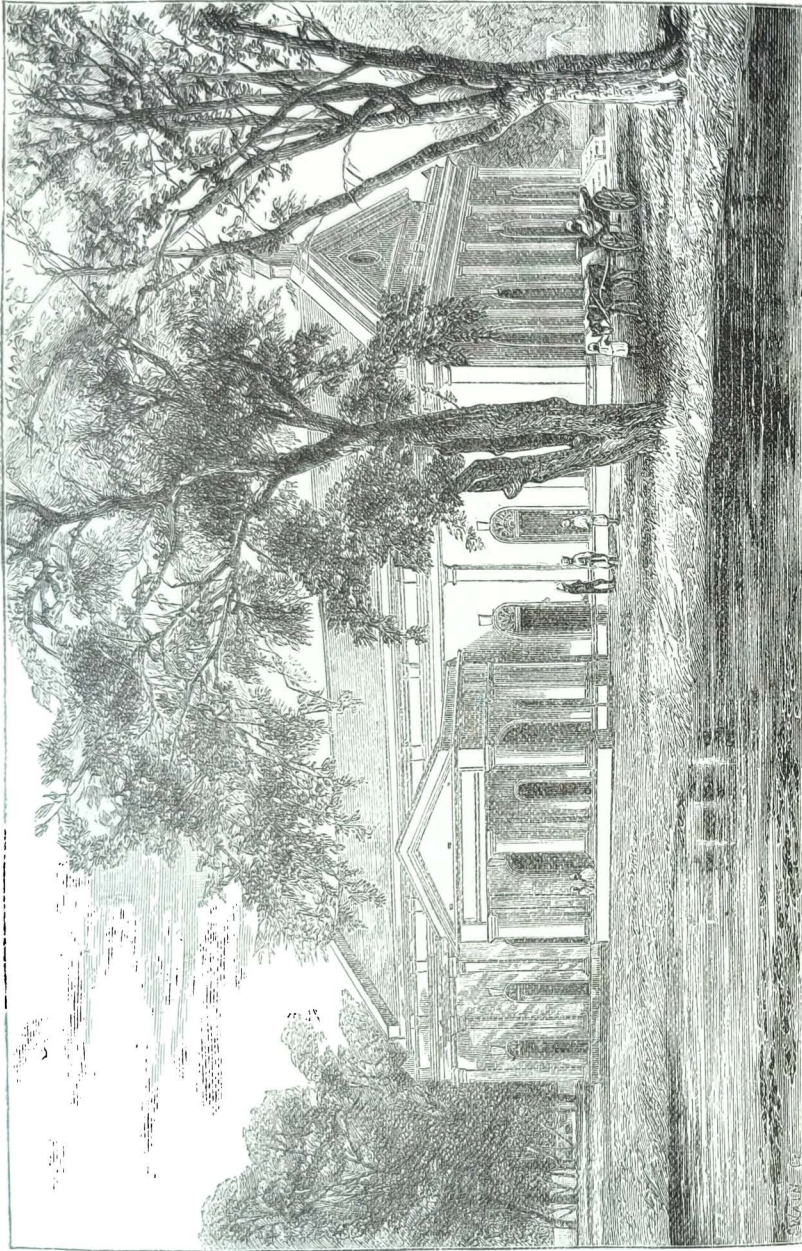


THE MISSIONARY HERALD.  
MAY 1, 1889.



HAVELOCK BAPTIST CHAPEL, AGRA.—(From a Photograph.)

# THE MISSIONARY HERALD.

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## NINETY-FIRST REPORT.

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SEVENTY years ago, writing from the banks of the Hooghley to Andrew Fuller, William Carey said :—

“Just now God seems to be opening up a great door in the East ; doubtless in answer to the earnest prayers of His faithful people in England. Soon, I begin to think, all India may be open to the preachers of the Gospel. How marvelously God works in this matter.”

Fifty years later, David Livingstone wrote :—

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”

To-day it may be said *the whole world is open* to the missionaries of the Cross, for to-day, with a few very trifling exceptions, the Christian missionary may preach and teach in all lands.

In sending forth this Ninety-first Report of the Baptist Missionary Society the Committee feel that no words seem so fittingly to describe the present position of the Mission enterprise as those of the Divine Master Himself :—

“ *The harvest plenteous,  
The labourers few.*”

From all lands the cry resounds—

“ COME OVER AND HELP US.”

From *India*—the first, and by hallowed memories of saintly and devoted lives, perhaps the most cherished of all our Mission fields—comes the following appeal, the earnest, pleading, beseeching cry of five hundred Christian toilers, met recently in conference in Calcutta :—

“ This gathering of missionary workers is deeply impressed with the vastness

of the work which remains to be performed before India can be won for Christ. Even in the great centres of population, where there is the largest number of missionaries, there are far fewer labourers than are imperatively required; while many districts, with millions of inhabitants, are left to the care of but one or two; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour. The whole land is free to the missionary, but no labourers ready to take it up; and the numerous representatives from all parts of the mission field in India, Burmah, and Ceylon who are here present feel that an earnest appeal must be made to the churches in Europe and America for far more missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the home churches and societies; and, in the great Master's name, they urge with all the emphasis in their power the necessity of every effort being made to send forth a largely increased number of labourers into this vast and most important field, which is 'already white unto the harvest.'

From *China* the appeal comes—

"Forty years ago China was a sealed country. Then, no missionary durst stand up in any city in China to preach Christ, and even twenty years ago there were only five spots in the whole of the empire on which the foreigner might pitch his tent.

"To-day *the missionary may go and preach the Gospel in every province*, and in almost every city, town, and hamlet of the land.

"Forty years ago there were only six church members in the whole of China; to-day there are twenty thousand, and a Chinese Christian community of from thirty to forty thousand.

"The entire Protestant Church gives to China about 300 missionaries—less than one missionary to a million of souls.

"We must plead and pray, and appeal for more men, while we have any pleading power left."

From *Africa* our own brethren on the mighty Congo write:—

"To-day Central Africa lies wide open before us 1,400 miles of navigable water-way right into the very heart of the continent. We are only just now starting upon the unknown reaches of the mighty Congo. Trade and commerce have already passed on before us, and trading depots are already established towards the interior. Shall traders, palm-oil, and rubber hunters dare and do more than men who long to win jewels for the Saviour's crown? Will the churches at home allow this grand opportunity to slip by? The whole land open to the heralds of the Cross, and but a handful of missionaries!"

Other equally importunate and stirring appeals might be quoted from Ceylon, Japan, and Italy.

Surely, in the presence of such facts as these, the Christian Church stands in a new position of power and responsibility in respect to the evangelisation of the world. The work spreads out before us as it never

did in the olden days—a field white for harvest at our very doors. New obligations are surely and swiftly springing up; it will not suffice to make our past efforts the standard and measure for the efforts of to-day; our opportunities are unexampled, and our efforts must correspond.

To-day it is within the power of the Christian Church to publish the glad tidings of salvation all the world over, so that speedily the blessed message may fall upon every human ear. *To-day* it is possible to do this, not after generations have passed into darkness and beyond the grave, but now—within the limit of a few years only. Statistics amply justifying this statement might easily be given, but they would scarcely aid us in grasping the practical problem. Did commerce need it, a mercantile agency would be established in every centre of human life in less than ten years; and cannot Christianity, with its far loftier motives and sublimer consecration, outrun mere trade and worldly greed?

As individual Christians, surely to-day our own personal fidelity to our Master is brought to the test. To stand with the Gospel in our hands, the Saviour's last command ringing in our ears, and the whole world lying in darkness before us—face to face with such grand opportunities and such sublime privileges, content with the meagre measure of past efforts and past sacrifices—this surely is faithlessness to Christ and cruelty to our brother. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

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## EASTERN MISSIONS.

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### INDIA.

Undoubtedly the close of the year 1882 will be memorable in future days from the gatherings of the Decennial Conference of Missionaries of all Denominations and from all parts of India and Ceylon, which commenced its sittings in Calcutta on December the 28th under the presidency of Sir Henry Ramsay, K.C.S.I. One of our missionaries writes:—

"This great Conference was by far the largest assemblage of missionaries which the world has ever seen. Including members of the Calcutta Missionary Conference, nearly five hundred workers were present. The members belonged to a large number of different denominations; they came from all parts of India, with varying religious views, personal idiosyncracies, and strong convictions as to modes of work, yet there was not a word spoken or an act done that was inconsistent with Christian love.

"It was no part of the object of Conference to pass resolutions on any of the many

subjects that came under discussion, but *one* resolution it did pass. An earnest appeal from the whole Conference to the home churches and missionary societies to send out more labourers to the great Mission field of India. Not only is it a field which, entrusted to us as it has been by Providence, we are bound to cultivate; but it has begun in many places to yield rich and astonishing results. Very touching were the words of Mr. Bennett, the father of the Conference, when with a full heart he spoke of what God had wrought since he came to India fifty-three years ago, and what might be confidently hoped for and expected in the future. He had found on his first arrival only a few missionaries, among whom were Carey in Serampore, and Judson in Burmah, and he had been spared to see a host of workers and a larger amount of fruit than he could ever have hoped to see reaped in his time.

In connection with the gatherings of this Conference a most important volume of Decennial statistics for 1871-1881, relating to Protestant mission work in India, Ceylon, and Burmah has been issued.

The facts reported in these tables are most cheering and stimulating. Seed sown long years ago by heroic, self-sacrificing men is springing up in many directions, and to-day is bringing forth fruit.

Taking the whole field covered by these statistics—viz., India, Ceylon, and Burmah—the results may be thus summarised:—

*“Native Christians: Ratio of Increase.”*—The general summary of results given below shows an advance all along the line, and in some of the most important items on a progressing ratio of increase. The number of native Christians in India, Burmah, and Ceylon was—

In 1851 . . . 102,951		In 1871 . . . 318,363
In 1861 . . . 213,370		In 1881 . . . 528,590

In India alone there were—

In 1851 . . . 91,092		In 1871 . . . 224,258
In 1861 . . . 138,731		In 1881 . . . 417,372

The rate of increase in India from 1851 to 1861 was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent.

*“Church Members.”*—The number of church members is, perhaps, the best test of progress. In India, Burmah, and Ceylon the numbers stand thus:—

For 1851 . . . 17,306		For 1871 . . . 78,494
For 1861 . . . 47,274		For 1881 . . . 145,097

In India alone the numbers are—

For 1851 . . . 14,661		For 1871 . . . 52,816
For 1861 . . . 24,976		For 1881 . . . 113,325

Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

*“Stations and Missionaries.”*—The number of central stations in India has increased in the decade from 423 to 569, the foreign ordained agents from 488 to 586, and the native ordained agents from 225 to 461. This increase of foreign missionaries is worthy of more special notice, because in the previous decade their number was almost stationary, and the compilers of the 1871 tables regarded this

fact as 'a sign of diminishing interest in Indian Missions.' They instanced the five societies that had the largest number of Indian missionaries, and showed that those societies had 27 fewer foreign missionaries in 1871 than in 1861, and, but for the new societies, the number of foreign missionaries in India would have diminished in that decade. In this decade no such ground exists for apprehending 'diminished interest in Indian Missions' on the part of those five societies: their foreign missionaries number 23 more in 1881 than in 1871, and their native missionaries are 279 in 1881 against 140 in 1871—that is, the number of their native missionaries has about doubled in the decade. The following table shows the foreign and native missionaries of these five societies, not including native evangelists:—

	1861.		1861.		1871.		1881.	
	For.	Nat.	For.	Nat.	For.	Nat.	For.	Nat.
Church Missionary Society ... ..	64	7	103	28	102	67	95	110
Society for Propagation of the Gospel	35	4	43	16	41	37	41	57
London Missionary Society ... ..	49	2	46	7	44	27	46	37
Baptist Missionary Society ... ..	30	...	39	4	26	3	40	49
Wesleyan Missionary Society ... ..	13	...	31	4	22	6	38	26
<b>TOTAL</b> ... ..	<b>191</b>	<b>13</b>	<b>262</b>	<b>59</b>	<b>235</b>	<b>140</b>	<b>260</b>	<b>279</b>

*Native Christian Contributions.*—Nearly two rupees, or four shillings sterling, a-year is shown to have been contributed for church purposes by every church member in the native churches."

In their Report for 1881-82 the Committee stated, in connection with the visit of the recent deputation to India and Ceylon, that they had not, up to that date, had opportunity for deliberating upon various important matters referred to the examination and report of their Secretary during his travels in the East. They are now, however, in a position to say that two or three of the most weighty and difficult of these questions have been deliberated upon and settled—viz., the Indian Mission Secretariat, the Calcutta Mission Press, and the College at Serampore.

On these subjects detailed reports were presented to the Committee, and, as the result of careful consideration, the Committee resolved to separate the duties of the Indian Financial Secretariat from the conduct of the Mission Press, and laid down certain plans of action for the future, which, in their judgment, they confidently believe will prove of much advantage to the work of the Society in India. In accordance with these plans the Rev. George Kerry has been appointed Indian Financial Secretary, and the Rev. J. W. Thomas Superintendent of the Mission Press.

With regard to Serampore College—in view of the urgent and pressing need of a thoroughly well equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—the Committee have resolved to relinquish the college

classes as at present constituted (for the preparation of students for the University examinations), to give up the heathen teachers at present employed on the college staff, and to make the institution, for the future, mainly and avowedly a *Native Christian Training Institution* to be presided over by an experienced Vernacular speaking missionary.

It is also intended that the native Christian students shall have the practical advantage of becoming personally familiar with evangelistic and itinerant work by association with the president of the College in bazaar and village preaching, and so be the more fully prepared for their life work by actual contact with it while under training and preparation.

In taking this step the Committee believe they are only acting upon some of the main lines laid down by the illustrious men of Serampore who founded the College.

Dr. Carey, in the first record that can be found relating to this institution, writing to Dr. Ryland in 1817, says :—

“We have bought a piece of ground adjoining the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto us. But we should be glad to see, before our removal by death, a better house erected. I conceive that the work of duly preparing as large a body as possible of *Christian natives of India* for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of the millions of Hindustan can never be supplied from England, and India will never be turned from her grossness of idolatry to serve the true and living God *unless the grace of God rest abundantly on converted natives to qualify them for mission work*, and, unless by the instrumentality of those who care for India, they be sent forth to the field. In my judgment, therefore, it is *on native evangelists* that the weight of the great work must ultimately rest.”

And many other extracts to the same effect could be quoted, if needful.

When the requisite plans are finally arranged, the Society will have in India two institutions specially designed for the education and equipment of NATIVE CHRISTIAN youth—viz., one in the North-west, at Delhi, under the care of the Rev. R. F. Guyton for Hindoo and Urdoo speaking young men, and the other for Bengalis at Serampore.

In this connection it should also be reported that the College Council has recently been filled up by the appointment, by the Rev. J. Trafford, M.A., and Meredith White Townshend, Esq. (the only surviving members), of the three following gentlemen, viz. :—

HENRY MASON BOMPAS, Esq., Q.C.

EDWARD RAWLINGS, Esq., and

ALFRED HENRY BAYNES.



The Council therefore now consists of five members, the full number provided for by the Royal Charter of Incorporation.

For the arduous and noble work that Serampore College has done during a long and memorable past the Committee feel they cannot be too thankful; for the faithful and devoted services of a long line of specially qualified and gifted men who have been at its helm they bless God, and they desire to treasure the remembrance of their names and toils as a sacred trust, calling upon their successors to emulate their labours and continue their struggles, not, perhaps, on precisely the same lines, for the "order changeth," but yet with precisely the same aims and spirit.

Without at all entering into the question of the relative importance of what is known as the higher culture in Christian colleges as compared with other branches of missionary enterprise, the Committee desire to point out that in the great matter of education India has undergone a vast change during the past twenty-five years.

What the outcome of the recently appointed Royal Commission on Education that is now sitting, and which has been engaged in taking valuable and important evidence all over the continent of India, may be, is, of course, uncertain; but it is most certainly to be hoped that one result will be a reversal of the policy represented by the present division of the education vote, and the apportionment of a much larger sum for primary and elementary education, leaving, to a large extent, the higher collegiate and university education to be paid for by those who are well able to do so, and should be compelled to do so.

Undoubtedly, one great need of the Christian Native Church in India to-day is a well-equipped native ministry. One of our missionaries writes—

"What are the native Christian churches, associated with our Mission, to do when their present pastors pass away? There are no agencies at present at work to train and prepare suitable successors, or to furnish either evangelists or school teachers. Our urgent, pressing need is a good native training institution where this special work shall be carried on, for without it it will be, I think, almost impossible to consolidate and extend the Native Christian Church in Bengal."

The Committee feel, therefore, that, in making the arrangements now contemplated with regard to the future of Serampore College, they are only endeavouring to meet one of the pressing needs of the Native Church, to longer neglect which will only mean to imperil the noble work already achieved.

All the reports of the past year from the missionaries at work in Bengal and the North-West, the Committee are thankful to say, indicate progress.

One special feature common to Upper and Lower India alike is the increasingly large numbers of Scriptures and Scripture portions sold to the

people. In many districts there is a marked and growing spirit of inquiry, and a manifest desire to read the "sacred book of the Christians," and in not a few cases the people have brought difficult passages from the Scriptures with an earnest request that the missionary would "make them plain."

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

"Brother James and I sold large quantities of gospels and distributed tracts by the hundreds daily in the streets and squares. Almost every evening we disposed of 160 gospels. This we did in the following way :—We would stand at a street corner with our hands full of books and sing some sweet Bengali hymn ; after which a short address about Jesus would be given, and then the books would be offered for sale. The people would very frequently reply, 'You go on singing and we'll buy the books.' And they were as good as their word. So we continued singing and selling, selling and singing, until we sold all we had and the people had been supplied. If all had been supplied, we would move to another street corner and work in the same manner. Thus we went from street to street, selling and preaching and singing continually, until, in a little more than a fortnight, we disposed of a very large number of gospels."

Mr. Evans, of Monghyr, reports the SALE of 2,800 copies of the gospels and 7,200 tracts ; these were eagerly purchased, and more than Rs 180 were realised by their sale. Over 76,000 Christian tracts have been issued from the Monghyr press. Referring to this work, Mr. Evans writes :—

"At the great *Kumbh Mela* at Allahabad, with Mr. Bate and his party, we sold in a few days no less than 1,000 gospels and 3,000 tracts. I consider the selling of Scriptures and tracts THE work to be most of all attended to in *Melas*, where the people have little or no time or inclination for quietly listening to preaching, though both works should be attended to."

Systematic and repeated itinerant evangelistic work has also been carried on with most cheering results.

With regard to the importance of *system* and *method* in this kind of aggressive work, an experienced missionary writes :—

"No one who is acquainted with the darkness in regard to spiritual things that enshrouds the heathen mind, and the strength of their attachment to idolatry, expects much immediate fruit from the occasional presentation of Divine truth to heathen auditors. In the great majority of cases it requires repeated hearings of the truths of Christianity before a heathen learns to apprehend the *new ideas* which the familiar words of his own language are intended to convey to his mind. The Christian ideas of sin, of salvation, of happiness, of misery, of the future life, of God and worship, are all so different from those connected with these words in the heathen mind that the hearers need to be *educated* in the new ideas before they in any measure apprehend them. And until they come to understand these new ideas, they will not affect their hearts. For Christianity affects the heart by the enlightening of the mind. As the heathen have no just conception of the holiness

and majesty of God so they have no adequate conception of the nature of sin. Indeed, the hearers must get the idea of the true God, the Creator and Preserver of all things, before they can get the first idea of their obligation to fear and worship Him; for hitherto they have believed in and served those which, though called gods, are not gods. They must then be convinced that these gods which they have worshipped are vanity.

And the experiences of many of our most successful and devoted missionaries confirm the truthfulness of this statement.

Mr. Bion, of Dacca, who may most fittingly be termed the "Apostle of Eastern Bengal," calls special attention to this matter, and urges strongly that "districts should be regularly and repeatedly visited, so that the message of light and life may be as 'line upon line, and precept upon precept, here a little and there a little,' as it is only by the *frequent reiteration* of the 'old, old story' of the love of God in giving His Son to die for sinners that we can confidently hope that the rays of Divine truth will enter into the darkened minds of the peoples of India."

Our native missionary Brojo Nath Banerjea, of Jessore, reports that

"in one of my regular preaching tours I remained in the town of Bongong for a fortnight, during which time we preached the Gospel in the bazar and houses, and in the surrounding villages and markets. A young man named Beepin Beharry Haldar heard the Gospel of our Lord; his heart was opened by the blessed Spirit of God; he came one morning to our lodging and expressed his desire to become a Christian.

"After a few days we came to Jessore from Bongong, when Beepin Babu followed us, and, after careful examination, I baptized him; this young man suffered much persecution from his relatives and friends, but I am glad to report that from the time of his baptism he has been leading a devoted Christian life, and is a good example to our people and to the Hindoos and Mohammedans.

"I am very glad to write something which happened after the baptism of our dear Beepin Babu. His father-in-law, a very rich man who lives in a village about sixteen miles to the south of Jessore, took him to his house and showed him all his money and other things which he has, and told him that if he denied Christ he would give him all his money and everything which he had, as he had no other son. Beepin told his father-in-law that he could not deny his Saviour; if his father-in-law were to allow him to live at his house as his son, and not object to his confessing his Saviour, and allow him to preach the love of the Saviour in the nearest market, he would have no objection to take those things. His father-in-law would not consent, and shut him up in a room for twenty-one days as a prisoner for Jesus Christ. On the last day of his imprisonment he saw the key of the room through a venetian, and at midnight of the same day he opened the door and came to my house just like a man who comes from a prison."

From Barisal, Mr. Martin writes—

"We spent two months and a-half among the church during the rainy season,

and had ample opportunities of witnessing their attachment to their Lord and Saviour. On Sundays we had overflowing congregations. The people evinced no lack of interest in religion, and many of them gave proof of their love to Christ by a cheerful submission to the ordinance of baptism. 162 men and women 'professed a good profession before many witnesses,' and put on Christ by baptism. At Koligram, thirty-eight were baptized; and at Chocksingha, twenty."

From Delhi, Mr. James Smith reports—

"The weekly services have increased to about forty, and the attendance, on the whole, has been both steady and encouraging. The schools have grown both in numbers and usefulness; they now contain nearly 1,000 pupils, 150 of whom are the sons of native Christians. The boarding school has 25 scholars, and the preparatory normal classes will, we hope, soon supply material for a regular training school, capable of supplying teachers, evangelists, and pastors equal to the increasing wants of the extensive field we are trying to cultivate. Thirteen passed the lower standard at the last Government examination, a larger number than on any former occasion. The churches have grown towards maturity; three of them have chosen pastors by unanimous votes, one of whom will be sustained entirely by his people; the other two are schoolmasters. This is a step we have long desired to see taken, and trust it will, ere long, be followed by others. Forty-six have been baptized, and the cases where discipline had to be exercised have been few. On the whole, the churches appear to be in a peaceful, healthy state, and give good promise of future prosperity."

With regard to Scripture translation and literary work during the past year, Mr. Rouse reports

"That he is engaged upon the Bengali New Testament Commentary commenced by the late Dr. Wenger, and has brought out a revised edition of Mark.

"That for the Calcutta Tract Society he has prepared during the past year a new Elementary Catechism, one or two tracts in English and Bengali, and commenced a series of tracts for Mohammedans, written in simple Bengali, with a small amount of Mussulman phraseology, chiefly religious."

The monthly Bengali magazine, *Khristeya Bandhab*, has been much appreciated and largely circulated.

In the North-West, Mr. Bate, of Allahabad, in addition to much Scripture translation and revision work, has prepared a valuable work entitled an examination of "*The Claims of Ishmael as viewed by Mohammedans*;" and Mr. Etherington, of Benares, has been engaged upon a revision of the Hindi Commentary.

"On all hands," writes a veteran brother, "there are most encouraging signs; the intelligent, thoughtful natives are fast losing faith in their heathen systems, and turning their careful attention to the truths and the claims of the Christian religion. Soon, very soon, I believe, there will be a marvellous upheaval in this land. The temples everywhere are crumbling to pieces. New ones are seldom built, and never by the united efforts of the people. The great festivals are less numerous attended; idols are regarded, not, as formerly, with devout veneration

and unmingled awe, but with a suspicious superstition which must soon give way to contempt and indifference.

“‘ I see the dawn and long for the day.’”

Keshub Chunder Sen, the head of the Theistic movement in the East, said, in a lecture delivered during the recent sittings of the great Missionary Conference in Calcutta :—

“It is no longer a question, how India shall be taken for Christ, for it is already His.”

This is by far too favourable a view to be accepted by Christians ; but, nevertheless, the progress of Christianity in India is truly remarkable. Christianity has become so prominent, and is spreading so rapidly, that it has in very many districts become a matter of thought and inquiry to the native mind.

More than eighty years ago, before a single convert had gladdened his heart, William Carey wrote :—

“India for Christ ; the day may be far distant, but it surely will come. My path seems hedged round with difficulties ; my fellow-countrymen here oppose, suspect, and hate me ; but I care not, for above all and over all GOD REIGNS, and my trust is in *Him*.”

India has two hundred and sixty millions of souls. What shall their future be ? Their faith in their old religions is being gradually undermined, the heathenish customs of thousands of years are rapidly and irrevocably passing away. Caste, that formidable barrier to social progress, and to the advancement of Christianity, is yielding to the mighty and persistent forces brought to bear against it. The youth of the best Hindoo families annually cross the ocean to England for their education, and by so doing break their caste ; but on their return, to be the doctors, barristers, and magistrates of the land, are still tolerated within the pale of Hindooism, because Hindooism cannot do without them. She gladly draws to herself any element of apparent strength to stave off what, after all, is inevitable. Hindooism is honeycombed with infidelity.

A new and Western civilisation is struggling with an old and Oriental civilisation for supremacy. The result is certain—the old, and with it all that goes to make it up, must disappear. Whether the new will be a blessing or a curse depends on the efforts of the Christian Church and her missionaries. Civilisation without religion is a curse, as it only increases men's capacity for wickedness ; but civilisation springing from true religious principles and sound morality, is the highest type of national existence. Shall this be given to India ? This is the aim of the Church, and she has grand encouragement in her noble enterprise.

But we need patience and persistence. It took more than two hundred years for Buddhism to conquer India, although it called to its service missionaries whose zeal, self-sacrifice, and heroic daring were equalled only by the servants of the Cross, while in numbers they were immeasurably more. It is a stupendous work to upset the faiths and traditions of a country ten times the size of our own.

A beautiful legend runs current in India to-day to the effect that, at the close of the present century, the vast Ganges River is to lose its sacred character, which will be transferred to the great Nerbudda, or some unknown stream much farther west.

May we not indulge the hope that, in some dim and prophetic fashion, this legend, so common and wide-spread, may point to that more blessed river of God's grace, clear as crystal, proceeding out of the throne of God and of the Lamb, which already during all these nineteen centuries has made glad the hearts and lives of God's children, and which yet to the millions of India shall bring rest and purity and peace?

#### CEYLON.

The reports from our missionaries in Ceylon indicate steady and solid progress.

The plan adopted a few years ago of native evangelists going out "two and two" on preaching tours has been greatly blessed of God, and in many districts the seed of the Kingdom sown in this manner has sprung up and brought forth a rich harvest.

The school work has also greatly prospered.

Writing of the Colombo district, the Rev. F. D. Waldock reports:—

"We have 2,212 scholars in our day-schools, as compared with 1,965 last year; of these, 609 are girls and 1,603 boys; the large majority are children of Buddhist parents. The Sunday-school work, also, in connection with the native churches has much increased, and we have a much larger number of teachers as well as scholars."

In connection with these *day-schools* in Ceylon it should be remembered that they are thoroughly *Christian schools*, and that all the scholars are well grounded in the Scriptures and the great facts of the Christian faith; they are indeed most powerful and direct *missionary* agencies, and cannot fail to produce rich and blessed results. Between three and four thousand children are in this way brought under direct Christian instruction, while, through the influence of the teacher over his scholars, a way is often opened up for visitation in their homes, and opportunity secured for pressing home upon the parents the claims of the Gospel.

Mrs. Waldoek, writing of her Native Girls' School in Colombo, says:—

"The progress of the girls in their studies during the past year has been remarkably good. Ninety-three per cent. of passes were obtained at the recent Government examination, six standards being presented, and we have since received a most favourable report of the school from the Government examiners.

"Best of all, however, we have to rejoice that several of the dear girls have sought and found the Divine Saviour. Five were baptized in November last, and there are still others who desire to be baptized. It is pleasant to be able to state that three of those baptized are the daughters of our native evangelists; the father of another is a Buddhist, and her mother a Roman Catholic, but she has since died, trusting simply in Christ for salvation, having been led to Jesus principally through her daughter's reading the Bible to her during a long illness."

At Grand Pass—so long associated with the devoted labours of Mr. James Silva—it has happily been found practicable to maintain the independence of the native church by the election to the pastorate of Mr. J. G. Ratnayake, a son-in-law of the late Mr. Silva. The native church at Mattakkuliya, also within the bounds of Colombo and on the same side, has been associated with Grand Pass, under one pastorate. Sixteen natives have been baptized during the past year at Grand Pass, "and there are at present many inquirers;" and new girls's chools have been opened at both places.

At Batagama a new sub-station has been established and a new girls' school with fifty-five on the rolls.

At Madampe, Mr. Waldoek writes:—

"The contributions of the people have been larger than in past years; the people have resolved to bear the expenses of the preaching tours amongst the surrounding heathen for next year; they have opened a subscription for building a mission-house, and established a society for the relief of the poor."

From the Kandy district, Mr. Lapham also reports encouraging success. Kandy may be described as the great stronghold of Buddhism; but even in this district "many have been brought to Christ, and made a public profession of their faith in Him by Christian baptism, while the special evangelistic efforts put forth by the native churches have been the means of carrying the Gospel of Christ into many towns and villages where the name of Christ has scarcely ever been heard before.

From Ratnapura, the centre of the Sabaragumawa district, Mr. Pigot reports:—

"The year just closed, though not without its disappointments and griefs, has yet been one of much encouragement and blessing. Our congregations are larger than ever, and a spirit of friendliness towards ourselves and our work largely prevails.

"The new chapel is near completion, and we trust it may be opened 'free

from debt.' The new girls' school-house is fast rising up. The schools are all well attended. Large numbers of Scriptures and Christian books have been sold and circulated, and on all hands the work is expanding and hopeful."

Since the departure from the island of the Rev. T. R. Stevenson, the pastorate of the English Baptist church in Colombo has been vacant. Early in the current year, however, Captain R. Townshend Passingham, of Dover, very generously consented to take charge of the church for a season pending the appointment of a permanent minister. Already much of blessing has attended the labours of Captain Passingham, and the church is in a very prosperous and united condition, notwithstanding the cloud of financial depression that hangs over the island consequent upon the repeated failure of the coffee crops.

### CHINA.

In a recent article on "China and the Chinese," Consul Medhurst writes:—

"Only let an intelligent Christian spirit once take hold of and possess the millions of China, and you shall secure a permanent investment of highest good for all mankind; for, although slower and less docile than the Japanese, harder to win by far than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more depth and stability than any of these."

Work done for China will most certainly tell on the future of the world's history, for the Chinese are a most enterprising, hardy people, and have very fittingly been styled "the colonisers of the world." Their endurance of all climates, ranging from the icebergs of the North to the most malarious countries of the Tropics, is superior to that of any other race of men. If the hard work of the world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract. They defy all competition of other inferior races. No others can live on less, or make more of a little; none have so much hardihood or such persistent industry; none require less police regulation or restraint; none are more patient under abuse; and yet few races have more stamina or clearer conceptions of their rights.

At the close of last year the Committee thankfully reported that the staff of the Society in China had been reinforced by two new brethren, Messrs. Sowerby and Whitewright, and, during the year now under review, the staff has been further augmented by the appointment of the Rev. Francis and Mrs. James, formerly associated with the China Inland Mission.



Mr. and Mrs. James have just reached Tsing Chu Fu, Shantung, where they will for the present be located with Messrs. Kitts and Whitewright, and carry on the work hitherto undertaken by the Rev. A. G. and Mrs. Jones, recently returned to England for much needed rest and change.

Referring to the departure of Mr. Jones for England, the brethren in China, writing to the Committee, say :—

“The return of our dear brother Jones to England awakens in our minds two very different feelings. The first is a deep regret that we don't have him to guide the growing church in Shantung, where God has so abundantly blessed his self-denying labours in the past; the other is a sincere hope that the advantages gained for our work in China will be such as, in a few years, to far outweigh the immediate loss of his returning.

“We are very thankful to the Society for all the help that has been given us and for sending us more men in answer to our former appeals, but still the rapid changes which are taking place in China, and the vastness of the field, dwarfing our kingdoms at home, make us feel that our Mission ought to be put on a *far more efficient basis*.

“For weeks before our brother's departure we discussed together various methods for the better furtherance of mission work in China, and he now, fully acquainted with our views, goes home to lay before you these methods.

“We feel well assured you will give to the representations which, on our behalf, Mr. Jones will lay before you, your most careful consideration, and we hope that you will enable our brother speedily to return with a large staff of most efficient and devoted men who mean to live and die to win China to Christ.”

With regard to the principles underlying the missionary policy of our brethren in China, the following extracts written by one of the workers on the field will be read with interest :—

“In our judgment, paying foreign money, or giving any equivalent for the preaching of the Gospel within the range of native church action, seems to be the way of procuring the extension of the truth most surely tending to attract the worst people to it. Use foreign money for what it was given—to plant; and, once planted, use no more.

“China can never be evangelised but by fearlessly telling the inquirer from the very beginning it is his duty, not only to spread the Truth, but to support teachers of it in such a way as his spiritual instincts and appetites dictate to him.”

“It is contrary to our principles, therefore, to use the funds of the Society for local church purposes. We leave the expense and trouble of teaching to those Christians whom God raises, qualifies, and moves to it. We use the Society's money for those things that concern China at large; or such parts as have no organised church.

“We have recognised that, as in the case of civilisation with different forms in each country, so the Christian religion may naturally take different expression and form in various countries, while maintaining its essence pure and intact.

"We have, in our teaching, tried to adapt the teaching of Scripture to Chinese circumstances, to exhibit it in Chinese forms of thought and language, content if the true idea got there, without coining terms barbarous to them, or rejecting their old thought-moulds; rather seeking to rescue and vitalise them once more."

Since his arrival in England Mr. Jones has already had more than one interview with the Committee, and appealed most earnestly for a large and immediate reinforcement for the China Mission.

Writing to the Committee, he says:—

"We must have seven or eight men at once, and seven more to follow quickly. This number is very, very moderate—meanly moderate, *we* consider.

"My colleagues and myself notice that the interest of the churches in China is decidedly *low*—China is not *pushed*. We feel that the claims of China will stand *weighing* as well as *counting*, and we desire to consent to nothing small, petty, or trifling for her."

Reporting on the work of the past year in *Shantung*, Mr. Jones writes:—

"In the county of I-To, where we have our main work, the Christians have pushed out some five new sub-stations. During the summer there were received into the church about 130 persons, of the same stamp, pretty much, as in former years, except that, on the whole, as years advance we generally get a better prepared candidate, and one whose ideal of the Christian Church is something purer and more unmixed than it was to those entering before him.

"This year, for the first time, I can report branches of the church in *five* counties with regularly established worship, and at our Presbytery or Union we had visitors and delegates from *eight* counties."

After reporting on many other deeply interesting matters, Mr. Jones proceeds:—

"The *contributions of the native Christians* for the year are, doubtless, quite up to the average of former, and may be in excess of past, years, but, as I am writing this on ship-board, I have not the actual returns by me.

"But far, far above contributions in value, stand the faith and patience, the zeal and endurance, that these Christians exhibit.

"We know full well that they can have no motives of a worldly character; we know that, as missionaries, all we can do for them is indeed very, very little, and whatever of advance in Christian virtue there is must be from some source which is hidden with God above. You cannot account for it in any other way that I know of. Yes, indeed, years as they pass are only showing more and more of the power of God's truth and spirit, and every thoughtful review can only end in a deepened conviction that the work is of God.

"No one can meet these simple, truthful villagers and see them unite in the worship of the true God, no one can watch them as they hear His Word applied to themselves, without being deeply convinced that they are men who are citizens of another and a better country. Yes; weak, despised, forsaken on earth, pilgrims in semblance, but possessed with that Divine ideal and enthusiasm which have ever and alone made Christ's Church 'all glorious within' among all the organisations of the earth."

Writing from Tai Yuen, in the North, on the work of the Mission in *Shansi*, Mr. Sowerby says:—

“Mr. Richard left us in July last to superintend the Mission work in Shantung during Mr. Jones’s absence. He has not yet returned (January, 1883). The management of the work of this station, therefore, has fallen to the lot of Mrs. Richard and myself.

“We have done our best to maintain the work as if he had been here.”

Mr. Sowerby reports most hopefully of the Mission, and gives many interesting illustrations of the patient and devoted labours of the Chinese evangelists.

As the result of these labours, he says:—

“Many are at present under Christian instruction and joining regularly in worship who, at first, bitterly opposed the doctrine. In many villages there are numerous inquirers—among others, two Buddhist priests, who are most anxious to be taught the way to heaven. Many are waiting to be baptized, and the prospects are most cheering.”

Referring to one of the Chinese evangelists in particular, Mr. Sowerby writes:—

“Last summer I went with him for a short trip to the north of Tai Yuen, and I was really amazed by the tender patience of this good brother; his good humour never once failed. He was often weary and hungry, but he still kept on answering the questions of the crowds that came to hear him with untiring patience. He is a most reverent, devout, simple, earnest, and straightforward preacher. In six of the villages where he visits there are little groups of men learning the truth, and some nine or ten will be baptized in the spring, I hope.

“If these numbers seem small, you must please remember that the work here in the North is of a *pioneering* character, and that the difficulties in our way are enormous. Of these, not the least, certainly, is the intense ignorance of the country people, many of them not having the faintest idea of God, and do not even understand what is meant by their own expression ‘*tienti*’ (heaven and earth), and are only saved from absolute materialism by their faith that *everything* has its appropriate ‘*shen*’ (or spirit), and by their belief in *devils*, classing all foreigners amongst the latter.”

During the past year Mrs. Richard has devoted herself with untiring energy to special work amongst Chinese women, and has been greatly cheered in her labours; while school work, the circulation of the Scriptures and suitable religious books, and medical work have been carried on with large and hopeful promise of success.

Reviewing his first year’s work in China, Mr. Sowerby writes:—

“It is with profound gratitude to Almighty God that I look back upon my brief past here, and with great hopefulness I look forward to the future.

“In this dark Northern province of *Shansi* there are indeed evident signs of

awakening, and, from intercourse with experienced missionaries, I judge that never before was there so much real ground for hopefulness. The work that lies before us is immense ; as I pore over the map of Shansi, and think of its teeming millions, and so few, so very few, to make known to them the Way of life, my heart almost sinks down within me. Can you not send another brother who, in a year or two, might be ready to go north with me and take up a fresh position with me in the front ? Are there none ready to do battle for Christ with the same bravery and devotion that were lately exhibited by our troops in Egypt ? We do indeed most pressingly need more help, but, till it comes, God help us to battle on alone in His strength as bravely as we can."

**MORE LABOURERS!**—this is the cry that is sent across the sea by all our brethren in China. This is the one great burden of the appeal of Mr. Jones to the Mission Committee and the churches of our land. **MORE LABOURERS**, specially for the Chinese ; for, in the words of Mr. Jones,

"They have but few to speak for them. The African and the Hindoo have princes and nations to take their part. Brethren, we rejoice in the work of our Society in India and Africa. China, India, Africa ! But India has the energy of the British Empire working for it, and the Negro has had for one hundred years the sympathies and efforts of the whole Teutonic family. Let me show you that **YOUR LABOURS WILL NOT BE LOST ON CHINA**. I know that the emotional characteristics of the Negro are most engaging, but we scan his country in vain for the evidence of weight or greatness. No monuments, no literature, no chronicles, no institutions to carry on the past or guarantee the future ; no laws, no rights, no national spirit nor no social framework.

"**IN CHINA YOU HAVE ALL**—a Civilisation and a History, a people and their sages excelled by none but the Hebrews ; not the clinging of the vine, but the massive proportion and durability of the oak. A people in the fulness of their vigour, and never manifesting it more than now. Such is the people and such the task to which the Baptists of England are called."

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## J A P A N.

One of the greatest of modern authorities on Japan asks—

"Can Japan go on in the race she has begun ? Can a nation appropriate the fruits of *Christian civilisation* without its root ? I believe not. I cannot but think that unless the people be thoroughly educated, and a far mightier spiritual force replace Shinto and Buddhism, little will be gained but a glittering veneer of material civilisation with the corroding results of foreign vices and sins. Thank God, however, silently, but surely, a new sun is rising on Japan ; gently, but resistlessly Christianity, is leavening the nation.

"With these mighty forces that centre in pure Christianity, and under that Almighty providence which calls up one nation and casts down another, I cherish the confident anticipation that Japan will in time take and hold her equal place amongst the foremost nations of the world, and that in the onward march of civilisation which follows the sun, this 'Sun Land' of the Orient may lead the

nations of Asia that are now so prominently appearing upon the theatre of universal history."

And the course of recent events appears to confirm this view of the great future that lies before Japan. On all hands the people are giving indications of a spirit of inquiry into the truths of the Christian religion. They are in many parts losing faith in the old, and longing for something better.

Our one solitary labourer there, Mr. White, reports :—

"The authorities here no longer regard the Christian missionary with distrust; for, on the contrary, there is every clear indication that they are beginning to recognise in the *Christian work he is doing a substantial good to their country*; and not a few Japanese who are in no sense Christians are coming to see that Christianity is the only sure basis upon which the true and lasting civilisation for which Japan so earnestly longs must be reared.

"Just now, while I write, the Minister of Commerce has given permission to a committee of missionaries and others to use a large Government building for the purpose of lecturing upon Christianity. This certainly may be taken as indicating the spirit of those in authority towards the teachings of Christ. It indeed fills me with gratitude to think that here in Japan—famous for her persecutions and for the fierce opposition to Christianity which was manifested only a few years ago—we can preach without let or hindrance the pure Gospel of our Lord Jesus Christ. The Lord hath done great things for us here in Japan, whereof we are indeed glad."

Mr. White reports most encouragingly of the work during the past year. The native evangelist has had great success following his labours; many have been converted, and many more appear to be "very near the Kingdom."

The members of the native church are also earnestly at work, each one deeming it "*a duty and a privilege to be a missionary.*"

With regard to the work of Christian ladies in Japan, Mr. White writes :—

"Both my wife and myself feel the importance of women's work in connection with our church and general missionary operations. Ladies are able, in many instances, to accomplish a great work and produce great results. I may mention as an instance the work of Miss Sands, a lady missionary of the American Baptist Mission. Miss Sands, besides conducting school work, has been the means, under God, of building up a church which numbers about forty members. This is the result of her own personal work entirely. The place is Chôgo, about a day's journey from Yokohama. Decidedly *now* is the time for lady labourers to be thrust into this part of the great mission field."

The one earnest, repeated appeal of Mr. White is for further help. He writes :—

"I am often discouraged at what seems like a lack of interest shown by the

churches and friends at home in this part of the vast mission field. Five years ago I commenced the mission here in Japan ; is it not time I had a colleague ?

“ May Jesus, the Divine Lord of missions, constrain the churches to give of their means, so that this, together with the whole of the vast field of the world, shall be filled with labourers.

“ Do, I earnestly pray you, send me a colleague. This has been my cry for years past ; still I must plead and appeal ; I cannot help doing so. Will the churches at home always turn a deaf ear ? Would my poor words could secure a response : but the Lord knows all, and I wait on Him.”

In the words of one of the most devoted missionaries of the American Board, referring to the marvellous progress of Mission work in this land of the “ Rising Sun ” :—

“ Never before has the Gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is *nothing in the history of the world to compare with it !* We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan ! ”

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## WESTERN MISSIONS.

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### WEST AFRICA.—CAMEROONS AND VICTORIA.

Early in the year the Rev. Q. W. Thomson, of Victoria, was compelled, by failure of health, to leave his work for a few months and voyage to England. During his brief visit to this country he has been most untiring in his labours to deepen and increase the interest of the churches in the important work of the Mission on the West Coast, and not a few can bear glad testimony to the power and inspiration of his impressive addresses.

With a view to provide further help for Bethel Station, Cameroons, the Committee, after conference with Mr. Thomson, resolved to secure the services of an experienced missionary school teacher. They also took steps to provide a substitute for Mr. Dixon, of Victoria, compelled by family circumstances to relinquish his work early in the current year and return to England ; and, finally, they resolved to send out a third female school teacher, to help in case of sickness, and occupy the post of either Miss Saker or Miss Comber, at Bethel or Victoria, during needful change to this country to recruit health. For these positions, in the good providence of God

they have been led to accept the offers of service from Mr. Samuel Silvey, of Manchester, Mr. Thos. Lewis, of Haverfordwest College, and Miss Gertrude Fletcher, of Liverpool; and, in company with Mr. and Mrs. Thomson, these friends left Liverpool early in February for the West Coast, and, by tidings received only a few days ago, the Committee are thankful to learn they have safely reached Cameroons. At the close of last year, also, Mr. and Mrs. Richardson returned to their work at Bakundu.

During the visit of Mr. Thomson to this country the Committee, after prolonged consideration, arranged for a re-adjustment of the financial affairs of the West African Mission in accordance with the plan so successfully adopted in the Indian Mission, and Mr. Thomson has been appointed Local Financial Secretary. The Committee anticipate that the new arrangements will tend much to the efficient and economical working of the West Coast stations.

From the actual labourers on the field encouraging reports have been received, indicating a remarkable measure of blessing and success. The Rev. J. J. Fuller writes from Bethel Station, Cameroons:—

“In almost every department of our work during the past year have we had special encouragement.

“A growing desire to know the truth has sprung up on all hands, and a spirit of active inquiry awakened. I have recently baptized nineteen persons here. We have a large inquirers' class, and Sunday and day schools are well attended.

“The native church, too, has been doing good aggressive work. They have recently put up, by voluntary labour, a building in a neglected part of the station for preaching in; and these services are well attended, and conducted entirely by the members of the native church. The church contributions amount to over £50, and, after paying all worship expenses, a good balance is left in hand. It is cheering also to see King Acqua always in his place at all our services.”

From Mortonville, Jabari, Dibombari, and Bakundu, the reports are also encouraging; many during the past year have confessed Christ by baptism, and the schools are very prosperous.

Miss Saker has continued her self-denying labours in connection with the Bethel school, and has had evident proof that her efforts are producing cheering results. Following in the steps of her heroic and consecrated father, she finds increasing joy in her work, and only wishes she “had more strength and energy to give to it.”

It is also matter for special thanksgiving that the road into the interior seems to be opening up in a very promising manner. Mr. Fuller reports:—

“The water way is now quite open as far as Bakundu, and, by the desire of King Bell, a station is just about being formed at Balung. A plot of land having been given for this purpose to the Mission, I am sending a suitable native teacher

to occupy it ;—work towards the interior, so long delayed, seems now most promising—the road is open and the way made plain.”

From Bell Town, or Townhead Station, Mr. Shred reports large and attentive gatherings to hear the Gospel, many inquirers, and increasing attendances at day and Sunday Schools. “1882,” writes Mr. Shred, “has been most richly blessed by God, and 1883 dawns upon us with the brightest of prospects.”

At Victoria, Miss Comber and Mr. Dixon have carried on their school work with earnestness and success; their schools have been largely attended, and there is a marked improvement in the scholars—“not a few of them giving hopeful indications of a change of heart.” On all hands the future is full of promise, and it seems as if the seed sown in former years was about to produce a fruitful harvest.

#### THE CONGO.—CENTRAL AFRICA.

In the Report for last year the Committee narrated the steps that had been taken to secure and send out six additional Missionaries to the Congo—in accordance with the urgent appeal of Mr. Crudgington, who had been sent to England, in the name of his brethren, for this especial purpose. At that date three of the six were still needed; during the past year, these have been “thrust forth” by the Lord of the harvest, and Messrs. Moolinaar, Hughes, and Doke have been appointed by the Committee to this difficult, but noble, enterprise.

The entire staff of the Congo Mission now consists of eleven brethren, occupying the following stations:—Mr. Crudgington at Underhill, or Wanga Wanga Station; Messrs. Butcher and Hughes at Baynesville, or Vunda; Messrs. Hartland and Moolinaar at Wathen, or Manyanga; Messrs. Comber and Bentley at Arthington, or Stanley Pool; and Messrs. Dixon and Weeks at San Salvador, with Messrs. Grenfell and Doke to superintend the transit of the steam-launch, *Peace*, from Banana to Stanley Pool, and her reconstruction at the latter station, as soon as her eight hundred sections shall all have been safely transported thither.

It will be remembered by many that, early in December last, a farewell meeting was held in the Mission House to take leave of Messrs. Grenfell and Doke, who left for Africa a few days afterwards in the mail steamship, *Mandingo*, taking with them the novel and specially constructed steam-launch, *Peace*, the generous gift of Mr. Robert Arthington, of Leeds.

On that occasion Mr. Grenfell said:—

“The construction of the ship had occupied a year, and as to its transport they might consider themselves fortunate if they succeeded in getting that done in the same period. It was a five weeks’ journey to the mouth of the Congo; then they



had a voyage of 110 miles by river to their first station at Underhill or Wanga Wanga. There the cases would be unshipped and placed in the Mission store, waiting the carriers. The first stage is overland to Baynesville, a journey of sixty miles, from which place our next station, Manyanga, a further distance of sixty miles, is reached by water, there then remains the fourth and last stage to Stanley Pool, a journey overland of between eighty and 100 miles. The carriers, under the guidance of one of their head men, marched in caravans, sometimes stretching to a mile in length, so that there was risk of some of the packages being lost or stolen. To avoid risk of that, they had every package sewn up in canvas and numbered, so that a duplicate could be sent from England at once if the original happened to go astray."

Once safely launched upon the Upper Congo, at Stanley Pool, she will have an uninterrupted course of nearly fifteen hundred miles right into the very centre of the vast continent, carrying her precious missionary freight into the regions beyond.

During the past year good progress has been made all along the line of the Mission, and to-day, as the result of the sanctified toil of our missionary brethren, our chain of stations is complete from the mouth of the Congo at Banana to the waters of the Upper River at Stanley Pool.

Ground for all the stations, except Stanley Pool or Arthington, has been purchased from the head men of each district, and rough buildings erected. At Stanley Pool a most suitable plot of land, with good harbourage for the steam launch *Peace*, has been leased, on very favourable terms, from the Belgian International Association.

In all their work our missionary brethren have been most anxious to make the one great object of their lives perfectly clear. They have carefully and persistently refrained from identifying themselves in any way with trading or commercial enterprise. In the words of Mr. Comber:—

"We desire never to forget that we have to assume a very different character and standpoint from the Belgian Expedition: *our aim is the salvation of the natives, not commerce.*

"Nga-Liema, the great chief of Ntamo, had been expecting as large a present as Mr. Stanley had given; but I told him, once for all, that he *must distinguish between our Mission and the Belgian Expedition. We did not come to buy ivory and to trade; we came to teach his people about God, to give medicine to the sick, to teach the children, and to be his good friends.* Our one desire was to teach the people better ways, and make them nobler and happier; we could not do as the traders did, for we were missionaries of Jesus Christ."

The one cry of the brethren to-day is for further help. In the words of Mr. Bentley:—

"*If this Mission is to be worked worthily of the Master we serve, several men should be ready for forward stations by the time our steamer is afloat.*

"The Belgian Expedition are planting their second station above the Pool, and there is no reason why we should not begin at once to plant stations among the

friendly disposed people, who seem to be ready to-day to receive a missionary among them. A man with a little experience and common-sense might go among them and make good headway ; but a new man, unused to language and customs, might easily make a mistake, and bring about a great disaster. If such men are at hand, stations might be planted, and the *Peace* might carry us forward, and yet forward, to fresh fields ; and while she is yet in her prime she may lay the chain of stations up to the great Mbura river. It will be a great pity if she has to lie idle waiting for men to put into promising openings, and only begin to do her real work when she is old and shaky.

“ In our anxiety and perplexity we can but plead with the Lord of the Harvest to thrust forth yet more labourers. What else can we do, when this is the waking thought in the morning, the burden on the mind all day—when this work and this field have our hearts, our lives, our every energy ?

“ If we had *settled on the coast*, as at Gaboon, intending to do what we could, it would be a different matter.

“ But the Congo Mission has higher aims. We have to make Arthington (not Banana) a *base* for mission work along the vast and unknown reaches of the Upper River.

“ If it is to be a puny effort, why all this expense of steamer, boats, and communications ? If we are going to do the work in right worthy earnest, why should we not set about it at once ? There is no advantage in delay—delay has been centuries too long already.”

From San Salvador the tidings from Messrs. Dixon and Weeks are also very cheering. “ The attendance at the day and Sunday schools is increasing—many of the boys are giving hopeful indications. The people hear gladly the message of the Gospel, and the surrounding tribes welcome the missionaries.”

The one disturbing element, causing anxiety and apprehension, is the presence of the Portuguese Jesuit fathers, who are putting forth their most strenuous efforts to excite a feeling in the minds of the king and his people adverse to our brethren, and who, in the pursuit of this object, have adopted the most unscrupulous and reprehensible courses.

Portugal, true to her traditions and history in the past, is to-day little more than a tool of the Vatican, and the Cabinet of Lisbon is largely dominated by the Papal See.

Under these circumstances it will not be wondered at that the Committee have regarded with the greatest apprehension the reported negotiations of the British Government with the Cabinet of Lisbon with a view to the recognition by Great Britain of the assumed right of Portugal to the sovereignty of the Congo River and adjacent territories, and that, in the memorial which the Committee recently addressed to Her Majesty's Principal Secretary of State for Foreign Affairs, the Right Hon. the Earl Granville, they stated :—

"That, having in view the history of Portuguese rule in Africa, especially in the Congo country three hundred years ago ; the deep-seated hatred of the natives of the Congo district to Portuguese authority ; and the terrible wrongs inflicted by the representatives of the Portuguese Crown for a long series of generations on the South-west Coast of Africa in connection with the slave trade, and in other ways, the Committee of the Baptist Missionary Society cannot but view with feelings of the gravest apprehension the proposed action of the Government of her Britannic Majesty in this matter.

"So far as the Committee of the Baptist Missionary Society can ascertain, her Majesty's Government for a long term of years have uniformly refused to acknowledge the assumed right of Portugal to the sovereignty of the Congo River, maintaining that any presumed right connected with priority of discovery in the fifteenth century has long since lapsed, Portugal having ceased for more than two hundred years to occupy the territory in question ; nor have recent events in connection with Portuguese action in this part of Africa tended in any way to alter or modify the judgment of the Committee of the Baptist Missionary Society as to the wisdom and righteousness of the position hitherto maintained by her Majesty's Government on this question.

"The Committee of the Baptist Missionary Society therefore venture to hope that her Majesty's Government will decline to recognise the assumed right of Portugal to the sovereignty of the Congo River and adjacent territory, and to re-affirm, in the words of Lord Clarendon's despatch of 1853, that 'it is manifest and notorious that the African tribes who inhabit the coast line claimed by Portugal between 5° 12' and 8° S. lat. are in reality independent, and the undersigned must repeat the declaration of her Majesty's Government that the interests of commerce imperatively require it to maintain the right of unrestricted intercourse with that part of the coast of Western Africa extending between 5° 12' and 8° S. lat.'

"In the judgment of the Committee of the Baptist Missionary Society, the true interests of Christian civilisation and legitimate commerce in the Congo district demand that no treaty should be recognised sanctioning the annexation by any Power of the district in question, and the Committee therefore respectfully appeal to her Majesty's Government to take such steps, in concert with other Powers possessing interests on the Congo River, as may secure the free navigation of this great waterway, and preclude any one nation from obtaining exclusive sovereignty or control over it, or over the territories adjacent thereto."

The Committee are very thankful for the recent debate on this subject in the House of Commons, which, in their judgment, justifies the hope that no treaty of the kind indicated will be entered into by the British Government with the Cabinet of Lisbon.

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## THE WEST INDIES MISSION.

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### THE BAHAMAS, SAN DOMINGO, HAYTI, TRINIDAD, AND JAMAICA.

The Rev. Daniel Wilshere, of *Nassau*, has but a very sombre report to give of the many small churches situated upon the rocky Bahama group of coral islands. Writing of the past year, he says:—

“The evils we have to combat arise mainly from the great poverty of the people putting aside the salt, trade failure, which we, as a colony, have no control over. This distress is largely due to the growth of the precarious sponge trade, hundreds of young men giving themselves to it, and leaving only children and the very aged to till the ground. The sponge-fisher is away from home and all control, living while on his voyages, it may be, fairly well, and on gains as uncertain as a gambler’s; a few years of hardship, severe exposure and reckless living, and he soon falls into the grave, leaving his wife and children to struggle on as best they can. Unlike Jamaica, which has *soil*, the Bahama Islands are rock, *nowhere covered by a foot of soil*. Digging tools here are crow-bar and rock hatchet.”

Yet, notwithstanding this dark picture, the membership of the churches has increased by nearly four hundred, and, Mr. Wilshere adds:—

“We are everywhere received with joy; the Mission yacht has voyaged 2,100 miles, and at all the out-islands I have been most warmly welcomed; out of their deep poverty the people have shown great kindness.”

The church at *San Salvador* has, during the year, suffered a great loss, owing to the retirement from the pastorate of Mr. Bannister, who, for many years past, has devotedly ministered to the people, and by “life as well as lip has preached the glorious Gospel of the blessed God.”

From *Peurto Plata, Santo Domingo*, the Rev. R. E. Gammon, reports that—

“Thirteen have been baptized during the year, and the attendance at our Sunday and day schools is most encouraging; while the local contributions in aid of the work have been considerably larger than in past years.”

From the *Turks and Caicos Islands*, Mr. Pusey reports:—

“Notwithstanding deaths, great poverty, and many disappointments, the past year has been one of great blessing, and we have abundant reason to raise our Ebenezer, and write upon it, ‘Hitherto hath the Lord helped us.’ More than forty-seven have been baptized.”

In *Hayti*, Mr. Papengouth has been much encouraged since his return

to Jacmel by unmistakable indications of the Divine blessing upon his labours. He has had the joy of baptizing many who appear to be truly converted, and many more are inquiring after the Gospel. There is a manifest spirit of hearing amongst the people; and he reports that "his spirit is much refreshed, and his joy increased by this state of things."

From *Trinidad* the Rev. W. H. Gamble writes from Port of Spain:—

"On Sept. 24th we were privileged to open our new or enlarged chapel, and the following Wednesday I had the pleasure of baptizing twenty-four persons. To give you an idea as to how varied is our church membership, I may mention that of these twenty-four the majority were Creoles, two Germans, two Portuguese two Spanish. In the last twelve months I have been permitted to baptize forty-two persons."

During the past year the Rev. W. Williams, of Port of Spain, was compelled, by serious failure of health, to voyage to England with Mrs. Williams, who also urgently needed rest and change.

The Committee are thankful to report a considerable improvement in the condition of both Mr. and Mrs. Williams, sufficient to justify the hope that they will be able to resume work in Trinidad during the coming year.

Mr. Webb, a native evangelist left in charge of the work at Port of Spain, under the general Superintendence of Mr. Gamble, during the absence of Mr. Williams, writes:—

"The work here is going on well, and the blessed Master continues to smile on our efforts. I have recently baptized eight converts, and the Churches all round seem to be having a season of refreshing from on high."

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#### JAMAICA.

At the time of going to press with this Report the statistics of the Jamaica Baptist Union for the past year have not been received. The Committee, therefore, are unable to supply the usual analysis.

In a letter received by the last Jamaica mail the Rev. D. J. East, of Kingston, writes:—

"Our Jamaica Baptist Union Meetings were held this year at Browns Town, and were very numerously attended—thirty-five ministers and about thirty delegates being present. The services were very effective and refreshing, and a hallowed spirit pervaded all our gatherings. In due time you will receive the Union Report and Statistics."

During the past year, in response to the earnest request of the second

Baptist church, in Montego Bay, so long and ably presided over by the Rev. J. E. Henderson, the Committee consented to undertake the responsibility of finding and sending out a successor to Mr. Henderson, incapacitated for regular work by increasing infirmities.

For this important post the Committee have selected the Rev. J. H. Sobey, of Helston, and they are thankful to report his safe arrival in Jamaica, with his wife and family, after a somewhat stormy and prolonged voyage, on the 28th of February last. The Committee trust that this settlement will prove a blessing to the Montego Bay church, and to the Island churches generally.

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### CALABAR COLLEGE.

From the thirty-ninth Report of this valuable institution it appears that there are at present twenty-one students in the theological class—the largest number for many years past.

With a view to render efficient assistance to the much-respected President—for more than thirty years devoted to work in Jamaica—the Committee have resolved to appoint a Classical Tutor on the College Staff, and they are glad to report that for this important post they have in view a gentleman, in the judgment of the Committee, specially well fitted for the work in question, whose services they hope to secure.

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## EUROPEAN MISSIONS.

### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

From *Norway* the reports for the past year indicate quiet, steady progress, and a growing desire for extended evangelistic work. Mr. Hubert, at Skien, writes of “a very marked revival in the Church,” and of many conversions, while the brethren at work in other parts give encouraging details of conversions and additions to the churches.

#### BRITTANY.

From Saint Brieuc, *Brittany*, the Rev. V. E. Bouhon writes:—

“Preaching has been most constantly carried on, and a very extensive Scripture

colportage as well. We have *sold* over five hundred portions of the Word of God Our schools, Sunday and day, are thriving, and the seed is springing up."

At *Morlaix*, the scene of the labours of the Rev. Alfred Ll. Jenkins, and at the Madeleine, a village adjoining, active efforts have been put forth. Mr. Jenkins is also engaged in building a small house for mission services at Lanneason, where, for some time past, a good work has been carried on.

The year just closed has been one of special sadness and trial to Mr. Jenkins. Early in February, after many months of suffering and weakness, Mrs. Jenkins was called to her rest, leaving her sorely stricken husband and a large circle of friends to mourn her early removal.

Notwithstanding his heavy trials, Mr. Jenkins feels much encouraged by the present aspect of his work in Brittany, and there are many indications that seed sown long ago is about to spring forth. "Weeping may endure for a night, but joy cometh in the morning."

From *Tremel* Mr. Le Coat writes:—

"Until of late years Brittany has been a part of the country entirely closed to the outer world, to new ideas, or new inventions.

"The Breton-born longed only to remain in Brittany, ignorant and careless of all the forms of life. The young men taken away for the army have often been known to die of grief—pining for Brittany.

"Now another wind altogether seems to blow over the land, and all the men want to emigrate. This has now reached such a pass that no workmen can be found here; all go to Paris, or Havre, or elsewhere, leaving here only wives and children. It is most sad to see what utter demoralisation this has resulted in—vice, disease, and other consequences."

It is a matter for thankfulness that, notwithstanding many difficulties, our brother is able to report "larger congregations, increasing attendances at day and Sunday schools, and several conversions." Of the work at Brest he writes:—

"This is a most important station. At one of our places of meeting the room has become much too small; long before I arrive the room is quite full; all the windows are kept open for people to hear outside. We much need a larger meeting-place. The people belong chiefly to the working class. Our work in Brest is very promising."

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## ITALY.

NORTHERN ITALY.—During the past year the Committee, with a view to revive and render more efficient the work of the Mission in Turin, carried on hitherto by Signor Mattei, have approved of the removal, for a time, of Mr. Walker from Genoa to this important centre. As one result of this

arrangement the Committee are thankful to report that a much more suitable meeting-place has been secured in a far more important and central position, and at no increase of cost to the Society. Mr. Walker writes very hopefully of the work in Turin, and reports several inquirers and increasing congregations.

At *Genoa*, the city hallowed and memorable from the life, labours, and death of John Landels, Signor Jahier has had a year of much blessing; "crowded and attentive meetings, a large accession of members, many inquirers, and a warm, affectionate, brotherly spirit amongst all." In his own words:—

"We cannot but thank the Lord for the very and special manifest favour with which, from the first, He has regarded this work."

During the past year arrangements have been made for leasing the present *locale* or meeting-place for a term of years. This is a most important advantage gained, as the building is in the very heart of the city, and, by position and arrangement, admirably adapted for the work of the Mission.

FROM CENTRAL ITALY comprising Florence, Leghorn, Civita Vecchia, Tivoli, and Rome, the tidings are all cheering.

Signor Barratti, in addition to his labours in Leghorn, has largely itinerated in the numerous villages and towns of Tuscany, between Leghorn and Florence, and sold and distributed a large number of Bibles and Testaments.

At Florence Signor Borzi has reaped the advantage of his new *locale*, and has had many indications of blessing on his toils; while at Civita Vecchia and Tivoli Signors Le Grand and Fasulo have done good work.

In Rome the past year has been memorable for the opening of Mr. Wall's new Mission premises in Trastevere, beyond the Tiber.

Under date of January 17th, Mr. Wall writes:—

"Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded, and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The chapel seats about 300, is very neatly fitted up, and to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night.

In all his manifold labours Mr Wall is nobly seconded and sustained by his wife, who, during the last few years, has added a most important medical work to the many other agencies employed for the good of the Italians.



Of this effort, Mr. Wall writes :—

“In a missionary field like this of Rome it is needful not only to present the Gospel to such as seek it, but also to devise means of bringing such as do not come, and of taking it to those by whom the value of it is not felt. The Medical Mission, while it offers the Gospel to such as desire it, brings many within its sound who otherwise would not come, and affords sufficient reason for visiting many families.

“The number of persons brought in this method to hear the truth is equal to that of the same amount of labour put forth in any other direction, while the door thus opened is greater and more effectual. So many things combine to help the Medical Mission. It demands but little of the patient—no mental effort—no giving up of prejudices or overcoming scruples ; consciences need not be disturbed, or social sacrifice made. It is enough for him to doubt the skill of the native doctor or the quality of his medicines, or to be unable to procure them. The ache, the pain, a feverish pulse suffices to turn his thoughts and direct his steps to the Dispensary, Before entering the consulting room he hears that pain has its roots and draws its strength from sin ; that the removal of sin insures the end of suffering ; that pardon of sin in his case, as it would save him from eternal pain, would help him to bear present infirmity, and probably facilitate his recovery. His case is laid before the Lord and healing sought. He is surprised and hesitant, but his heart joins in the supplication. He hopes it may be heard, and when health returns believes it has been. Thus a whole system of prejudice and ignorance is undermined and destroyed. In the consulting room, while the doctor's finger touches the evil, or brings ominous sounds from within, or the secrets of his life are being whispered in the silence of the stethoscope, the music of the psalm, the voice of prayer or the pleading of the preacher sweeps with strange power through his soul. The Gospel uttered amid this variety of disease and sorrow seems to be more of the other world even than when uttered in the catacomb or the great congregation, so that many go away as from something more solemn than their sacraments, and more powerful than the voice of their Church.”

During the past year 4,899 cases have come under treatment in connection with the Medical Mission work at Trastevere.

Writing of the condition of Rome to-day, Mr. Wall says :—

“The population of Rome is now more than 300,000, and continues to increase rapidly. New quarters, which, for size and beauty, equal many other Italian cities, are now in construction. Immense public works, undertaken by the municipality and the Government for the transformation of the whole city, attract workmen in great numbers from surrounding places. This noisy, seething mass of humanity is kept in continual agitation under the influence of social, political, and other great questions. The religious question is carefully avoided by all parties, even by many Catholics ; but this reluctance to deal with it arises rather from fear of the result than from real indifference. I refer to this because missionary work in Rome can only be appreciated in proportion as this state of things is known. The crowds have broken loose from Popery and from all religious control ; and, if means proportionate to the end were put into operation, masses of them might be brought under the influence of the Gospel ; but, when

we have concentrated and put forth all our strength, we are constrained to ask—and that not without occasional discouragement—what is this compared with the work to be done?”

Reporting on the work in Lucina, Mr. Wall writes:—

“We think that every one in the church should be a worker, and not merely be occupied with his own salvation. The church has recently had long deliberations on these matters, and has nominated one of the oldest members as a ruling elder, and six other brethren as ‘helps’ to the deacons.

“We have a number of persons in the *catechumen* class, of whom nine have been baptized during the past six months. One of the baptized is a student at the university, who gives some promise of being useful; and one of the candidates employs a considerable number of men, to whom we hope to preach the Word.”

#### SOUTHERN ITALY.

The Rev. William K. Landels, in reporting upon the work of the year, writes from Naples:—

“In looking back we find much to be thankful for and to encourage us in the future.”

Early in the year the new Mission premises were opened. Referring to this, Mr. Landels says:—

“Perhaps the most successful of our opening services was the meeting of the Young Men’s Association. The chapel was filled with young men of the student class, and Signor Greco gave a capital lecture on ‘Liberty and Brotherhood.’ Among the audience I was glad to see three priests, one of whom came to speak with me afterwards, and he is now regularly attending our English class. To-night Signor Greco is to give a second lecture, and after he is finished we are to have the pleasure of hearing a few words from M. Fermaud, the Secretary of the International Committee of Young Men’s Christian Associations.”

Adverting to the many and special difficulties of the work in Naples, Mr. Landels writes:—

“The longer I live in Italy the more I feel the need of hard, untiring work and of constant earnest prayer. Without the former nothing can be done; and, if we fail in the latter, the Holy Spirit does not manifest Himself with power, and, in consequence, our efforts, having too much of the human and too little of the Divine, are utterly useless.”

In Caserta a good work is being carried on, and Signor Libonati has laboured there during the past year with great earnestness; while Signor Nardi Greco has done much to assist Mr. Landels in his arduous labours in the priest-ridden city of Naples.

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## The Missionary Staff.

During the year just closed the Committee have been able to send out three new missionaries to the Congo, Messrs. Doke, Hughes, and Moolenaar; three to West Africa, Messrs. Silvey, Lewis, and Miss Fletcher; two to India, Messrs. Wood and Bell; one to China, Mr. James; one to Jamaica, Mr. Sobey, and to pay the passage of Captain Passingham to Ceylon, who has very kindly undertaken temporarily to supply the pulpit of the English Baptist Church in Colombo.

The Revs. R. F. Guyton, Isaac Allen, and Gogon Chunder Dutt have, after a season of change and rest in this country, resumed their Mission work in India, and the Revs. Q. W. Thomson and George Grenfell have returned to Africa.

Our veteran brethren, the Revs. Thomas Morgan, of Howrah, and H. Heinig, of Benares, after nearly half-a-century of faithful and devoted service in India, have been compelled by increasing age and enfeebled health to retire from active work.

Of those "fallen asleep" during the past year should be mentioned, first, the Rev. Albert Williams, for many years pastor of the Circular Road Church in Calcutta, and for the past three years principal of Serampore College. He returned to England about the middle of last year in seriously impaired health, which necessitated an immediate change to a cooler climate. Early in February Mrs. Williams and her children reached England, just in time to be with her husband in his closing days of great suffering and weakness. On the evening of the 14th of February he passed to his rest, the end being almost sudden; and on Monday, the 20th, his body was interred in the quiet village of Llangendeirn, near Ferryside, Carmarthen, by the side of his father and mother. He has left a widow and eight young children to mourn his early removal, and the Committee desire earnestly to commend Mrs. Williams and her fatherless family to the affectionate prayers and sympathy of the churches. Although the work of Mr. Williams was for so brief a space only at Serampore, yet he had greatly endeared himself to the students, who, in their own words, "loved him as a father," while amongst his missionary brethren and a large circle of friends he was greatly esteemed and respected.

Early in January the Committee received the tidings of the decease of Mrs. Webley, of Jamaica, who, for many years with her husband, devoted herself to Mission work in the Republic of Hayti; and shortly

afterwards the wife of the Rev. Alfred Jenkins, of Morlaix, passed to her rest, in comparative youth, after many months of suffering and weakness, leaving her bereaved and sorrow-stricken husband to mourn the loss of a truly gentle and sympathetic wife, and a rare and self-sacrificing helper in Mission work.

At home the losses by death have been more than usually severe. Early in the year the decease of the Rev. Edward Steane, D.D., was reported, after many years of retirement from active ministerial life.

Nearly sixty years ago, Dr. Steane commenced his ministry in what was then a village in the suburbs of London. He gathered there a large and prosperous Church, which numbered among its active members one of the former secretaries of this Society, and one of its most honoured treasurers, with a large number of generous friends of the Mission and its Missionaries.

For thirty years he was a most active member of the Committee, distinguished alike by his wise counsels, his winning gentleness, and by his bold and energetic support of the extension of its work. When it was resolved, on the appeal of Mr. W. H. Pearce, to send ten new missionaries to India, and later ten new missionaries to Jamaica, he was among the first to support these appeals, and to commend them to his friends. Nor is it without interest to add that it was largely through his influence that Dr. Wenger became an agent of this Committee, as previously, he had taken an active part in sending forth Mr. Oncken on that work in which he has done more, perhaps, for the promotion of evangelical religion on the Continent of Europe than any other Christian worker of modern times.

Nor less noteworthy was the efficient service rendered by Dr. Steane in the controversy which arose in consequence of the withdrawal by the British and Foreign Bible Society of the help they had given for more than forty years to the translations of sacred Scripture made by Baptist Missionaries. He took an active part in all the discussions of the Committee; prepared a most able memorial to the British and Foreign Bible Society; and, when that Society persisted in withdrawing their help, he was a chief mover in the formation of the Bible Translation Society, of which he became the first Secretary, and subsequently its Treasurer.

To the last Dr. Steane was most warmly attached to, and deeply interested in everything that concerned the welfare and progress of the great Mission enterprise.

On November the 11th, after many months of suffering and prostration, the Rev. William Sampson, Secretary of the Baptist Union, was called to his rest and his reward. From 1855 to 1865 Mr. Sampson was one of the most esteemed and devoted of the Society's missionaries in India, labouring

chiefly in connection with the College at Serampore. His clear intelligence in matters of practical importance, his sympathetic interest in all kinds of missionary work, the geniality of his disposition, the unselfishness of his spirit, the persistency of his application, and the devoutness of his piety, endeared him greatly to those with whom he was closely associated, and gave him much influence beyond his own denomination. After failure of health had obliged his return to England, and necessitated his remaining here, he continued to render much service to the Mission both as a deputation to the churches—to whom his advocacy of its claims was ever acceptable—and as a member of the Committee—to the business of which he gave constant and interested attention. The confidence inspired in this last relation led to his appointment, with the Rev. J. Aldis, as a Deputation of the Society to India in 1879, and in conducting the business—of no small difficulty or importance—devolving on him, the affection of his brethren was increased, and the confidence of the Committee justified.

By the death of Mr. James Harvey, of Hampstead, early in February, the Society lost one of its warmest friends, and a ever generous but unobtrusive helper. Few but those intimately associated with the conduct of the affairs of the Mission are aware of the many proofs he gave of the warm hold the Society had upon his sympathy and support. In his own words, “he had confidence in the Mission because it had a grand work to do, and did it; instead of only talking about it.”

“Blessed are the dead that die in the Lord.” In thankful remembrance of his life and labours we would say, in the appreciative words of one of his most trusted friends, ‘Doubtless the Lord has in His storehouse ample provision for His people, but not the less is such a loss as that we have just experienced felt to be a real calamity. The energy which was for a lifetime concentrated in him will burst out elsewhere afresh, mayhap in the line of direct descent. In looking at his character and career we are reminded of the saying of the angel to Daniel—“Those that know their God shall be strong and do exploits.”’

Just as the foregoing lines were being written, the sad tidings of the early death of Mr. Doke, of the Congo Mission, were received. No detailed information—a few lines only from Mr. Crudgington written on board the s.s. *Corisco* on her homeward voyage, and dated, “Gaboon, March 7th.” Mr. Crudgington says:—

“I can hardly bring myself to tell you of our terrible blow. Mr. Doke died at Underhill Station, Congo River (Wanga Wanga), of continued fever, on February 14th, just three weeks after arriving at our station. We cannot as yet believe it. Hitherto we have been so mercifully spared; the blow is, perhaps, all the more crushing.”

It seems but as yesterday we heard his tender, touching, farewell words, when, early in December last, he started on his much loved work so full of hope and joy :—

“They, perhaps, might never meet again. He might come home again ; if so, good-bye till then. It might be that death’s bright angel might call him to higher work, and perhaps they might never meet again till before the throne ; if so, good-bye till then.”

It appears a strange and mysterious Providence that one so well qualified to render special and efficient service, at a time when, apparently above all others, his special qualifications were urgently needed, should so early be removed.

But, a few weeks before he left England, he wrote :—

“I am full of joy in the near future of my work in Africa ; but yet the Master may have other work for me to do ; so I try and live only by the day.”

And now, the same blessed Master has called him from the pioneer ranks of the Church militant on earth, to the nobler and more perfect service of the Church glorified above, leaving to his comrades in arms the stimulating remembrance of his trustful devotion and self-sacrificing zeal.

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### Finances.

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In the last Report the Committee announced, with feelings of great anxiety, a debt due to the Treasurer of £6,273 9s. 3d. on General Account, and £712 15s. 3d. on Widows and Orphans’ Fund, or, say, in round numbers, Seven Thousand Pounds.

It is matter for profound thanksgiving that, without any special general appeal, the whole of this large sum has been liquidated. The Treasurer more than paid the debt on the Widows and Orphans’ Fund, and by other large and generous gifts, including more than £1,000 from Bristol friends and help from other sources, the whole of the debt to the 31st March, 1882, was extinguished.

During the year the Committee have given careful and prolonged attention to the important and vital question of how best to secure a large and permanent increase in the regular income of the Society.

Careful estimates revealed the fact that, in consequence of the great enlargement of the operations of the Society, especially in Central Africa, India,

and China, during the past two years, an increase in the ordinary receipts of at least **£5,000** per annum was absolutely needed to avoid the annual recurrence of a large deficiency.

In view of this fact, a letter was forwarded early in the year to the pastors and deacons of all our churches, appealing for assistance and support in a united effort to raise the sum needed by new and increased periodical subscriptions.

In this appeal, the Committee and officers stated that they felt strongly a crisis had arisen in the history of the Mission.

“Never, as in our day, were there so many great and effectual doors open through which to bear the tidings of great joy. The question is whether we are able to enter in where God, in His providence, invites. We believe we are able, and shall continue to cherish this belief until the churches assure us of our mistake. It cannot be that we have yet reached the limit of our resources.”

It was proposed that, by special deputations, the growing claims of the Mission should be enforced at public meetings, and that, to such an extent as might be found practicable, personal appeals should be made for individual subscriptions.

Of the results of these efforts, reports have appeared from time to time in the pages of the *MISSIONARY HERALD*. Most of the Associations generously responded by resolutions expressive of hearty sympathy and willing co-operation, and many hundreds of pastors volunteered earnest personal efforts amongst their own churches and congregations.

From all directions assurances of a most cheering and helpful character were received, affording abundant and most gratifying proofs that the Mission never had a warmer place in the hearts and sympathies of the churches than to-day.

Never before in the history of the Society has so large a total income been received in any one year as in the one just closed.

Including Special Donations for the Debt of last year and Special Funds, the total amount received from all sources has been

**£60,722 9s. 10d.**

Or more than **£8,000** in advance of the gross receipts of any previous year.

Included in this large total of **£60,722 9s. 10d.** is a sum of **£6,986 4s. 6d.** in liquidation of last year's debt, **£2,531 0s. 3d.** for Widows and Orphans' Fund, and **£3,485 3s. 1d.** for special funds, leaving **£47,720 2s. 0d.** for the General work of the mission.

While, however, the Receipts for the General purposes of the Mission have shown such a gratifying increase, the Expenditure, in consequence of the great enlargement of the work, has reached a higher figure, being **£6,540 16s. 0d.** in excess of the expenditure for the year before.

In explanation, of this large increase, it should be stated that it is mainly due to the recent additions to the staff of the Mission in India, China, and Africa—during the past two years a larger number of new missionaries having been sent out than in any similar period of the history of the Society—involving, of course, a large annual addition to the regular outgoings of the Mission beyond the heavy initial cost for outfit and passage.

The expenditure of the year, as compared with that of the year before, shows an increase on account of—

India .. .. .	of <b>£1,968 0 0</b>
Africa, West .. .. .	of <b>£1,403 0 0</b>
Africa, Congo River .. .. .	of <b>£3,012 0 0</b>
China .. .. .	of <b>£604 0 0</b>

With regard to the increase in Africa, however, it should be stated that, it having been found wise and desirable to send out, by Mr. Grenfell and Mr. Thomson, stores in *advance*, involving an expenditure of about **£2,000**, the balance-sheet for the past year may be considered as favourably affected to that extent.

At the commencement of the year it was calculated that an increase of at least **£5,000** in the ordinary income of the Society would be absolutely necessary to meet the additional liabilities incurred by the occupation of new and promising openings; and the actual figures of the year's Balance Sheet now presented amply substantiate the correctness of the estimate, for, adding the extra expenditure incurred in connection with the West African Mission, and, allowing for decreases in some of the smaller sources of receipt, the total increase of expenditure agrees exactly with the estimate. As the result of this increase the Balance Sheet now presented shows a deficiency on the past year's General Account of **£4,575 17s. 10d.** reduced to **£2,575 17s. 10d.**, after allowing for stores on new year's account, and on the Widows and Orphans' Fund of **£334 9s. 10d.**, or a total debt of **£2,910 7s. 8d.**

One of the most gratifying facts shown by the figures now presented undoubtedly is that the ordinary contributions for the General work of the Society show an increase of

**£3,612 9s. 9d.** (inclusive of a Special Donation of **£1,000**),



is compared with the ordinary contributions of the previous year. And although this increase does not reach the £5,000 so earnestly appealed for, yet it must not be left out of sight that many churches that have recently adopted more systematic plans of organisation, and canvassed for new and regular contributions, are only just beginning to reap the benefits arising from such efforts, the ripened fruit being reserved, in many cases, for the coming year.

In view, however, of the pressing and urgent calls, on all hands, for extension and reinforcement, the present financial position of the Society loudly calls for further and united efforts. The existence of a debt undoubtedly tends to check the onward policy of the Committee; and it is earnestly to be desired that this incubus should be speedily removed.

Through the generous kindness of a Friend, £300 has been promised towards the liquidation of this debt in the hope that the balance will be raised within the next two months, and the Committee trust that this desirable result may be secured.

The results of the recent appeal for new and increased periodical gifts clearly indicate, that it is in this direction that the permanent additional support so imperatively needed must be looked for.

Last year the Society lost by death, or inability to continue their usual gifts, nearly three hundred subscribers, many of them most generous helpers, contributing annually nearly £600.

What is most urgently needed throughout all the churches is more thorough and systematic local organisation, which shall evoke and gather up SMALL as well as LARGE WEEKLY, MONTHLY, QUARTERLY, AND ANNUAL SUBSCRIPTIONS.

One penny per week and one shilling per quarter FROM EACH CHURCH MEMBER in our home churches would furnish nearly THREE TIMES AS MUCH as the present total receipts of the Mission from the churches.

In one small church, where such a plan has been put into vigorous operation during the past year, the subscriptions have increased FIVE HUNDRED PER CENT.

There are reported to be in communion with our churches, exclusive of the General Baptists, 259,000 members. Deducting from this total the 10,600 now subscribing in some form or other to the Society, there will remain 248,400 who do not contribute by regular subscriptions. One penny per week from these would give an additional income of £50,000 per annum, a sum sufficient to admit of a very large extension of mission work and entire freedom from debt.

How is this result to be secured? One of our most valued supporters writes:—

“Let the pastor and mission secretary in each of our churches publicly and persistently urge that all should subscribe—of course heading the list themselves—and appoint collectors to gather up regularly the sums promised, however small or large.”

Above all, what is most urgently needed is a deeper sympathy with the Lord Himself, and a more constant and individual realisation of His presence and power throughout the churches.

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Of the ultimate triumph of the Gospel, thank God, there can be no doubt.

The grand idea of evangelising the world for Christ is no chimera—it is Divine. Christianity must triumph, for it is equal to all it has to perform.

We, who gaze only and intently upon small segments of the mighty cycle of God's providence, imagine failure where is often truest success. Could we only but see the larger arc, we surely should oftentimes rejoice where now we weep, and triumph where we now despair.

“Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.”

“And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and they shall become one flock, one shepherd.”

Not a few who cherished this missionary enterprise with a living and loving spirit have during the past year gone from us. Across their graves, and from the empty places they have left beside us, they solemnly appeal to us to urge it on, and to fight yet more bravely, with the energy of faith and love, this glorious battle for the truth of God.

Let us not delay—let us rise above the old measure of our faith, and, with a fuller sympathy with the infinite love of the Divine Saviour, and a more sustained and devout enthusiasm kindled at the Divine altar, take our individual part in building up that enduring Kingdom that, through the efforts of His servants, Christ is raising up—not in the East and West only, but all over the world.

Yes, the vision may tarry; but yet shall it come. We may neglect to

avail ourselves of the sublime privilege of helping it on. We may decline to give ourselves or our substance on its behalf. We may turn a deaf ear to the agonising cry for help that night and day rises up to heaven in mournful monotony; yet shall the earth be filled with "the knowledge of the glory of the Lord as the waters cover the sea," and

"HE SHALL HAVE DOMINION FROM SEA TO SEA, AND FROM THE RIVER  
UNTO THE ENDS OF THE EARTH."

## Havelock Chapel, Agra, N.W.P.

(See *Frontispiece*.)

WE are glad to be in a position to give our readers a very faithful representation of this handsome and commodious chapel. During the past year the Committee have sent out, to fill the office of pastor of this church, the Rev. Arthur Wood, of the Pastors' College, Newington, and recent tidings give most cheering accounts of his acceptance and usefulness. The congregations have increased, and the whole aspect of the church is hopeful and cheering.

## Resolution on Finances.

AT the Annual Members' Meeting of the Society on Tuesday, April the 24th, the following very important resolution was adopted.

### RESOLUTION.

"That this meeting, while grateful to the Giver of all good for the measure of liberality shown by our churches during the past year, is deeply impressed with the need for a still larger increase in the income of the Society, and pledges itself to co-operate with the Committee in completing the organisation of systematic contributions for the support of the missionary enterprise."

This resolution was moved by the Rev. Charles Williams, of Accrington, seconded by John Houghton, Esq., of Liverpool, and carried unanimously and we now ask for it the liberal and hearty support of all our friends in all parts of the country. With their cordial co-operation and practical sympathy the needed increase in the funds of the Mission can be secured, and the present pressing financial anxiety speedily removed. Most earnestly, and trustfully, therefore, do we plead with them to come to the help of the Mission at a time when it never was more hopeful and never more needing their efforts and their prayers.

## List of Members of New Committee of the Baptist Missionary Society for 1883-84.

### *London (within 12 miles of St. Paul's).*

Bacon, Mr. J. P.  
 Baynes, Mr. W. W., J.P., D.L.  
 Benham, Mr. James.  
 Bompas, Mr. H. M., Q.C.  
 Bowser, Mr. A. T.  
 Brock, Rev. W.  
 Chown, Rev. J. P.  
 Harvey, Mr. Alfr. Jas.  
 Kirtland, Rev. C.  
 McMaster, Mr. J. S.  
 Pattison, Mr. S. B.  
 Rickett, Mr. W. B.  
 Templeton, Mr. J., F.R.G.S.  
 Tymms, Rev. T. V.  
 Wallace, Rev. R.  
 Wood, Rev. J. B.

### *Cambridgeshire.*

Nutter, Mr. J.

### *Derbyshire.*

Millard, Rev. J. H., B.A.

### *Devonshire.*

Bird, Rev. Benwell.

### *Dorsetshire.*

Trafford, Rev. J., M.A.

### *Durham.*

Hanson, Rev. W.

### *Essex.*

Spurrier, Rev. E.

### *Gloucestershire.*

Bloomfield, Rev. J.

### *Hertfordshire.*

Smith, Mr. J. J.  
 Marnham, Mr. J.

### *Lancashire.*

Brown, Rev. H. S.  
 Maclaren, Rev. A., D.D.  
 Snape, Mr. W., J.P.  
 Williams, Rev. Chas.

### *Leicestershire.*

Greenhough, Rev. J. G., M.A.

### *Norfolk.*

Wheeler, Rev. T. A.

### *Northamptonshire.*

Brown, Rev. J. T.

### *Northumberland.*

Stephens, Rev. J. M., B.A.

### *Nottinghamshire.*

Medley, Rev. E., B.A.

### *Somersetshire.*

Evans, Rev. G. D.  
 Glover, Rev. R.

### *Suffolk.*

Morris, Rev. T. M.

### *Sussex.*

Barker, Rev. W.

### *Warwickshire.*

Brown, Rev. J. J.  
 Henderson, Rev. W. J.

### *Wiltshire.*

Short, Rev. G., B.A.

### *Yorkshire.*

Hill, Rev. G., M.A.  
 Upton, Rev. W. C.

### *South Wales and Monmouthshire.*

Lance, Rev. J. W.  
 Price, Rev. T., Ph.D.  
 Tilly, Rev. A.

### *Scotland.*

Bowser, Mr. Howard.  
 Landels, Rev. W., D.D.