore, and Mr. Edwards has now resumed work in the College, Mr. Norledge taking the oversight of the Jessore district.

Referring to the various departments of work in the College, Mr. Summers refers first to

#### "THE THEOLOGICAL CLASSES.

##### "(1) *The English Theological Class.*

"The five young men who were in this class last year have continued their studies with industry and success. The results both of the Midsummer and Final Examinations were satisfactory; but, owing to illness before and during the last examination, the marks obtained by Anukul Chunder Ghose and Rai Koomar Rai were not so good as otherwise they would have been. The other three students showed by their marks that they had considerably improved.

"The course of study this year has been as follows:—

#### I.—BIBLE INTRODUCTION.

1. Stoughton's History of the Progress of Divine Revelation. (The Prophets and the New Testament.)
2. Outlines of Life of Christ. (Death and Resurrection.)

#### II.—APOLOGETICS.

1. Paley's Evidences (all 40 pages).
2. Row's Evidences (all 100 pages).
3. Paley's Horæ Pauline (to the end of Galatians).

#### III.—EXEGESIS—Epistle to the Romans (Revised Version).

IV.—ETHICS—Wayland's Moral Science.

V.—LITERATURE AND LANGUAGE.

Greek—Smith's Principia.

Greek History—Fyffe's Primer.

Milton's Paradise Lost, Book I.

VI.—REPETITION—(the Revised Version). 1 Peter, and Romans v.-viii.

VII.—EXAMINATION IN LOGIC, The Book of Acts, and Genesis.

“In addition to their studies, the students have taken an active part in preaching in their own language, with the students studying in the Vernacular Class.

“(2) *The Vernacular Theological Class.*

“We began the year with seven students, four of whom were entering upon their third year and three upon their second. The new entries were twelve in number—subsequently reduced to eight—some of whom had been studying on trial for some months in the preceding year. Four of the new students came from Jessore and Khoolna; three came from Backergunge and Furreedpur, and five from the South Villages.

“It will be noticed that the admissions have been much larger than usual, but the students are above rather than below the average. Of the ten who presented themselves for the final examination, all, save one, obtained over forty per cent. of the marks, and five obtained over fifty per cent. This is very promising, as it proves that the quality of students outside is improving, and that quality has not been sacrificed, on this occasion, to quantity.

“The number of books that can be studied in the vernacular is limited, and the study is necessarily largely confined to the study of the Bible. A fair proportion of Bible-books have been studied, and theology, geography, and history have had their claims attended to. The following is the list of subjects studied:—

“A.—Books of the Bible:

(i.) With printed Commentary—Ephesians, Colossians, and Philippians.

(ii.) Without printed Commentary, but lectured upon in class—1st and 2nd Samuel, 1st and 2nd Kings, Ezra and Nehemiah, Jeremiah (i.-xx.), Ezekiel (i.-xxiv.; xxxiii.-xxxix.), Luke.

“B.—Theological and other Books:

Rouse's Theology (*Shikya Shar*), Scripture Geography, History of the Hindus.

“C.—Repetition—1st Peter, 2nd Timothy.

“At the close of the session the four senior students were accepted for work by the Conference—viz., Benjamin Baroe and Dianath Boiragee, from Backergunge; Manmata Bannerjea, from Baraset; and Russik Chunder Mandol, from the South Villages.

“(3) *The Normal Class.*

“There were nineteen students in the Normal Class at the beginning of the year, of whom three formed the first division, and were studying Bengali literature, and some of the subjects of the third year Government Normal Course. During the year thirteen students have entered, but several of them were of an unsatisfactory character, and after a time, more or less short, left or were dismissed. Altogether eight students left or were dismissed without completing their course. The three young men forming the first division have completed a three years' course, and though they might have benefited by a fourth year, yet, as positions of usefulness were ready for them to fill, and they were desirous to enter on the active work of teaching, they have been accepted for teaching work in Backergunge and the South Villages. One of them will take an

important post in connection with the Boarding School at Bistapur. It is a matter of satisfaction that they are not only qualified for teaching, but are young men of tried Christian character, and fairly familiar with the Scriptures.

“(4) *The Boarding School.*”

“There is nothing of a special kind to record about the Boarding School this year. The number of boys has been about sixty during the year. Mr. Ghose has managed the school with his usual ability and earnestness. One boy will be sent up for the Entrance Examination in February next, and we have every expectation of having an unusually good entrance class for the coming year. One student from the Theological Class, and two students from the Normal Class, who are entering on active work at the beginning of next year (1898), received their first training in the school, and doubtless owed their success later on to the foundation that was laid in the Boarding School. This remark specially applies in the department of Christian knowledge and character.

“(5) *English Preaching.*”

“The English service has been carried on regularly throughout the year. The congregations have been fairly good. They consist of a European element from the residents of the town, and more particularly from the people connected with the jute mills, and of a Bengali element mainly consisting of our students who understand sufficient of English to be able to profit by a service in that language. The students of the English theological class, two or three of the vernacular theological class, and about a dozen of the school boys are expected to, and do, attend regularly. It is felt that such attendance is a most profitable thing for them, as it trains them in a service that is of a more solemnising, and intellectually and spiritually more stimulating, kind than the ordinary service carried on in the Bengali language.”

“(6) *Evangelistic Work.*”

The Rev. T. R. Edwards writes :—

“My report has necessarily to be divided into two parts. The one relates to work in the Serampore district, and the other to work in Jessore.

“The months of November, December, January, and a part of February were spent in taking itinerating tours in the country districts around Serampore. In my report for the previous year I gave a detailed account of the towns and villages I had visited, and of the kindly reception the people had given to me. This cold season, I again visited the same places, and spent many days at each, renewing the acquaintances made and seeking to deepen the impressions left on their hearts. Again we had the same favourable reception on the part of the people; and again we were urged to establish mission stations at some of the places. Again inquirers declared, ‘Unless you send Christian teachers to come and live amongst us and to instruct us in the truths of this new religion, how can you expect us to embrace your faith?’”

## ORISSA TRAINING INSTITUTION,

### CUTTACK.

The Committee are glad to report the return to Cuttack of the Rev. Thos. Bailey, after a season of rest and refreshment at home.

Mr. Bailey has now resumed charge of the Cuttack Training Institution.

During his absence Brethren Young and Vaughan, assisted by Brethren Shem Sahu and Niladn Naik have carried on the work of the Institution.

The Rev. A. H. Young, M.A., reports :—

“The senior student left at the close of last session, and two new students joined us at the beginning of the session now ended. The present number is eight. The subjects of study were part of the Epistle to the Romans, Acts of the Apostles, Butler's Analogy, Lectures on Theology, Whateley's Christian Evidences, Church History, the Gospel of Mark in English, an initiatory English Grammar, and some English Selections. A sermon and a skeleton-sermon were prepared weekly by two of the students, and, in the criticising of them, special attention was given to the instruction of the students, as to how best to prepare their sermons and to set forth the truths of the Gospel in such a way as to attract the attention and reach the hearts of those to whom they may in future minister. In addition to this, the students had frequent practice in preaching in the bazaars, and while itinerating with missionaries and experienced evangelists. The work of the past session was not so satisfactory as that of the previous year, because of the frequent absence of the students from fever and other ailments, which not only necessitated their absence from the classes, but so reduced their strength that they could not for some time after their return give proper attention to their studies.”

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

DELHI.

During the absence of the Rev. Stephen S. Thomas, the Principal of the Institution, on furlough at home, the Rev. W. J. Price superintended the work; and on his removal to Bankipore, at the close of the year, the Rev. G. J. Dann was in charge until the return of Mr. Thomas in February, 1895. Mr. Price, reporting on the work of the Institution, writes :—

“I took over charge of the Institution from Mr. S. S. Thomas before he proceeded to England in February, 1894.

“At its session, on the 5th and 6th of March, the Consulting Committee accepted Domingo and Ganpat, two brethren sent from Agra by Mr. Potter, for training as evangelists. The latter, after four months' reading, abruptly left, being influenced thereto no doubt by the death of his child, and by the fact that he found the work too difficult. Domingo has continued steadily at his work, and has read Genesis and Exodus, and the geography of Palestine in Urdu; the Harmony of the Gospels, Badnibaran, and Hindadharmprasadkaran, in Hindi. He has also been examined in Genesis and Exodus by Mr. Shubh of Patna, gaining 68 per cent. marks, and in Scripture Geography by Mr. H. J. Thomas, gaining 62½ per cent. marks. A severe attack of fever prevented his taking other examinations.

“The Boarding School boys numbered forty-nine, but three having recently left there are now forty-six. These are divided into eight classes. At the annual examination, conducted by the Government School Inspectors, twenty-one of the boys were advanced to higher classes.

“Joel Lal has passed the Entrance Examination of the Panjáb University, in the first

division, besides carrying off several prizes in St. Stephen's College, where he has been studying. He has since entered on the Intermediate course, and hopes in due time to take his B.A. degree. A Bible-class has been held for the boys twice a week. The older boys have studied topically such subjects as Sin, Repentance, Faith, &c., and have also consecutively read portions of the Acts of the Apostles. In the month of May one of them, Jawahir, of Palwal, aged about fourteen, died of pneumonia. He was one of our best boys, and we have solid ground for hope that death to him was gain. Generally the conduct of the boys has been good.

"Mr. I. Masih left for Calcutta early in September, and his place has been taken by Mr. J. Sampson, who gives promise of being the right man in the right place."

The Rev. Imam Masih, now removed to Calcutta, but who for several years past has done very valuable work for the Institution, writes:—

"I had the supervision of the Persian Reading, Writing, and Grammar, of the 4th, 5th, 6th, and 7th Middle Classes, and also held a Bible-class twice a week after school.

"I took the whole of Genesis and twenty chapters of Exodus.

"I regret to say that one of our boarders, a boy of sixteen years, named Jawahar, died from pneumonia this year, after an illness of three days. Finding his case hopeless, I called in the Principal. He came and asked him: 'Do you rest on the Lord Jesus Christ?' He gave a prompt answer: 'My spirit is united with the Lord's; I am only separated from Him in body. Lo! Angels are present to take me to my Heavenly Father's arms.' So saying he breathed his last.

"After a few days his eldest brother, Inyat Masih, who passed his examination in the Theological Institution and was working at Chaprauli, died from consumption. When I went on my missionary tour to Palwal, I saw the father of these two boys, and was struck with his Christian submission and resignation. He quoted to me the text of Job: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

For some time past the Committee have been anxious to secure a more healthy location for the Institution, and they are glad now to report that very suitable premises have been acquired outside the Cashmere Gate, where the students will have the advantage of a large compound for exercise and a building well adapted to meet all needful requirements.

## CHRISTIAN ELEMENTARY DAY SCHOOLS.

There were at the close of last year

**6,115** children

in regular attendance in the Christian elementary day schools in India belonging to the Society, taught by a staff of

**221** native Christian teachers.

These figures exhibit an increase on those of the previous year, and these figures would have been still larger had the returns from the Kharrar and Kalka districts been received and included in the totals now given.

Reporting upon the work of the



## BISHTOPORE BOARDING SCHOOL,

the Rev. Khristanga Biswas writes :—

“The work of the Bishtopore Boarding School has been well conducted. The number in the boarding school during the year has been twenty-three; among them twenty boys are supported by the Birmingham Young Men's Missionary Association. The boys are regularly instructed in each subject with care, and they have also been well instructed in Scripture knowledge, and they have studied the Sunday-school subjects, and joined in the Scripture Union Reading Association. At the end of the year 1893 six boys appeared in the Scripture Union examination, and four passed in the third division. At the beginning of the year four boys were sent to Serampore. The boys are divided into three classes. Four boys read in the first class, eight boys read in the second class, and the rest are in the third class.”

In September Mrs. A. Williamson visited Bishtopore, accompanied by Miss Taylor, and examined the boys, and remarks as follows :—

“I visited the Bishtopore Boys' Boarding School, and examined the pupils in their various studies. They are evidently well taught, especially in Scripture. They answer readily, and seem to understand what they read.”

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

“At the close of the year the number of pupils on the roll was 182, and during the last six months of the year the numbers varied from 182 to 193. Two of the pupils passed the last Matriculation Examination of the Calcutta University, and about six months ago one of our former pupils obtained the degree of B.A., making the second graduate from our Christian community here. About the same time another of our former scholars passed out of the Cuttack Medical School.

## “NORMAL SCHOOL FOR VERNACULAR TEACHERS.

“This school has now been in existence some fourteen months. Two of those who were admitted were found to be qualified as teachers in elementary schools because of an examination they had previously passed, and they were sent, after a few months, to take charge of our village schools. Other three from various reasons ceased to attend the classes. Only three are now in attendance, but we hope to begin another class soon.

## “PROTESTANT EUROPEAN HIGH SCHOOL.

“The number of pupils on the roll at the end of September was fifty-one. In February last the school was visited by Sir Alfred Croft, Director of Public Instruction, Bengal, and was examined by the Inspector of Schools in the same month. The payment of grants-in-aid by results—i.e., on the result of individual examination of the pupils in all standards and subjects—has been abolished, and a new system, which, it is hoped, will prove beneficial, has been adopted. The usual annual Government report not being necessary, it is now not given to us.

“Four of our pupils were presented at the Middle Scholarship Examination for European schools and six at the Primary, all of whom passed successfully.”

With regard to the Circle School work in Jessore, the Rev. T. R. Edwards writes :—

“Let it be borne in mind, then, that these schools all belong virtually to the

villagers, who provide the school-houses and pay the major portion of the teachers' salaries. They have come under the superintendence of the Baptist Mission at the special request of the villagers and schoolmasters. One reason for this is that the villagers feel the entire support of the schools too heavy for them, and are glad to hand over their superintendence to us, with full permission to us to introduce our Christian books, and to give regular Christian instruction in return for a small monthly grant. This is a plan which works to the entire satisfaction of the villagers and teachers, as well as of the Mission. We thus get the superintendence of a large number of children, whom we have the grand opportunity of training in the truths of Christianity.

"The superintendence of the schools is carried on by Christian Circle teachers. This means that each Christian teacher has a circle of schools, generally consisting of six, to superintend. He is expected to visit each school as often as possible during the month, and to give religious instruction to the scholars, as well as to see that their other studies are not neglected.

"In addition to the visits of the Circle teacher, the superintending missionary goes round as frequently as he can and examines the boys in their studies, giving special attention to the Christian subjects. On such occasions the school-house and yard are generally crowded with villagers who have boys in the school. They listen with great interest to the examination of their sons, and are pleased when they do well. Especially is this the case when the yearly distribution of prizes takes place. Always after these examinations a splendid opportunity is afforded of preaching Christ to the villagers. The fact that we are taking trouble in the education of their children, and spending money on that account, convinces them that our motives are good, and produces the most friendly feeling. And when people are in this state of mind it is easy to understand that they will accord ready hearing to the truth as it is in Jesus.

"It is difficult to overstate the importance of this school work as a means of evangelising in the villages. In these schools, as I have pointed out, we have no less than 816 boys under our care. All of these are learning the rudiments of Christianity, and are getting regular instruction in the great truths of our religion. Moreover, in connection with these schools large numbers of villagers are brought constantly under the sound of the Gospel whose minds and hearts are predisposed to the truth. Does not all this show that a grand field for work is presented to us in the Jessore district?"

**The Rev. Herbert J. Thomas reports on school work in Delhi:—**

"We have now eight schools in and around the city, and eight in the district; the number of boys on the rolls is 418. At our Scripture examination, last Christmas, there was a capital muster, and the prizes of caps, coats, pictures, &c., were fairly earned. The annual examination by the Government Inspector, too, was more encouraging than usual. Two more baptisms this year point to seed sown in these schools."

**The Rev. C. Jordan, of Calcutta, reports:—**

"The Tresidder School, which owes its existence to the liberality of the late Mr. J. E. Tresidder, of London, has been carried on during the year. The boys who compose it belong, for the most part, to the low castes. They are the children of shoemakers, sweepers, and porters. Some, who did not know a single letter of the alphabet when they came to us, can now read and write well, and have made progress also in arithmetic. The children are bright, and come to school with glee. On Sundays they come to Sunday-school, and have gained much knowledge of the life of Christ and the way of salvation, besides having committed to memory various portions or verses of Scripture.

"The Brahmanical High School Sunday-school has also been carried on throughout the year. The teacher of these boys during the week is a Brahman by caste. He gives us the use of the school-room on Sundays gratuitously, and himself takes his place as a scholar with the small class that have been reading the Gospel of Matthew in English during the past year. This man declares himself a Christian; but, alas! like many more, shrinks from baptism. Three boys have each professed themselves believers in the Lord Jesus, and one of them has written me letters indicating much knowledge of the way of salvation, and of the work of Christ. I entertain the hope that by-and-bye, when free from dependence and the trammels of their surroundings, they will formally profess their faith in the Saviour. One little lad belonging to this school met with an accident. He was the child of a sweeper. During the time that he was laid up, he used regularly to pray in his home, and was, so far as I could learn, unmolested by his relatives."

## SUNDAY SCHOOLS.

There are now **5,313** Sunday-school scholars and **313** Sunday-school teachers connected with our native churches in India—a very large increase on the returns for the previous year, when they stood at **3,572** scholars and **290** teachers; and these returns do not include the totals of the Kharrar and Kalka districts, which have not yet been received. Referring to Sunday-school work, the Rev. Arthur Jewson, of Calcutta, writes:—

"There are 250 boys in the eight Sunday-schools which I superintend. One of these is taught by a Bengali gentleman, who is employed as a clerk in the General Post Office. During the past two years he has seldom been absent from his class. His love and tact are so great that no hope of treat or reward is held out to the scholars. Some fifty or sixty little Hindu boys gather about him Sunday after Sunday; and full many a lesson in teaching have I learned by watching him at his work. The scholars are all taught by voluntary, unpaid Christian young men, and often when returning from their inspection my heart has rejoiced with the glad consciousness that the Kingdom of God is indeed at hand.

Being Secretary of the Bengal Sunday School Union, I have had to arrange for committee meetings, social meetings, prayer meetings, mass meetings, both of English and of Bengali children, and a three days' convention. These meetings have, without an exception, been such as to cheer, stimulate, and instruct, and the large audiences have shown how popular they have become.

"Last year I reported having written fifty-two Lessons on the Life of Christ; during the current year I have brought out twenty-six similar Lessons in English, and hope to complete the set early next year. These Lessons have supplied me with a splendid reason for visiting Bengali gentlemen in their homes. I had previously met with many rebuffs. Tracts were despised, the publications of the Christian Literature Society had been seen before, and Englishmen are not held in the same esteem in Calcutta as in country places; but notwithstanding these disadvantages, when armed with my Lessons, I have gained admittance and consideration everywhere. I have had many interesting talks about the Saviour, and have sold many copies of the first thirty Lessons on the Life of Christ.

"I have also regularly held a Bible-class for Bengali students in the Albert College,

and have superintended the weekly English service which is held in the Intally Chapel for Bengali students and others."

The Rev. J. Stubbs, of Patna, reports :—

"We have been successful, through God's blessing, in starting, in some outhouses in our compound, what will, I trust, become a flourishing Sunday-school. We commenced at the beginning of the year, with fifty-three children, whom we personally invited to attend, and the school has steadily grown in numbers and interest. At present we have nearly a hundred boys and thirteen girls. As much prejudice against this kind of effort, especially amongst the girls, has been excited in Gulzarbagh in days gone by, and as this prejudice still continues, we hold the children with a slender grasp, and so we need much special prayer on the part of our friends at home, that we may have much wisdom and grace in carrying on this most important branch of our work. Since the school began, we have had three quarterly week-evening examinations, when we have tested the progress made by the children in learning Scripture, catechism, and *bhajans*, and the result has delighted not only ourselves, but other Christian European friends whom we have invited to be present.

"I am convinced that in this Sunday-school work we are, by the instruction imparted every week, undermining heathenism in the most effective way. We are not only inserting in the minds of the children themselves Scriptural truth, but we are making every child a missionary, for they go home and sing and repeat our message to their parents and brothers and sisters. Some of the boys have accompanied me sometimes to the bazaar, and have stood by my side through the service. They have sung the *bhajans* with us, and have counted it an honour to hold our umbrella or book while we have been speaking. Amid all the din of the *Muharram* procession, I heard one of them singing lustily the praises of Jesus in a *bhajan* he had learned at the school. I trust that in more ways than one our school-work may be a means of blessing to many.

"During the year I have had the privilege of translating into Hindi one of the late Mr. C. H. Spurgeon's sermons. It is No. 1,500, on 'The Uplifting of the Brazen Serpent,' and sets forth the way of salvation in an interesting and forcible manner. In English it has been the means of leading many into the light. Some years ago a friend paid for the insertion of it, as an advertisement, in English, in a Calcutta newspaper. Mrs. Spurgeon especially asked me to translate the sermon, and she has borne the entire cost of printing an edition of 5,000. Many of them have already been sold, not only in Bengal and the North-West Provinces, but in the Central Provinces, on the one hand, and Burmah on the other. I hope they will all be sold in due time, and then the proceeds will be used to pay for the printing of the translation of another suitable sermon."

It is evident that far greater interest is being exhibited in Sunday-school work than ever before, and there is a growing sense of its value in leading the young to the Saviour.

In the next Report the Committee hope to give more detailed information in view of the fact that at the recent Triennial Meeting of the Indian Missionary Conferences, in Calcutta, it was resolved to appoint three Sunday-school secretaries, one for Bengal, one for Orissa, and one for the North-West Provinces, who shall be specially charged with the collection

and presentation to the annual meetings of Conference of accurate statistics, such information to be printed with the Conference proceedings.

## ORPHANAGES.

### CUTTACK, ORISSA.

Mrs. Buckley, notwithstanding her advanced age, devotes herself with rare devotion to the work of the Cuttack Orphanage.

The return of Miss Leigh, after a season of furlough at home, will doubtless be a great comfort to Mrs. Buckley.

Miss Gleazer, who had taken the place of Miss Leigh while on furlough, writes :—

“During the year nine girls have been baptized, and ten have left the school on their marriage. Those who leave in this way are scattered over a considerable area—Calcutta, Balasore, &c., besides our different Christian villages. These girls have it in their power to exert a wide influence for good in their new homes, and, important as the educational work is, it is mainly so as a means to this end. Our great desire is to see our girls, while under our care, becoming true followers of Christ, and growing in Christian grace and character, that they may, when they leave us, become in their turn missionaries to their less favoured sisters.

“Ten children have been received this year. Two of them came under very sad circumstances. The elder of the two was brought in by her mother, a very poor widow. On the way back to her home the woman took a chill and died in a few days. Poor little Ruth felt the departure of her mother very keenly, and was only just beginning to settle down among her new companions when the sad tidings came. The child was almost broken-hearted, and refused to be comforted until the arrival of her tiny three-year-old sister, Sontosh, when the necessity for being ‘school mother’ to the little one seemed to turn the child’s thoughts from her great sorrow. The children were left almost entirely friendless, so the younger ones were taken into the Orphanages until other arrangements could be made for them.

“One of our monitors has had a heavy trial to bear. Just before Christmas she left us to be married. After two brief months of wedded life her husband died. And the poor little two-months’ bride was left a homeless widow, for her father-in-law was very poor, and almost refused to keep her. She had been an exceptionally useful monitor, and we were just then in great need of teachers, so, contrary to our usual custom, we, after a short interval, received her back into the school at her own earnest request, and she is now quietly going on with her former work.

“Besides the sixty-three of our own girls who appear in the school-room, fifteen others come from the Christian villages near.

“At the examination in October, 1893, one of our pupils gained the gold medal given by the Rani of Kanika to the girl who obtains a higher number of marks than any other in the whole of Orissa. This was gained in what is known as the Minor or Middle English Examination; and this is the first time in the history of the school that a candidate has been sent up for it. In the January examination one candidate gained a scholarship of Rs. 2 per mensem for two years. At the examination held in September, 1894, one pupil passed in the Middle English Examination, four in the Middle Vernacular, and four in the Upper Primary.

"The hearty co-operation of the teachers in the school has rendered the work of the year much more easy than it would otherwise have been, and much credit is due to them for the way in which their own share of the work has been performed."

The Rev. John Vaughan also reports :—

"The number on the Orphanage roll is eighty-seven, precisely the number reported last year. The children suffered from fever and other ailments in the spring of the year, but since that time have, we are thankful to say, enjoyed fairly good health. Their behaviour has, on the whole, been good. Rice has been exceptionally dear for some time past, but is a little cheaper now. Mrs. Buckley—well known and beloved—has suffered acutely during the rains, but is now improving. Mrs. Vaughan has rendered all the help she could in the care of the children. Nabakumar has been specially useful in several departments, and has worked most heartily. Lily Prohoraj, adopted many years ago by Dr. and Mrs. Buckley, laboured for part of the year as a teacher in the school, but has now married Mr. Baptist, one of our most promising and helpful young men. She leaves with the best wishes and most earnest prayers of the orphans she loved. When Miss Leigh returns she will resume her accustomed duties in the school, and Miss Gleazer will devote herself to work among Hindu and Christian females. Whilst a very hearty welcome will assuredly be accorded to Miss Leigh, the girls will ever retain a grateful sense of Miss Gleazer's labours during the past two years."

### THE BOYS' ORPHANAGE, CUTTACK.

The Rev. J. G. Pike reports :—

"The number on the roll this year is thirty-six; of these, twenty-seven are resident, and nine live with their widowed mothers; the latter are not fully supported, but receive help to the extent of one rupee per month; one boy only, an epileptic, getting as much as one rupee eight annas.

"Of the twenty-seven resident boys, six are working at the Mission Press, and four are being trained as domestic servants.

"The conduct of the boys generally has been very good. They have a little Association amongst themselves, and hold meetings from time to time, and once a year they invite a few friends to join them in a pleasant evening gathering. A report is read and a few brief addresses given, winding up with tea and sweetmeats.

"It is a continued cause for thankfulness that the health of the children has been good throughout the year; although, as I write this report, we are anxious about one lad who has had a fit, which, I am afraid, looks like epilepsy. The boy is at present in the general hospital, and we are hoping for the best."

### WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The Rev. R. Wright Hay has now returned to Dacca, thoroughly restored to health by his prolonged furlough in England, and the native student community has warmly welcomed back their friend and teacher.

The Rev. J. D. Morris, who has been carrying on, during the absence of Mr. Hay, special work amongst native students, writes :—

"During the past year students have been to read the Bible with me, both in English and Bengali. The most hopeful part of our work is among the students, of

whom there is a considerable number in Dacca. I have had some very encouraging cases, both among students and others whom I had the privilege of instructing in Divine truths.

“ One young man, a Mohammedan, living in the premises of the Nawab, along with a Moulvie, and attending the Nawab's Free School, came to read the Bible with me about April or May last. Being a searcher after the truth, he was soon led to see that Christ was God's Son and his Saviour. On the great festive day of the Mohammedans, the *Id*, he came to me with a letter written partly in English and partly in Bengali, containing an account of his faith in Christ. Soon after it was arranged that he should be baptized. Just when he was expected to come for his baptism, the Moulvie with whom he was staying, possibly getting to know his intentions, sent him away from Dacca on an errand to a distant place. We lost sight of him for nearly a month, after which he appeared and told us the cause of his absence. Soon after this—viz., on July 27th—he was baptized in our Mission chapel. Immediately after his baptism he went at our request to tell his friends that he was a Christian. These friends at first would not believe him; but when he assured them that he was baptized, they brought him to the Moulvie, with whom he was staying, who got so enraged that he was about to whip him, when his little daughter, to whom Abdul, the convert, had acted as tutor, begged that he might not be so treated. The Moulvie then ordered him to be shut up in a room without food, the food that was prepared for him being given to a dog. The little girl took pity on Abdul, and gave him a couple of guavas, which was all the food he had that day till the evening, when the servant who had locked him up came and opened the door, and said that he was not going to serve in that house any more, and told Abdul to do as he pleased; whereupon Abdul came on to us and had some food. He slept in the Mission House that night, and early next morning left for his village home, with a good supply of Gospels and tracts, a Bengali New Testament, and a copy of Dr. Pfander's ‘Mizan-ul-haq,’ or ‘Balance of Truth.’ He distributed some of the Gospels and tracts in his village, and gave the last named book to his father to read. The latter showed some displeasure at his son becoming a Christian; the mother fearing that he might be harmed by remaining there, told him to look out for himself. He accordingly took the hint, and returned to us. He has been staying with us, and attending his school as before. The Moulvie of the school tried by kindness as well as by argument to make him recant, but Abdul, knowing somewhat of the Koran, silenced him. Some of Abdul's Mohammedan friends in school were intending to follow his example, but were deterred by threatenings they received from the school Moulvie and others. Lately, Abdul was taken home by his father, who came all the way from his village, having heard of his illness, from which he had, long before his father's arrival, recovered. Seeing that he was firm in his adherence to Christ, and that he was desirous of returning to us, the father paid his boat hire, and sent him back to us, after keeping him at home for three days.

“ Another encouraging case is that of an intelligent young Hindu, who read the Bible with me in English for some months, and then declared his faith in Christ, but did not express any desire for baptism. I did not like to press the subject on him, because he was instructing his wife in Christian truth. I thought it would be well for husband and wife to be baptized together. He has lately expressed a desire to be baptized, and said that his wife was ready to follow him.

“ Another case still is that of a learned Mohammedan gentleman, a Munsiff here some time, lately transferred to Aurangabad, in the Gya district. He read the Bible with me for a short time. He was greatly influenced towards Christ while he was in England studying law, for he used often to hear Mr. Spurgeon preach in the Tabernacle. He told us that he could not understand how any intelligent man could believe

in Mohammedanism, but that his faith in Christ was not yet perfected. I have written to Brother Prem Chand, of Gya, to see him."

The Rev. C. Jordan, of Calcutta, has also been engaged in special work amongst the native students of that great University city. He writes :—

"Some of the native student class have been visited regularly in their lodgings in the students' quarter of the city. I have had Bible-classes with them in Panchanon Tola, Mir Jaffir's Lane and Ram Kant Mistry's Lane. My visits have been welcomed. The students have most readily united with me in prayer, and some have added a hearty 'Amen' at the end. During the year two of these students have died. With one of these I used to pray during his long illness. The other, whom I visited in hospital, died from an accident. In addition to these domiciliary visits I have had an opportunity, at intervals, of addressing some two or three hundred at a time at the General Assembly's Institution on week-days, also, on Sundays, a smaller number at Bhowanipore, Intally, and the afore-mentioned Institution of the General Assembly's Mission. One student, by the name of Hari Madav Sen, declared himself a believer in Christ. The day for his baptism was fixed. But the outcry and turbulence of his friends prevented his baptism at the last moment. I have since seen this young man. He was in great distress of mind, and was seeking employment as a teacher in a mission school."

## MISSION MEDICAL WORK.

Without question Mission Medical work is a great factor in overcoming prejudice, and in opening closed doors to the free entrance of the Gospel message.

The missionary who is able to go about "healing the sick" is literally following in the footsteps of his Divine Lord and Master.

By this means he not only gains a listening ear, but he commends Christianity as "a benediction to all men." Our brethren during the past year have done good work in this direction.

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

"During the year thousands of patients have received medicine from me, and heard the Gospel of Christ in this district, and in the district of Dacca. I am thankful to Dr. Lazarus, of Benares, and my friends both in India and England, for their kindly supplying me with funds and medicines. Medicine is a great help to introduce the Gospel in the country. In Dacca, while I was the guest of Messrs. Kerry and Morris, I visited a friend one day who was suffering from fever; and on my way to his house I found a poor Mohammedan woman suffering from a terrible attack of fever, and lying near the drain. I gave her suitable medicine, and induced a neighbour to give her shelter. After an hour or so the fever left her, and a great crowd gathered around my gharry. I preached the Gospel, and told them that 'I am also a Dacca man.' I then told them of my conversion, and the people seemed to listen to me with breathless attention. After the cure of this woman, patients began to come to me to the Mission House of Dacca, and when I found that the Mission House was about to be converted into an hospital, I hired a boat.

"I visited my native village in the district of Dacca, carrying with me the sword of the Gospel, and preached and distributed medicine to my countrymen. After my



return to Dacca, I spent nearly two months in my hired boat. The poor patients used to come to my boat for medicine, and the well-to-do men used to send their carriages for me to visit them in their houses. Thus I became very popular there, and had many opportunities for preaching the Gospel; and at the time of my departure, a well-to-do Hindu gave a splendid dinner, and the rich Hindu ladies who had been benefited by my medicine showed their gratitude by sending valuable clothes for my wife."

During the absence of the Rev. H. E. Crudgington on furlough in England, Saul David has had charge of the Delhi Dispensary and the Medical Mission.

Reporting on this work, the Rev. Herbert J. Thomas writes:—

"Our brother, Saul David, has been called upon to pass through deep waters, his two dear little boys in quick succession having been taken from him. Right bravely have he and his wife witnessed to the sustaining power of Christ, both in the long patient weeks of nursing and suspense, and in the resignation to the better will of God that was twice called for. This, of course, interfered with the regular working of the Dispensary, which, in fact, was obliged to be carried on for one month by Joshua. Still the report-book shows a total of 15,794 visits paid by 5,207 patients, averaging 56 a day throughout the twelve months ending 31st October. In addition to these Saul David paid 1,207 visits to patients in their own homes, and gave 438 prescriptions to such as could afford to buy their own medicines. Nearly 55 rupees was received from patients supplied from our own stock. We are again indebted to the Delhi Municipality for their grant of Rs. 150, and also to the District Board for a valuable gift of quinine.

"Each morning, on the assembling of the patients, a short service is conducted by Saul David, and a large number of Gospels and leaflets have been distributed."

Many other brethren send reports showing the great blessing that has followed Medical Missionary work, in some instances resulting in direct conversion.

## TRANSLATION AND LITERARY WORK. THE CALCUTTA AND CUTTACK MISSION PRESSES.

### CALCUTTA.

The Rev. G. H. Rouse, M.A., D.D., gives the following report of Literary and Translation work during the past year:—

"I have not much to report as to work done during the year, except that the revision of the Bengali Bible has been continued and the printing of it has been commenced.

"One important change decided on during the year has been in regard to the use of what is called the 'honorific form of the third person' in the narrative portions of the Bible. In Bengali there are two forms of pronouns and verbs, the ordinary and the honorific, in the second and third person. In the case of the second person, there is no difficulty; if God's Word states that a certain man said so and so, we give the words he would have said had he spoken Bengali. But in the case of the third person, the writer himself is responsible for the form used, and hence we need to consider carefully what form God's Spirit would approve. Formerly the honorific was not so much used as at present, and the custom introduced by Dr. Carey, and continued by Dr. Yates, was to use the honorific only of God, and the ordinary form of all other

persons. Dr. Wenger, in his last version, used the honorific also of angels, and in some parts of the Bible he used it of kings, prophets, and so forth; but no alteration was made in the historical parts. The tendency in current Bengali has been to use the honorific more and more; and it therefore grates much upon the Bengali ear to hear the ordinary form used of persons like Noah, Abraham, Daniel, and so forth, whom the sacred writers would have spoken of with so much respect. On the other hand, the difficulty has been where to draw the line in regard to the use of the two forms. Ordinary Bengali, being written by those who are not Christians, honours men chiefly according to their worldly position: it would use the honorific of the rich, the great, the learned, but not of the poor, however good they might be; and it would honour the self-righteous ascetic, in spite of his dirt, pride, and selfishness, but it would despise the godly peasant. To follow current usage absolutely would, therefore, appear to be unworthy of the Word of God. At the same time, in a version prepared exclusively for the use of Bengalis, it is important to make it as pleasing as we can to the Bengali ear. I have endeavoured to strike the mean in the matter, following current usage as far as possible, but deviating from it where it would seem to give a wrong impression as to what is really 'honourable' in the sight of God.

"The new edition is in type up to Exodus xxxii., and we shall proceed with the printing as rapidly as possible.

"A small edition is being struck off on better paper and in quarto size, containing at the bottom of the page references and alternative readings selected from the English Authorised or Revised Bible. This edition will be suitable for students and others, who will be able to consult the references, and to use the wide margin for manuscript notes. It will also be useful as a pulpit Bible.

"As the Committee of the Bible Translation Society has approved of the recommendations made by the last Bengali Conference in regard to the Bengali Bible, we propose to print in Hebrew poetry form all those parts of the Old Testament which are put in this form in the English Revised Bible. I also hope, when the present edition without notes is printed off, to somewhat enlarge the notes and references which appear in the Bible Translation Society edition of the Bible published in 1892.

"In my last report I referred to my having brought out a selection of Scripture extracts in Bengali, giving a connected view of the life and teaching of Christ, called 'The Joyful News of the Lord Jesus Christ.' We printed 5,000, and the edition was soon exhausted. We are printing a new edition, and hope soon to stereotype it. In accordance with a resolution passed at last year's N.W.P. Conference, at Monghyr, we have brought out an edition of the same book in Hindu, under the title, *Mangal Kathā*. The work was done by Brethren Jones, Prem Chand, and myself.

"The Commentary on Genesis, in Bengali, is now being printed, and is in type to about the middle of the book. The notes are partly Brother Allen's, and partly my own."

## SCRIPTURES AND TRACTS, &c.,

PRINTED AT

### THE CALCUTTA MISSION PRESS,

UNDER THE SUPERINTENDENCE OF THE REV. JOSEPH W. THOMAS.

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,, Luke ... ..	8,000
,, John ... ..	5,000
,, Liles Left Out ... ..	1,000

*Periodicals.*

English : I.S.S. Journal ...	15,750
,, Evangelist ... ..	
,, Darjeeling News and Notes... ..	
,, Our Bond ... ..	3,650
Beng. : Khristiya Bandhab ...	7,200
Hindi : Dut Patrika ... ..	4,800
Garó : Achikin Repang ... ..	2,000

*For Bible Society.*

Beng. : Mark ... ..	10,000
,, Luke ... ..	20,000
,, John ... ..	10,000

*For Calcutta Tract Society and C.L. Society, &c.*

English : The Flood... ..	1,000
,, My Sin and My Saviour... ..	5,000
,, Moral Dynamic of Christianity... ..	5,000
,, What Jesus said of the Kingdom of God ...	5,000
,, Recent Progress of the Rest Day Question ...	1,500
,, History of the Repeal of the Lord's Day Act	2,000
,, Sunday School Influence on Health and National Prosperity ... ..	1,000
,, The Teaching of Jesus Christ ... ..	5,000
Bengali : Monthly Messenger and Zenana Leaflets ...	4,020,000
,, Twenty-nine Free Distribution Leaflets ...	2,016,000
Mussalmani-Bengali : Five ,, ,, ...	30,000

*For various Societies or Individuals.*

## BENGALI.

B S.S. Lessons ... ..	60,000
Standard S.S. Lessons ... ..	
Gospel History of Jesus Christ, Parts I. and II., each... ..	500
Discussion between a Moultvi and a Missionary ... ..	2,000
Debt ... ..	5,000
Common Prayer ... ..	500
A Letter to Policemen, and four other Tracts ... ..	10,000
Life of Christ ... ..	1,000
Power from Heaven ... ..	1,000
Life of Dr. Carey... ..	5,000

## TIBETAN.

Tracts (three) ... ..	7,000
Catechism ... ..	1,000
Songs ... ..	500

## MANIPURI.

Tracts (three) ... ..	6,000
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## OUTTACK.

The following report on the progress made in the revision of the Orissa Bible is from the Rev. J. G. Pike, who writes :—

“In connection with my colleague, Brother Shem Sahu, I have, for the greater part of the year, given rather more than three hours each morning to this work. Even during the cold season, when I went on a preaching tour, the work did not stop, for we

travelled by river and spent a part of most days in the boat at our revision, whilst we availed ourselves of every opportunity for preaching in the numerous villages that we passed. In the same way, when spending a month at Pooree, in order to superintend the building of our new mission bungalow, part of each day was devoted to revision. We have then lost no time, and yet cannot report a very large number of pages completed. We began the year with the sixth chapter of Judges, and we have just finished the Second Book of Samuel. The importance of the work grows upon me daily, and I do not see how quicker progress can be made, unless our brother Shem Sahu could be freed from his college and other duties, so that he, with the missionary in charge of the work, might devote more hours per day to it. I feel strongly that it would be wrong to hurry the work much, as we want a new supply of Bibles; and, other reasons apart, to hurry it through the press now would mean work having to be done over again in the near future. When we speak of wanting Bibles, it should be understood, however, that we have always a good supply of New Testaments, single Gospels, and separate books of the Old Testament, as Psalms, Proverbs, and Isaiah, in hand. We have also, in separate form, all the early books of the Bible, as far as revised."

### CUTTACK PRESS.

The Rev. J. F. Hill, the Superintendent of the Cuttack Press, supplies the following report as to work done during the past year:—

"During the past year we have printed 36,000 Scriptures portions and 72,250 tracts and books. In addition to the above, 3,000 copies of the 'Life of Christ,' as far as page 128, have been printed, also 1,000 copies of 'Church History,' as far as page 48. The edition of the Bible passing through the press has advanced from page 233 to page 320 (1 Sam. xx. 8). The Book of 1st Samuel in separate form has also been printed as far as this chapter. The following is the year's list of publications:—

	<i>Scripture Portions.</i>	Pages.	Copies.
Joshua ... ..		111	3,000
Judges ... ..		114	3,000
Ruth... ..		16	3,000
1 Samuel (in part)			
Proverbs ... ..		78	2,000
Bible (in part) ... ..		319	11,000
	<i>Bible Translation Society.</i>		
Matthew (Prose) ... ..		94	4,000
Luke... ..		106	4,000
Mark (Verse) ... ..		78	5,000
Luke... ..		134	4,000
Acts ... ..		104	3,000
Psalms (Verse) ... ..		278	3,000
Scripture Lessons, Part II. ... ..		121	2,000
Life of Christ (in part) ... ..		915	25,000
	<i>Orissa Tract Society.</i>		
Miracles of Christ ... ..		36	3,000
Catechism of Nonconformity ... ..		44	1,000
Epitome of True Religion ... ..		24	3,000

	Pages.	Copies.
Divine Alphabet ... ..	12	5,000
Way of Salvation ... ..	12	8,000
Jagannath Tested ... ..	32	10,000
True Refuge ... ..	24	5,000
True Christian ... ..	12	3,000
Destroyer of Delusion ... ..	24	3,000
Strictures on Hinduism ... ..	28	3,000
Objections Refuted ... ..	28	3,000
Idolatry ... ..	26	3,000
Way of Salvation Tested ... ..	26	3,000
Won by Kindness ... ..	26	3,000
Flowers of Fable ... ..	13	3,000
The Redeemer ... ..	12	1,000
Current Sayings ... ..	14	250
Elementary Catechism ... ..	36	5,000
Leaflet, "The Saviour" ... ..	2	5,000
Selection of Poetical Tracts ... ..	192	2,000
Church History (in part) ... ..	623	72,250

The Committee report, with much regret, that Mr. Hill has been compelled, by the continued ill-health of his daughter and her inability to live in India, to resign his connection with the Society and return home.

They record with grateful appreciation the faithful services rendered by their friends, Mr. and Mrs. Hill, to the Orissa Mission, and especially by Mr. Hill in the management of the Cuttack Press.

## ANGLO-INDIAN CHURCHES.

### CIRCULAR ROAD, CALCUTTA.

Reporting upon the work of the past year, the Rev. R. M. Julian writes :—

"The work of the church has been carried on throughout the year with regularity. The congregations up to the breaking of the rains were good, but during the wet season there has been the usual falling off in numbers. The work of the Sunday-school has been steadily prosecuted. 'The Young People's Guild' was continued up to the rains, and many useful and interesting lectures were given. The session which closed last June was certainly the most successful the Guild has yet had.

"The attention and energy of the church has been turned principally in one direction. In the last report it was stated that efforts were already being made to raise funds for the erection of a hall in the chapel compound, and the hope was expressed that the hall might be finished in time for the Triennial Conference. It has called for an unusual effort to accomplish this; but it is a great pleasure to report that it has been most satisfactorily accomplished. Not only has a very pretty and commodious hall been built, but it is *paid for*.

"The Church is certainly able to look back upon a year of unusual temporal prosperity, but evidences of spiritual good have not been wanting. Though there have been few additions to the membership of the church during the year, we are pleased to report that, as the year closed, there were seven candidates for church membership."

## LAL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lal Bazaar Church, Calcutta, reports :—

“ Our church work has given us great pleasure this year : not because it has been any easier—it has been harder—but because it was the channel through which rich spiritual blessings came to our souls. On some Sabbath days, like Paul, we hardly knew whether we were in the body, or out of the body, while breaking the Bread of Life to God’s people. We held evangelistic services in the early part of the year for three months, with a service five days in the week. The chapel was often crowded to excess. Sixteen have been baptized in the year, and our membership is 150, and yet our church is still a poor church, in the poorest part of Calcutta. We want to repair the chapel premises shortly, if the Lord wills. All that we need is in His hand, and we know He will give it to us, and we are trying ‘ to be conformed to the image of His Son,’ that we may lack nothing ; for He has said He will withhold no good thing from them that walk uprightly.”

## AGRA, N.W.P.

With regard to the Havelock Baptist Church, Agra, the Rev. J. G. Potter reports :—

“ After three years of faithful and earnest work, Mr. Day left for England in April last. The friends of Mr. and Mrs. Day testified to their respect and esteem by a substantial gift of money on the occasion of their departure. After Mr. Day had resigned his position as pastor, Mr. Potter, as the senior missionary of the station, was elected to fill the vacancy till a successor to Mr. Day should be found.

“ With the valued help of Messrs. Davy and Hale, all the Sunday and week-evening meetings have been sustained throughout the year.

“ Our prayers and efforts in the matter of securing a successor to Mr. Day have been crowned with success, and in October the Rev. G. R. M. Roche undertook the charge of the church and congregation. Already we see signs of revived interest in all the services, and therefore look forward hopefully to the future. With regular and systematic visiting, bright services, and patient, persevering work, we hope yet to see the Havelock Chapel filled as in days gone by.”

## ALLAHABAD.

The Rev. J. R. Hewison, pastor of the Cannington Baptist Church, Allahabad, in his annual letter, writes :—

“ Let us be encouraged by the many evidences we have of God’s blessing upon our work.

“ Let us go forward in still greater effort to greater blessings and mightier victories.”

The Church reports :—

“ We bless God for His great goodness to us during another year. For nearly two years we were without a pastor. On the 7th March, 1893, our present pastor and Mr. Hewison arrived in Allahabad, and met with a very warm welcome.

“ The past year has been one of real progress, and very good work has been done quietly and unostentatiously.”

**DINAPORE.**

The Rev. S J Jones, the pastor of the Dinapore Baptist Church, contemplates voyaging to England this spring for a season of rest and change, his return to Dinapore being somewhat uncertain.

As a temporary arrangement, the missionaries at Bankipore and Patna will undertake to make the best arrangements possible for the continuance of the services at Dinapore until the return of Mr. Jones or the arrival of a new pastor.

**BOMBAY.**

The Rev. H. E. Barrell, the pastor of the Bellasis Road Baptist Church, Bombay, has, during the past year, had many tokens of the Divine blessing on his ministry. The church is prospering, and all departments of Christian effort are in active operation.

Mr. Barrell contemplates visiting England during the next few months for a short season of rest and refreshment.

The Committee heartily rejoice in the prosperity of these independent, self-supporting Baptist churches in India, and they pray that they may continue to enjoy in the future, even in yet larger measure than in the past, manifest tokens of the Divine benediction.

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

Colombo, Kandy, and Ratnapura.

<b>STATIONS</b> ... ..	..	--	<b>99</b>
<b>Missionaries</b> (1 in England) ...	..	..	<b>4</b>
<b>Native Evangelists</b> ... ..	..	..	<b>24</b>

It is matter for sincere regret that one of the three new brethren recently sent to reinforce the Ceylon Mission, Mr. W. S. Thomson, has felt himself compelled by pressing family afflictions to retire from the field.

Mr. Thomson keenly regrets having to relinquish "the one great desire of his life," but in loyalty to what he is convinced is his clear path of duty, no other course appeared open to him.

Mr. W. D. Hankinson, who has almost completed his probationary

course, has made striking progress in the acquisition of the Singhalese vernacular, and already has greatly endeared himself to all classes of the Island community.

Mr. A. McCallum, M.A., has entered upon the study of the vernacular with great earnestness.

Mr. Waldock writes :—

“It has been a very great pleasure to welcome our brother, Mr. McCallum, who, we sincerely trust, will long be spared to use his gifts and learning in the Master's service in Ceylon. He, I need scarcely say, is pursuing the study of the vernacular with the diligence and docility without which it cannot be acquired.”

Reporting upon the work during the past year, the Rev. F. D. Waldock writes :—

“Personally, the administration of this and the Sabaragamuwa district has supplied me with abundance of work. In addition, a good deal of attention to the self-supporting churches in their new start has been demanded. During the latter part of the year as much time as could be secured has been spent in work for the revision of our New Testament, which we trust Mr. Carter, the translator, who is now in New Zealand, will effect, with the help of suggestions from the Committee of our Conference here. Besides, I have lately been engaged in assisting the studies of one of our agents to qualify him for taking the status of a full evangelist.

“The Day-schools have 2,438 scholars, a slight increase on 1893; and the Sunday-schools 1,052, as compared with 927 only in 1893, and 84 teachers as compared with 69.”

## COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock, who for so many years past has conducted this most important institution with signal blessing, writes :—

“This school, which has been established more than forty years, has accommodation for forty girls, many of whom are the daughters of Buddhist parents. The past year closed with a full number of pupils, although, through the prevalence of a mild epidemic, some of them had to return to their homes before the term closed. This sickness also, in some measure, interfered with the Government examination, of which the report was not quite so favourable as usual.

“We are glad to be able to state that we have not been without tokens of the Divine blessing during the year, two of the girls having made a profession of their faith by baptism in November last. Several more desired to be baptized, but for various reasons we thought it better they should wait a little longer. One of these was the daughter of Buddhist parents, who refused their consent to her baptism. She remains in the school, and her conduct is most exemplary. The parents say that when she is of age she can do as she likes, so that we hope, when the time comes, she will have courage to confess Christ.

“One of the girls who left last year has begun a Sunday-school in her village which is increasing in numbers, and comprises boys as well as girls. One of the old girls died at the close of last year. She was the teacher of the Matakooly Girls' School. She was always to be found at the women's prayer-meeting held in the



village, and was a punctual and earnest Sunday-school teacher, and on several occasions accompanied me to the Leper Hospital. She was ill for some time, and was visited by the missionary and other friends. Being absent from Colombo, I had not the opportunity of seeing her, but almost her last words to Mr. Waldock were a kind message to myself. A few minutes before her death, she asked the girl who lived with her to sing the favourite hymn—

“ ‘There is a fountain filled with blood’—

and joined with her feeble voice, and while singing passed away.

“I cannot help expressing my gratitude to friends in England for their many proofs of interest and sympathy with the school; especially to Miss Vickers, who keeps up a regular correspondence with two of my girls, from which they derived great profit, both mental and spiritual.”

### CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

During the interval between the departure of the Rev. Frank Durbin, the former pastor, at the end of November, 1893, and the arrival of the Rev. T. J. Stockley, the present pastor, on June 12th, 1894, the English services at the Cinnamon Gardens Church were conducted by the missionaries of the Society, the Rev. F. D. Waldock, at the earnest request of the church, temporarily undertaking the pastoral oversight.

The Rev. T. J. Stockley has kindly furnished the following report :—

“An English-speaking church in the midst of a large heathen population should surely be an interesting living and missionary church. This was what I felt when I was led to think of English work in a foreign land; and now, after seven months' residence here in Colombo, I feel it more deeply still. I shall therefore be profoundly grateful if I may be used of the Master to lead His people into the reception of much of the Holy Spirit's power, and then out to the heathen in loving missionary labour. The need is immense. With a population of 130,000 people, and not more than 30,000 at the most even nominally Christian, we are constantly face to face with the overwhelming need. And when one sees the ignorance and superstition of most, and the wickedness and sufferings of many of the people, one just longs for the day when every church member shall be an earnest missionary. Beyond all things, we pray that God may save His people here from falling into the condition of so many 'Christians'—a condition in which the heathenism of the heathen produces no pang of grief, and leads to no prayerful effort to save. With yearnings such as these, we are seeking to do our little best amidst many difficulties.

“Among our direct missionary labours we have the work of a Singhalese Bible-woman, supported by the Baptist Endeavourers of the Sheffield District. She takes different districts weekly, visits from house to house, speaks the message of the Gospel wherever she can get a hearing, and conducts little meetings of women and children in the homes of some of the people. Her work is very difficult, but her visits are finding more favour with the people than at first, and we know that her constant sowing of the 'good seed' cannot be in vain.

“Then our Christian Endeavour Society carries on a weekly open-air meeting in Singhalese and Tamil. With the aid of our baby-organ, and some Tamil lyrics and Singhalese choruses, we are able to secure a good audience. The attention is devout, and the tracts given away at the close of the meeting are most eagerly asked for.

"Thus, in various ways, we are seeking to carry out the great commission to preach the Gospel to every creature. The results are with the Lord, but we trust that from this field we may be honoured to reap large sheaves of golden grain to the glory of the Great Husbandman."

The COLOMBO GRAND PASS NATIVE CHURCH, which for now more than thirty-one years has held on its way as an entirely self-supporting church, reports—by its pastor, the Rev. J. S. Perera—a year of happy and successful service, and has a present membership of 124.

The Sunday-school exhibits cheering results from the increasingly earnest work of the teachers, and recently a Buddhist family has been most regular in attendance at the services, the husband wishing to publicly profess his faith in the Saviour by baptism.

From SOUTH COLOMBO Mr. Henry de Silva reports :—

"The Sunday services in the Cinnamon Gardens Church have been well sustained.

"Evangelistic meetings have been held in many neighbouring villages, as well as a series of cottage services in many more.

"An open-air service is held every week opposite the Cinnamon Gardens Church, and special evangelistic visits have been paid to hospitals and houses, and other places in the city, and a large number of tracts distributed.

"Two converts have been baptized, and two more are now waiting."

### DISTRICT STATIONS.

Encouraging Reports have also been received from twenty-four stations in the outlying districts. A full list of these stations will appear in the Ceylon statistics of the large Annual Report to be issued shortly. As will be seen from the following Report from the Rev. W. D. Hankinson, a new station has recently been opened at Chilaw, a town on the sea-coast.

Mr. Hankinson writes :—

"While residing in Colombo it was my privilege to visit almost all our occupied districts, and to preach often to both Christians and non-Christians either in 'lame' Singhalese, or by the help of an interpreter. One of the native brethren generally accompanied me on these trips, interpreted for me when required, helped me to understand the people, and taught me a good deal of Singhalese into the bargain.

"During the early part of June I was able to visit our occupied district in the North-Western Province. This visit was paid chiefly at the invitation of the self-supporting church at Madampe, the only church we have in the province. Though solitary, the church has many signs of prosperity about it. It has its day-schools close by, and good Sunday-schools connected with them, and may become, we hope, in future days, quite a missionary church in that needy province. The pastor, Mr. J. R. Perera, who, in spite of frequent fever, has stuck well to his post, accompanied me to various parts of the district. We visited Chilaw, a sea-coast town, where the people are in much need of the Gospel. We were able to do work among the Singhalese and Tamil speaking people, and since that visit I am glad to say we have been able to spare an Evangelist for the work there, and we hope that through his instrumentality a good work may be begun in Chilaw. Having been able to visit the same district

during the last month, I find that the former visit was not in vain; and there is every hope of a successful work as soon as we are able to meet the need more adequately. One difficulty is that the district is very feverish, and this is trying to the health of our workers.

“The work in Colombo city I found to be full of interest, and I may speak especially of the agricultural students, among whom a good work has been begun. Mr. Stockley, taking up work after his arrival, found much encouragement among them and signs of definite blessing.”

## SABARAGAMUWA DISTRICT.

### RATNAPURA.

Ratnapura, the head station of the Sabaragamuwa District, is fifty-six miles from Colombo, and during the past year the work in this district has been in charge of Mr. Aponso, under the general superintendence of Mr. Waldock, of Colombo.

The Committee hope, during the coming year, to be able to place a European missionary in charge of this large and important field, the urgent needs of which can only be very inadequately met by occasional visits from Colombo.

During the past year Mr. Waldock, Mr. Hankinson, and Mr. Thomson, have all visited the stations in this district.

With regard to Ratnapura, Mr. Aponso reports:—

“Our school work has been most energetically maintained. Weekly evangelistic visits are paid to the Hospital and the Jail. Numerous villages are systematically visited, and the Gospel message delivered from house to house and individual appeals made, while a large number of tracts have been carefully distributed.”

There are four additional out-stations in this district.

## THE KANDY DISTRICT.

The Rev. H. A. Lapham sends the following encouraging details relative to the present policy of ceasing to pay pastors of native churches by funds from the Society, and throwing the privilege of maintaining these brethren by contributions raised by the churches themselves.

### NATIVE CHURCHES.

Mr. Lapham writes:—

“All our native churches are now self-supporting, and as yet we see a great deal of benefit, but absolutely no loss, arising from the enforcement of the system, in spite of

prognostications of disaster. Kandy Church has done wonderfully well this year. The church has sustained its own services throughout the year entirely, holding four services a week in the chapel (besides cottage meetings), with help from me only once a month. It has collected altogether Rs. 282.92. Its total increase in membership was thirteen (eleven by baptism). Through its young men it evangelises a good deal in the surrounding villages.

“Matale Church has been steadily pursuing its way under the pastorate of Mr. Dharmakirtti. Mr. Dharmakirtti is the only pastor we have in this Kandyan District, and he is without stipend. Our aim is to induce the churches to minister to themselves, the luxury of a paid pastor being entirely beyond their means in most cases. No paid and trained minister could more competently fill the pulpit than Mr. Dharmakirtti, and, as he has now retired from government service, he will have more time than heretofore for pastoral work.

“Gompola Church has sustained a regular morning service on Sundays throughout the year, chiefly by the help of Mr. Ranisinghe. A secretary, treasurer, and committee have been elected, and I think that they will soon make arrangements for carrying on their services through paid ‘supplies.’

#### “MATALE BAZAAR PREACHING ROOM

has been doing good service, and has gained a footing as the centre of our work in Matale and a general place of concourse for religious conversation and discussion. Our Bible-woman, who, with her family, lives in the back part of the premises, is an energetic worker and cheerful talker, and is able to keep the place (which is open all day, with large coloured pictures on the walls, and papers and booklets on the table) going ordinarily. As leisure offers, the evangelist, or a student, or the missionary drops in and spends half-an-hour or an hour there. The coming of one of them is generally followed, within ten minutes or so, by the collection of some few (often many) for conversation, inquiry, or discussion. The place is fast taking its place among the institutions of the town. We sell books there too, and though we do not push this side of the institution much, we make enough there to pay for all the books and tracts we give away gratuitously, and to have a small balance in hand.

#### “TRAINING OF STUDENTS.

“Messrs. Markus and Peiris have studied with me since the 1st of September. Up to the 15th of December they had usually two hours a day with me for five days a week. We have taken up the subjects prescribed by Conference for first-year men. They have been very attentive and diligent, and appear already to have much profited. It has been a pleasure to teach them, though it has greatly increased the pressure of work upon me. For in view of the remarkable intellectual progress going on in Ceylon in these days, almost rivalling that of Japan, we dare not be content with giving our men a mere smattering. With the view of raising the general standard of Biblical knowledge among the younger members of our Churches, I have a fortnightly workers’ training class both in Kandy and Matale, there being in each place some eight or ten members of the class.”

Encouraging reports of Evangelistic work in Kandy, Kalugastota, Kaduganuwa, Gampola, and Matale have been received. Numerous baptisms have taken place, and Christian Elementary School work has been well maintained. There are also a considerable number of inquirers awaiting baptism.

## THE CHINA MISSION.

### PRINCIPAL STATIONS:—

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

**SHENSI**—Hsi-an-Fu, San Yuan Hsien.

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

<b>STATIONS</b> ... ..	198
Missionaries (2 in England and 1 in Shanghai)	21
Native Evangelists ... ..	53

The year just closed has been one of special trial and anxiety with regard to our work and workers in China. With heartfelt thanksgiving we record the fact that, notwithstanding manifest danger, consequent upon the war, our brethren and sisters, with their children, have hitherto suffered no harm.

In the words of one of our missionaries,

“We have been kept in great peace of mind, even in the presence of tumult and disorder, and the Chinese about us appear to trust and befriend us in a way they have never done before.”

As all the tidings that have been received by the Committee have at once been made public in the *MISSIONARY HERALD*, it will not be needful to repeat here what has already been put before the churches. Notwithstanding the unsettled and agitated condition of the country, a careful perusal of the following reports will reveal the fact that the past year has been one of special blessing and progress amongst the Chinese Christian community. There has been a large number of conversions, a growing development of aggressive self-supporting church life in the converts, and a widespread spirit of inquiry and trustfulness on the part of the people, notwithstanding war, famine, pestilence, and poverty.

On all hands the prospects are stimulating, and it is quite evident to those who are best able to read the signs of the times in China, “that out of the present strife, conflict, and confusion will come a future the like of which has never yet dawned upon that vast Empire.”

In the words of the Rev. Dr. Griffith John, of Hankow, written to the Secretary of this Society only a few weeks ago:—

“We are, I confidently believe, on the eve of very marvellous developments in China. The old civilisation is about to break up, and a new order of things is at our doors.

"Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Tibet were no longer shut, it would indeed be intense gladness to me.

"This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it.

"God is dealing with these nations in His own way, and I, for one, am looking to the future with boundless hope.

"Be prepared, my friend, for the new era in the Far East. Your missionaries are doing a noble work in the North, but believe me, you will soon have a louder call from China, and you will have to obey, financial difficulties notwithstanding. You will have to enlarge the place of your tents."

Most regretfully the statement has to be repeated which for two years past has appeared in the Annual Report :—

"No reinforcements have been sent out to China during the past year,"

and yet Shansi has been promised two additional brethren for more than four years, and the two missionaries there to-day are overburdened with the work, and are wistfully turning their eyes homewards and wondering how it is the churches in this land do not supply the help so urgently needed to gather in the harvest sheaves, and Shensi and Shantung are also longing for additional labourers.

## SHANTUNG PROVINCE.

### TSING CHU FU.

#### THE NATIVE CHRISTIAN CHURCH.

The following Report as to the progress and work of the Native Christian Church in Tsing Chu Fu has been supplied by the Rev. Percy Bruce, B.A. :—

"In describing the work of the year, I would say that its chief characteristic is an appreciable advance in the direction of consolidation. The methods adopted in the previous years for more adequate instruction of the members have been patiently persisted in, and there is on the part of both men and women a deepening desire to understand the Scriptures.

"During the year, classes for Christian women have been held in the spring and autumn. These have been of a less limited character than the classes of 1893, a third class, composed of young unmarried women, having been formed. Forty women, in three distinct classes, have been under regular instruction. The same women are invited to return each season, and thus a more thorough and more systematic course of study is followed than would otherwise be possible. The senior class, consisting of twelve elderly women, most of whom are over fifty years of age, have, in the

course of the four classes they have attended since January, 1893, completed the study of Mark's Gospel.

"The total membership of the church now stands at 1,340. Since the last report 88 have been baptized, and there are now 144 candidates under instruction with a view to baptism, besides 321 other inquirers who worship regularly with us. This year there are no particular stations with very large additions to their numbers. But this is no discouragement. I have noticed that when there is a large and sudden increase in the number of inquirers at the station, there is a considerable proportion of them who have no enduring faith, but are carried away by the enthusiasm of the hour, and soon lapse into heathenism. This has an injurious effect on the rest. The period of diminishing numbers is so trying that often the station which a year or two ago was buoyant with success has become one in which hope and faith have almost died out. I am glad to say that the increase this year has been more general and healthy. All over the church they are coming forward in twos and threes to throw in their lot with the people of God.

"This year a modification has been made in the arrangement for the support of the pastors. Hitherto the contributions brought in at the half-yearly meetings have all gone into one fund, from which the pastors have received fixed and equal salaries. Henceforth, whatever any one district subscribes will go to the pastor of that district, while a new Pastors' Salary Augmentation Fund has been started, subscribed to by the richer men of the church, the object of which is, in the first instance, to supplement the salaries of pastors in poorer districts; and, secondly, to increase the salaries of all, so that instead of being in part depending on their farms, they may be able to give their whole time absolutely to the work of the church. The new fund has been heartily supported, and the subscriptions to the old fund, instead of being in any way diverted, are more this year than in any previous year.

"The total contributions for all purposes during the year are 1,070 dols. Of this 350 dols. is for the support of the ministry, including the entertainment of the pastors when fulfilling preaching appointments; 530 dols. is the amount subscribed from this district for boys in village schools and the City School, and for students in the Training Institute, expenses which in most other missions are borne entirely by the parent society; the rest of the above sum has been contributed for incidental church expenses, the Poor Fund, and evangelistic work.

"As you know, part of my work is that of teaching Old Testament in the Institute. Since the Institute was reopened, a little over a year ago, we have gone through the history up to the end of the period of the Judges; introductions to the books from Genesis to Judges, and the Book of Job; with an exposition of Genesis and half of Exodus."

## THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTE.

An event of singular and unique interest in connection with the Shantung Mission has been the Conference of Missionaries held in Tsing Chu Fu, which was attended by forty-two workers, representing, besides those of our own Society, American Baptist, English Methodist, China Inland, Canadian Presbyterian, Swedish Baptist, and American Independent and Presbyterian societies.

The Conference was remarkable as being the first held in Shantung, and it was striking that so large a number of foreigners could assemble

in an interior city without disturbance. Tsing Chu Fu, in all its long history, has never seen so many "foreign devils" within its walls; yet men and women in Chinese dress, or in English dress, were allowed to go about in peace and perfect safety.

The objects of the Conference were (1) a better comprehension of the several methods of work now carried on throughout the province (Shantung); and (2) mutual encouragement in the one great mission—the Christian enlightenment of the people of Shantung.

Papers were read and discussed on the following subjects: "How may the Native Church become Self-Supporting?" "The Poverty of Shantung: its Causes and Remedy"; "The Attitude of the Native Church toward the Government"; and on Theological Education, Medical Work, and Woman's Work for Women. "Boys' Schools" and "Church Music for Chinese" were on the programme, but were crowded out for want of time.

The Conference was an unusually helpful and successful one: none seemed to go away disappointed; those especially who work in the interior, in isolated positions, were cheered and stimulated by meeting with so many fellow-workers, and by hearing of the progress of the work in other parts of this great province.

Referring to the new building for the Gotch-Robinson Training Institution, one of the delegates to the Conference wrote:—

"Inside the ancient walls of Tsing Chu Fu City has recently been built up a novel building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman at Bristol, Ed. Robinson, Esq., to the English Baptist Mission of that city, and is called the Gotch-Robinson College. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest, and for general instruction in the works of God and in Western science. This being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines."

### GOTCH-ROBINSON COLLEGE.

Reporting on the work of the Institution during the past year, the Principal, the Rev. J. S. Whitewright, sends the following details:—

"The number of students in the Training Institution was increased this year from 27 to 46. With regard to their work, I am glad to be able to report that the progress made by the great majority has been good. They have continued their evangelistic work, taking part in turn in the daily preaching to the heathen in the city chapel, in visiting the villages round about the city, distributing pamphlets and preaching, and in helping some of the weaker Christian stations in the neighbourhood.

"We recently called for volunteers to do special evangelistic work in the city and



suburbs on Sundays. Fourteen responded, and the city and suburbs have been marked out in districts for systematic visitation. The Christians of the city are working with them in this effort, introducing them to homes where, without their help, they might have difficulty of access.

“With regard to their studies, the students taking the full course have completed the study of Mark, with Dr. Faber’s Commentary, begun last year. They are now engaged in the study of 1 Corinthians. The first half of the ‘Chi-tu shih lu’ (‘Life of Christ’), by the late Dr. Williamson, has been read, together with the ‘Philosophy of the Plan of Salvation.’ Mr. Bruce has continued his work on the Old Testament to the end of Judges. Mr. Couling has taken two classes per week on General History.

“The ‘Lay Preachers’ section has also studied Mark, Corinthians, and Old Testament as above, but in a more elementary way. Homiletic and other classes have been held, as in former years. We have been indebted to the Rev. F. Chalfant, of the American Presbyterian Mission, Wei-hsien, for kind services rendered in assisting at examinations and in addressing the students on several occasions.

“The Leaders’ Classes were held in the spring and autumn. The new buildings which were completed this spring for their accommodation enable us to carry on these classes with more convenience and efficiency than formerly. The men showed that they appreciated our attempts to keep them as leaders and workers in their stations.

“With regard to work, in the city, in spite of the many hostile reports that are being circulated (we as foreigners being supposed to be in some way connected with the Japanese in the war now going on), we have been able to go on with our work without any difficulty. In the spring special work was done among the students attending the prefectural examinations. It would take too long to give a detailed account of this. It is a matter for great thankfulness that many thousands of these young men respectfully listened to the preaching of the Gospel.”

## THE NATIVE CHRISTIAN BOYS’ HIGH SCHOOL.

The following report has been received from the Rev. Samuel Couling as to school work during the past year :—

“As regards the CITY BOARDING SCHOOL, this is the first year’s work since the enlargement of the school and the building of the new premises. In accordance with Chinese usage we have given the school a fine-sounding name, with the difference, however, that we shall try to act up to it: the name is *Kuang-te Shu-yuan*, which means Dissemination of Virtue College.

“We began with sixty scholars, but several have fallen out during the year. The work has been satisfactory. Examinations have been held in the various classes at intervals by different brethren of this and other missions, and certificates have been given to the successful scholars in each subject. The boys value these certificates very much, and work hard for them, and will treasure them up in the hope of thus passing through the whole course of study, and obtaining a special certificate to that effect. That the examinations are not a mere name may be proved by the fact that half the boys, on an average, have failed in each first examination in each subject. I think that henceforth the best way to report the amount of work done will be by giving the number of certificates granted. For this year they are as follows :—Geography, 30; Geography—Physical, 7; Astronomy (Primer), 7; Life of Christ, 23; Geometry I., 12; Geometry II., 2; Geometry III. and IV., 5; Chemistry (Elementary Practical), 8.

“Unfortunately, the Chinese year-end, when the other examinations take place, is not yet. I expect a good number to pass in all or some of the following subjects:—Life of the Apostle Paul, Old Testament History, General History, Elementary Chemistry, Arithmetic, Algebra.

"The results of these further examinations must be reported next year.

"The friends who have taken all the trouble of these examinations are Messrs. Bruce, Smyth, Shorroek, and Dr. Paterson, of our own Mission, and Rev. F. H. Chalfant, of the American Presbyterians.

"I may say that I have been giving special attention to the teaching of the Bible; all the younger boys have been taught the Life of Christ; a large class has been taught Old Testament History three times per week; another large class is working for the second time through the Life of Paul. This last class is held on Sunday afternoons in the chapel, and is attended by a good many besides the school-boys.

"I am glad to say that the amounts paid this year bear a higher proportion to our expenditure than ever before, very close upon one-half of the food bill having been paid by the parents. It must be remembered that this is about equivalent to the full support of the boy if living in his own home, besides which they lose his labour. In this matter we still lead the van and set an example to many schools.

"To show that the school is appreciated by the native church, it may be mentioned that I have forty applicants to examine for the six or eight vacancies which have to be filled next year.

"With regard to the VILLAGE DAY SCHOOLS, I cannot write so satisfactorily. Considering the scarcity of good teachers, and the poverty of the people, the schools have been as numerous and as well attended as could be expected. There have been schools in 36 stations, with 367 children on the books. How to get the village children *effectively* and *regularly* taught is, however, a problem not yet solved by this or any mission; though of course a great deal of good is effected in the attempt. The war will probably cause the next year's schools to be much fewer in number than this year's."

## CHOUHING.

### DISTRICT WORK.

In the previous report it was stated that the Rev. E. C. Nickalls was suffering from a very grave attack of fever, contracted during a brief visit to Shanghai. In consequence of this illness he was unable to resume work in the Chouping district for several months in the earlier part of the year. During such time, however, the Rev. Alfred G. Jones undertook the general superintendence of the district work.

Mr. Nickalls reports :—

"During the past year many of us have been ill, two or three dangerously ill. God has been very merciful to us; of our workers we lost none, though Dr. and Mrs. Watson were bereaved of their little daughter. Much of the illness was contracted through weakness, the direct result of overwork. When will the churches strengthen your hands, so that you can send us the much-needed reinforcements? Will they be delayed until some of us are lost through the overstrain? Two facts should ever be clearly before the denomination: (1) Shantung is one of the most fruitful fields in all the world on which to sow the Word; (2) the work of this Mission is *not one which can be contracted or expanded according to the strength of the staff*. Without forcing, it is ever increasing; whenever a worker is withdrawn, his responsibilities must be instantly laid on others. If we were doing simple evangelistic work among an indifferent people, the withdrawal of a worker would not increase the labours of those remaining. But this Mission must carry daily the burden of many increasing churches, which is joyous when the burden-bearers are many, but crushing when, as now, they are few.

"The counties of Chi-tung, half of Chouping, Ching-cheng, half of Pu-tai, and Pin-chow have been my charge. Work was also undertaken in Li-chin county, one of the most liturary of the province. We hesitated long before beginning new work. With shrinking numbers and increasing cares, it was what men often call foolish. But to some of us the leading of God was manifest, so it was undertaken in faith.

"The work in Pin-chow, Pu-tai, and Ching-cheng, though it has, of course, suffered much from the lack of Mr. Harmon's care, has more than maintained its position. In Pin-chow and Ching-cheng there have been several new stations opened. But in Pu-tai the work has greatly increased, and the whole prospect is very encouraging. This is due not to any efforts of mine, for my visits have been very rare and always hurried. But we have an evangelist there, Chaoihsin, who is a very earnest Christian and an interesting man. He is under thirty years of age, and his inexperience, added to an impetuous disposition, leads him into positions at once awkward and ludicrous. But his ability, enthusiasm, and real devotion to the work of the Gospel endear him to the Christians, and make him useful to the conversion of the heathen.

"When I gave an account of my stewardship to Mr. Harmon, I found that in the two and a half counties of his field under my care nearly all the old stations were in existence, and fifteen new ones had been established. Mr. Harmon's district has now been transferred to him.

"Classes for the 'leaders' have again been held this winter. Messrs. Drake, Harmon, and I explained portions of the New Testament. Lectures on Natural Theology and Astronomy were given by natives. The first chapter of Colossians was memorised."

Referring to the progress of the work in the district in charge of the Rev. W. A. Wills, but temporarily taken over by the Rev. E. Burt, B.A., during the furlough of Mr. Wills in England, Mr. Burt writes:—

"I have visited Mr. Wills' district since coming back from the coast, and held the annual Presbyteries, or Association meetings. Most of the male members from our seven little churches were present. We first took the Lord's Supper together, and then the leaders and deacons reported on the work of the past year. In Chih-Chu'an county the churches have hardly yet recovered from the effects of the persecution which broke out early in the year, just on the eve of their pastor's departure for England.

"We get the brightest and most earnest of Christians under our personal influence for, say, half a month, and you will understand how much more satisfactory this is than an occasional visit of a few hours only to their station. This time there were upwards of 150 men in together, and, to make the teaching effective, they were divided into three groups. All the men have had the benefit of being taught by three different missionaries—Mr. Drake, Mr. Harman, and Mr. Nickalls. Native evangelists have also assisted in the teaching, and the magic lantern has been put to good use to illustrate the truths of Christianity and the elements of astronomy. Besides all this, there have been other and more informal meetings between the missionaries and the men, when trial sermons have been given and criticised, or hints given on the proper way of reading the Scriptures in public, or passages of Scripture been learnt by heart and recited."

### MEDICAL MISSION WORK.

Without question mission medical work is a great object lesson to the heathen. Well has it been said: "Just what Jesus Christ's miracles of healing did for the world more than eighteen hundred years ago to

excite gratitude, to allay race-hatred, to lessen the bitterness of opposite religions, to overcome evil by good, so now, though in a modified degree, does the mission medical work reach the hearts of men and lead them to think better of the religion of Jesus Christ."

In the words of Sir Rutherford Alcock: "Medical mission work in the Empire of China is the golden key to open up that vast land to the spirit and aims of the Christian religion. Already the ministration of mercy and relief has produced marvels, and cannot fail to bring about still more striking changes."

During the past year Dr. and Mrs. Russell Watson have been at home on furlough, and Dr. T. C. Paterson has been conducting and superintending the medical mission work in Tsing Chu Fu city.

He reports as follows:—

"Notwithstanding the absence of Dr. and Mrs. Watson, and my long illness since their departure, the medical missionary work here has continued without intermission during another year, owing, to a great extent, to the very competent and reliable service which the hospital native senior assistant now renders, and to the devoted way in which the hospital evangelist attends to his duties. Thus, without a break, the Gospel of Christ has been preached in His own appointed way, by 'healing the sick and saying unto them, the kingdom of God is come nigh unto you,' and has received His blessing.

"The medical class continues its work for another year. Six months ago sickness and death stepped in and claimed one of its number.

"I send you a statement in figures, in the form that I see you are annually supplied with.

"Hospital in-patients:—

Men ... ..	...	222	
Women ... ..	...	33	
			255

Dispensary out-patients:—

Men ... ..	...	11,687	
Women ... ..	...	3,174	
			14,861

Poisoning cases treated (of these 55 recovered) ...	...	57	
Special visits made to patients at a distance ...	...	40	
			Total 15,213 "

From Chouping the Rev. E. C. Smyth sends the following report of Chouping Dispensary and Hospital for 1894:—

"We are getting well established in this city and district, and curiosity to see the foreigner and his drugs is reduced to a minimum. Of course, there is still considerable prejudice against us and superstition concerning us, such as fear of becoming a learner of the doctrine through the action of Western medicine on the heart, and the belief that our drugs are a compound of children's hearts and eyes. In a new district it is unwise to be too affectionate with, or pay too much attention to, little children, owing to superstition and rumour; where we are well known this is very different. Our object is to undermine this prejudice and superstition by using the many opportunities

this work affords of proclaiming the Gospel of Jesus Christ. We trust that the in-patients whilst with us, under Christian influence and instruction, may receive correct ideas of Christianity, and be led by the Holy Spirit to surrender themselves entirely to its life-saving and soul-satisfying benefits. It is impossible to tell in a report the results of our work upon the hearts of our patients, for I am convinced that the practical exhibition of the spirit of benevolence which the Gospel inspires, appeals more forcibly to them than our exhortations. For them to see us care for, wait upon, and sympathise with the helpless, full of disease, is an object lesson, and makes more impression upon them than our preaching and pleading.

“During the year, I have visited Ching yang tien tzu, in the county of Chang Chiu twice a moon and Chow Tsun three times a moon to dispense medicine and speak to the people about the Gospel. In the spring, I visited the county of Li Chang, more than a day’s journey from this city, to baptize eight candidates examined last autumn. The village, Meng Chia Chuang, being amongst the hills where stone is plentiful, the Christians set to work to build a baptistry, and made a very good job of it. On my arrival, quite a crowd of people had gathered together, and I improved the occasion by explaining the ordinance of baptism, and urging all to serve the true and living God through faith in our Lord Jesus Christ. In the afternoon, we had a communion service. Amongst those baptized is a bright old woman of seventy, nearly blind, who is able to repeat about twenty hymns, catechism, and many passages from the New Testament. She is taught by her son, who was also baptized, and whom she once bitterly persecuted. There were also four members of one family baptized. The father, a farmer, is a very strict vegetarian of thirty years’ standing, and neither indulges in smoking nor drinking. Am sorry to say he is very proud and inclined to trust too much to his morality, although he confesses the Gospel satisfies the long-felt need of his heart. We ask your prayers on behalf of these Christians that they may be strengthened and fruitful in every good work, and increasing in the knowledge of God.

“ANNUAL REPORT OF CHOU P'ING DISPENSARY AND HOSPITAL FOR 1894.

					Males.	Females.
November, 1893, dispensed to	..	..	..	..	261	144
December	..	..	..	..	297	124
January 1894	..	..	..	..	290	106
February	..	..	..	..	355	136
March	..	..	..	..	362	171
April	..	..	..	..	373	188
May	..	..	..	..	519	271
June	..	..	..	..	321	216
July	..	..	..	..	335	162
August	..	..	..	..	548	286
September	..	..	..	..	336	224
October	..	..	..	..	365	167
					4,362	2,195
Poisoning Cases	..	..	..	..	52	18
In-patients	..	..	..	..	74	12
					4,488	2,225

Total number of Patients, 6,713.

\*Table of Attendance, indicating Growth of Work.

					Out-patients.	In-patients.
November, 1889, to October, 1890	..	..	..	..	2,904	—
” 1890	..	..	..	..	4,125	11
” 1891	..	..	..	..	5,080	43
” 1892	..	..	..	..	6,960	58
” 1893	..	..	..	..	6,713	86

“REPORT OF THE WORK IN CHOU-TS'UN FOR 1894.

“During the furlough of Mr. Wills, the work in this important town is entrusted to my care, with the help of medical assistant Cheng tac Fan and the evangelist.

“Am happy to say the year just closed has been one of steady growth. I knew it would be impossible to do much in the way of extension, so determined to hold and strengthen existing advantages.

“As before, Chou-ts'un has been regularly visited three times a month and frequently on Sundays. The attendance at the dispensary has not been so large as last year, owing to the war and other reasons, but still we have dispensed to about 2,000 patients, visited sick homes, and saved many attempts at suicide.”

## WORK IN THE COUNTIES.

The Rev. S. D. Drake, who has charge of the work in the northern counties, writes :—

“Another year has passed away, and in some respects a very trying year it has been. The northern districts have again suffered from floods, and many people have not gathered a harvest during two years. This circumstance has forced many to leave home in search of work, and among them some whom I had hoped to baptize.

“Again, the war with Japan has presented an opportunity for the circulation of anti-foreign and anti-Christian reports, such as foreigners were all to be banished from the country, and native Christians to lose their heads. These reports have terrified some of the newer learners, and so reduced the numbers attending worship. I am, however, glad to report that hitherto I have not heard of any of the baptized discontinuing their attendance on this account.

“Trying though the year has been, yet progress has been made, and you will be glad to learn that 105 men and women have been baptized.

“It is now barely six years since I began the work in Kao Yuan and Hsin Cheng counties. At the present time there are 228 Church members.

“During the past year a pleasing event has taken place—viz., the Christians under my care have made a start at providing themselves with something like pastoral oversight. They have not provided pastors, but they have selected four Christian men to act as teaching elders.

“These elders have each a separate district, and each is to visit the Christians living in his district four times a year. The Christians contribute a fixed sum of money to defray travelling expenses and to meet the loss involved through absence from home.

“This agency, it is expected, will be fruitful of good, and ultimately result in a native pastorate.”

## SHANSI.

### TA'I YUEN FU.

For years past our brethren have been earnestly labouring in the Ta'i Yuen Fu district amid difficulties and discouragements that would have depressed and disheartened men less devoted, persistent, and confident. Nor have the promised reinforcements for which our brethren have pleaded so earnestly for years past, and which the needs of the work demand so urgently, been sent out, owing to the painful pressure of financial exigencies.

Yet, amid all discouragements and disappointments, the following report

from the Rev. G. B. Farthing cannot be read without thanksgiving and hopeful expectation of larger blessings in the immediate future :—

“The report of another year’s work is due. One is thankful to say that though it has been a year of great difficulty, it has been one of no small success. The mere success which is marked by additions to the church-roll would have been larger but for the persecution which broke out in the two fields of P’ing To’u and Chiao Ch’eng, which are specially in my charge. The increase of membership for the year has been: Ta’i Yuan Fu City, 1; P’én To’u, 4; Chiao Ch’eng, 14; a total of 19. When the deputation reported concerning Ta’i Yuan Fu, they sadly told of the poor church-roll, which only had four names inscribed upon it. That was a shock to them, but even that was not the worst. After they had gone it seemed right to remove two of the four names, as the men were opium sets, one of them being a gambler. Thus we were reduced to a membership of two only, and felt far happier than with the four. It was the early spring of 1891 when Dr. Glover and Mr. Morris were with us, and they, after inquiry, had much faith in the missionaries, but little hope of the work. It is not surprising that they felt thus. But now, at the end of 1894, how do we stand? Forty have been baptized in the interval, an average of ten for each year. Our membership, exclusive of Shih T’ieh and Hsiao Tien, which were not then included in the T’ai Yuan Fu Church, is now 41, there having been one death. Of the 41, Chiao Ch’eng has 25; T’ai Yuan Fu City, 12; and P’eng T’ou, 4. I have been moved to put these figures forward, because I wish friends at home to realise the way in which God’s blessing has been vouchsafed to us. The additions will multiply with an ever increasing ratio. The body of adherents which we have gathered around us is many times larger than our membership. ‘Forty in four years!—a small enough increase, and nothing of which to be proud,’ somebody may say. ‘Just so,’ we respond; ‘we are not proud—but humbly grateful.’ There are fields from which hundreds, perhaps thousands, may have been gathered; but nearly all of these forty were redeemed from the ‘lower depth beneath the depth.’ Sunk in the opium vice, having lost even those remnants of truth and justice which are usually retained and prized by wanderers from God, this was their state. Helpless, hoping nothing; in bonds which they were powerless to break, our Saviour visited them, and by His Almighty strength wrested them from their enemy, healed them by His grace, and set them on the way of truth, with their faces towards the light of Heaven. It has been the Gospel, or rather the living Christ of the Gospels, which has effected their cure and salvation. The grand old Gospel is ever winning for itself the hearts of men, and weaning them from sin, and so attesting itself the power of God unto salvation.

“T’AI YUAN FU CITY.—The opium refuge in this city has never once been without patients through the year. In all ninety-three men have been treated. Of these five only broke away and failed to make a complete cure. Thus eighty-eight have gained freedom from this degrading habit.

“The patients learn of Christ, are taught to pray, and pointed to the only One who can redeem and save. They yield to His claim, and there are many who have ceased to worship idols, and are feeling their way into the light.

“Our *City School* has been carried on through the year with much encouragement. The average attendance has been fifteen, the numbers on the books twenty-three. This school has never been more popular than at the present time.

“CHIAO CHENG.—The work at this station has passed through a period of trial. Our helper, Pai Hsiao Kên, was taken seriously ill at the beginning of the year, and has only just lately sufficiently recovered to resume his full duties. Yu Hsien Tung took charge of the refuge work and daily services, and Han Mêng Paq volunteered for the

Sunday public preaching when the missionary could not be present, and so things were happily carried on without injury to the work.

"In the Opium Refuge 135 men have been under treatment. Of these, twenty-two broke from restraint, and the return home of another was sanctioned because of the distressing tidings which came from his home that his mother and wife having quarrelled, the mother in her rage had taken opium and ended her life. Thus 112 men have been discharged free from craving. Besides these, twelve women were helped by our Christians and successfully gave up the habit at their own homes. Imagine what it means to a prisoner to have the fetters knocked off and be led out of his dungeon into freedom—that is just what this change means to these people. How full they are of laughter and praise! How they rejoice in their new lease of life! Best of all is it to find that so many of them give the glory to God as being—what it really is—His own gracious and marvellous work.

"The total cost of Chiao Cheng for the past year was £26 19s. 8d. Subscriptions and opium refuge receipts realised the sum of £22 7s. 7d.; the charge to the Society for this station was, therefore, only £4 12s. 1d. The illness of Pai Hsien Sheng naturally increased our expenditure, otherwise, I believe, this station would have fulfilled my expectations concerning it, and have raised all the funds necessary for carrying it on. No work will ever win my sympathy that does not find a fair portion of its expenses. There is nothing easier than to open and run stations when the money is all supplied by the Mission.

"It is my wont to constantly urge the claims of God upon the resources of His people, and to lay upon the consciences of the Christians the real meaning and use of mission funds; that they are to be viewed as a match to kindle the fire, and not as fuel to feed the flame; as a key to open the door, and not as a perpetual endowment for all the needs of the house; as nourishment for infant weakness, and not as support for manly vigour; and as a stimulus to generosity, and not as encouragement to niggardliness. It is our experience that when a man puts down something for God's cause, he retains his self-respect, and makes a better Christian.

"The *T'ai Yuan Fu* church has done fairly well this year. After paying the station expenses of P'ing T'ou, or, rather, that part of the expense which remained after what the people there did themselves, there is still a balance in hand of £4 5s. 2d. The P'ing T'ou work is carried on apart from mission funds. Of course, we have no grand premises there—only two rooms and a kitchen in the house of a family named Li. These are amply sufficient for our present needs. Some of the subscriptions made by the people themselves have been in kind—a form by a carpenter; potatoes, eggs, &c., by the farmers. 'According to what a man hath' they read in Scripture, and act upon it. The evangelist, Liu Ching Hsüan, who itinerates in the neighbourhood of P'ing T'ou, and makes it his headquarters, is supported by the Sunday-school at Harrogate. We were much cheered by the offer which came to us from the Harrogate friends to support an evangelist in our field. At P'ing T'ou, four men were baptized this year. There has been a case of persecution in that district, but the magistrate quickly put things straight for us."

### SHIH TIEH AND HSIAO TIEN TZU.

The Rev. Arthur Sowerby, jointly with Mr. Farthing, has carried on the work in Tai Yuen Fu city, while taking sole charge of Shih Tieh and Hsiao Tien Tzu.

Reporting on both these centres of work, Mr. Sowerby first refers to

#### SHIH TIEH.

He writes:—



"At *Shih Tieh*, our old friend Mr. Hu is still working faithfully, but he is getting on in years; he is now sixty-five, and has been in poor health, and is not able to do so much as formerly. We have with him as caretaker and cook, for the opium patients, another man of the same name (Hu), a good Christian man, who also does what he can in the work. My wife and I spent five weeks here in the spring, and a good many people came round us, especially women and children. Our friend, Miss Shakleton, who went with us, and her Bible-woman elder, sister Wang, gave us a great deal of valuable help in teaching them. If only one could spend six months a year in this place, instead of six weeks, a good harvest of souls might be hoped for.

"The Christians here are anxious to have their children well taught, and two little girls, the children of Mr. and Mrs. Chang Hai Ch'uan, both church members, have spent some months at *Shih Tieh* under Mr. Hu's instruction. Five boys, the sons of Christians, have also had the same advantage. The cost to the Mission has only been a few shillings.

"The opium patients have not been so many this year as formerly, but that is largely accounted for by the war, the rumours of which have reached Shansi, and scare the village people considerably. The common report around the villages near *Shih Tieh* is that the foreigners have rebelled, the missionaries have gone home in consequence (some people believe they have gone to manage the war), and all the Christians are to be killed, and therefore they are fighting shy of us just now.

"Our landlord is outwardly as deaf as a post, but with his inward ears opened, he has entered the Church by baptism."

#### HSIAO TIEN TZU.

"The attempt to establish an opium refuge here has failed; the reason mainly being that the patients who wish to be cured prefer to come up to *T'ai Yuen Fu*, and be directly under our own treatment. In other respects the work is going steadily forward. In the autumn I baptized three men. Two of them were inquirers before I returned to England in 1890; the other is a doctor in a village called *Ta Ts'un*, five li distant from *Hsiao Tien Tzu*. This is one of the largest villages in the district, and I am hopeful that it may become a centre of Christian light."

#### T'AI YUEN FU.

"The work in this city has been much the same as in previous years, but the special feature I would notice has been the number of hearers we have had in our shop on the main street. In no previous year have I seen anything like the same number of attentive listeners, and ever since my return from *Shih T'ieh* I have spent a large time in the shop. Mr. Farthing and I have worked together in this city, and his return to England next spring will leave a very large amount of work on my hands. His presence here will be very much missed, and I cannot look forward to the work to be done next year without considerable anxiety.

#### Opium Patients —

Hsiao Tien	...	...	...	...	...	...	1
Shih Tieh	...	...	...	...	...	...	9
„ „ (out-patients)	...	...	...	...	...	...	4
							<hr/>
Total	...	...	...	...	...	...	14

#### HSIN CHEO.

The Rev. Herbert Dixon, reviewing the work of the past year in the *Hsin Cheo* district, writes :—

"I am thankful to be able to report solid progress—progress not merely in numbers,

but also in quality of our Church members. The year has been the most unsettled one since we commenced work here, owing to the outbreak of war with Japan, and it was with some amount of apprehension that we heard of the various defeats of the Chinese armies. But instead of injuring our preaching, the war has given us increased opportunities of approaching the people; the density of their ignorance as to any country, or even province, outside their own, leading, or rather compelling, them to turn to the foreigner for information. And thanks to the attractions of a terrestrial globe, which a lady in England kindly presented to me, our book-shop has been more frequented than ever before, not only by farmers, but by business men and scholars and a lesson in geography has afforded a splendid opportunity to proclaim the wisdom and power of the God of the whole earth.

“During the summer we had the joy of baptizing seven men, all of whom had given evidence of change of life, and two of whom had given up their old employment rather than be entangled in idolatrous customs.

“Our out-stations have continued steadily at work. That at *Chi Tsun* has not, however, fulfilled its early promise of rapid progress, and no additions to the Church have come from there this year. But our two flourishing schools at Pan Shihtzn and Yao Chih are both the outcome of our work there, and, as will appear under our school report, some ten inquirers have come in connection with those schools. Our *Ting Heiang* out-station has furnished one addition to the Church—a kindly, gentle old man, who broke with idolatry some three years since. Tso Mo Chen station there has had to pass through a time of trial, but has come out unharmed. One convert there has been ill-treated on account of non-payment of temple dues. Being summoned to appear before the heads of the temple, he firmly refused to comply with their demands for immediate payment of the dues, and, in accordance with a pre-arranged plan, was suddenly seized by seven powerful men, and thrown from the temple platform into the court below; there he was kicked and beaten unmercifully, and finally dragged out into a stony river-bed, where one bully proposed smashing his head with a boulder, and thus ending all future temple disputes. But the policeman of the place now interfered, and, instead of killing him, they decided to tie him up inside the temple, and starve him into submission. However, the policeman fearing the proceedings might involve him in trouble with the magistrate of the district, offered to stand security for the payment of the dues, and our convert, Mr. Wang, was released. An attempt at conciliation having failed, an appeal was made to the district magistrate. This at once brought the offenders to their knees, ready to do anything he might direct. We assured them of our friendliness, promised to overlook the past on condition that a suitable apology were made to Mr. Wang, and that his name was at once struck off the temple books. The result was that half-a-dozen other inquirers have all refused their temple dues, and trouble that was brewing in another district all quietly passed away.

“Our schools, like other parts of the work, have given us much cause for praise and thanksgiving, though, in one or two instances, we have felt disappointment.

“Our three schools at Ting Beiang, Pan Shihtzn, and Yao Chih, stand out splendidly. A few days ago I accompanied Mr. Chao to examine two of these schools. The boys are a bright, intelligent lot, and all of them passed their examinations with credit. At Yao Chih the teacher has been of much service in spreading a knowledge of the truth amongst the villagers generally, and he now reckons some dozen of them have been impressed with the Gospel.”

## SHENSI.

The record of the year's work in the distant province of Shensi is largely a story of famine and fever, poverty and pestilence.

Mr. Moir Duncan early in the year was smitten down by a violent attack of typhoid fever, and for many weeks his life was despaired of.

But the brethren in Shensi are full of hope, as will be seen from the following reports, and the recent arrival of the Rev. Evan Morgan has greatly cheered them.

The Rev. A. G. Shorrocks, B.A., writes :—

“The famine from which this district has suffered more or less for the last three years continued up till June, when a bountiful harvest was reaped. The price of grain was at once reduced one-fourth, and as there is every prospect of a good spring harvest, the people are immensely relieved. The long continuance of the drought, however has had a most distressing effect. In many cases where, two or three years ago, there were groups of neat straw-thatched cottages, filled with hopeful and hard-working immigrants, there are now only bare walls and general desolation.

“The deaths this year from famine, fever, and other causes have been very numerous. Among those who have passed away are two Church members, and several promising adherents. Some of these bore a remarkably clear testimony to a living faith in Christ. A man named Chang, who had worshipped with us for two years, had a premonition that his end was near, though, to all appearance, as well as usual; and so, calling together his children and grandchildren, he solemnly exhorted them to be faithful believers in Christ, and on no account to be intimidated by enemies to the truth. He then went peacefully to rest, and never woke again. A young Shantung immigrant, a candidate for baptism, seemed particularly bright one Sunday evening, reading and singing until an unusually late hour. In the night he was taken ill, and died the following day.

“Year by year we are radiating out further from the Shantung immigrants, and are now getting a secure footing in places entirely occupied by the native population. Regular preaching is now carried on in the densely-populated cities of Hsi-an-fu and San Yüan, and we shall gradually become more occupied with work in these important centres. From these places the Word of Life is being sounded forth to the surrounding country districts.

“Our Evangelistic Association is proving of undoubted value in developing the gifts of Christians, and putting upon *them* the onus of spreading the Gospel by *voluntary* effort, instead of depending upon paid agencies. The members of the Association now number forty-two. They meet every three months for devotional purposes and transaction of business, and also to be examined in the prescribed course of study. They are individually pledged (1) to devote at least one day a month to evangelistic work; (2) to study the course prescribed; and (3) to contribute funds for sending workers further afield. At our last meeting, in October, most were examined on the first nine chapters in Acts, and many others on Christian Evidences and the Religions of China. Reports were also given in of voluntary work done by the various members, with special reference to experiences calling for deliberation, thanksgiving, or prayer. Eleven men were also appointed by the members to preach in more remote districts, for from five to forty-five days, according to the number of votes received by each. The sum of two pounds odd, contributed during the previous three months, was divided among them, 100 cash—or about threepence per day—being allowed for inn and food expenses. This work is entirely voluntary, travelling expenses only being allowed to those elected for service in more distant places, such funds being provided entirely by the Association. When it is remembered that the famine is barely over, and that even now many are in great poverty, it will be seen that the work of this Association speaks of no little self-denial. Even the women and children have helped. From their scanty earnings at the

spinning-wheel the women have given their mite, and the children have cheerfully gathered baskets of dry grass and firewood, with the proceeds of which they have contributed their few cash.

“In November last we invited about forty men from our various stations for ten days’ special instruction. The gathering together in this way not only brings us all into close contact with each other, but the sense of unity and strength creates brotherliness and enthusiasm. Mr. Duncan and I lectured daily on Introduction to New Testament and Epistle to Romans respectively, while our trained helpers, Lui and Sun, took up parts of Acts and Genesis. The evenings were occupied with devotional, missionary, and other meetings. Would that all our leaders might be mighty in the Scriptures, and possessed of the life and light that come from intimate acquaintance with God’s Word! Only so will our church be a pure and living church—the abode of the mighty Spirit of God.

“Not the least important and promising of our work is among the young. In our nine boys’ schools there have been about 140 scholars during the year. It is only on condition that the boy remains in the school two years at least that we consent to receive and help him. We thus secure that every scholar shall not only learn to read, but also become acquainted with the main facts of Christian truth. In the first year early Old Testament history, Catechism, hymns, and elements of geography are taught, in addition to the books of the ordinary schools, while scholars of two and three years’ standing study the Gospels, Christian Evidences, Old Testament history, physical science, and geography. Mr. Duncan and myself have taken part in the instruction of the more advanced boys, Mr. Duncan taking the Parables and physiology and arithmetic, and the Old Testament history and astronomy. These boys vary in age from thirteen to twenty, and there is every reason to believe that some, at least, have yielded to Christ. In all cases we seek that the teachers be in thorough sympathy with us in aiming first at the spiritual welfare of the scholars. We look upon our schools not so much as educational institutions as effective evangelistic agencies.

“Our girls’ boarding school has now been established nearly three years, and the conviction grows upon us that it supplies a very real need. It is a great rarity to meet with a woman who can read and write in this part of China. Her mind is usually undisciplined and ignorant, and it is almost impossible for her to follow and remember an orderly address. Our girls’ school is doing away with this. The girls are proving themselves as capable in every way as the boys, and their bright, intelligent faces contrast greatly with their less favoured sisters.

“The horrid custom of footbinding is receiving its death-blow among us. We have always sought to inculcate a strong sentiment against this practice in the church and schools. Out of thirty-six girls twenty-eight have unbound feet. The remaining eight would gladly remove their bandages if their mothers or future mothers-in-law were willing. Christianity is proving here, as elsewhere, a special boon to woman. A few months ago the first-fruits of the school were gathered into the church, when one of the former pupils was baptized. We expect some other of the senior girls to follow her example before long.

“Let me say in closing how impossible it is to tabulate results. It may seem a small thing to have added only some ten names to our church-roll, but this says nothing of the increasing spirit of inquiry among promising natives. The seed has been sown broadcast these two or three years, and it seems now to be taking hold in various districts. May it bring forth fruit abundantly! Now that Mr. Morgan has arrived, we shall be able to extend operations to regions further afield. We are all of one mind in seeking to establish a thoroughly spiritual and self-supporting church in which Christ shall reign.

“The dangers of the past year have not been few. Wolves still abound, and we

sometimes see them in the country, skulking behind village walls or trotting leisurely to their haunts. We have heard many disquieting rumours of war and rebellion, and of threatened violence; famine and fever have wrought havoc among us, and some few who were formerly adherents have become enemies to the truth. But from all perils the Lord has delivered us, and here we are, hopefully looking into the future, knowing that in this far interior province there is being raised up a people to be the eternal glory of Christ."

### HSI-AN-FU.

Rev. Moir B. Duncan, M.A., reports:—

"The work here can only be understood by knowing something of the conditions under which it has been conducted. Of this great plain it can truly be said:

" 'Affliction is enamour'd of thy parts,  
And thou art wedded to calamity,'

for poverty and persecution, famine and fever—mere words in the vocabulary of most people—have been the overshadowing realities of daily life. On to April dire distress continued to scatter the people and supplant our work.

"The end of famine saw the beginning of famine-fever. An epidemic spread like a prairie-fire. Every hamlet and nearly every home suffered. In Hsi-an and San Yuan cities many dead lay where they died on the streets—the stench of their decomposing corpses filling the noisome air. It is at such a time that the utter night of heathenism is known. Fear, despair, agony, death—for these the faiths of China have no alleviation or antidote. We rendered whatever assistance our limited means enabled, but that was like a loaf of bread to a perishing multitude. Our supply of antipyretics was soon exhausted, but not before we had the joy of knowing that there were circles of saved around the centres of our help. For the next three months a severe attack of typhoid fever laid me aside. Then our two pastor-evangelists were unfit for duty—Sun from fever and Liu from an abscess. For a time it seemed as if both the workers and their work had irretrievably suffered. It is impossible, therefore, to report much progress. We have been holding the field more than fighting the foe, and if we have not conquered it may be something not to have capitulated.

"As an instance of the faith and earnestness of some of the Christians I may mention that when the fever was at its height, and there seemed no hope of my recovery, they met on four successive days for united intercessory prayer. The crisis once past, they again assembled for thanksgiving, and, in evidence that their gratitude was not mere empty words, contributed 12,000 cash to form a Poor Fund, an offering prompted by thankfulness and made by sacrifice.

"Generally speaking the work this, as compared with last, year has been less extensive, but more intensive—less in superficiality, but more in depth. Within the Prefecture of Hsi-an there are sixteen stations, with an average attendance of about 650 worshippers. Singly these stations are poor and inconspicuous, but together they form lines of Christian light—feeble, flickering, yet luminous compared with the surrounding darkness. These are evidences of light from the Light of men.

"The Church of over sixty members is little in advance of the incipient stage. The progress we long to see has been retarded by the famine and its consequences. Nevertheless, something has been done towards consolidating an indigenous and aggressive church that shall exist to actualise the Kingdom of God.

"Self-supporting Efforts have again been largely abortive—not from any fault in either their plan or principle, but simply from their being chiefly barren fields instead of fruitful harvests. At four stations land was cultivated—the proceeds being intended for church funds. At one station nothing was reaped; at another a loss was incurred;

at another only a small sum was realised ; while at the fourth there was a fairly large yield. Given ordinary circumstances their united labour ought to have reached £11 18s. ; whereas, owing to failure in crops, they only received £1 16s. In other words, their labours this year have been potentially the equivalent of the sum sufficient for the maintenance of the pastors we are anxious to see their support.

“ *Extension.*— Three new stations have been opened during the year but as evidence of a progressive spirit we can point to the fact that at six stations a building suitable for school and chapel has been either built or bought ; the entire cost of land, labour, and material being defrayed by the Christians, excepting a contribution of 8s. or 10s. per chapel towards the cost of timber. In addition, these extremely poor people contributed over £8 to the various schemes of the church. That small amount is relatively a large sum, and is positive evidence of vital growth ; mere accretion would be as easy as useless.

“ *Increase.*— The increase has not been large, partly because famine scattered and fever cut off some of our best converts ; partly because we determine we would have a qualitative—and not only a quantitative— increase ; so that while over thirty applied for baptism, only ten were received. We would like to see health combined with knowledge in those who are admitted into membership.

“ *Medical Work* has been prosecuted this year with less systematic vigour, partly from interruption, partly because our hope of a qualified man has been disappointed ; but chiefly because it has outgrown our empirical resources and limited energies. So, instead of being able to extend, we have had to retrench, and the opium work to almost entirely abandon. The results, however, have been increasingly encouraging, and more than ever convince us of the imperative need and grand opportunity for a medical missionary. So long as our duty is written in the faces of the suffering poor, so long shall both conscience and compassion alike compel us to continue our inadequate exertions.

“ *Hsi-an-fu.*— During the year a house has been rented and peaceably occupied as a centre for work in this important city, likely, if report be true, to become again the capital of the Empire. Sickness broke the continuity of my efforts, but various agencies have been in operation.

“ *The Book Shop*, during the twenty-one months of its existence, has sold £321 worth of books—surely a fairly large circulation of light. Owing, however, to heavy and unforeseen losses caused by the shrinkage of silver and the excessive rates for freighting on account of the war, this useful agency for the propagation of truth must, I fear, be closed. It has been an invaluable medium of intercourse with officials and scholars ; several times I have been invited to state the principal facts of Christianity to companies of leading men, who would not have dared to countenance me elsewhere.

“ *Preaching* has been carried on in various quarters of the city to Mohammedans, Manchus, and Chinese. A movable tent afforded a *locus standi* on the crowded marts or busy squares, where we sang hymns, declared our message, and scattered books. Thousands have thus heard the three R's of the Gospel. Since September a regular service has been held on Sundays, and daily preaching continued at the house.”

## WOMEN'S WORK.

Mrs. Moir Duncan writes :—

“ Work amongst the women is now extensive and still extends. The means at present adopted for helping them are :—

“ (1) *Weekly Bible-classes.*— Twice a week, as last year, I conduct a Bible-class at two centres, easily accessible by the women of five villages. The united membership is fifty-eight. Our text-book is Matthew's Gospel, which many of them can now read with fair fluency, and some with intelligent interest—a great advance on what obtained two years ago, when the simplest book was to them a mere blank.

"(2) *Bi-monthly Conferences.*—Many of the women in our distant stations would gladly attend such a class, but as I cannot possibly meet this demand, we seek to help them in another way. The whole church-area we have divided into three districts, in each of which we hold a bi-monthly meeting, to be attended by all who care to come from the surrounding villages. A course of lessons is prescribed, which the women are expected to prepare during the two months' interval. Portions of Scripture, hymns, catechism, are committed to memory, characters in common use recognised, and Old Testament history read by the more advanced. Each woman is submitted to a careful examination on however much of the curriculum she has attempted, and the results are afterwards written in large characters and fixed on their chapel walls. When first we suggested this plan to these poor ignorant women their one answer was, 'Impossible, impossible, we can never learn to read'; but now in almost every station we find a little group of earnest learners, eager to advance, and thirsting to know more fully the Way of Life. It fills my heart with joy to meet them at their bi-monthly conferences and see how intently they listen to addresses given.

"(3) *Special Class for Promising Women.*—This autumn we had our first class for promising women from our out-stations. Some twenty came, and remained a week. My husband and Mr. Shorrock, Sun, and Liu all helped me in this work, each taking up a different subject. Lessons from Old Testament history, the most important points of the Gospels, lessons from the Parables, singing, and explanation of hymns were amongst the subjects treated. The women gave rapt and intelligent attention throughout. In private conversation I elicited much that gave me joy and hope.

"These are our present plans of work. *What direct results have we seen?*

"I cannot see right into their hearts—a privilege not often offered us by the Chinese; but I think many have been touched, if not turned. Twelve applied for baptism, three of whom we accepted. All of them expressed a desire to follow Christ, and all except three gave clear testimony of faith, but we thought it better to submit most of them to further test, and to give them fuller instruction before receiving them into the Church. Others, while they have not asked for baptism, can tell of spiritual help received during the year.

"The work waiting to be done here is more than I can overtake. I rejoice to think that in another year the women will meet in Mrs. Morgan a friend so well equipped in the language and so full of zeal for their salvation. In all my work this year, as last, I have had the constant help of my husband and our indefatigable evangelist, Sun.

"In closing, let me add a little about our girls' school. Necessarily most of my time is devoted to it. This year has been one of almost unbroken peace—the girls, with few exceptions, entering heartily into their studies, submitting more willingly to our strict discipline, passing their examinations with credit, and, best of all, showing an increase of love for the truth. Not a few of the senior girls manifest a real devotion to Christ, and two or three of them strive, by prayer and personal appeal, to win others to His service. Just yesterday the eldest girl—an enthusiastic Christian—told me how she and two like-minded companions were conferring one with another this week on how to get their unconverted school-fellows to come out for Christ. She seemed possessed with a burning impatience to see them saved. They concluded to set apart more time for special prayer on this behalf. May God answer them abundantly!"

## SHANGHAI.

### CHRISTIAN LITERATURE FOR CHINA.

The Rev. T. Richard reports that "the past year has been one of special encouragement, notwithstanding the widespread havoc of war."

Perhaps the most significant event has been that the high Chinese mandarins have commenced to publicly recognise the value of the work of the Christian Literature Society, and to contribute towards its expenses.

The Report states that :—

“The Viceroy, Chang Chih-tung, in Hankow, Central China, the next in importance to Li Hung-chang, the great Viceroy in Tientsin, has sent us a subscription of 1,000 taels (about £150); and two others—the Taotai Nieh of Shanghai, and one of the managers of the China merchants—have sent us smaller sums of 100 and forty dollars, respectively. The three native dailies in Shanghai published *in extenso* our Chinese Annual Report for last year. We have never had any subscription from the Chinese for this work before, and therefore feel much encouraged by this beginning of interest. Above all, we have received letters from the interior, even as far as the province of Szechuen, assuring us that our books have been the means of removing prejudice and suspicion, and of increasing friendliness between the mandarins and the missionaries.

“LARGE INCREASE IN NEW PUBLICATIONS.

“This year we have been able to publish a larger number of religious and general books than in any previous year. These—though not large in size—are of superior quality, and the editions are of 2,000 each book.

“Dr. Allen is preparing ‘The Witnesses, or Portable Evidences of Christianity,’ which is coming out serially, comprising the conversion and Christian experience of representative men from the great religions of the East, giving the reasons why they found Shintoism, Confucianism, Taoism, Hinduism, Buddhism, and Mohammedanism unsatisfactory; and why they found Christianity satisfactory. Two of the above are already in the press.

“FREE DISTRIBUTION OF LITERATURE.

“Besides the free distribution of books amongst the Chinese University students, the missionaries in Nanking selected from our catalogue \$100 worth for free distribution in that great centre, from which our literature would be carried home by the students to all parts of three provinces. Altogether, in all the provinces, there were 260,000 pp. distributed gratis. If the number of pages in Dr. Faber’s work on ‘Christian Civilisation’ be added, which we are this year distributing gratis to each of the higher mandarins of the Empire, through the liberality of Pastor Kranz, and which alone amounts to 3,260,000 pp., that would make a total of 3,520,000 pp. This record, we believe, surpasses anything of the kind hitherto done by any Book or Tract Society in China.

“SALE OF BOOKS.

“Though we are glad to be able to make large free distributions, our chief hope in influencing the Chinese mind is from the sale of our publications. We are glad to report increase in this direction also.

In 1890-91 the sales amounted to .. ..... \$561.72  
This year 1893-94 they amounted to..... \$2,184.00

“A Chinese gentleman, seeing our list, has lately sent in orders for \$20 worth of them for his own reading. 2,000 copies of our publications were bought in order to distribute them gratis among the students of Honan.

“The Viceroy of Tientsin recently asked, ‘What is the good of Christianity?’ A book answering that question was prepared and published by our Society. Last year he offered a prize on ‘How to Reform Chinese Religions.’ This is full of significance, indicating that the mind of the great Viceroy is not satisfied with the present state of the religion of China, which till recently all mandarins considered the best in the world



“OUR AIM.

“Our aim is to reach the higher and the educated classes of China, men and women, so that the countless poor in China may be delivered, and to bring about a *renaissance* of a fourth of the human race by following principles which are as certain in their action as those which make water flow downward and sparks fly upward. Instead of selfish principles, which in the end only destroy nations as well as individuals, we intend to base all enlightenment on Christian principles of love and goodwill to all.

“What we greatly want, then, is for Christians to hear God’s call to them in this new and marvellous opening of His Providence in China to-day. Hitherto the Chinese have been asleep, now they are beginning to wake up by the thunder-clap of war, which threatens their conservative and non-progressive civilisation. £100 annually for each of the twenty-one provincial capitals, and £20 annually for each of the 200 prefectures, will enable us to systematically reach all the active leaders of the empire with the best Christian literature. Who will become responsible for raising funds for one of the larger or one of the lesser lights? Such persons shall verily shine like stars in the heaven of the Chinese mind.”

During the current year Mr. Richard contemplates taking furlough in this country, and during his visit many of our churches and congregations will have the opportunity of hearing from the lips of Mr. Richard himself of the marvellous progress and success of this Christian literature work throughout the length and breadth of the Chinese Empire.

**PALESTINE.**

**PRINCIPAL STATION:—Nablous.**

<b>STATIONS</b> ... ..	<b>7</b>
<b>Missionary</b> ... ..	<b>1</b>

The Rev. Youhannah El Karey, reporting on his work in Nablous and district during the past year, writes :—

“Our Nablous work is divided into two branches—the mission house and our own house. The mission house consists of the chapel and schools for boys and girls; it is placed in the principal street of the town where our work is carried on. Every Lord’s-day morning our chapel is filled up with our members and hearers, these consisting of our church members and nominal Christians. Being in the town, no Mohammedan dare enter or be seen about the mission house; thus we reserve our house for the meetings, so that Mohammedans may attend and listen to the Word of Life, and still go home unobserved.

“We have had the addition of a whole family—father, mother, and children; they were of the Greek Church; now they have joined our Church, having, we trust, tested how good the Lord is, and have accepted His Gospel, as it is in our Lord Jesus. They attend all our services attentively.

“The **DAY SCHOOLS**—boys and girls—are in the mission premises, beneath the chapel. The boys, many of them, have left, and others have filled up their places. Some have either left for business, or moved to a higher school. There are eighteen boys—Samaritans, Jews, and Christians. We do not give our scholars any secular learning—simply Christian instruction. Our school girls consist of Jews, Samaritans, Christians, and a few Mohammedans, who come secretly, altogether numbering thirty-four.

Every girl is taught the Gospel as it is in Jesus; in the afternoon they are taught needlework and knitting.

"THE SECOND WORK IS IN OUR PRIVATE HOUSE. As I have already said, we live at present outside the city; I am thankful for it, as our Mohammedans can attend our meetings undisturbed, nobody seeing them, to give the Government report of their attending the forbidden service. We have a large room prepared for the purpose, with every comfort. It is opened every-afternoon till midnight, when I speak and pray with those who attend.

"Our sub-station, RAFDIA, opened in 1892, had this year another family added to the four others. The teacher holds evening services every Sunday and Thursday. Every Sunday morning our people come to our chapel, where we hold the service together at Nablous. Sunday evenings they hold their own meeting in the room which also serves as our schoolroom. We have twenty children, boys and girls; we only teach these simply the Word of our Lord.

"Of our second sub-station, SAMARIA. Here the Greek Church opposed us by opening a school. Now I am thankful to write that they have left with their school, and those who joined them have returned back. By His grace we have six families meeting every Lord's-day in the same house.

"In BATE IMREEN I regret to say we have no addition to the little church this year.

"In BURKA we hired a room to preach in, and a good work is going on there.

"The little church in JERUSALEM still holds on, and every Lord's-day they meet together in their dwelling."

In a more recent letter Mr. El Karey reports a promising evangelistic work amongst a number of travelling Arabs, who exhibited great interest in the Gospel message, and urged him to pay them regular visits. They gladly accepted books and tracts, and promised to read them carefully.

## 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, Munsembi, Bopoto, and Mojembo.

Missionaries ... .. 27

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 (en route for England), Mr. and Mrs. Carson Graham, and Mr. Ross Phillips (Mrs. Phillips in England).

*Underhill*.—Mr. and Mrs. J. Lawson Forfeitt (Mr. and Mrs. John Pinnock and Mr. Pople en route for England) and Mr. J. R. M. Stephens.

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

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

ON THE UPPER CONGO :

*Bolobo*.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller.

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

*Munsempi*.—Mr. and Mrs. J. H. Weeks (en route for England), Mr. and Mrs. Stapleton, and Mr. Stonelake.

*Bopoto*.—Mr. and Mrs. William L. Forfeitt, Mr. G. D. Brown, and Mr. Kirkland.

*Mojembo*.—Not yet occupied. Mr. H. White (Mrs. White in England).

Ss. *Peace* and *Goodwill*.—Mr. and Mrs. Harrison (in England) and Mr. S. M. Field.

The work of the Mission, during the past year, on the great Congo River, and in the territory of the Congo Free State, has made steady progress; and the reports sent home by the brethren indicate clearly that the Gospel is taking hold of the people, and producing results in their lives and habits of a most cheering character.

Having received Christ for themselves, the native converts are earnestly anxious to make HIM known to their fellow-countrymen; and their aggressive evangelistic labours have been followed by much of the Divine blessing.

This evangelistic work is carried on, moreover, entirely at their own cost, their evangelists being wholly supported by the contributions of the native church.

Much valuable work has been done in translating and printing; and the Mission Press at Lukolela—the gift of Mr. Wade, of Halifax—has been in constant use during the past year.

School-work, also, exhibits real progress, as will be specially seen from the following reports.

If the progress of Christianity in Africa be deemed by some to be slow, let us never forget the centuries of utter neglect that have been the lot of this "Dark Continent," the deep moral degradation in which the natives have been, and still are, sunk, and the cruel wrongs inflicted on them for generations in connection with the accursed slave trade.

Let us remember, too, that Africa has had none of the uplifting help

with which Christians in this country are favoured. No noble ideals, no refining influences, no restraining or upbuilding laws, no sense of moral obligation to God, the main end of life being the gratification of purely animal instincts and tastes. And then to all this let us add the havoc and ruin wrought in more recent times by the infamous liquor traffic, one of the greatest stumbling-blocks to the progress of the Gospel in Africa to-day.

Well, indeed, might King Maliki write :—

“Imported gin has ruined my country. It impels my people to violence and madness. I have been compelled to issue an edict that any dwelling where gin is sold is to be burned to the ground, and every drunken person to suffer death. I have told the Christian European traders that I will agree to everything except the importation of gin.”

And adds the late Sir Richard Burton :—

“It is my sincere and deliberate conviction that if the hateful slave trade were revived with all its horrors, and Africa could get rid of the white man with his rum, gin, and gunpowder, which he only has introduced, Africa would be a great gainer by the exchange.”

The statement recently made in the magazine of the American Baptist Missionary Union, on the authority of one of their Congo missionaries, that “Congo natives who work or supply produce for the trading companies are COMPELLED by law to receive a large part of their pay in rum or gin,” is of so astounding a character as to demand immediate inquiry, it being impossible to suppose, if it be true, that His Majesty King Leopold is aware of such practices carried on by the officers and representatives of the Congo Free State Government.

## LOWER CONGO RIVER.

### UNDERHILL STATION.

At Underhill Station all goods for the Congo Mission are received and forwarded by caravan carriers to Stanley Pool, for shipment by the *Peace* or *Goodwill* for the distant up-river stations.

This work demands incessant care and involves great responsibility. During the past year the Rev. Lawson Forfeitt and Mrs. Forfeitt, Mr. and Mrs. John Pinnock, and Mr. G. Pople have discharged these onerous duties, and by their business capacities, sagacity, and tact have overcome many threatening and embarrassing difficulties.

Reporting on the work of the station, Mr. Lawson Forfeitt writes :—

“In the transport service of the Mission—except on the San Salvador road—the past has been a very trying year. On two occasions for lengthened periods, at the beginning, and now at the end of the year, there have been serious difficulties and hindrances, the causes of which have been fully explained in the course of my regular

correspondence. The situation remains unchanged at the present time, but we earnestly hope that the representations of the Committee to the King at Brussels may result in an improved condition of affairs. The attitude of the Governor-General when the representatives of the Protestant Missions had an interview recently with him on the subject was, however, anything but reassuring. We are endeavouring to obtain porters from the San Salvador district, in Portuguese Congo, but as yet not many consent to carry in Free State territory.

"The railway is being steadily pushed forward towards Stanley Pool. The hope is expressed that in another year the half-way point, Kimpese, will be reached. It is satisfactory to know that the laying of the remaining portion of the line will be much less difficult than has been the case with the first section. Two years ago 500 Chinamen were brought to work on the railway, it being thought they would prove suitable as labourers in this trying climate. The last steamer which left Congo took away those who were left of the party—180. A few ran away from the railway works, but all the rest died within the two years. I do not think the experiment will be repeated. The completion of the railway will so entirely change the condition of the transport service that we may well pray for its successful and speedy accomplishment.

"In February I received a letter from the Governor-General, asking if we could send from our Mission two boys, who possessed some knowledge of printing, to the Antwerp Exhibition, to assist in the Printing Department of the Congo Section, to show the public what could be done by Congo natives. Mr. Bentley was here at the time, and he wrote at once to Wathen, and two boys—Baluti and Nelamvu—were selected to go to Europe. On their return here, two or three months ago, the Governor wrote me a special letter of thanks, and reported that the conduct of the lads had been most satisfactory.

"The new State Commissioner for this district has paid one visit to Underhill, and was much interested in the arrangement and work of the station. We were also very pleased to welcome in February last Her Britannic Majesty's Consul, Mr. W. Clayton Pickersgill, C.B., on the occasion of his first visit to the Congo. He stayed a week at Underhill before returning to his headquarters on the coast, St. Paul de Loanda. He writes me that he hopes to come again soon, and this time to visit the Upper Congo.

"The usual Sabbath meetings for worship and the preaching of the Gospel have been regularly held, as also a short daily service for workmen and carriers. Sometimes there have been more than one hundred present. Two of our young men, who were inquirers last year, have now been baptized, upon a confession of their change of heart, and their life and behaviour hitherto have given us both pleasure and satisfaction. Another young man wished also to be baptized, but as he soon returns to San Salvador at the end of his year's work at Underhill, we have thought it best to refer his case to the San Salvador Church, that he may make his public profession amongst his own people in the place where he will in future reside.

"Mrs. Forfeitt teaches the house-boys attached to the station on alternate afternoons in our house, and they show much interest in their lessons. It is difficult here to get even the few house-boys we need, as there are no native towns near, and those boys who are willing to come from a distance to spend a year at work on the river as a rule find more remunerative employment and much greater freedom at the many trading factories, the State establishments, and railway engineers' quarters in and around the port of Matadi. The ocean steamers coming up river have been regularly visited with tracts, Scripture portions, &c., as in former years. As you know, several other missions have at Matadi their base stations for the reception and despatch of goods, and for the transaction of business with the State Government. About a year ago I made a proposal to hold a United Communion Service on the first Sunday in each month. It is conducted in turn by the brethren of the different missions, and has

proved a season of great help and comfort to us all. Besides the missionaries resident at and near Matadi, there are usually present a number of other missionaries who have either newly arrived from England, Sweden, and America on their way to the interior, or those who have come down country to join home-going steamers. There have sometimes been over twenty present at the service."

Both Mr. Pinnock and Mr. Pople will probably take furlough during the present year.

Mr. Pinnock has been eleven years in Africa without a change to England.

During the absence of these two brethren from Africa, the Committee have designated Mr. J. R. M. Stephens, of Bournemouth, recently accepted for Congo Mission service, for work at Underhill, in association with Mr. Lawson Forfeitt.

### SAN SALVADOR.

The following report for the past year, by the Rev. Thos. Lewis, gives an encouraging account of the growth and evangelistic zeal of the Native Christian Church, and of the progress of the day and Sunday schools.

Mr. Lewis writes :—

"In reviewing the work of the past year, we have much cause for thankfulness and praise for the blessing which has followed our labours. For more than half the year my wife and I were alone on the station, but we enjoyed exceptionally good health during that time, so that we were able to keep all the work well in hand. The only branch of work which suffered from our short-handedness was that of itineration. We could not spend much time in visiting distant districts or break up new ground, and we had to be content with visiting the sub-stations and the towns in close proximity to San Salvador.

"The *usual services* have been well attended. The congregations have been larger and more even than at any previous time; and this is also true of the Sunday-school, which now has 135 scholars arranged in seven classes. Early in the past year we started a daily service in the chapel at 8.30 in the morning for reading, singing, and prayer. We had for a long time felt the need of this, and we have found it to be a great help and blessing. Sometimes we have our chapel quite full, and it is always well attended by the natives, and much appreciated. We fixed upon this hour so as to be convenient to those who come to get medicine, for we open our dispensary immediately afterwards.

"*Medical Work* has received our usual attention. Until last year no record was kept of our dispensary work. At the end of the year our books showed that 6,137 visits had been made, and medicine given. A large number were suffering from ulcers. In addition to these ordinary patients we have, during the year, vaccinated 4,602 people, some of whom came from a very long distance. This makes a total of 10,739 attended to.

"*School Work*.—We are making sure and steady progress in this part of our work. The number of boarders has been reduced, and now we only keep on the station those whom we need for our work as servants, &c. The number of day scholars has increased, and the work done is good and satisfactory. At San Salvador and the three out-stations we have a total of 243 children.

"*Church Work*.—As is generally the case with a growing native church, there are

new difficulties and new disappointments presenting themselves continually, and we have experienced no exception to the rule. Still, in spite of all disappointments, the good work is flourishing. We have baptized nineteen people, and three others who have been baptized on the upper river, and who have returned to their home at San Salvador, have been received. This shows a net increase of nineteen in the year, making a total of sixty-eight members at present. There is, just now, a decided spirit of inquiry among the people at San Salvador and in the neighbouring towns. Some who have been for years attending our meetings, but unwilling to give up their country customs in reference to marriage, &c., are now coming forward, and we have good hope of them. The influence of our teaching has been very marked lately, for in several instances in the towns visited regularly by our church members, the people have made a bold stand against wrong.

"The members, as in previous years, have continued their evangelistic work in the towns, and their labours are blessed.

"The work of our native evangelists at the out-stations is full of hope. At the three places (Mawunze, Mbanzamputu, and Kinpesi) the services have been well attended, and the schools have considerably increased.

"The contributions of the church towards the maintenance of teachers, and all expenses connected with the out-stations, have been well sustained. The total amount contributed towards this fund during 1894 was \$329.

"On New Year's Day we started a Chapel Building Fund, when \$200 were collected. It is the intention of the church (and the proposal is quite their own), as soon as sufficient money is in hand, to build a large permanent chapel of stone, with iron roofing and cemented floor. With this in view, they intend, for the next two or three years, to devote the New Year's Day collection towards this building fund.

"You remember that last year they sent their New Year's offering for Mr. Dixon's work in China. So a part of our service this year was taken up in reading letters from Mr. Dixon, and also from the Chinese native Christians. The letter from them was written in Chinese characters, and we had a real Chinaman (who had made his way to San Salvador) to read it to the people in Chinese. This caused them much pleasure and amusement, and the Chinaman received quite an ovation at the close.

"Our relations with the Portuguese Government continue most friendly. They give us no trouble, and make no restrictions; and, on the whole, their presence is an influence for good."

## WATHEN OR NCOMBE STATION.

The Rev. W. Holman Bentley writes from Wathen as follows:—

"The year 1894 has seen considerable progress in all departments of the work at Wathen.

### "NATIVE CHURCH.

"The year opened with a membership of 11; since then 3 have been added by transfer, and 19 on profession of faith by baptism; so that during the year the church has increased in membership from 11 to 33. This large increase in one year is due, in some measure, to the fact that there were no baptisms in 1893. Mr. Davies only could speak the language, and as Mr. Bentley was expected to return at an early date baptisms were delayed.

"Hitherto the church has been recruited from those who had been for some time under our influence as scholars, or as workpeople; but this year we have had the joy of welcoming three from the towns near to the station, and we are expecting that others will be ready before long to follow their example, both men and women.

Several are coming to our services with a frequency which confirms their expression of desire to know more about Jesus; we have reason to believe that a work of grace is going on in their hearts. At the same time we find a greater readiness to listen to the Gospel in many towns, and the outlook is very cheering and full of hope.

"Among the station people themselves there has been a spiritual awakening. A very good number have been coming to us for religious conversation and personal instruction: and we have often been surprised to note the anxiety of mind, the sense of sinfulness and weakness, and the desire for a thorough conversion and newness of life. The earnestness and spiritual power of the native Christians in speaking with the others have been very marked, and have been potent factors in the bringing in of this goodly number. There are many young people of good promise, some of whom we cannot doubt have experienced a change of heart. It is not well to baptize as soon as we get the profession of the lips; we need to see the change in the life that it is unmistakable. Our church members are equally alive to the necessity of care in admission to the church: it is most interesting to hear their views expressed, as one and another is proposed for fellowship. The quarrelsome, unfriendly boy has become gentle and kindly: the sour face has a new light in it; the proud, overbearing lad has become thoroughly changed; the young man who could never be trusted to do his work properly two days running, tries now to please, and acts on a new principle entirely; the lazy, worthless fellow, who always sat down when one's back was turned, may be found at work if surprised by the 'master of works.' Of course, there is nothing strange in all this; it is just how the Gospel has always worked, yet there is something ever new in it all, and to us, who have worked so long, to see anything like an awakening, it is delightfully encouraging.

#### "EVANGELISTIC WORK.

"All the church members engage in evangelistic work, and on Sunday visit the towns round within a radius of two hours; others go out from Saturday to Monday, or for a longer time, to the towns further afield.

#### "SCHOOL WORK.

"The year commenced with a school-roll of 96; it closes with 156 scholars at the school on the station; while the outpost schools, to be referred to later, have an average of 25 scholars in attendance, with still more upon the books.

"The Station School work has been carried on by Dr. Webb during four months of the year; during the remaining eight months Mrs. Bentley has resumed charge of it.

"The scholars are recruited from the district around, some even coming from a distance of seventy miles. The number includes some of our workpeople, who return a proportion of their pay for the time spent in school. Only twelve of the scholars are girls; of these, three have come to us this year. We have, beside this, four little orphan children, who are too young to go to school.

"The boys are employed in cultivating, printing, house and general duties. Only a few who do special work receive any pay, but we have to feed, and clothe them all. This expense is very largely borne by Sunday-schools in England, who undertake the support of certain children, and we invite still further co-operation in this; it is good for our scholars to know that there are English children who are interested in them personally, and it is unquestionably a success in the Sunday-schools at home; it arouses a far greater interest in Mission-work when the children can think of their own boy or girl.

#### "THE SCHOOL BUILDING.

"The material for the school building, so kindly given to us by the late Sir Charles Wathen, is now nearly all safely here, and the construction will be commenced in a week



or two (February 12th). The transport moved very slowly in the early part of the year, and our stores were much reduced. When things began to move we were so far behindhand that the school loads had to give place to the necessities of life; hence the long delay. We hope that it will be erected before this appears in print. School and the services have to be conducted in Mr. Bentley's house meanwhile.

#### "SUNDAY-SCHOOL.

"The church members conduct a Sunday-school, superintended by Mr. Cameron, at which all the station folk are present. Some young men will be out on short evangelistic tours, but the number of those absent is more than made up by natives and old scholars who come in from the towns round to attend the Sunday-school.

#### "TEMPERANCE WORK.

"We have also started a Band of Hope, although it has scarcely taken a name yet. We have already taken forty-six pledges from natives; nearly all our church members have signed. We expect a large increase at our next meeting. It is a very necessary work, for drunkenness is very common, palm wine being the chief intoxicant.

"We did not feel that such pledges should be taken in the earlier days. We are making it quite a native movement, and keeping in the background ourselves as far as possible, with that intent. At our last temperance meeting a number of our people spoke, three rising at one time to speak, so ready and interested were they.

#### "EVANGELISTIC OUTPOSTS.

"Two outposts for evangelistic work have been supported entirely by the native church. The evangelists in charge conduct schools, and have been diligent in visiting the towns in their district. One is four hours distant from here, the other fifty miles; the more remote outpost was not occupied during the latter part of 1893 and the beginning of 1894; but the work has been resumed under more hopeful circumstances. The work had been much hindered by the jealousies of the fourteen local chiefs; because the evangelist was living in the towns of the chief who had requested him to come, the other chiefs would have nothing to do with him. Now it has been arranged that he should build a little station of his own in no one town, but on a hill between them all; so now they reckon that he belongs to them all. The building operations are nearly completed, and we trust that when we have news, in a week or two, that we shall hear that things are in a more encouraging condition.

"One of our scholars returned to his town in the middle of the year, and has married and settled down; we are glad to know that he is doing his best for his district; he is conducting a school in his town, and has about twelve in regular attendance, and others come as their business permits. He receives no support, but does all on his own account; and in this way he is setting a splendid example to the others in the school here, who are much interested in his work. He holds a little service every evening, which is well attended. Already he reports that two are anxiously seeking the Saviour, and others are interested, but not so far advanced.

"At the outpost, four hours from here, there are two whom we hope soon to welcome into church fellowship. All this is most encouraging to the church. The contributions have been well maintained, and at the end of the year we felt that fresh work could be undertaken; so another outpost school was started one and a half hours away, in the town of the great chief of the district. This was commenced in the first days of January, and when the people are at home we have had as many as eighty to school, and still more at the morning and evening services.

## " LITERATURE.

"The event of the year has been the arrival of the New Testament in Kongo which is being eagerly studied day by day.

"The first small edition will soon be exhausted; 530 copies have been sent out, and a larger edition must be asked for at once.

"The three books for which the Religious Tract Society gave such liberal grants are also selling, and being well read. The arithmetic is in use.

"The appendix to the Kongo Dictionary and Grammar has been completed, and will be published before this can reach England.

## " WATHEN PRESS.

"The Wathen Press has not been able to turn out anything this year. It has been set up with new type through the kindness of friends at the Congregational Church at Bronley, in Kont, in response to an appeal from their late pastor, the Rev. R. H. Lovell, M.A. The type has arrived and has been distributed, so we shall be ready to commence work at once, and have already plenty to go on with.

"Mrs. Bentley has nearly ready for it a 'Conversation book in French, Kongo, Portuguese, and Dutch (practically the same as Flemish, for North Belgians).' A new edition of Kongo hymns is needed; also a geography of Africa. Dr. Webb is preparing an 'Outlines of Physiology' (Kongo), this is to be printed here."

**MEDICAL WORK.**

Dr. S. Roberts Webb sends the following report as to **Missionary Medical Work** :—

"Some account of the medical work done at this station will be expected.

"No regular record of attendance is kept, but on one day taken at random, 120 individuals were treated. This is perhaps a little higher than the average of the last six months, though there was no unusual crowd on that occasion.

"Many of these, including both station people and people from the towns, had but slight complaints, but we also get more serious cases, and I think I see a little more readiness to submit to necessary treatment. Such an increase in the number of patients has necessitated an increase in the number of assistants. Three of the church members are now occupied the greater part of the working-day in this work, and are able to take a good deal off my shoulders.

"I am attempting to teach these boys a little about the various diseases that we meet with, and hope that in the future they may be able to help their fellow country-men in times of sickness, and to instruct them with regard to the very elementary facts of nature, of which they are in ignorance. As an instance of their ignorance, I may mention that the possession of a stomach, as proved by post-mortem examination, is regarded as incontestable evidence that its owner was a witch."

"During the year three grass houses have been built to afford accommodation for patients who stay on the station while under treatment, but we still find difficulty in the housing of serious cases which need special attention."

"Since last January we have had visits from several white men, who have come here for treatment, and, among other distinguished strangers, we reckon the King of Kongo, who came all the way from San Salvador, an eight days' journey, without the slightest intention of obeying his medical attendant; and went away but little benefited.

"Surgical cases, if we exclude ulcers, are still not conspicuous by their number, though some few gun-shot and gun-burst cases have been treated. The most successful surgical case was that of a man who was stabbed in the chest. The wound penetrated into the lung, and necessitated an operation, from which he made a good recovery."

"I have begun to teach Elementary Physiology to a few of the elder boys, but find the same difficulty that others have found elsewhere in obtaining the appropriate terms with which to translate the necessary ideas.

"I have no conversions to record among the patients, but the Word of the living God has come to many while staying here seeking relief from their ailments. They have come from the other side of the river, and many also from long distances on this side, so a large section of country is thus, to some extent, influenced.

"His Word cannot return unto Him void; and the seeds of kindness shown to them in the name of Him 'who went about doing good and healing,' will spring up and grow, even though it be in secret, and the fruit will be found, though perhaps only after many days.

"In this hope we do our work, and follow in the steps of Him who gave as a command to His seventy disciples (and surely to us also), 'Heal the sick and say unto them, The Kingdom of God is come nigh unto you.'"

Reviewing the past twelve months the Rev. George Cameron reports:—

"We look back gratefully, and forward hopefully. By the good hand of our God upon us, we have had more converts and more inquirers than ever before, and more evidences of earnest spiritual life in the lives of the native Christians."

Appealing earnestly for further help and speedy reinforcement, Mr. Cameron writes:—

"Years ago, when the Angel of Death seemed to be let loose in Congo, and each succeeding mail brought news of death, the churches counted the cost, and resolved that the work should be carried on. Since then great advance has been made, and the blessing of God has been manifest. It is a cause of thankfulness that we have now eight stations fully equipped in Congo, from which the light of life is spreading to the nations which are sitting in the surrounding gloom.

"But even when we take the most hopeful view of the progress of the work of our own and other societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelisation of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this will be hard to realise; but such is the fact. Our own stations form a line more than a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed in every direction, and everywhere people have been found, all having for religion only a degrading fetishism well called devil worship.

"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than one hundred, and in about ten of those only is the Gospel being preached.

"We are in a position to carry the message of salvation to some of the tribes that are still in darkness. The *Peace* and *Goodwill* are able to undertake more than the supplying of the stations already established on the Upper River; but there are no men to open new stations. The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through many open doors of opportunity the appeal is sounding: 'Come over and help us.'

"In the greater part of Africa the average day of the labourer is short. We may, therefore, with all the more earnestness pray the Lord of the harvest that He would send forth labourers into His harvest."

## THE UPPER CONGO RIVER.

### STANLEY POOL.

The Rev. J. L. Roger, reporting on the work during the past year at Stanley Pool, states that :—

“ All the work in every branch at this station has made steady progress.

“ In respect to our building and brick-making first. We have spent a good deal of energy in this line during the year, and I feel we may congratulate ourselves on a measure of success. Mr. Gordon's house has been completed ; it was not half finished when I wrote the annual report last year. We have made and burned altogether some 76,000 bricks, all of which has been done by our school boys, and in a very primitive style, for we have no machinery of any kind to assist us. At present the boys dig out their own clay, mix it by treading, then carry it up to the place where they are making the bricks in little wooden moulds. They make two at a time ; these are laid out in the sun for a few days, and in due time burned. Quite small boys can do this, and enjoy the work. Out of these bricks we have built a kitchen and provision store ; also a large house for our school boys. This has been done entirely by themselves, excepting the woodwork of the roof. It is forty feet by twenty, and divided into two good-sized rooms, neatly laid with square flooring tiles. In this house we can sleep forty-five boys. How I wish we had as many to put in, but we haven't. After putting up these buildings I had some thousands of bricks over, so these I sold to the Dutch trading-house, and with the money have cleared the whole expense of the new house for the boys.

“ We are now fully engaged in making bricks and cutting wood for a new *chapel* and *visitors'* house, both of which I hope to have put up during the next dry season.

“ We have regularly carried on school-work, and have at present twenty-six boys and two girls. Mrs. Roger and I have taken school every afternoon, and the boys have made very satisfactory progress.

“ In the month of August ' His Excellency the Governor-General of the Congo Free State,' accompanied by his staff, paid a visit to this station, and seemed very pleased with all the work going on here. I pointed out to him all the buildings we had put up, and he was astonished that such work had been done by the native boys ; even questioned if we had not employed coast-masons. He went into the school, and put the children through an examination in reading, &c. On one small boy reading to him out of ' *Luansu Lu Nkand 'a Nzambi,*' which is the highest class-book we have, he patted him on the head, and said, ' Well done, as good as a white boy.'

“ For the spiritual part of our work we have cause for devout thankfulness. During the year we have baptized four of our school lads. We formed a Christian church here on the baptism of the first two boys, and with other baptized members have now six on the church roll.

“ I am pleased to tell you that our weekly Bible-class has greatly increased in interest during the year ; eight lads regularly attend, and often more, in reading and talking about God's word. In this way it has aroused many points for explanation, and from that several have been led to inquire about their own soul's salvation. I have had private talks with three other of our school lads in this way, and one workman, and was rejoiced to find they have a very clear idea of the way of salvation, and are desirous of joining us in church fellowship.

"One other encouraging feature is the wonderful interest that continues in our fortnightly collections. They have steadily increased since we began last May.

"I am thankful to tell you both Mrs. Roger and myself are in the best of health. We haven't had a day's illness for the last eight months."

## BOLOBO.

Bolobo may fittingly be called the Dockyard of the Mission; the home of the steamers *Peace* and *Goodwill*; the place where all re-fits and repairs are executed; where the great Congo navigator, George Grenfell, resides, together with Mr. S. N. Field, Joint Commander of the Fleet with Mr. Grenfell. Here, also, Mr. and Mrs. Glennie are living and working.

Reporting on the work of the year, the Rev. R. Glennie writes:—

"We have baptized seven youths this year.

"Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has returned to his home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

"Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is, perhaps, fourteen years of age; has been with me since May, 1890; professed faith in Christ, January, 1891; and was baptized January 28th this year. He still attends school; but assists in the store, and buys rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ's love to his neighbours.

"Baptized at the same time, Mawangu, (a *protégé* of King's Heath Sunday-school, Birmingham) has, in his humble and calm walk with God, given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

"Of those baptized, Nga-makala is the first of the Bolobo people to 'put on Christ.' He is over sixteen years of age perhaps; has followed Christ for three years; suffered persecution for Christ's sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language; and it may be the church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

"Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

"Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr. Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

"Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, 'Jesus who lives above the sky.' Humbly and prayerfully has he walked ever since; and after his three years' trial we

have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

"The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here into the peace and love of the Gospel."

In addition to his many and weighty responsibilities associated with up-river work, Mr. Grenfell has been engaged in building a new school-house. He writes:—

"Our new school-house is making good progress, the foundations being in, and the front end wall being above the ground. Our bricks are the best calculated to stand the test of time of any that we have seen made on the Congo. We have to dig the clay at some little distance, and bring it up river by boat, but it is of splendid quality—so good, in fact, that we are sanguine of being able to make tiles for the roof. We hope to have the tile-press ready by the end of the week, and to make an early trial burning. The fourth kiln of bricks is being stacked. Our kilns are only small, this last, which is our largest, only holding some 14,000. More than half the timber is in, and has been sawn up. Our roof span of twenty-eight feet is quite an ambitious one for the Congo. The bricks are being made and laid by Upper Congo people. With the exception of one Accra carpenter, the people engaged on the wood-work are also all natives."

Mr. Grenfell describes in the following incident the constant necessity for great care in the navigation of the vast Congo waterway. Reporting from Stanley Pool, on board the ss. *Goodwill*, at the close of the year, he writes:—

"The last mails we sent off from Bolobo have been lost on board the French vedette, *Courbet*.

"The *Courbet* had brought down from the Sanga River, which traverses the 'hinterland' of the Cameroons, the Governor of the French Congo, Count de Brazza, who spent a night with us. Just three hours after leaving our beach, the *Courbet* struck a rock, and went down in twelve fathoms of water. The engineer and two white passengers were drowned, and also six natives. De Brazza, his secretary, the captain, and a member of the expedition of the late Duc d'Uzes, escaped with their lives after being in the water for nearly twenty minutes; but all papers, despatches, observations, and instruments were lost. This is the most serious catastrophe of the kind that we have had on the Congo. In addition to the lives and documents lost, the loss of the steamer at a time like this, when the French are so much in need of transport, is one that will make itself felt. The *Courbet*, though not nearly so large as the *Goodwill*, cost a great deal more money."

"The *Courbet* went down just opposite Mr. Billington's Station (A.B.M.A.) at Burmba, and the canoes which he sent off were largely instrumental in rescuing those who were saved. The *Goodwill* being out for a trial trip, after the fitting of the new shaft, arrived on the spot just as the rescued were getting into dry clothes, and, naturally enough, our surprise was very great to find our friends in so sorry a plight. Under the circumstances, and sympathising as we did, from having ourselves on more than one occasion very narrowly escaped a similar disaster, we felt there was nothing for it but to prolong our trip as far as the Pool, though we had only started out from Bolobo for a few hours' run."

"We landed Count de Brazza and his companions in misfortune at Brazzaville, and the Count asked me to convey to our Society his sincere thanks for the help rendered by the *Goodwill*. I was very glad to be of service to the Governor of the French Congo, though I was very sorry that the occasion for rendering it was so sad."

### LUKOLELA.

The work at Lukolela during the past year has been most encouraging, and Mr. Clark and Mr. and Mrs. Whitehead have been much cheered by manifest tokens of the Divine blessing.

Mr. Clark reports :—

"Our boys' school flourishes, and numbers between thirty and forty boys in regular attendance. There are several who desire baptism, and some of them we have good reason to believe have really been born again. The church has commenced a system of fortnightly offerings, which are to go to build a suitable place of worship, and the people give gladly.

"During the year I have made several evangelistic trips with our boat, visiting a great number of the towns within a week's journey of us.

"The house I am building for Mr. Scrivener is now more than half finished. I hope it will be completed in a few months.

"Mr. Whitehead will give you all particulars about the work of the printing-office.

"Our work has been greatly furthered and helped by Mrs. Whitehead's presence and assistance in teaching the women and girls, and showing herself to be their warm friend. She has won their confidence, esteem, and love in a most remarkable manner.

"Many signs seem to tell us that there will be a great blessing here soon. Oh that the Lord would hasten it! We praise Him for His help in 1894, and trust we shall 'see greater things than these' in 1895."

### THE HANNAH WADE PRINTING PRESS.

"So far as printing is concerned, Lukolela may fittingly be called the "*Serampore*" of the Congo Mission.

Moreover, as was the case with the now historical Serampore Press, the Lukolela Press is worked without cost to the Mission, as the work executed pays for itself.

The following report from the Rev. John Whitehead gives a very interesting epitome of the press work of the year.

Mr. Whitehead writes :—

"Our plant and material at present had an invoice value of £300, but this represents £600 out here through transport and packing. Mr. Wade gave us three-quarters of this. By means of it we have issued many useful little books for our brethren on this river. Up to the end of last year the following books had been printed :—

"In *Bobangi*.—Njembo, 64 pp. cr. 8vo; Monkana, mo boss, 52 pp. cr. 8vo; Matayo, 68 pp. cr. 8vo; Bibo bing' o monkana mo Nyambe, 54 pp. 6mo; Mambi masiso, 140 pp. cr. 8vo; Abalayama, 66 pp. cr. 8vo; Njembo neiso, 8 pp. cr. 8vo; Bibo bi bath ba Yambo, 126 pp. cr. 8vo; large cards, the Commandments, 20 in. × 30 in., large cards, Lord's Prayer, 20 in. × 15 in.

"These are all out of print, except Marubi masiso, and new editions are called for.

“ For *Bopoto*.—Hymns, 12 pp. : Monkanda mwa litangi, 74 pp.

“ For *Monsembe*.—Monkanda mo lotanga bo, 20 pp. ; Mokanda mwa litangi mwa libale, 34 pp. ; Yoko mpo ya Libanza, 36 pp.

“ For *Equator*, Nsan ya Dabidi, Bonkanda wa Loanda, 70 pp.

“ For *Banginda*, Nsango ea Yesn, 76 pp. Bonkanda wa Mbanda, two editions, 1st 68 pp., 2nd 70 pp.

“ For *Lolango*, Banyi ba Jisn.

“ And many such things as school cards, circular forms, Communion cards, headings.

“ This year we have printed—

“ For *Bopoto*, stories from Genesis by the late Mr. Oram, 136 pp.

“ For *Monsembe*, Mabanza, 46 pp.

“ For *Lolango*, An Ileku Primer, 20 pp.

“ We have also printed and published a little work of great importance to us all in Africa, ‘ Malarial Fevers,’ by Dr. Sims, 32 pp.

“ We have in hand a hymn-book for Bobangi, 123 pieces ; also translation of Mark for Bobangi readers ; also Luke’s Gospel for the Congo Balolo Mission ; also two Bible-story books for Monsembe. We have been busy, too, with binding books for our brethren, as well as printing all sorts of jobs to meet various urgencies.

“ The boys have left school, and will now be engaged the whole of each day in printing, &c. I have five boys busy learning this art.

“ We hope to be able to do much more this year in printing books for Bobangi readers, for with the further quantity of type which Mr. Wade is sending us a good deal of trouble will be spared us in the matter of sorts.

“ The press is destined, I am sure, to be a powerful instrument for Christianising the natives. As readers increase it will do here what it can do at home for a book is a great power even here.

“ I have aimed at economy in the office, and nothing is wasted ; the work is not by any means a drain on the Society, IT FULLY PAYS ITS OWN WAY, and this point—self-support—is always kept in view. Even the books sold to the natives are purchased at prices enabling us to cover the cost of printing them.

“ But if we could only get a small stereotyping apparatus, we could dispense with a good deal of expense in the way of type. Don’t you think, dear Mr. Baynes, that some of the HERALD readers might like to buy us one ?

“ Mr. Clark will, I have no doubt, tell you all about the station, and I will only just mention one more matter—our great thankfulness to God that both my wife’s and my own health have been so exceedingly good during the past year.”

## MONSEMBI.

Mr. and Mrs. Weeks have probably ere this left the Congo for England on furlough.

Mr. Weeks has been for seven years in Africa without a change, and we are thankful to say that both he and Mrs. Weeks have enjoyed excellent health.

Reporting upon the work at Monsembi station, he writes :—

“ During the past few months our school for boys has increased considerably ; we have fifty now on the books, and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place,



except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that, after little editing, I sent them to Lukolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books, and have others in preparation. Our hymns and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but, profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by."

Mr. and Mrs. Weeks will leave at Monsempi Mr. and Mrs. Stapleton and Mr. H. T. Stonelake.

## BOPOTO.

2000 (1895).

"Shadow and sunshine, joy and sorrow, are working together for good. This seems to me to be the history of our Congo Mission work," wrote the late W. P. Balforn, in the last letter but one received by the Secretary; and the Rev. William L. Forfeitt, his colleague, looking back upon the experiences of the past year, writes:—

"It has been a year in which sorrows and joys have been strangely mingled, but all have come to us from the same loving hand. We bow to the Divine will in calling two beloved colleagues to their rest and reward, within three days of each other; but our darkened horizon has been re-illuminated, for two other brethren have come to our help, Messrs. Brown and Kirkland, and we are looking into the future with bright hopes of united and effectual effort to extend Christ's Kingdom in this distant centre.

"We have been greatly cheered of late by signs of spiritual awakening amongst our lads, some of whom, we trust, have 'chosen the good part,' and in due time we hope to baptize those who shall form the nucleus of the Church of Christ in this place. The sore temptations of the young in these dark realms are incalculable. Hence we feel the importance of being assured of a real change of heart, and that they rightly understand the step they take in publicly confessing Christ. This spirit of inquiry has filled us with hope, and given us fresh enthusiasm in our work.

"The attendance at our services continues very good, and the attentiveness of the people to what is being spoken to them, leads us to hope that the good seed is not being sown in vain, even had we not the Saviour's promise, 'My word shall not return unto Me void.'

"Early in the year a much-needed girls' school was started by Mrs. Forfeitt, which continues to be a great success and very popular, and the girls are very disappointed if the school-bell does not ring at the usual hour. A number of the boys

can now read and write intelligently, and are very proud to possess a copy of 'Stories from Genesis,' which Mr. Oram translated just before his death. Sometimes a number of incredulous hearts from the town will come to me with a note which a schoolboy has written, and stand amazed as I read out to them its contents.

Building work necessarily still occupies a good deal of attention, and a new house has been erected, a photograph of which I now send you (see frontispiece). It is inhabited by my two colleagues, though not yet completed. We are just now engaged in making additions to my house, including a verandah on three sides, which will make it much more cool and healthy.

The many unexpected changes during the year have prevented us from engaging in the itineration work we had hoped to do; and, now that our staff is completed, we labour under the great misfortune of having lost our boat. The river has not yet sufficiently fallen to allow of our further search. It will, indeed, be a great disappointment to us, and a heavy loss, if we are unable to recover it.

"I am glad to say we are all in the best of health."

### THE MISSION STEAMERS: THE "PEACE" AND "GOODWILL."

In October last Mr. S. M. Field, after a season of rest and change in the United States, reached Bolobô, and took over charge, in association with Mr. Grenfell, of the two Mission steamers. Of the new Centenary ship Mr. Field writes:—

"I feel very proud of the *Goodwill*, she is indeed in every respect a most beautiful boat, and will do, I am confident, fine work for the Mission in the future. With this second steamer we shall be able to keep them both in good repair; we could not do this before, as the absolutely needful work was far too much for one boat only. The *Goodwill* is, indeed, all we could desire; roomy, comfortable, and convenient; burns any sort of wood, makes quick steam, and travels at a great rate. Our boys say she is by very far the best, the quickest, and the most handy boat on the Congo. Messrs. Thornycroft have done well for our Congo Mission by this steamer."

With regard to the *Peace* Mr. Field reports:—

"The *Peace*, after her hard and continuous work, needs extensive repairs urgently and these will be undertaken at once. The bottom is in a bad condition. I hope soon her new boiler will reach here, when we shall at once put it in."

Referring to his impression of the present state of Mission work, after an absence of two years, Mr. Field writes:—

"Great progress has been made since I was last here. Without doubt the Gospel is making itself powerfully felt. On all hands and in many diverse directions schools are progressing at a rapid rate, and, best of all, numerous converts are coming out for Christ. The beginnings were small, but, thank God, the dawn is breaking. All our brethren are hard at it: school-work, teaching, preaching, building, steamers to run and repair, language work, reducing the unwritten to character, keeping up regular Gospel services, itinerant evangelistic labours, and seeking to bring personal influence to bear upon individual cases—in all this there is no time to be idle; the call is, 'Work while it is day, the night cometh.'"

# The West Indies Mission.

## BAHAMAS DISTRICT AND OUT-ISLANDS.

### PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	19
Missionary	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	87

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

#### PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS	...	...	...	...	13
Missionary	...	...	...	...	1
Evangelists	...	...	...	...	34

### TRINIDAD.

#### PRINCIPAL STATION:—

Port of Spain and San Fernando.

STATIONS	...	...	...	...	23
Missionary	...	...	...	...	1
Native Evangelists	...	...	...	...	15

### JAMAICA.

#### CALABAR COLLEGE, KINGSTON.

Missionaries	...	...	...	...	3
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## THE BAHAMAS MISSION.

### NASSAU AND OUT ISLANDS.

The Rev. C. A. Dann, of Nassau, reports:—

“Our work in Nassau connected with Zion Church has greatly prospered, and that in the face of uncommon difficulties and severe trials. Last summer my sister was very seriously ill, and anxiety about her caused a breakdown in my own health; but outside friends came to our help grandly, with the result that she is strong again and my sickness has passed away. Foremost among our friends has been our beloved brother, Rev. Francis Moon. Our congregations are very encouraging, especially those on Sunday nights. After making somewhat heavy deductions, we can record a clear increase of 38 in membership. I have baptized 22 during the year, and expect very soon to immerse a number more. Our Sunday-school, under my sister's superintendency, is in a growing state, and a larger proportion of the elder scholars stay with us, and after giving evidence of conversion, join the church. Monetarily, we are advancing with quick steps towards entire self-support, the contributions during the past year, in spite of severe depression in trade, showing a very marked increase

upon those of the previous year. Our people have also contributed well for the Congo Mission, and have been well seconded in this by the church at Ragged Island."

## THE OUT ISLANDS.

With regard to work in the out Islands, Mr. Dann states :—

"Peace is gradually settling upon the churches which have been disturbed, and my anxieties concerning them have greatly lessened in consequence. I have visited, since my last report, churches on Bimini, Grand Bahama, Ragged Island, and Abaco, with most pleasing results. Our native pastors have worked well, our brother Hercules Rolle, of Cat Island, being entitled to special mention in that respect. New chapels have been opened within the past twelve months at Watlings Island, and at Freetown and McLain's Town, Grand Bahama; other buildings are approaching completion.

"My missionary visits to these churches, though fraught with real hardships, are among the very brightest aspects of my labour in these parts."

The Committee are thankful to hear such cheering tidings; the policy of independence and self-support inaugurated two years ago has evidently called forth the best energies of the Bahamas churches, and the Committee trust that in twelvemonths' time they will be able to leave these churches to the blessing of God and their own resources entirely. In the meanwhile they have agreed cheerfully to do what is needful to retain Mr. Dann in his present position.

## TURKS AND CAICIOS ISLANDS AND SAN DOMINGO.

The action of the Committee, as fully set forth in the last Report, in reducing by one-fourth the amount of pecuniary assistance during the past year, has evidently had a very healthy and beneficial effect, and there is every prospect that in three years' time the whole of these Turks and Caicios Islands, and San Domingo Churches, will be in such a financial position as will admit of their undertaking the entire pecuniary burden involved in self-support.

The Rev. J. H. Pusey writes from Grand Trunk :—

"Eighteen hundred and ninety-four has been our second experimental year to effect amongst the workers, and the work respectively, a spirit of increased liberality, independence, and self-support.

"Throughout the year has continued a cheering spirit of union in our scattered stations in the islands and San Domingo, and our public services have been well and regularly attended. We again regret to record serious losses by death of several of the officers and members of our churches. These all died in faith. To God be all the glory. Forty-eight have been baptized during the past year."

## TRINIDAD.

The Report of the work in Trinidad for the past year presents many features of encouragement, and justifies the anticipation that, at the end of the term laid down by the Committee, all the Churches connected with this Mission will also be in a position to undertake the financial responsibilities of self-support and maintenance of Christian worship.

### PORT OF SPAIN.

The Rev. R. E. Gammon, reporting on Port of Spain Church, states :—

“There have been twelve baptisms in the Port of Spain Church during the past year, and, in spite of trying circumstances and many difficulties, we are able to report progress. Evangelistic services have been regularly carried on, on Sundays, in two or three of the suburbs of the city. At Belmont Mr. W. H. Gamble (son of our former missionary) has, at his own cost, rented a hall and preaches there twice a week; and a small Sunday-school has also been established, which is doing very good work.”

The work at CHAGUANAS has also been vigorously carried on by members from the Port of Spain Church; and brethren Gamble, Elcock, Sealey, Cook, and Greenidge, have done good service at this station.

### SOUTHERN, OR SAN FERNANDO DISTRICT.

The oversight of the churches in the Southern district is also in the hands of the Rev. R. E. Gammon, who states :—

“Forty-nine converts have been baptized in these churches during the past year, and the pastors report fifty-seven as now waiting for baptism.

“Several of the churches have been busy, either building new chapels or enlarging old ones.

“The work at Princes Town is suffering greatly for the want of a suitable chapel; but the people there are really too poor to build one.

“We are praying and trusting for brighter and better times during the new year.”

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

“During the past year this Institution has claimed a large share of attention. From lengthened correspondence with the committee in Jamaica it has appeared that the college buildings stand in need of extensive repairs, and some portions of reconstruction. It thus became expedient for some competent member of the home Committee to visit the island, with a view to a careful inspection, and to report thereon, with an estimate of the probable expenditure, on the most economic scale consistent with efficiency. Our valued and experienced friend, Mr. Burton, of Newcastle-on-Tyne, was, therefore, earnestly requested to render this service. And after much thought, at great

personal sacrifice, he generously accepted the commission. In the month of August he accordingly embarked for Kingston. On his arrival, accompanied by the tutors, he proceeded to take a general view of the premises. With as little delay as possible the College Managing Committee met to give Mr. Burton a cordial welcome, when a further inspection in detail was made. Our friend returned some time before the autumnal meetings at Newcastle, when he submitted his report to the Committee, estimating the probable cost of the repairs and reconstruction needed at between £600 and £700. A resolution gratefully acknowledging the important service was heartily and unanimously passed. This report was in due course forwarded to the committee in Jamaica, by which, with some minor suggestions, it has been unanimously accepted.

“With much satisfaction the Committee are able to record that the work of the college has proceeded without interruption during the entire session, the tutors continuing to distribute their instructions, in their respective lines of tuition, between the classes of both branches of the institution. The president bears special testimony to the exemplary conduct of the theological students.

“At the commencement of the session one candidate was admitted to the theological department, and twelve to the normal school. At the close, five young men completed their term of residence, two to enter on ministerial work in Clarendon and Portland, and three to engage in day-school teaching. At the annual session of the Jamaica Baptist Union four Calabar men were admitted as ministerial members, while it is gratifying to record that all the eight students who formed the theological class of the president in 1892 are now pastors of important churches in different parts of the island.

“The usual examination in connection with the theological and normal school branches of the college took place at Christmas, but the reports of the examiners are not yet to hand.”

## THE JAMAICA CHURCHES.

“The churches are reported generally to have gone on quietly with their ordinary work, and without much in the direction of special effort, while more than average prosperity has been graciously vouchsafed.

“The following are the church statistics for 1894:—

Baptized .. .. .	2,413
Restored .. .. .	1,329
Received .. .. .	716 = 4,458
Died .. .. .	673
Excluded .. .. .	1,517
Dismissed .. .. .	603
Withdrawn .. .. .	66
Erased .. .. .	681 = 3,540
Clear Increase .. .. .	918

“The present membership is 36,777, and the number of inquirers 4,832, local preachers 408, deacons and leaders 1,665, chapel accommodation 83,404. There are 161 out-stations and 551 class-houses. These figures include eight new churches. The large number of new churches drafted from older ones is an interesting and important feature. This extension work is the more satisfactory in view of the manifest activity of other denominations in almost every populous locality. In this growing fruit of the labours of the Society our friends will rejoice, while they magnify the Grace of God in thus perpetuating His work from one generation to another.”

# European Missions.

## BRITTANY AND ITALY.

### BRITTANY.

PRINCIPAL STATION:—Morlaix.

STATIONS ... ..	7
Missionary ... ..	1
Native Evangelists ...	3

Reporting on the past year's experiences at the various stations connected with the Brittany work, the Rev. Alfred L. Jenkins writes:—

*Morlaix.*—In this, the centre of the Mission, the work has been carried on along the usual lines, the French services being held in our chapel, and the Breton meetings in the suburbs, at the Madeleine, and at Troudoustin. Our congregation, formerly composed of French and Swiss Protestants, belonging to various denominations, has undergone a change within the last few years; the older members have disappeared through death or removals, and their places have been taken by a different class of people—converts from Roman Catholicism. One of these, a teacher in our public school, is at present in Wales, preparing for the ministry in his own country; whilst another young man, a teacher also, is looking forward to active service as a schoolmaster and evangelist in connection with our Mission.

*Madeleine.*—In this suburb of our town we have continued to feel the effects of that opposition which the clergy has for some time past carried on with unabated zeal against our work.

*Troudoustin.*—The meetings in this second suburb of Morlaix have been well attended during the winter months, when alone they can conveniently be held. This part of our town is unfortunately inhabited by a low class of people, whose moral ideas are very loose, and on whom it is difficult to produce lasting impressions.

*Primel.*—This sub-station, on the coast, has been one of the most encouraging ones in connection with our Breton work.

*Roscoff.*—Our Sailors' Rest in this small seaport town has again rendered good service. Mr. and Mrs. Messeroy have been unremitting in their efforts to secure this good result. Night after night, during the winter time, young men have come and spent a quiet evening in the well-lighted and comfortable reading-room, singing Moody and Sankey's hymns or listening to the reading of the Word.

Last autumn, Rev. Daniel Davies, with his wife, came from Wales with a view to settling down in Brittany should Providence so order it, and they have taken their abode in Roscoff. My presence not being so much needed, my visits have been fewer this year than before. Roscoff and its surrounding district is very much under the influence of the clergy, but what is being done in connection with the Sailors' Rest is paving the way for the spread of Gospel truth in that neighbourhood.

### THE GUILLY.

The work has been carried on in several places in the neighbourhood of Cartraix,

and more especially in this hamlet. In this locality the people have shown from the first a great desire that we should do a permanent work in their midst. As they are about four miles from the nearest school, they were particularly anxious to have one. After visiting them for two years, we felt that we could not do otherwise than try and supply their great need. We had the right man to place there, but we needed the funds. It was in connection with this new move that I visited England last October. Although I have not succeeded in getting all we need, I trust that before this year is out the school will be built, and a new and interesting station will be added to the Mission.

“LANNEANON.

“From our friend Mr. Collobert, our evangelist at this place, I receive a cheering report. That opposition he complained of some years ago has considerably diminished at Lanneanon itself. The meetings in the Mission Hall have been held regularly on the Sabbath, with an average number of thirty to thirty-five attendants. About 300 patients have come during the year to seek medical advice, or to get their sores or wounds dressed.

“SCRIPTURE DISTRIBUTION.

“Our colporteurs, Hervet and Morvan, have carried on their good work of selling the Scriptures throughout the year, besides that of helping me and the evangelists with the meetings. Between them they have sold 917 Bibles and New Testaments, which, considering the difficulty of the work in such a country as this, means no small amount of labour done.”

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 ... ..	26
Missionaries ... ..	5
Female Missionary ... ..	1
Native Evangelists ... ..	14

NORTHERN DISTRICT.

Reporting on the past year's work in the northern district of Italy, the Rev. W. K. Landels writes relative to Turin:—

“Our Church Membership has increased but little during the year. Six new converts have been added to the roll, we have lost four members, and our numbers now stand



at sixty-two. Of these, fifty-two may be considered as effective working members; seven are residing out of Turin, and three are unsatisfactory.

“*Our Tract Work* has been carried on with energy, many of our brethren taking part in it. About 100,000 tracts have been distributed in Turin and in the towns and villages round about.

“*The English Services* at Bergo Cinisio, formerly at Martinetto, have been held regularly once a fortnight all the year, with the exception of two months in the summer. They have been, I think, better attended and more appreciated than in any former year. There is now a movement on foot to open a hall and to begin an Italian work in that district. We expect that our English friends there will take a practical interest in it and contribute towards the expenses incurred.

“*Finances.*—The spirit of liberality and independence, which, for some time back, has been developing itself among our brethren, has, during the past year, been fully maintained. Our Church has raised for general purposes, Lire 674,72, and for evangelistic work, Lire 476,38; in all, Lire 1,151, 10, or £46 0s. 10½d. This is 1s. 9d. less than last year; but, considering the fact that during these twelve months we have not received anything from visitors, our brethren have in reality done better than before.

“*Evangelistic Effort.*—We have with joy noted among our members an increasing desire to make known the glad tidings of the Gospel to others. Not only have they paid the entire expenses connected with our halls in Vanchiglia and Meana, but they have seized every opportunity of holding cottage meetings in different parts of the city. These are attended by audiences varying from half a dozen up to between twenty and thirty persons. We have with us now two or three young men who regularly take charge of evangelistic services, and preach with much acceptance.

“*Our work outside the city* has been most encouraging. It has been carried on principally in the Valley of Lusa, and we have now regularly established meetings in Monpantero and Meana, two village districts on either side of the city of Lusa.

“*Monpantero.*—It was on the 19th June, 1892, that we first received an invitation to visit this place and to preach the Gospel to a little group of friends. During the latter half of that year an occasional visit was paid to them, and it was only at the beginning of 1894 that a regular fortnightly service was established. The station is now worked in connection with Meana, a meeting being held every Sunday morning. We have been able, by the grace of God, to form a small Church, consisting of nine members. Eight of these have publicly confessed Christ by baptism, the ninth being too ill to submit to the ceremony.

“*Meana.*—During the past nine months a remarkable work of grace has been going on among the people.

“Meana is a struggling parish, composed of seventeen villages and hamlets, numbering in all about 2,000 inhabitants. The life there is of a most primitive description: the houses, as a rule, are very wretched, with no attempt whatever at comfort—bare stone walls, vaulted ceilings, mud or cement floors, no sign of painting or papering anywhere; they are, however, weather-proof, and built to stand for centuries. The people, inured to a hard life, seem to me of strong character, and likely to stand firm once that they have accepted any principle; and therefore I have great hopes that the work there will endure and continually increase.

“No church has as yet been formed in Meana; a number of the leading men, however, and among them three Town Councillors, have given in their names, and signed a paper as adherents, promising thereby to give their moral and material

support. A collection is now taken every Sunday. We trust that before long we shall see a strong and self-supporting church established there."

Signor Greco reports as to the work in

## GENOA.

"Our meetings have always been crowded, so much so that our hall has not been sufficiently large to give accommodation to those who have come to listen to the Gospel message. At most of our meetings a part of the congregation has been obliged to stand during the whole service; and many have had to go away, not being able to get in at all.

"During the course of the year we had the joy of seeing thirty persons in our meetings convinced of sin, and, by the work of the Holy Spirit, born again. These were all added to the church, which now numbers 132 members. Our losses have been few: a number of our members have, however, been obliged to leave Genoa temporarily on military service. Our hope and prayer is that, wherever duty leads them, they may bear witness to the Truth, and be the means of bringing others to the Saviour.

"Our *Sunday-school* has not grown in numbers; it has, however, made good progress, in other respects. We have thirty children; all of them attentive, intelligent, and, from week to week, adding to their store of knowledge in Divine things.

"In financial matters, our church has made some progress, although our brethren do not by any means do what they might. We raised, in all, about 700 francs (£28); which was spent, in part, for cleaning, lighting, &c.; in part in helping the poor, and in part for the payment of the increase of rent—100 francs having been sent to our Committee for that purpose."

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

"*Summary of Statistics.*—Missionary, 1; evangelists, 2; stations and sub-stations, 7; baptised, 25; received otherwise, 20; losses, 7; total number of members, 203; Sunday-school scholars—girls, 48, boys, 52; teachers, 10; number of tracts distributed, about 120,000; number of services held, about 1,000; hand-bills, &c., printed and distributed, 40,345. Money raised in Turin and district, £48 5s. 2½d.; in Genoa, £28; in all, £76 5s. 2½d."

## THE TUSCAN DISTRICT.

### FLORENCE.

The Rev. N. H. Shaw, who is in charge of the Tuscan District, reports as follows:—

"FLORENCE,

"The past year has been a trying one, taxing energy and testing faith to an unusual degree. Italy has only escaped bankruptcy by imposing additional burdens, on a people already taxed to what seemed the utmost extent possible.

"In Florence, the failures of the principal local banks, dragging in their train of ruin many other failures, cast a dark shadow over the opening of the year.

"*The Members of the Church.*—We have during the year baptized nine persons at Florence, one of whom is a minister of another denomination and is preaching the Gospel in the North. The Church numbers fifty-one members. Of these, four are in other parts of Italy. There are twenty-five whom we can hope only rarely to see at our meetings, perhaps some of them never, and of the remaining twenty-two only two or three are able to render to the church any service beyond that of the quiet testimony of their lives.

"Notwithstanding all this, we have had many encouragements. Many of our meetings have been 'times of refreshing from the presence of the Lord,' and the preaching of the Gospel has resulted in conversions and in manifest blessing to some who have not yet thrown in their lot with us.

"*Our Finances.*—Notwithstanding its extreme poverty the Church has shown a disposition to give. It has raised for all purposes £21 15s., of which £2 12s. (together with £4 given by an outsider for that purpose) have gone to the relief of the sick poor, and the remaining £19 3s. have been paid to the Mission, £14 10s. 7d. of it covering the local expenses of gas, chapel-keeper, &c. Now £21 15s. will look a small sum to English eyes, but to anyone knowing the condition of those who have given it, it is full of promise.

"*Our Branches.*—At Via Palayznolo we have continued to preach with some small improvement in the attendances. At Prato we have lost three of the brethren by death. We continue, in hope of obtaining there a more suitable hall for the evangelisation of that city of 19,000 inhabitants, and centre of superstition, in particular the worship of the Virgin Mary's Girdle. At San Donato a meeting of from fifteen to twenty persons has been held once a week in a private house.

"*Our Colporteur Evangelist* has made large numbers of visits in Florence and the surrounding towns and villages, now and then selling a New Testament and judiciously distributing large numbers of tracts. Here and there he meets with encouragement, now and then with opposition, but generally has to contend against a dead weight of indifference."

## LEGHORN.

"The work has been carried on as usual at Leghorn. One young man has been arrested for disturbing the meeting and throwing offensive matter over the evangelist. Six new members have been received during the year, and Sig. Baratti seems to be very hopeful. He has visited, now and then, other towns, and at Faulia and Viareggio has aroused considerable interest in the Gospel. In the former place quite a demonstration was made in his honour. He hopes that a few persons have embraced Christ as their Saviour, but the enthusiasm of the many is not sustained by motives that endure, and disappears like froth when the spiritual aims of the evangelist are understood."

## CENTRAL, OR ROMAN, DISTRICT.

The Central, or Roman, District, embracing the City of Rome and a large number of towns in the Roman provinces, is under the direction of the Rev. James Wall, who has associated with him his son, the Rev. James Campbell Wall, and Miss Yates.

Reporting upon the work of the past year Mr. Wall writes :—

“ The past year has been one of anxiety to all who are interested in the future of Italy. The country has suffered from a series of convulsions. In her colony, rebellion, at home earthquakes, insurrection, and treason. It seemed that constitutional government and trial by jury would hardly survive in this country. Under the strong hand of Sig. Crispi the drifting ship has been brought round to the wind again, and the prospect is now a promising one.

“ Still, no one can understand the state of Italy who does not recognise the Vatican as the source of her trouble. Here this is patent to all. The fact that what to Italy is pestilence and ruin, to the Vatican is returning health and restoration, shows that one or other of these antagonists must fall finally before the other can give attention to other matters. Until that fatal moment the present state of things must continue, at least in Rome, though not necessarily in all other parts of the country, for here lies the peculiarly Roman question. This keeps up a state of great irritation in all Italy, which in Rome, centre of the national nervous system, is sometimes exceedingly intense.

“ Such a condition of things maintains that uncertainty which is so favourable to the success of Papal intrigue. A healthy, free, and thriving social condition is beyond the influence of the priest ; it is the morbid state which serves his purpose, and which he therefore seeks first to induce and then to make use of. The morally-weakened organism becomes the victim of this infection.”

## PREACHING STATIONS IN ROME.

### CENTRAL STATION.

#### PIAZZA IN LUCINA.

“ *Lucina*.—Although the alterations in the mission premises were terminated a year since, the entrance to the enlarged hall remained as it was before until last October, when the work for the widened entrance was commenced. The state of the building required the greatest caution on the part of the builder. It is now completed and forms a commodious and eligible entrance.

“ *Worship*.—The service on the Sunday morning is for believers, and is as obligatory as we can make it. It is a very simple service. A short address is followed by the administering of the Lord’s Supper and a collection. During the past year the attendance has been larger than on any former one, and I think there is increasing appreciation of the Truth, of which the Supper is the symbol—the living, present Lord embodied in His saints ; the source of ministry, worship, sacrifice, enthusiasm for souls.

“ The *Baptisms* during the year—thirty-six in number—have been times of refreshing. Some have come from the very heart of the Papal party here ; more than one has lost all in consequence, and was threatened with the knife.

“ *Preaching*.—During Lent there was preaching at the station every night except Saturdays. The titles of the discourses were published, and the meetings were largely attended. Many were impressed, and left their names in the register kept in the hall. Throughout the year the congregations have been good, sometimes large, even in the hottest season.

“ *Sunday Schools*.—This branch of the mission is more difficult in Lucina than at the other stations in Rome, because, being in the centre of the city, it is farther from those

parts where children of the working classes are more easily found. Notwithstanding this, we have one hundred on the register, which is revised every quarter, and a good attendance."

## SUB-STATIONS IN ROME.

### "TRASTEVERE.

"During the first part of the year, this station has been in the hands of our friend, Sig. Dal Canto, and, later, has been conducted by Sig. Ambrosini, a young man of decided Christian character and evangelistic abilities.

### "PIAZZA VITTORIO EMANUELE.

"This station has been in the hands of Sig. Nesi when he has not been away in the direction of Tivoli, Avezzano, and S. Benedetto. The meeting is good, the Sunday-school very numerous, and the medical missions immense. Miss Yates takes the deepest interest in this station.

### "BORGO.

"Here, within a few yards of the Vatican, in the midst of people pensioned or employed by the Pope, we have a meeting, a Sunday-school, and a medical mission. The room is often too small to hold the people. Sig. Giordani, a faithful worker, preaches here when he is in Rome.

### "PORTA TRIONFALE.

"Here, outside the gate of the city by which the victorious armies of Rome entered the city in triumph, there is now a mass of unfinished buildings where the criminals and the famishing welter in filth and crime. Here we have a *locale*, and every night one of our deacons expounds the Scriptures to as many as can crowd into the room. The Sunday-school is well attended, and we might increase it greatly had we the means."

## REPORT OF GENERAL MISSION WORK.

### "BIBLE WORK.

"We always give the first place in our efforts to the dissemination of the Scriptures. Evangelisation succeeds, and is appreciated in proportion as the Scriptures are read. The numbers of copies sold by the various societies are so small, and the success of the Bible-hunting and Bible-burning priests so great, that I have thought the little I could do would be done best in the direction of those regions unvisited by colporteurs and among those classes which seem closed to all other efforts.

### "BIBLE PLACARD.

"I have an annual contract with a Roman bill-sticking society which secures to me the permanent use of 100 spaces of 3 by 4 feet. I have these occupied by beautifully coloured texts, which we can change every month. These, like lamps in the temple, shed their light on the crowds in the busiest parts of the city.

### "THE POST.

"The post seems to be as important in modern Christian work as the Roman road was in the first century. During the past year we have sent out nearly 60,000 tracts, 16,000 gospels, and 1,000 testaments. Each small packet contained my address. Many therefore availed themselves of the opportunity of writing to me. From these letters I have received much encouragement, and have also learned what marvellous facility the post offers the missionary of sending comfort and salvation to the ends of the earth.

## "TRACTS.

"Besides the regular distribution of tracts before the doors of our *locali*, where thousands of leaflets and invitations are given away every week, we have the northern part of Rome—the Campus Martius—divided into tract districts. These are visited regularly from week to week, the old tracts being exchanged for new ones."

## THE WORK IN THE VIA URBANA.

Reporting on the work of the Via Urbana, and in the district, the Rev. Jas. Campbell Wall writes :—

"The story of another year reminds me of Christ's wonderful picture—the Parable of the Sower—a scene so familiar, that many might pass it without notice, yet full of teaching, and striking on account of its simplicity.

"The sowing of precious seed, and persevering effort to cover as wide an area as possible: the hopeful scattering where little might be looked for in return, and the apparent failure where beaten tracts and rocky soil yielded no entrance to the living germ: all are reflected in our experience."

Referring to the work in the

### VIA DEGLI EQI,

Mr. Campbell Wall says :—

"Signor Petocchi, who has charge of this station, writes :—"The preaching of the Gospel in this, the lowest quarter of Rome, has excited in a special way the hatred and opposition of the priests. The curate of San Lorenzo, the basilica adjoining the cemetery, has spared no effort to destroy our work. His spies informed him of all who entered our hall. These were visited, and every means was resorted to in order that they should be prevented from returning. Calumnies, threats, promises, material aid, family relations or business connections were all turned to account, and with considerable results. Parents would rush into the hall and drag forth their children; husbands would roughly call out their wives or wives their husbands, often disturbing our services with foul language or creating a commotion at the doors. Groups of children, sent by the priest, would gather to shout "Viva Maria" in the street, accusing us of blaspheming Mary, and striving to prevent the preacher from being heard. Yet in the face of such opposition, through God's grace, several converts have been gathered in. Three have been baptized during this year, and five more are at present candidates for baptism."

## WORK IN THE ROMAN PROVINCES.

The Rev. James Wall sends cheering accounts of evangelistic work carried on during the past year in the following towns, viz. :—Orvieto, Civita Vecchia, Orbitello, Assisi, Viterbo, Tivoli, San Benedetto, Santalona, and Faleria.

## THE SOUTHERN DISTRICT.

The Rev. Robert Walker reports on the work in the Naples District to the following effect :—

"Last year I laid great stress on the fact that a number of young people in our church in Naples were full of the desire to help on the work, and on their assistance. I based very largely the hopes of success to which I gave expression in my report. It is with very great pleasure and gratitude that I first refer to them again this year. During 1894 it has been a source of great comfort to me to see a few of these young men make very decided progress in the Divine life, and grow in their attachment to the church and its associations. Their number is not great, but it is gradually increasing, and for many reasons it is well that the increase is gradual.

"During a good part of the year Mrs. Walker was unable to continue her Bible-class and prayer-meetings with the young women; but towards the end of the year we made preparations for resuming the class, and now it is larger and more promising than ever it was. We hope to see at least a dozen young women present every Sunday morning at it. Three members of this class were accepted for baptism the first week of this year (1895), and we hope that at least three more of the actual members will be brought in this year.

"The work of our colporteur, thanks to the continued generosity of our friend Miss Emery, has been continued during the whole year. Both in the harbour and in the city, and in the districts which he visits in the provinces of Naples, Salerno, and Avellino, he has gone about distributing tracts, and selling Bibles and other Christian books. To many he has told the story of the Gospel, who never heard it from anyone else."

### AVELLINO.

"Signor Libonati's work has been, as usual, chiefly devoted to the soldiers and villages in the neighbourhood of Avellino.

"Among the soldiers he finds it easy to work with a large measure of success, and Signor Libonati manages to get and keep a hold on a good many of them."

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"By the blessing of God this station continues to enjoy a large measure of prosperity, in the midst of continued opposition from the priests. In one of his last letters Signor Barone said he felt thankful to the priests, for it seemed as if their opposition sent the people to his meetings. During the last year, one of the pleasing features of the work has been the readiness of the women to obey the command of Christ, and submit to baptism in His name. One by one the obstacles are being overcome, and the feeling of respect for Signor Barone and his work is widening and deepening among the people. Up to the present there have been 33 baptisms, i.e., in 1892 there were 13; in 1893, 6; and last year 14. There are now 19 inquirers, of whom we hope soon to see a good many take a decided stand for Christ."

### WORK IN THE ROMAN PROVINCES.

more shall have to **CONCLUSION.**

Joseph of Arimathea, and the other disciples, and the

One of the most Apostolic of modern missionaries wrote recently:—

"Converts are being gathered in, churches are multiplying, and the work of the Lord is prospering in the hands of His servants.

"Whilst full of courage and full of faith in the ultimate and complete triumph of the Gospel, many, however, feel there is something yet wanting.

“ True, we need more men and more money, but there is yet a higher want. More perfect methods of working? Yes, doubtless; but there is yet a need more pressing and vital still. In my inmost soul I feel that the one pressing need of to-day is a fuller baptism of the Divine power.

“ The great secret of the success of the Apostles lay not so much in what they did and said, as in the presence of Christ in them, and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing, Christ was everything. Christ was living, breathing, triumphing in their personal lives.

“ Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of SUPERNATURAL POWER. They spoke with the demonstration of the Spirit; when they came in contact with men, a mysterious energy went out of them, and under their vitalising touch dead souls started into life.

“ This is what pastors must be if Christendom is ever to become really Christlike, and this is what all God’s children must be made if God’s will is ever to be accomplished *in us and through us.*”

More than a hundred years ago a young missionary lay dying at thirty-eight years of age, one of the holiest men and one of the most remarkable missionaries ever given to the Christian Church. His dying counsel to his brother, whom he desired to succeed him, was “ to strive earnestly to obtain much of the grace of the Holy Ghost; for without this,” said he, “ whatever reason or oratory we may employ, we do but make use of stumps instead of hands.” Well might William Carey write of this man:—

“ Let us often look at David Brainerd in the back woods of America, pouring out his inmost soul before God for the perishing heathen, without whose salvation nothing could make him happy.”

Living in a small hut, just large enough to hold himself and his bed; surrounded by the people he loved so well and served so faithfully, his biographer tells us:—

“ The impressions wrought by his words were comparatively insignificant by the side of the marvellous power and influence of his Christ-like life and significant deeds. His very shadow seemed an inspiration, and his life a Gospel.”

Oh, Holy Ghost, come upon all Thy children in all Thy fulness, and teach us the secret of the irresistible might of their weakness; of doing great things for God, through the indwelling energy of Christ’s Divine Spirit!



## THE CENTENARY FUND.

In the last Report the total amount of the Centenary Fund, including payments, promises, and interest on investment of contributions, was reported to be

**£117,442 19s. 0d.**

This being composed of donations paid ...	£109,197 18 5
Donations promised, but not then paid ...	5,677 6 6
Interest on funds invested ... ..	2,567 14 1
	£117,442 19 0

This total has been increased during the year just closed by a sum of **£1,275 0s. 1d.**, further interest on invested funds, making a grand total of **£118,717 19s. 1d.**

Of this total, a sum of **£2,126 12s. 8d.** is still outstanding, balance of contributions promised, but not yet paid.

The grand total of contributions paid and promised

amounts to ... ..	£114,875 4 11
And interest received on funds invested ... ..	3,842 14 2
	£118,717 19 1

It may be well here to recapitulate **the various objects contemplated by the original appeal** for a Thanksgiving Fund of **£100,000.**

*First.*—The extinction of any Debts incurred during the course of the appeal.

*Second.*—The creation of a working Capital Fund (say, of **£20,000**), to render unnecessary Loans from Bankers.

*Third.*—The establishment of a Fund for the outfit, passage, and probationary expenses of One Hundred additional Missionaries (say **£30,000**).

*Fourth.*—To create a Fund for the building of Chapels, Schools, and Mission Houses, in various parts of the mission-field (say **£10,000**).

*Fifth.*—To meet the cost of the building, equipment, transit, and reconstruction of a new Steamer for the Congo Mission.

*Sixth.*—The balance of the **£100,000**, after providing for above objects, to be devoted to the training of Native Pastors, Evangelists, and School Teachers, and the Translation of the Holy Scriptures.

It was anticipated that all the expenses connected with the collection of such a Fund could be met by the interest upon the investment of contributions, an anticipation fully realised, with a balance in favour of interest of **£928 10s. 11d.**

The actual payments on account of the objects contemplated by the original appeal have been as under :—

Debts on accounts for 1891-2 and 1892-3 ... ..	£30,514 10 10
Working capital fund paid to Baptist Missionary Society	20,000 0 0
Additional missionaries' outfit and passage, £1,000 ; probationary cost (first year), £1000 ; "Zenana Mission for additional missionaries," £1,000 ... ..	3,000 0 0
Cost of Congo Steamer "Goodwill," building, transit and reconstruction... ..	6,094 13 4
Building "Gotch-Robinson College" Boarding and High School at Tsing Chu Fu, Shantung ... ..	2,750 10 0
Expenses of raising Fund, Centenary Volumes, &c., travelling and agency ... ..	2,914 3 3
	<hr/>
	£65,273 17 5
Leaving still in hand, on account of above-mentioned objects, as under ... ..	37,640 5 10
	<hr/>
	£102,914 3 3
Viz. :—Additional Missionaries' Fund... ..	£27,000 0 0
Buildings at various stations ... ..	7,249 9 8
Training and equipment of Native Agents, and for Scripture Translation ... ..	8,390 16 2
	<hr/>
	£37,640 5 10

Deducting this £102,914 3s. 3d. from the total amount of receipts, promises, and interest—viz., £118,717 19s. 1d.—there is a balance left of £15,803 15s. 10d., which up to date has not been specially appropriated.

In view of the present heavy debt of £22,860 5s. 6d. pressing upon the Society, in the judgment of the Committee it will be wise to devote this unappropriated balance of £15,803 15s. 10d. of Centenary Fund contributions and interest, towards the extinction of the present debt, thus reducing the amount due to the Treasurer to £7,056 9s. 8d.

## FINANCES.

It will be remembered with regard to the debt of 1893-4 of £14,183 8s. 10d., that it was resolved at the last annual members' meeting, upon the recommendation of the outgoing Committee:—"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."

With this object in view, early in the year, special plans were arranged

for a personal visitation of all the churches, upon the lines indicated in the last annual report, the entire country being divided into districts, and well-known brethren undertaking to carry through the visitation scheme.

It would be certainly premature to attempt to estimate at present the actual outcome of this work, as in many cases known to the officers the benefits will not be realised until the new year. It is, however, cheering and hopeful to find that the church contributions for the year just closed exhibit an increase over those of the previous year of **£2,419 3s. 10d.** **£1,140 15s. 9d.** has also been specially contributed in addition to avert debt, a considerable proportion of which has been given in response to the recent appeal.

**The Total Receipts upon General Account** amount to **£60,000 19s. 4d.**, an increase of **£3,219 5s. 2d.** on those of the previous years.

This increase would have been considerably larger but for a decrease in Colonial contributions of **£842 5s. 9d.**, consequent, no doubt, upon recent Australian financial difficulties, **£590 7s. 9d.** in gifts for special stations and funds, and **£260** on Translation Account. It is satisfactory to find that the Receipts for the Widows and Orphans' Fund have during the past year been sufficient to meet all the outgoings. **The Total Expenditure upon General Account** for the past year has amounted to **£68,753 16s.**, a decrease of **£1,868 17s. 7d.** on that of the previous year. The actual debt upon the year just closed is **£8,752 16s. 8d.** To this must be added the debt from the previous year, **£14,183 8s. 10d.** (less **£76** on Widows and Orphans' Account), making a total debt today, as shown by the balance-sheet, of **£22,860 5s. 6d.** Should this be reduced by the unappropriated balance of the Centenary Fund, it will stand at **£7,056 9s. 8d.** The Committee earnestly hope that before the close of the current month further considerable sum will be received in response to the recent appeal, and they recommend that then the balance of Debt, if any, be written off the Legacy Reserved Fund, so that the new year may commence with a clear balance-sheet.

They make this recommendation largely in view of the fact that they have recently received intimation that a certain sum will, through the generous kindness of the representatives of the late Sir Charles Wathen, of Bristol, be paid to the Treasurer of the Mission as a gift, in pursuance of the directions of the late Sir Charles, who, however, died without having given legal form to this liberal intention.

**It is, however, most important** that the Churches and friends of the Society should distinctly understand that **the**

**present Expenditure of the Society is nearly £9,000 in excess of the regular Receipts**, and that unless the ordinary income for the new year be increased by **£9,000, a further heavy Debt** will be created by March next, which the Committee will be unable to lessen by any help from reserve funds, all such assistance having been exhausted in clearing off the present deficiency.

**Looking to the future**, it is to be noted with thanksgiving that there are some indications of commercial and financial improvement, and the Committee confidently trust that reviving mercantile prosperity will issue in a considerable enlargement of permanent receipts. The **expenditure** of the Mission has undergone careful scrutiny, and reductions have been made; and with these and an enlarged income arising from new and augmented annual subscriptions, consequent upon the recent personal visitation of the churches, the Committee trust that an approximation to equilibrium between receipts and expenditure may be secured.

Already there are encouraging signs of quickened missionary zeal, and of a deeper appreciation of individual responsibility in the sublime enterprise of giving the Gospel of the Grace of God to the world.

What we really need as individual Christians is well expressed in almost the last words of the late Dr. A. J. Gordon, of Boston :

“Let us never forget that our chief business as disciples of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore :

“Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person :

“Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth invested in superfluous luxuries or boarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

“But remember that **consecrated giving** will be impossible unless there be first **a consecrated giver**. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends.”

[THE MISSIONARY HERALD,  
JUNE 1, 1895.