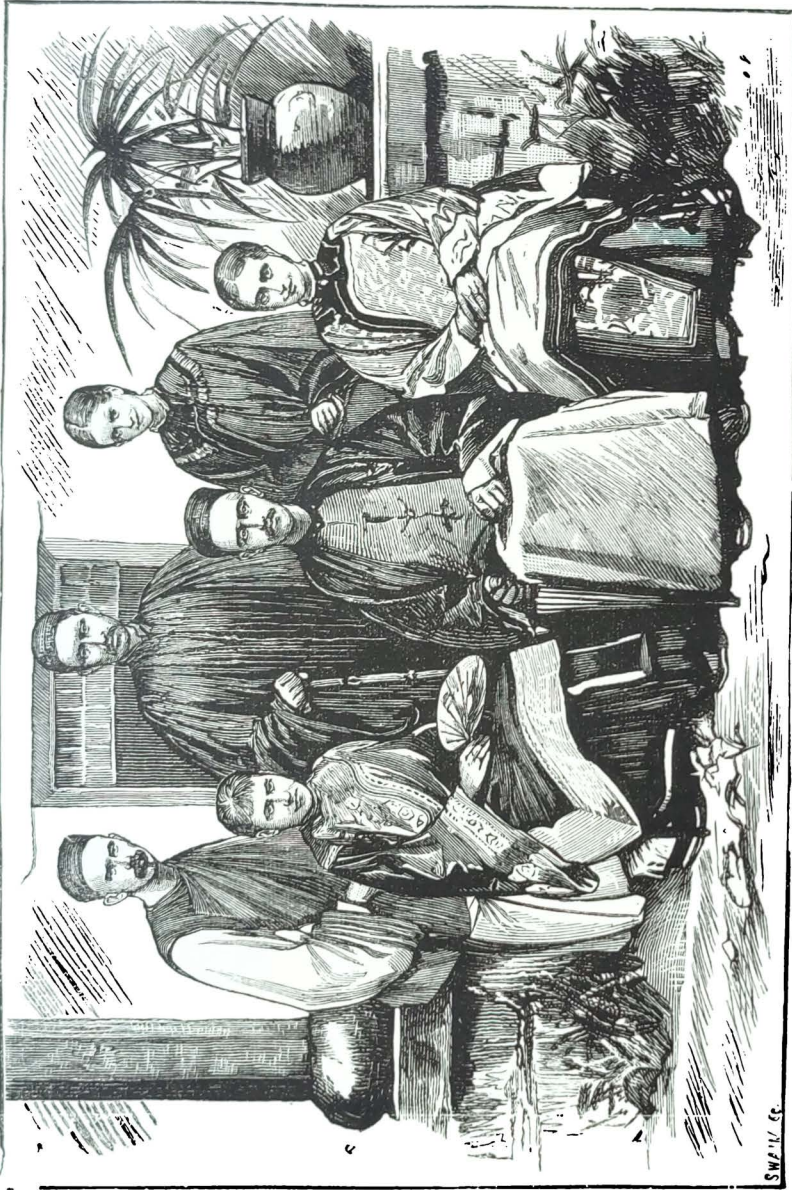


[THE MISSIONARY HERALD
MAY 1, 1884.



“OUR AMBASSADORS TO CHINA.”—(See page 192.)

SWP 11. 6

THE MISSIONARY HERALD.

NINETY-SECOND REPORT.

IN presenting the Ninety-second Report of the proceedings of the Baptist Missionary Society, the Committee desire to commence it with a devout expression of their thankfulness to Almighty God who, during the past year, has so graciously owned and blessed the efforts of His servants, both at home and abroad.

For while the year has been marked by heavy and sore losses of specially promising and gifted labourers, yet its record is also one of remarkable progress, not only in the regions beyond, but in the sympathy and liberality of the churches at home.

Larger additions have been made to the Native churches, more missionaries have been sent out, and a larger amount of money raised by the Home churches, than in any previous year for a quarter of a century.

In view, therefore, of the great goodness of the Lord, the Committee desire to

“THANK GOD, AND TAKE COURAGE.”

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Commilla, Mymensing, Barisal, Chittagong, Soory, Santhalistan, and Jamtara.

NORTH-WEST—Monghyr, Patna, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	130
Missionaries (6 in England) ...	46
Native Evangelists ...	120

“Change, change, change,” writes one of the most eminent of India’s statesmen, “is laying its innovating hand on most of the venerated institutions, as well as the habits and usages connected with the outer and inner life of the peoples of India. In a word, the former state of things is fast crumbling away, and a new order springing up on every hand.”

And this judgment is more or less confirmed by all the missionaries on the field; one of the most experienced of whom writes:—

“India is undergoing an intellectual, moral, and religious revolution; the magic past is slowly losing its bewitching influence over the public mind.

“Christianity is now a power in India—felt and acknowledged—which men of all castes and ranks, including Hindoos of the strictest sects, respect and fear.

“What is the great prominent question at this moment agitating no small portion of the millions of India?

“Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements in the country—visible on every hand, wonderful as they all are—but this: *What is Truth?* What constitutes religion? What is the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing, not knowing exactly what to do.

"India to-day is much in the condition of Rome previously to the baptism of the Emperor Constantine. Idolatry here, as there, now, as then, is falling into disgrace.

"Truth in its clearness and power is gradually entering their minds, and changing their habits and lives."

But little more than eighty years ago William Carey wrote from Bengal :—

"The people here hate the very name of Christ, and will not listen when His name is mentioned."

To-day, the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse at Calcutta :—

"By all means see to it that the name of CHRIST is plainly printed on the title page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of CHRIST is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of JESUS CHRIST in preference to any other book."

Many, and very striking, are the evidences of a great change of feeling passing over the people in reference to Christianity. One brother writes, in connection with a recent journey to a very large mela :—

"The whole time, our tent door was crowded from sunrise to sunset for days together. Hundreds of women came to hear the Gospel, and many hearts were touched by God's Spirit. Several months afterwards two women walked to our house and asked for baptism."

And again :—

"At the last mela I was struck with the change [which has come over the people. They did not, as formerly, hinder the women from listening to the words of Christ, but, in many instances, brought them to the tent, and bade them sit down near me, and listen to my words. A young Hindoo brought his wife to my tent at night, and, while I tried to show her the way of salvation, he listened intently to all that was said. At one time deep interest was manifested. About forty sat near the tent door, and many seemed convinced of the truth. We asked them to join with us in prayer. There were tears in many eyes as they repeated the prayer and promised to leave all and follow the Sinless Incarnation."

The rapidly growing demand for the PURCHASE OF PORTIONS OF THE SCRIPTURES, or the entire Bible, on the part of the people of Bengal especially, is a very noteworthy feature in the reports of our missionaries for the past year.

A widespread spirit of inquiry seems to be abroad, and a very earnest desire to know something about Christ and Christianity. During the past year, in the districts of Jessore, Khoorna, Barisal, Dacca, and Monghyr, more than twenty thousand copies or portions of the Bible have been SOLD by our brethren when preaching the Gospel during their extended journeys or when attending the numerous Hindoo festivals.

Not a few deeply interesting cases have been met with showing the blessed results flowing from this wide-spread scattering of the seed of the kingdom.

Mr. Romanath Ray Chowdhry speaks of having come in contact with many who, though not baptized, are in some sort believers in the Lord through reading the Scriptures. He reports that—

“In a place nearer to Batia I saw a learned pundit who keeps for his own use a copy of the New Testament which he bought at Benares. He has read this book again and again, and acquired a good knowledge of it, but his faith in the transmigration of souls has been the cause of misunderstanding certain parts of it. He believes that Christ is another incarnation of Vishnu, and that by, or through, Him salvation is also attainable. He is a devout inquirer nevertheless.

“In the district of Azingurh I met with a sect of Hindoos who disbelieve the system of caste, and worship no other gods but the Lord of the saints. They are thoughtful, meek, and hospitable. In the house of their guru I remained for a fortnight, and held meetings every night with them. The purity of Christ's life and the sublimity of His holy doctrines have many a time caused them to cry out with one voice—‘Let Jesus be glorified; let Jesus be glorified.’ Nothing hinders them from joining the Christian Church but the pantheistic idea of God, and the fear of the loss of property, and of the dissolution of family ties. This shows that the fundamental principle of Hindooism and the world with its subduing power is still predominant in them. Still, out of these, a pundit who was truly converted was baptized in the year 1881, as was stated in the report of the same year. Last year his wife, two sons, and two daughters-in-law joined him by baptism; and thus the Lord, by accepting his prayers and fulfilling his desires, strengthened him in his faith, and comforted him in his old age.”

The pantheistic philosophy of India has to a very large extent washed away the very foundation upon which the Christian missionary has to build. Pantheism, by making everything God, including even man himself—who, according to the Hindu theory, is finally to be absorbed again in the great being Brahm, necessarily annihilates the distinction between a *personal* God and a *personal self*, and in so doing utterly destroys the sense of PERSONAL RESPONSIBILITY. How can a man be accountable to a being of whom he is a part?

Romanath further reports:—

“A short while ago, returning home from the North-west by train, I met a learned man, with whom I conversed on religion for hours together. All that he said, I believe, is true to the very letter. He said that he worships daily the God of the Christians through Christ, and reads His holy word for his own edification. He greatly prizes the Scriptures. He expressed his gratitude to the Christians for the name of Christ which, he said, keeps him nearer to God, sustains him in his trials and temptations, and comforts him at the time of sufferings of all sorts. No doubt that Christ's divinity has found a place in his heart. The Lord in mercy has preserved him from the contagion of disbelief which rages so fearfully among the so-called learned and educated.”

Many other like instances are mentioned by our Brother Chowdhry, and in closing his report, he writes:—"How many more such cases there are in India who can tell?"

Mr. Cornelius, of Jamtara, reports:—

"A Munchi to whom I sold a New Testament and gave some hymn-books and tracts three years ago, has just become a true believer in Christ with some of his house, and has given up all idol worship, and has turned some seven others to Christ. I saw him, and another one with him, the other day. They seem delighted with the Word of God and their hymn-books, and sing Christian hymns at their work, as well as at other times. They are most earnest and joyful."

One of the converts recently baptized is a man named Dayal. Mr. Cornelius says:—

"This man, Dayal, first heard me preach in a village three years ago—in his own village, which is twelve miles from here. Before I left I gave him a gospel, some small hymn-books and tracts. Through reading this gospel and singing the hymns, he was drawn to Christ, and gave up idolatry, to which he had been devoted before. After this he went long distances to friends, with these books, and read and sung to them, seeking most earnestly to get them to turn to Christ."

Mr. Thomas Evans, of Monghyr, reports the following incident:—

"Our colporteur, Bhae Haran Das, has done good service during the past year, and among other interesting incidents he met with in the course of his itinerations the following are worthy of notice. As he came along from a mela at Madurapore he met with a holy *Sanyasi* (or devotee) at Ahjamâ Ghât on the river Kosi. This holy man had with him a young *chela* or disciple, who was reading the Psalms of David in Sanskrit, and who also had with him a complete copy of the New Testament in Hindi, and a few tracts. The Christian colporteur found out that this devotee, wearing the garb of the Hindoo saint, not only read and believed in these Christian Scriptures, but that he also taught them to others, and instructed his *chela* in their doctrines. He had a crowd of people around him, who listened with great attention and respect to this *Sanyasi*, or holy Hindoo, reading the pure word of God, but who did not know that the *Babajee* was, at least, a Christian.

"The colporteur had a quiet talk with him, and said—'Do you believe these books?' 'Oh yes,' he said, 'and I teach them too.'

"'Then why don't you put off your Hindoo garb, and assume openly the signs of a believer in Jesus Christ?'

"He said, 'To do that would be to lose the hold I now have upon the people. My garb as a *Sanyasi* enables me to get all castes of Hindoos to listen to the word of God; but if I openly profess Christ, my usefulness will be gone.'

"The colporteur gave him a few other books, and left him; not a little glad to find that this is but one man out of many who are secret disciples made by the Spirit by the simple reading of portions of God's Word 'cast (like bread) upon the waters,' but not lost, though out of the sight of man."

The ITINERANT LABOURS of the missionaries have been more than usually multiplied.

In Khoolna, Jessore, Backergunge, Dacca, Mymensing, Commilla, and other districts of Bengal, and in many parts of the North-west Provinces, during the past year, hundreds of thousands have heard the message of life, and almost everywhere the missionaries have been willingly received, and their message listened to with deep and earnest attention. One of our brethren writes:—

“It is indeed most marvellous what a change has been wrought during the past few years. Even Brahmans now ask the missionaries to their houses, and patiently converse for hours together concerning Christ and His Kingdom. We have quiet orderly congregations of from 500 to 1,000 daily, waiting to hear us preach the Gospel, in whatever directions we turn.”

BAZAAR PREACHING has also been prosecuted with untiring earnestness, and in many cases has been greatly blessed.

The plan of securing a room or shop, in the midst of the bazaar, for preaching, the sale of Scriptures, and for conversations with inquirers, has been found successful.

Mr. Spurgeon, of Barisal, writes:—

“We have long felt the need of a preaching hall in or near the bazaar, where we could take shelter from the rain and heat, rest ourselves a moment after the long walk thither, before standing up to preach, and have a stock of religious books and Scriptures spread out for sale. This year an excellent building, in every way adapted for our purpose, was to let. So we resolved to bear the expense ourselves and hire the place. It was directly in front of the only Mohammedan mosque in Barisal, and in the very centre of the bazaar. Mohammedan and Hindoo shopkeepers were greatly interested in our appearance there, and came constantly to hear our message. The preaching was carried on with great zest. A young man was appointed as salesman. Over the veranda was placed a red banner with the words ‘Jesus Christ is Lord,’ inscribed in large white letters upon it. Some illuminated text cards were hung about; and a great variety of books were spread out for sale. Our preaching was interspersed with singing, conversation, and selling. Hearers gathered daily in very large numbers, and we rejoiced in the work being done.”

Gogon Chunder Dutt, of Khoolna, says:—

“Our Christian mela which was held as usual at Kuddumdy passed off in the month of March with great success. We have had opportunity to preach the Gospel to thousands of our countrymen, and exhibited various interesting things which I brought with me from England. Since the mela we have started a bi-monthly *haut* or bazaar, where the mela is held. The object of this bazaar is to preach the Gospel to the Hindoos and Mohammedans in and about Kuddumdy. Our mela building is nearly finished, and we intend to open a Bible-class in it for the benefit of the Mohammedans as soon as we finish it. In addition to its use at the time of the mela, we intend to use it as a preaching-house to preach the Gospel to travellers.

The Rev. J. D. Bate, of Allahabad, reports :—

“The preaching in the streets, bazaars, and lanes of this city has been carried on as usual, without intermission, all the year through. Preaching every day for a year in the open-air in an Indian city means, in respect of labour and incident, more than I have time to unfold ; but I ought to say, for the comfort of any who may imagine that the Gospel is effete and its author dead, that one of the six men whom I baptized three Sundays ago, attributes his first drawings to God to what he heard from us on these open-air occasions. He is, I should say, not in any way connected pecuniarily with us, as he has a business from which he earns a handsome livelihood ; to all appearance he is thoroughly happy in his newly-found joy. Another man attributes his relinquishment of an evil life and his decision for Christ, to what fell from the lips of the writer.

“Every man’s work shall be declared when the harvest comes, and our dear Master will make no mistakes in the great account.

“There is no appeal from the word of Him whose truth we preach. He is bound to prevail till all enemies be put under His feet. Yes ! His temple (the temple built of living men) is surely rising in these Eastern lands : slowly it is true, as we reckon time ; but as fast as He intends that it should, and Hinduism, Buddhism, Mohammedanism, and all the other systems which frighten ‘Little Faith,’ are dying, not of old age (for the Gospel is as old as Adam, and therefore older than them all) but of inanition. Every counsel and work that is not of God is bound to come to naught. Here, in these few simple words, have we the secret of that general disintegration and crumbling which we clearly see all around us in the systems of these Eastern lands.”

For a long time past the Committee have been most desirous of strengthening their work in Eastern Bengal, a densely populated district, which, apart from the operations of the Baptist Missionary Society, is totally unprovided with Christian teachers or Evangelists.

With this in view, they have, during the past year, located Mr. J. Ellison at Mymensing, and Mr. Arthur Jewson at Commilla.

The Mymensing Mission is mainly supported by the generous gifts of the Victorian churches of South Australia, and the action of the Committee in placing a European missionary at this station has been most welcome to the Victorian Churches, as the following resolution, unanimously adopted at their last Association Session, clearly indicates :—

“Resolved,—That this Association has heard with intense pleasure of the appointment by the Baptist Missionary Society of England of a European missionary to superintend the work in the Mymensing district. They very cordially reciprocate the sentiments expressed in the letter of the General Secretary, Mr. Baynes, to Mr. Gregson, and sincerely hope that the action of the English Society will result in the rapid extension of the work ; and on their part the Victorian Churches promise to use their best endeavours to sustain the work, and to ultimately relieve the Home Society from all pecuniary outlay in connection with the Mymensing Mission.”

With regard to the work in Commilla, Aunndo Chunder Duffadar reports:—

“In my second trip to Raypore, I went to pay a visit to the Maharaja of Independent Tipperah. Brother Gogon Mondol and the two new converts of Raypore were with me. I visited the Raja and presented him with the Bible which I received from our Society. The Raja gladly received the Bible and permitted me to preach the Gospel in his territory. The Raja said that he had no objection to my preaching the Gospel in his territory, and that he would not mind if all his subjects embraced Christianity. Hearing all this, we thanked our Heavenly Father, who had granted our supplications and opened a new door for us in Independent Tipperah, and we joyfully preached the Gospel of our Saviour for about a week both in Nya and Poorana Haralies. This time 100 copies of the Scriptures, and Scripture portions, and many tracts were sold at Augurtolah. They were mostly bought by members of the Royal family.

“The Raja also presented me with Rs. 50 as a contribution towards my travelling expenses; also the Raja said that when next I came into these parts, I should furnish myself with a written order from himself, requiring all subordinate authorities to help me in my efforts to preach the Gospel in the interior parts of Tipperah.

“As at present there is not a single mission station in this vast territory of Independent Tipperah, I beg to suggest to the members of the Committee to take some measures to open a mission station there, which is, indeed, exceedingly necessary.”

By the location of Mr. Jewson at Commilla, this most important opening will be met, at any rate to some extent, and already Mr. Jewson has commenced work in Independent Tipperah under very cheering circumstances.

He writes:—

“The field here is most promising, and multitudes are ready to listen to the Message of Life. I am anticipating a rich blessing, for the fields are indeed already white unto harvest.”

A further encouraging feature during the past year is the *aggressive and spontaneous* labours of individual native Christians, and the native *Christian Church in India*.

Mr. Cornelius, of Jamtara, writes:—

“One deeply interesting incident is about a phakir, who, with his wife, was converted some years ago in Cachar, and baptized by Mr. Isaac Allen. This man has gone about telling many of the salvation that is in Christ, and been the means of turning more than forty persons to Him, men and women. He is truly earnest and devoted.”

Gogon Chunder Dutt reports that the Khoodna Churches have entirely supported three evangelists and a Bible-woman, and that they are resolved to do more.

The Madareepore Mission in Eastern Bengal has been entirely taken up by the native churches of Backergunge; an evangelist has been supported and a house built for him.

In the Delhi district three native brethren have been called to the pastorate of three native churches, and are mainly supported by the free-will offerings of the people.

It is also matter for special thankfulness that the number of *actual conversions* that have come under the personal observation of brethren on the field has been larger during the past year than in any previous year for a long time past.

Not that tabulated returns ever represent in any reliable manner the actual result of work done either at home or abroad; and while this is true with regard to England, still more emphatically is it so with regard to India.

Many shall come from the East and the West, from the North and the South, whose names have never been recorded in the roll-call of any of our church books, or tabulated in any statistical return.

The work of His servants will produce results far, far beyond their knowledge—hidden ones shall come forth at the last, who perchance shall have heard some passing word, or loving prayer, which, like seed cast into good ground, or bread thrown forth upon the waters, shall appear after, it may be, many days, in districts far remote from that of the faithful lonely toiler who spoke the word, or cast the seed—

“The breath of the Lord will waft
Each seed wherever He will,
And there it shall spring and bear its fruit
His purpose to fulfil.”

In the Report for 1882-3 the Committee stated at some length the new plans they had sanctioned for the establishment of two institutions specially designed for the *education and equipment of native Christian youths*—viz., one for Bengal at Serampore, the other for the North-western Provinces at Delhi.

With regard to Serampore College the Committee then reported:—

“That 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."

The Committee are thankful to state that at the commencement of the current year these plans were put into practical operation, and they cherish the confident hope that in the future great good to the native church in India will result from their adoption.

The Rev. E. S. Summers, M.A., who has been appointed to this work by the Council of Serampore College and the Committee, says:—

"On Saturday, the 15th of December, 1883, I finally closed the college and school classes as conducted for so many years past, and announced the very weighty reasons that had led the Council of the college to abolish the system, and constitute the institution henceforth a real native Christian Training College.

"We have recently had a very prosperous itinerating tour with the native Christian youths, and sold from 1,800 to 2,000 copies of portions of the Scriptures—including the Gospels of Matthew and of Mark, the Acts, the lives of Joseph Elijah, Ruth, and Esther, and Genesis."

From *Delhi* the Rev. R. F. Guyton reports that the new building for the Training Institution is rapidly proceeding, and he trusts it may be completed during the current year.

Already there are more than thirty Native Christian Students being prepared for the work of evangelists, pastors, and school teachers; many of them very capable, and giving good promise of future devotion and usefulness.

Mr. Herbert Thomas, writing from Delhi, says:—

"We are getting quite a large number of very promising youths from our village churches for our Training Institution, and can see our way clear for many more than we can properly accommodate at present. This new enterprise will, I feel sure, prove a vast blessing to our work and to the native churches in the North-west."

To this most responsible and important work Mr. Guyton devotes himself with untiring energy—living and working side by side with the students; sympathising with them in all their difficulties, and inspiring them by his whole-hearted consecration to the service of Christ.

With regard to the recent Royal Commission on Education in India, which has been engaged for more than two years past in taking valuable evidence all over the continent of India, the Committee in their last Report expressed their earnest hope "that at least one result of their inquiries might be the reversal of the present policy

of the Indian Education Department, by 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, being undoubtedly well able to do so, should be called upon to meet this charge."

It is, therefore, a considerable satisfaction to the Committee to record that, on the whole, the Recommendations appended to the Report of the Commission are of such a character as to create hope that provided they are carried out by the various Provincial Governments on the principles of the Dispatch of 1854, much good may result from their adoption.

The main points of the recommendations of the Commissioners may be roughly summarised as:—

First.—The much greater extension of elementary education amongst the poorest classes.

Second.—The management and control of the higher education by Government through the Universities and by the system of Grants in Aid to affiliated colleges.

Third.—The gradual withdrawal by Government from direct teaching in colleges and high schools, wherever the desire for the higher education is so far developed as to give a reasonable guarantee that it will be maintained, with the assistance of Grants in Aid, and the independent efforts of Natives and others interested in their welfare.

In the words of the Rev. J. Johnston, M.A. :—

"There are vast possibilities of good in the Recommendations, but until the good words of the Commission are transmuted into good works in the Administration, nothing has been done, though so much has been said."

Hitherto elementary vernacular education amongst the poor and lower classes in India has scarcely even been touched by the Government. But for missionary and kindred organisations these would have been almost entirely neglected. During the last few years elementary scriptural schools have very considerably increased in numbers in some of the districts occupied by missionaries of the Society.

In Delhi, Agra, Backergunge, Jessore, Khoolna, and the south villages considerable progress has been made in this direction.

Mr. Spurgeon writes from Barisal :—

"The people are growingly desirous that their children should receive some education, and many of the adults lament their own ignorance.

"I have on my boat at the present time two men who told me they had become boatmen because with me they could learn to read, but that at home they would never have time, opportunity, or inclination to attempt it."

These elementary scriptural schools are without doubt directly *missionary agencies*, and already have brought forth encouraging fruit in many districts. They are good also as *levelling agencies* by admitting pupils from all castes and recognising no distinctions. Legally, Government schools are obliged to do the same; but practically, the law is a dead letter. Unless specially cared for by a European, it would be almost impossible for a low caste boy to endure the persecution to which he would be subjected—passively, perhaps, on the part of the teachers, but *actively* on the part of the pupils—if he attempted even to enter and retain a place in an ordinary Government school having NATIVE teachers. One who by long residence and careful observation has marked well the effect of this elementary scriptural school work on the children mainly of the poor and outcast classes in India, writes:—

“The effects produced by such schools are simply wonderful. New hopes, new desires, new emotions seem to take hold of these children. As these oppressed, degraded, downcast people realise the new life that comes of knowledge, they seem to rise to a new consciousness of manhood, and they earnestly ask for yet more light. And so it happens that the desire for education in India to-day, especially in Southern India, is greatest amongst the very outcast classes.”

With regard to *Scripture Translation* and *Literary Work*, the Rev. G. H. Rouse, M.A., reports:—

“The chief thing to note in regard to the literary work of the year is the completion of the New Testament Commentary in Bengali. This was begun by Dr. Wenger about twenty years ago, the work met with many interruptions, and Matthew was not published till 1870, and the four Gospels in 1872. Nothing further was done till Dr. Wenger's return from England early in 1876, when he commenced the Commentary on Acts, and continued the work to the close of his life, his last commentary being on 2 Tim. iii. 11. I took up the work there early in 1882, and the New Testament was finished in July last. The two volumes contain 1,500 pages, sup. roy. octavo.

“I have continued this year the gratuitous Mussulman-Bengali series of tracts. Last year there were published ‘Jesus or Mohammed,’ ‘Integrity of the Gospel,’ ‘Fasting,’ and ‘The Paraclete’; and this year, the ‘Sinless Prophet,’ ‘Account of Mohammed,’ ‘Account of Jesus Christ,’ and ‘Is the Koran God's Word?’ The Sermon on the Mount has also been published, as an exposition of Christian practical religion; and the tract brought out in 1880, containing Scripture passages teaching Christian doctrine, has been republished. I have been much encouraged by the favourable reception which these tracts have met with from missionaries in all parts. I hope to continue the series.

“I have prepared a summary of Theology, which will shortly be put in the printer's hands.

“‘Kali’ is a dialogue tract for popular use, similar to the one on ‘Jagannath’ which I brought out some years ago. One on ‘Krishna,’ in the same style has been offered to the Tract Society. The ‘City of Error’ has been brought into

the regular series of tracts, as also the 'Five P's of Salvation.' Of the tract on 'Idol Worship,' 20,000 copies have been printed, and a new edition is now needed. In English I have brought out a tract on 'The teaching of Jesus Christ.'

"In the North-west the Rev. J. D. Bate, of Allahabad, has devoted much time to the revision of the Old Testament in Hindi, in addition to the preparation of several publications in the Mohammedan controversy. Mr. Evans, of Monghyr, has published a series of lectures in Hindi, and numerous tracts and gospels with foot-notes in Kaithi; and Mr. Spurgeon, of Barisal, has published a book in Bengali on the nature, offices, and government of the Christian Church."

"*India for Christ.*"—This was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith.

To-day in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing and the traditional Moslim resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming kingdom.

India to-day, needs the best, the strongest, and the most gifted men and women of our home churches.

The late Keshub Chunder Sen has shewn the world that after all the intellectual is not the strongest side of the Hindoo character; but that their spiritual natures respond to love and sympathy more readily than their intellects yield to argument and logic.

He appealed to the cravings of human nature for a higher life, and his countrymen responded to the appeal. He offered himself as a guide, and his disciples followed him without asking for any credentials beyond their own individual conviction that he himself was walking in the way of truth; and India to-day can only be won for Christ by workers professing an unquenchable faith in the message they bear, and in its Divine adaptation to the needs and cravings of every human creature.

The first great missionary apostle to the Gentiles has told us what was the one underlying motive power which inspired and sustained him: "The love of Christ constraineth us." He has told us what was the power on which he relied to change the lives of others: "I determined to know nothing among you save Jesus Christ and Him crucified." He has told us also what was the ambition in his personal life. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." An unquenchable *enthusiasm for a person was the motive power of Paul's life.* The motive power was love for Christ and pity for the Christless. And it is only by workers impelled by like constraint that India and the world can be won for Christ.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	73
Missionaries ...	...	...	...	...	...	...	...	...	3
Native Evangelists ...	...	...	...	...	...	...	...	...	20

The Rev. F. D. Waldock sends a very cheering report of the work under his superintendence in the Colombo district. He writes:—

“The additions to our Native Churches by baptism have been 37, a larger number than has been reported for some years past. This is encouraging, but yet far from satisfying.

“Evangelistic tours by ‘two and two’ are increasingly useful. This plan commends itself greatly to our Native Brethren, stimulating them, and developing the generous sympathies of the Churches. Many hundreds of outlying villages have thus been visited. In our day-schools we have 2,314 scholars, a good increase on the year previous, 1,660 being boys and 654 girls.

“Sunday school work at all our native stations excites increasing interest, and receives augmenting numbers.”

During the past year, several of the Churches have sustained heavy losses by death, specially the Church at Kotikawatta, which mourns the removal of one of its most devoted deacons.

Mr. Waldock writes:—

“This good Brother was baptized by Mr. Daniell in 1838. During more than half a century he was enabled by Divine grace to preserve a uniformly beautiful and unsullied consistency and a deep and practical interest in the extension of the Saviour’s kingdom. He fell asleep full of joy and peace.”

In Colombo, the faithful ministrations of Captain Passingham, as temporary pastor of the Cinnamon Gardens Church, have resulted in greatly revived earnestness and much improved organisation, and his services will long be remembered with grateful appreciation.

In October last the condition of Captain Passingham’s health and pressing family claims in England compelled him to return home. Prior to his leaving Ceylon, however, communications were opened up with the Committee of the Society in London, with a view to procuring their sanction to the acceptance of the Cinnamon Gardens Pastorate by the Rev. H. A. Lapham of Kandy, which request the Committee very cheerfully complied with, especially in view of the well known missionary character of the Church, its great importance as a Mission centre, and the generous sacrifices its members have made, and are still making, for the extension of Evangelistic efforts, both in English and the Vernacular.

From the commencement of the current year, in accordance with this arrangement, Mr. Lapham has relinquished his work at Kandy and removed

to Colombo, to the great satisfaction of the Cinnamon Gardens Church, and, as the Committee confidently hope and believe, for the extension of the Redeemer's Kingdom in and around Colombo. In connection with this transfer it should be mentioned that the Cinnamon Gardens Church has undertaken to meet the entire cost of outfit and passage of a new missionary to Ceylon.

One of the most useful institutions connected with the work of the Mission in Ceylon is the Colombo Native Girls' Boarding School. On all hands our Missionaries report that the question of native female education is forcing itself to the front, the great drawback being, in most cases, the difficulty of securing suitable native female teachers. "The importance of girls' schools," writes one of our Brethren, "cannot be over-estimated, their multiplication would be indeed a vast blessing; the real difficulty, however, is to find suitable teachers. Nearly all our girls' schools have been provided with teachers from Mrs. Waldock's Colombo Boarding School."

Mrs. Waldock herself writes:—

"During the past year one of our elder girls has left to be happily married to a Christian young man, and we have good reason to believe she will be the means of doing great good amongst her husband's Buddhist relatives and friends. Three from the school have joined the Church, and two more are candidates for baptism.

"As mothers, teachers, and wives, we have the great pleasure of knowing that many who have left the School have been made great blessings to others—shining forth as lights in dark places, and drawing others to Christ by the power of a Divine life within."

From both the Kandy and Sabaragamawa districts cheering accounts have been received.

The district of Sabaragamawa is the great stronghold of Buddhism in Ceylon. Demon worship also almost universally prevails.

Many of the villages visited by the Missionary are near the base of Adam's Peak, on the summit of which—7,362 feet high—is the so-called foot print of Buddhah, to worship which thousands of pilgrims visit the shrine every March.

In this way the Gospel is proclaimed to vast multitudes of people, the Missionary availing himself of these throngs of pilgrims to preach Christ.

Mr. Pigott has been much cheered by several conversions, and there is a much more widely diffused spirit of inquiry with regard to Christianity than ever before.

In July last the new Ratnapura Chapel was opened; and it is a very cheering fact in connection with this undertaking that of a total outlay of £609 for site and building, £400 were raised by local contributions.

In both the Kandy and Sabaragamawa districts School work is rapidly increasing, and in not a few places girls' Schools have been established in addition to schools for boys.

CHINA

PRINCIPAL STATIONS :

Tsing Chu Fu, Pei Su Chu Fu, and Tai Yuen Fu.

SUB-STATIONS	62
Missionaries (4 in England)	10
Native Evangelists	15

Astronomers tell us that four hundred million meteorites fall into the atmosphere of the earth every twenty-four hours. Some few we see with the naked eye; and powerful telescopes reveal the rest. They are ignited by their rush through the atmosphere, and then, being speedily burnt out, they fall to the earth only as minute dust. But for the envelope of thick, soft, strong, and elastic air which checks their flight, and disintegrates their substance, we should pay more attention to these meteorites.

Nearly 400,000,000 persons are living to-day in China; but their laughter and their tears, their beliefs, hopes, and fears, are to thousands of Christians in England scarcely more noticed than the shower of meteorites: save when the flame of war or famine streams over the sky, or the flash of interest at a Missionary meeting draws momentary attention to the subject. A dense atmosphere dulls and clouds Christian sympathy. Home cares, and home charities, the struggle for existence, the attractions of literature, politics, and art; these, added to a low tone of Christian experience, and deepened by distance, strange customs, and strange language, make China for far too many Christians out of sight, out of reach, and out of mind.

With regard to the work of the Society in China during the past year, the Committee are devoutly thankful to report real and substantial progress.

In the last Report the Committee stated that :—

“Since the arrival in England of their devoted Missionary, the Rev. A. G. Jones, of Tsing Chu Fu, they had had repeated conferences with him on the subject of the pressingly earnest and importunate appeal of the Brethren in China for an immediate and large reinforcement of labourers, Mr. Jones stating that fourteen additional Missionaries would be only barely sufficient to meet present exigencies and openings, in the fields to some extent worked by the Society in the North of China.

As the result of further interviews and careful consideration, the Committee resolved in July last—

“a. That, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.”

“b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission*, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY. The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.”

At the autumnal missionary breakfast last October in Leicester this FORWARD resolution of the Committee received in a very marked manner the approval of the churches of the denomination.

On that occasion, by the generosity of Mr. Charles Wathen, of Bristol, one half of the cost of the outfit and passage of the proposed fourteen additional missionaries, estimated at two thousand guineas, was promised; while other generous contributions from funds in Bristol supplied the other one thousand guineas required.

The memory of this remarkable Leicester gathering will, however, be principally associated in the minds of all who were privileged to be present with the evident conviction throughout the assembly of the extraordinary success vouchsafed to our brethren in China, and of the immediate need of a very large reinforcement of the staff there.

Already four of the proposed fourteen new missionaries have been accepted by the Committee for work in China; and nothing but the *inadequacy of the funds* prevents the Committee from sending out a still larger proportion at once.

The fields are already white unto harvest, and the labourers are longing

to be thrust forth. Already many gifted and suitable brethren are offering for the work ; one such writing with regard to it says—

“ For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘ more labourers.’—that the churches at home will decline to send the means to send out those who are waiting, and longing, and panting to go ? ”

The reports received from the brethren on the field of the work done during the past year show most clearly that the period of experiment and early weakness in China is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the salvation of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word, their work has been a true success ! It is the Lord’s doing, and surely it is marvellous in our eyes.

Consuls, merchants, and travellers all bear the same witness,—“ China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

There are to-day in connection with the Mission of the Society in the single district of Tsing Chu Fu, fifty-five Churches, all these stations being self-supporting, and being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the Society. More than three hundred and sixty converts have been baptized during the past year.

Mr. Whitewright writes from Tsing Chu Fu :—

“ During the past year we have all been greatly encouraged.

“ In the hilly region of the South and South-West the work is spreading in a most cheering manner. Visiting one of these little stations a short time ago, I had great difficulty in finding my way among the hills, and arriving late, I found about twenty-five people assembled for prayer and worship in a village where a

year before there was not a *single Christian*. On entering the little room I found all the people on their knees, and the leader in prayer. I quietly knelt down with them, and heard this Brother pour out his heart in prayer to the one true God and Saviour—of whom he had heard but a few months before—with a warmth, earnestness and tenderness that would utterly put to shame not a few who have been Christians all their lives.

“In this little hill-side village, more than twenty persons were baptized by the native pastor, in the spring.

“Men and women often come to such little Christian gatherings from a distance of ten miles, walking all the way.

“Progress is also being made in Christian schools, established by the natives themselves, in which their children may study Christian books.

“They have now eight such schools, *established by the natives themselves*, with Christian teachers teaching our books.

“During the past winter I have had intense pleasure, in company with brother James, in teaching a class of the native teachers or pastors; about sixty of them responded to our invitation and studied with us for ten days.

“We were greatly surprised with their earnest attention and intend to have them again in the spring. This is a most important section of our work, and really demands careful attention; the work here spreads so rapidly and so many are being added to the Church, that many who are called to the position of leaders and teachers of others themselves need careful teaching. There is a truly good sphere of work out here, dear Mr. Baynes. There are crowds here waiting a teacher, seeking after the true God, if haply they may find Him, and such men always lend a willing ear to the message of the cross.

“May God of His mercy grant that many, many men may be sent here to live and die for China, and to *win China for Christ*.”

The Rev. Francis James gives many deeply interesting details of his itinerant labours, writing under date November 13th last, he says:—

“To-day I rode to Kwoh Kia Chiang, 23 miles, preached twice, and administered the Lord’s Supper.”

“In the morning it was a Harvest Thanksgiving Service, rather late in the year through press of other matters, but more convenient for the farmers as they have but little to do in this part of China at this season of the year. I gave an address on Ps. cxvi. 12, and tried to stimulate the people to thankfulness by reminding them of their freedom from bad harvests, floods, wars, pestilences, storms, and other calamities from which other countries and some parts of China have suffered.

“Nov. 14.—Rode twenty-one miles to Tung-fsi-kia-chiang, and held similar services. In this station the Christians have had but little help from us in teaching, as our field is so wide that we cannot keep pace with half the work needing to be done; yet there are some very earnest men among them, such as it does one real good to meet. Our leading deacon accompanied and helped me in the services. He is a simple, warm-hearted Christian, some of his sayings remind me of ‘Billy Bray.’ I noticed the petition in his prayer: “We thank and bless Thee that Thou hast not called us simply servants, but

friends and children.' Between the services he was talking earnestly to the people gathered together concerning God's goodness and care towards us in *little things*. 'For instance,' he said, 'I have never been to this place before, and yet I only missed my way once, and before I had gone astray more than about twenty steps quite a number of dogs rushed out of a village at me and barked furiously. I stopped and could not make it out, but just then a man came along and said, "Where are you going?" I told him. "Ah!" he said, "this is not the way," and directed me the right road. When I thought on this my heart became full of joy at seeing how God had cared for me in such a little thing and guided me right in such a curious way.'

"Of course, intellectual people of the present day see nothing providential in this; it can all be explained without referring to God, but Mr. Wang saw no reason why God should not use a dog as well as a raven to give help to one of his believing children, especially as God never changes. On the wall was a sheet tract on 'Heaven,' in which the gorgeous descriptions in Revelation were embodied, and he began to talk enthusiastically about the glorious HOME and the many mansions. 'Why,' he said, 'where did anyone ever see the gates of a city each made of an immense pearl? the walls of precious stones and the streets of gold? what is the grandest earthly city compared with Heaven our Home?'

"And then, though all this is amazingly glorious, we shall have a far greater joy in seeing and living with our Saviour Lord than all the other grandeur could give us. He is our best friend, and so when we get to heaven we shall be like a little child running home to see his mother; he looks through the house for her, taking no notice of the furniture, pictures or curiosities, and if he does not find her away he runs to search somewhere else, and does not rest till he succeeds. So we shall direct all our first thoughts and most earnest desires towards HIM, and in His presence find more happiness than in all that Heaven contains besides.'

"In the evening, this good deacon took a Chinese flute and played tunes while the Christians sang hymns; then he asked me to sing 'Mariners' to 'Guide me O Thou great Jehovah,' while he played. We both did our best, the Christians joined in, and we spent a very delightful evening together. Mr. Wang said to them 'Dear Brothers and Sisters—keep yourselves well occupied in reading God's Word, singing, praying, and working for Him; this is the way to enjoy religion and to recommend it to others. I can assure you you will never fully enjoy it, you cannot unless you give your whole mind to it. Sad, dull faces will only make people keep away both from you and your Saviour. Go into it HEARTILY, God will bless you, and with glad hearts you will show cheerful faces, and so draw the poor needy souls around you to love and serve the same blessed Master.' Afterward he conducted evening prayers and gave an exposition of i. John, 9; such a bright, warm, thrilling talk, full of light and power, which showed how deeply he entered into its spirit and enjoyed its truths in his own soul. It did me real good to hear his cheering words and see his happy face; fatigue, discomfort, cold, mud-flood, &c., were all forgotten, and the communion of saints became of a *truth* a blessed reality."

Cheering tidings have also been received from our brethren in the Tai Yuen Fu District. On all hands the work appears to be prospering.

In the words of Mr. Richard :—

“The whole empire is longing for deliverance. What shall we do? Send back the inquirer into darkness, tell him he must die in his sins, or take to him the only light of Life—the Saviour of the world; and bid him look and live? Which?”

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS	...	...	...	...	...	4
Missionaries (1 in England)				...		2
Native Evangelists	...	...	...	...	...	2

From much that has been written lately with regard to Japan, it might be thought by many that her people had already cast off the superstitions of ages, broken their idols, and abandoned their temples. This, however, is very far from the actual condition of things. Our missionary, Mr. White, says :—

“Day after day the temples are thronged with worshippers, and idols are openly sought unto by hundreds of thousands.

“In the higher ranks, with the loss of faith in Buddhism and Shintoism, a powerful tendency manifests itself to rate Christianity with the ancient superstitions which have fallen into contempt through the newly awakened consciousness of the vanity of idols.

“In the midst of this unleavened mass the seed of the Gospel has been planted, and a band of devoted and faithful men and women are to-day toiling in the field.

“The masses of the people are poor. They struggle to live. Social life is at the lowest ebb. Home life is scarcely a name. Privacy in the home is unknown. The Gospel alone can reach them and bring to them the needed respect for their persons, and the ideas of home and comfort, and righteousness and purity. With the light of a pure Christianity driving away the darkness and superstition of the people, and a government that protects and does not oppress, this land of the Rising Sun may yet become the fairest and richest in all Asia, and rival the best and purest in the Western World.”

Mr. White has been greatly encouraged in his work during the past year, and has been permitted to welcome into the native Church, by baptism, six converts, while eight more are waiting for baptism.

Writing at the close of last year, Mr. White reports that recently—

“A man came in from Taira, a place I visited a year and a half ago. He earnestly implored me to go to his town and open up Christian work there ; but with the pressing overburdening work upon my hands here in Tokio, I was compelled to say *no!* to this beseeching brother, and he went back with a sad and heavy heart.

“It is *hard*, indeed, to say No, when doors are opened wide before you, and your brethren stand with outstretched arms longing for you.

“Yes, *we do need help*—men and women—to enter in and occupy these fields *already white unto harvest*.

“Remember, please, what I have often said—two years at least must be spent in preparation before a Missionary can do anything efficiently in *vernacular work*.

“But my wife and myself feel that we can never estimate the great privilege of working for Christ here in Japan. One has well said, ‘It is good to be in Japan in the vernal season of the regeneration of an empire, and to have an opportunity to cast a few seeds into the giant virgin furrows of reform, never before as promising as now, in this the far East.’”

The Committee are thankful to report that they hope very shortly to send out a colleague for their Missionary in Japan, Mr. Eaves, of Bristol College, having been accepted for this field of labour, and the expense of his outfit and passage having been generously provided by a friend in Birmingham. Specially is this important on account of recent tidings from Japan, to the effect that the Japanese Government is contemplating the immediate opening of the whole empire to foreign trade, that, while the present extra-territoriality laws will prevail in the “Concessions” at the open ports, Missionaries and others, who are willing to come under Japanese laws, may go where they please within the empire preaching Christ without let or hindrance.

Western Missions.

AFRICA

WEST COAST.—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville, Victoria, and Bukundu					
SUB-STATIONS ...	...	...	...	...	10
Missionaries ...	...	...	...	...	2
School Teachers (2 Male, 4 Female)					6
Native Evangelists ...	...	...	...	...	8

Writing early last year, Mr. Q. W. Thomson said :—

“Never, I think, since the establishment of the Mission on the West Coast have the prospects been more encouraging. The leaven of quiet personal consecration to Christ seems to be working in many hearts, the seed-sowing of years of tearful toil seems not only to have taken root, but to be bringing forth the blessed fruits of the spirit in life and lip. The time to favour this Mission must surely be at hand.”

And for some months after tidings of a very cheerful and confirmatory character were frequently received.

Miss Saker wrote from Bethel Station :—

“We have most cheering news for you. Mr. Thomson is sure that you will be pleased and rejoice with us in the advance of our people towards independence and self-reliance. At a recent church meeting, Joshua Tondi was unanimously chosen pastor of Bethel Church ; and on Friday afternoon last we had a recognition service ; the attendance very cheering—I can hardly venture on numbers, but I suppose about 500. The meeting was characterised by great earnestness and solemnity, with an undertone of gladness, especially noticeable in the older members, and which found expression in the few words spoken by the deacons. Yesterday, at sunrise (Sabbath), a little company assembled at the river-side to witness the baptism of nine candidates, and these were, at the afternoon service, admitted into church fellowship, and partook with us at the Lord’s table. We pray that the Divine blessing may rest upon the steps now taken here, and that the blessings of yesterday may be but the foreshadowings of a rich and bountiful outpouring of the Holy Spirit on Dualla. All is bright and stimulating.”

Mr. Thomson wrote, reporting that :—

‘The Cameroons Church had elected their own pastor, and agreed to meet his entire support by their own contributions ; that Mr. Silvey had settled at Bethel Station, Cameroons, and Mr. Lewis at Victoria, and that both had commenced

their school-work with encouraging signs of success ; that the foundations of the new house at Bell Town were nearly complete and good progress made with the new boys' school-house."

Mr. Thomson also stated that the Victoria Native Church had passed a hearty resolution pledging the members to an effort to undertake the entire support of the teacher at the Bonjongo Station, in pursuance of the earnest suggestion of the Home Committee.

In the midst of these cheering and hopeful circumstances, Mr. Shred, of Bell Town, was suddenly smitten down, and called to his rest and reward, after a brief day of labour for Christ on the coast, and in his own words, as he thought, "just on the threshold of his real life work."

Writing of this mysterious dispensation, Mr. Thomson said :—

"How strange it seems to us that a devoted, earnest labourer should be thus called away, just at a time when to our poor feeble vision he seemed most needful. How strange that our Brother Shred should be taken from us just as he had received from England a new boat for special itinerant work a-field, and just as all the materials had arrived for his much desired permanent dwelling. Yet we are sure He doeth all things well."

But a few months more, and the writer himself passed to his rest and reward—cut down in the very prime of his devoted and self-sacrificing life.

But a few weeks before his death he wrote :—

"I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties ; and I look forward to the future with more hope than I have known for years. I believe the work here, by the continued blessing of God upon the new plans laid down by the Committee, will soon assume a better and brighter aspect ; and my heart glows within me as, by faith, I see the time. I am full of hope, although sensible, too, of a growing weight of responsibility and daily anxiety. Oh ! for more and more of grace to cast all our burdens upon the Divine burden-bearer. Our hope and trust are in Him alone ; are they not, dear brother ?"

On the evening of Saturday, December 29th, 1883, Mr. Thomson fell asleep at Victoria. In the words of one of his fellow labourers :—

"Ever calm, quiet, and collected, full of faith and reliance upon the Unseen, when circumstances looked grave and dark, he always met trials and reverses bravely.

"Of his long and lonely journeys far into the interior, prosecuted with dogged and quiet endurance, all can tell who know anything of the West Coast Mission. His knowledge of the people, their language, their customs, and their peculiarities, was, indeed, remarkable ; far surpassing that of any other European resident in that part of Africa.

"The financial and business affairs of the mission were conducted by him in a

most masterly manner, for he was one of the most intensely practical missionaries ever connected with the Society ; while his tender, gentle spirit, especially in sorrow or difficulty, can never be forgotten."

The Committee have given their best consideration as to the wisest steps to be taken for the future conduct of the West Coast work. They are thankful to report that in the good providence of God they have secured the services of a singularly gifted and suitable young brother, Mr. Robt. W. Hay, of the Edinburgh University, to take up the threads of the work in the Victoria district just fallen from Mr. Thomson's hands, and that he is now on his voyage to the West Coast.

The Committee also contemplate sending out, as soon as practicable, a well-qualified brother—if possible, with medical and surgical training—to Bell Town, rendered vacant by Mr. Shred's death, to undertake the oversight of the work in the Cameroons district ; and, in this way, the Committee believe the extension and consolidation of the Mission on the West Coast, will be secured.

Mr. Fuller, on his return to Africa, after a much needed season of rest and change in England, will resume work at Mortonville—the station so intimately associated with his devoted labours, and in connection with which so much good work has been wrought.

Notwithstanding the heavy trials and losses that have fallen upon the West Coast Mission during the past year, the prospects were never brighter or more hopeful than they are to-day ; a spirit of independence is being exhibited by the native Christians at nearly all the mission stations—they are supporting their own pastors, maintaining their own religious ordinances, and doing a considerable amount of individual aggressive evangelistic work in districts far afield. The Schools for boys and girls at Bethel and Victoria are largely attended and most efficient, and give good promise for the future. On all hands there is abundant reason for hope and faith. " Weeping may endure for a night, but joy cometh in the morning."

CONGO MISSION.

PRINCIPAL STATIONS :—

Underhill, Bayneston, Manyanga, Stanley Pool, and
San Salvador.

Missionaries (2 in England) 13

CENTRAL AFRICA—THE CONGO MISSION.

The past year in connection with the Congo Mission has been one of some trial and heavy bereavement.

Three young brethren have been early called to higher service—one after four years of anxious, wearing toil, and two after only a very brief sojourn in the land of their adoption. The names of

WILLIAM HENRY DOKE,
JOHN HARTLAND, and
HENRY WAKEFIELD BUTCHER.

will long linger in the memories of all interested in the Congo Mission.

Through the pages of the *Missionary Herald* the Churches have been made acquainted with the noble spirit that characterised all three. They were indeed faithful unto death, and no story can be more touching, stimulating, and heroic than the story of the Christian zeal of these witnesses for Christ. Being dead they yet speak, and in many hearts already voices from the newly made graves by the shore of the mysterious Congo have awakened responsive echoes, and led more than one kindred spirit to resolute determination to engage in the same blessed enterprise. In the words of the widowed mother of one of the brethren now at rest:—

“This Congo Mission is, I am confident, dearer to us to-day than ever; instead of being discouraged by our losses, let us rejoice that our loved ones have been counted WORTHY, let us seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo Missionaries included.”

In October last, the Committee, after careful consideration, unanimously resolved:—

“That the staff of the Congo Mission be immediately reinforced to such an extent as shall permit of at least two brethren being associated together at EACH of the five stations of the Society, it being, in the judgment of the Committee, of the highest importance that no SINGLE missionary should be settled at a station *without at least one European colleague*.”

In pursuance of this policy, six additional brethren have been sent out to the Congo during the past year, viz.: Messrs. Sidney Comber, Ross, Whitley, Hartley, Darling and Cruickshank, making the European staff of the Mission to-day thirteen in all, of whom two, Mr. W. Holman Bentley and Mr. Herbert Dixon, are at present in England seeking restoration to health by a season of rest and change.

Of the story of the year's work, the following report, written by Mr. Holman Bentley, speaks for itself:—

“While we have been called upon to endure great sorrows, we have also to rejoice over a very unhopd-for measure of prosperity and progress.

“The year opened with our steamer the *Peace* lying a chaos of planks, ribs, and

pieces at Underhill, our first station. Our transport service was safe and sure, but slow. From Underhill to Bayneston it was performed by Kroo boys and by Loango people, or by the natives when they were disposed. From Bayneston to Manyanga the overland route was difficult and dangerous by the north bank, and closed by the south. Everything had to be carried by our steel boat the *Plymouth*, forty-five loads at a trip; a slow, trying battle with the rapids of the wild river, occupying from four to seven days. From Manyanga, gangs of Kroo boys and other hired labourers, assisted by a few caravans of natives, carried to Stanley Pool. It was fully anticipated that the transport of the steamer and her stores would occupy two years; and it was felt that it would be a great cause for thankfulness if she were safely landed at the Pool in that time.

"In May Mr. Comber went along the line, and was successful in opening communications between Manyanga and Bayneston, by the south bank. The opposition had given way before time and facts.

"On the 20th of June the first plate of the *Peace* reached Arthington, and in the incredible space of four months, the steamer, her stores, duplicate part, fittings, paint and oil, the household effects of the missionaries, the stores and provisions for the station, were safely landed at Stanley Pool. Caravans—which during the first tentative months were few and far between—now swarmed up, sometimes three or four would reach in a day, and this in spite of the heavy transport of the Belgian Expedition.

"With a due knowledge of the country, it would have been ridiculous, even mad, to have hoped for such a thing. There was in hand a fair store of cloth for the payment of carriers, and as soon as there were signs of a rush, the missionaries were able, by prompt and careful orders of the right material, to keep sufficient to pay the caravans. The result has been, that what might have required two years to accomplish was performed in a few months; and the expenses incidental thereto were accordingly great, for the time, but far less than if the labour had been spread over a more protracted period.

"The communications are now in the most satisfactory state. At Manyanga, in January last, a caravan of 258 people arrived from Bayneston; news spread that there were more loads for the Pool, and in a day and a half, from the time of finishing the necessary checking and examination of the loads, the stores were again empty. Indeed, had there been 200 more loads they might have been cleared also in the time.

"As to the prospects beyond the Pool, the waterway is open, and is far greater than was anticipated.

"Mr. Stanley has just returned from a grand journey along the whole of this great Upper Reach, 1,020 miles to the Stanley Falls, and he has there founded a station, leaving a Scotchman in charge, has made friendly arrangements with the tribes on the banks, has discovered great affluents and lakes, lined by dense populations; and to-day Mr. Stanley, no longer a stranger helpless in precarious canoes, offers no temptation to their wild greed, and often does not know how to excuse himself from founding stations among the friendly people.

"We find the reverse of our anticipations; instead of howling, hungry savages, regarding white men as so much good 'beef,' they can behave decently under the altered circumstances, and are willing, even anxious, for whites to settle among them,

“ We have now reached a definite point in the history of our Congo mission.

“ Our Society sent out four missionaries in 1879, with later increase to their numbers, in order to open communications with Stanley Pool, on the upper waters of the Congo river, there to found a base station from whence, clear of rapids and cataracts, we might make use of this grand waterway to bear into the very heart of dark Africa the light of the glorious Gospel of Christ.

“ Our nobly liberal friend, Mr. Arthington, of Leeds, at whose suggestion the mission was undertaken, has presented us with a steamer most carefully designed, and built by Messrs. Thornycroft & Co. She has been transported safely. In a short time we hope the *Peace* will be afloat on the waters of Stanley Pool.

“ The preliminary work of this Central African Mission is therefore now over.

“ The communications with Stanley Pool are complete. We have thus reached the starting point of our Missionary enterprise. Arthington, our base Station, is in full working order. The steamer which has been given and accepted for this definite purpose is almost ready for her work. Our Society is now called upon to commence the real work undertaken.

“ The difficulties presented were very great. Earnest prayers for help, guidance, protection, and blessing have been offered at home and abroad. Treasure and precious life too has been spent.

“ Our Great Master, on His part, has heard our prayers, and has exceeded all that we asked or thought.

“ We have asked for great things, and He has given greater. Now comes the test of our sincerity.

“ The least that can be done now is to go forward. We cannot let the *Peace* rust out unused. To use her for just one or two Stations would be scarcely less ridiculous. With 3,000 miles at least of water-way open to us to advance, only 200 miles after all our efforts and prayers would be droll.

“ Now is the time to move, and the surest economy is to do it well. The communications will cost us no more for a large than for a small mission, while in the interior mission stations will be less expensive. We need settle only in cheap places, and as gardens are planted and in other ways the Stations help toward their own support, fresh extension to the affluents and lakes will be possible.

“ We have undertaken a definite work in conjunction with other Missionary Societies, and to fulfil this obligation, not less than ten Stations, say 100 miles apart, will be required, as the distance from Stanley Pool to Stanley Falls is 1,020 miles.

“ Facts are the best appeal, success our best reward.”

In similar strains Mr. Comber pleads for further extension, and larger reinforcements :—

“ ‘ None of these things move me,’ said the grand old Apostle. Do we count our ‘ lives dear ’ unto us ? Yes ! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. ‘ He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.’ Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr’s stake ? Livingstone, in his lonely wanderings, hungry and feverish ; Pattison, living his life of

constant peril among wild uncertain savages, to fall at last, stricken with clubs and arrows—had they anything to regret? Did they make a mistake? Was it worth while? Ay! had it been only to have a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are if Thou will have us, Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, our losses should lead to a consecrated rivalry.

"As I look from my window up this mighty Congo River, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even an European, right away to the great lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us."

In the last Report the Committee expressed their earnest hope that Her Majesty's Government would take no further steps with a view to the conclusion of a projected treaty relating to the Congo country with the Government of Portugal, and they printed in full the text of a memorial they had presented to Earl Granville, Her Majesty's principal Secretary for Foreign Affairs, on this question.

The Committee greatly regret to find that Her Majesty's Government have, however, actually signed a treaty which has recently been presented to Parliament, and only awaits the sanction of the Legislature for its final ratification.

Feeling firmly convinced that this treaty in its working will only result in disaster, and evil, retarding alike Christian civilisation, legitimate commerce, and the extinction of the slave trade, in the Congo district, they have earnestly memorialised the House of Commons to withhold their sanction to its ratification, and they confidently appeal to the churches throughout the country to do their utmost to secure its abandonment, by the presentation of local petitions to Parliament, and by representations to the various County and Borough Members as to the great importance of their declining to vote for its ratification when the question comes up for final settlement.

As these pages were passing through the printer's hands, tidings of further and sadly severe loss reached England. By telegram from Saint Vincent, the nearest telegraphic station to the Congo, Mr. Crudgington

conveys the distressing news that on the 28th of February, at the Manyanga Station, Mr. Hartley, who only sailed from Liverpool in December last, died from remittent fever, and that the two mechanics who were on their way to Stanley Pool, to assist in the reconstruction of the "s.s. Peace," had also fallen victims to the same fell disease. No details whatever are given in the telegram, and until the arrival of the next Congo Mail, no further information can be anticipated.

In the presence of this mysterious providence, the Committee feel they can only bow in humble submission to the Divine will, in the confident and calm assurance that these sore losses, so sudden and lamentable, will be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo waterway.

They desire also specially to commend the sorely stricken families of the departed to the sympathy and prayers of the Churches, and to the grace and support of the Divine Saviour.

The West Indies Mission.

THE BAHAMAS, TURKS ISLANDS, SAN DOMINGO, HAYTI,
TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND TURKS ISLANDS.

PRINCIPAL STATIONS :—Nassau and Inagua.

SUB-STATIONS	75
Missionaries	1
Native Evangelists	30

SAN DOMINGO.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS	5
Missionaries	1
Native Evangelists	3

HAYTI.

PRINCIPAL STATION :—Jacmel.

SUB-STATIONS ...	...	...	...	...
Missionaries ...	...	...	...	...
Native Evangelists ...	...	...	...	...

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS ...	...	...	...	15
Missionaries ...	...	...	...	2
Native Evangelists	10

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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With regard to the Mission in the *Bahama and Turks Islands*, the Rev. Daniel Wilshere, of Nassau, reports that good and steady work has been done, and that 232 have put on Christ by baptism during the past year.

In addition, however, to a chronic condition of great poverty and depression of trade, the Bahama Islands, during the past year, have been visited both by drought and flood.

“By midsummer,” Mr. Wilshere says, “the drought caused actual starvation in the Northern Islands; and when afterwards the terrific cyclone came, many of the ships, the people’s only means of obtaining food, were lost or shattered. Many, very many, of the aged and the young fell victims to these disasters.”

During the cyclone the property of the Mission in the Islands suffered very severely. Ninety persons lost their lives, and 150 were injured.

From *San Domingo*, the Rev. R. E. Gammon writes :—

“In reporting on the state of the Mission for the year just closed, if we may compare it to the ebbing and the flowing of the tide, we may say that 1883 closes at ebb tide so far as spirituality and Christian zeal are concerned; our hope, however is that the ‘flow’ will soon set in; and we earnestly pray that the coming year may be one of fulness and of life.

“Our labours have been abundant—would that we could report the same as to

visible results. Our Bible-classes, Sunday schools, and prayer-meetings have been our greatest encouragements."

From *Hayti*, Mr. Papengouth sends stirring accounts of the recent revolution, and of his labours in the city of Jacmel during its bombardment and blockade. He writes:—

"It is impossible to put into words the terrible suffering and distress of the inhabitants of Jacmel. I have attended hundreds of the sick, wounded, and dying; the city is closely blockaded both by sea and by land, by the forces of President Soloman. Shots and shells by thousands have been thrown into the town, and large numbers have been killed.

"Five shots of 24 lbs. weight, and many smaller ones, have been landed on my table in the mission-house; the new building that I recently put up has been riddled quite through; my only really safe place is in the *strongly walled baptistery* which I built a little while ago; the Government buildings and most of the houses are riddled through and through by shot and shell. Thank God, amid all these terrible sorrows and sufferings my own health continues good, and God's grace is at work in many hearts.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious, and steady in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I treat medically every day, and to all of whom I take the Gospel.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation."

The Committee are thankful to know that the revolution is now at an end, and the Port of Jacmel once again opened to regular communication. The normal condition of the Republic of Hayti, however, appears to be one of constant civil war; unfavourable alike to material progress and religious life.

From *Trinidad*, the Rev. W. H. Gamble reports twenty-three baptisms at Port of Spain, and twenty-nine at two of the out-stations. "Looking back," he writes, "I see no reason to be cast down, but much reason for thankfulness and hope."

Mr. Williams also finds upon returning to his sphere of work at Port of Spain, after a season of rest in England, very much to cheer and encourage him, "many additions to the church, large numbers of inquirers, and many hopeful indications."

JAMAICA.

The following is an extract from the Annual Report of the Jamaica Baptist Union for last year, relating to the Baptist churches in the Island:—

“Returns have been received from 124 churches, from which we obtain the following results:—In 116 churches there have been additions to the membership by baptism or restoration, or both; there being only eight churches which report no additions during the year. On the other hand, all the churches except two report losses. In 67 churches there has been a net increase, and in 47 a net decrease. The additions and losses are as follow:—

Added by baptism	2,343
„ by restoration	977
„ by transfer	230
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Being a total gross increase of	3,550
Lost by death	579
„ by exclusion	1,090
„ by dismissal	318
„ by withdrawal	87
„ by erasure	577
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Being a total gross decrease of	2,651
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And leaving a total net increase of	889
Though, as 269 of those appearing as lost by dismissal have merely been drafted off from the church at Refuge to form an independent church at Clarkes-town, the loss is reduced to	2,382
And the increase is actually	1,168

“The number of inquirers reported is 4,721, or 40 fewer than last year; but, allowing for the churches which have not reported, the number of inquirers is about the same. Assuming the numbers in the churches which have not sent returns to be the same as last year, then the total number of members will be 28,027, and of inquirers 4,822.

“On looking closely at these returns, two remarks must be made. (1) It is a matter for thankful observation that the number of churches in which a net increase is reported is much greater than that in which there has been a net decrease. (2) The additions have been 569 above those of last year, and larger than for many years, except the year 1880; and the total increase is 527 above the average for the last twelve years.

“The roll of deceased pastors of the Union has had but one name added to it during the year, but that the name of one who for many years was one of the most ardent workers and most trusted leaders in connection with this Union—

the late Rev. Edward Hewett. By the removal of Mr. Hewett two of our largest churches were deprived of a faithful and long-trying pastor; the Baptist denomination of one of its wisest and strongest guides; and our various committees of a most devoted and trusted helper."

CALABAR COLLEGE.

The following extracts are taken from the forty-first Report of the College, drawn up by the President, the Rev. D. J. East:—

"The past year, like many others, has been one of mingled mercy and afflictive visitation. For fifteen weeks the Normal school teacher was laid aside from sickness, which at one stage assumed an alarming type. For several weeks I myself was prostrated. But both have been graciously restored to health, and Mr. Roberts has prosecuted his work with redoubled zeal and energy. The last quarter of the year we were favoured to welcome the long-expected helper, by the arrival of Mr. Balfour as classical tutor, thus increasing our tutorial strength, and making it equal to my personal relief from a considerable amount of class work, as well as to the greater efficiency of the Institution, and to the resuscitation of the High School. We have been much cheered by the addition to our staff of a brother who has thrown himself into his duties with much interest, bringing to them high scholarship, sanctified by devoted piety.

"The studies of the young men were of necessity interrupted by the illness of the tutors, but not so seriously as they would have been, had that illness occurred at almost any other season of the year.

"The time when the tutors were laid aside, happily for the young men, included the six weeks of the midsummer vacation, so that soon after the usual date of their return to college, the work of the session was resumed. Still, both tutors and students found how hard it is in a continuous course to make up for time lost. There have been twenty-one young men resident in the College, fifteen in the Normal School, and six in the Theological classes.

"The Normal School students have had during this year to pursue their studies—with a view to a double list, the Government examination, and the ordinary Christmas examination of the College. The range of subjects has been wide, including arithmetic, algebra and Euclid, English history and geography, physical science, physiology and chemistry, in its application to school management, agriculture, &c. They have also joined the Theological students in Scripture history, and the latter have attended their classes in several subjects. The Theological students continue their evangelistic and pastoral work with unremitting diligence. Under my guidance they have acted as pastors of the churches, at Mount Charles, Rose Hill, and Gardner's View, and preached occasionally in the pulpits of East Queen Street, Kingston, and of Spanish Town, Old Harbour, and Jericho, at the same time keeping up the evangelistic services at Allman Town, and other places on the outskirts of Kingston, with the Sunday-schools attached.

"In all these labours they are efficiently aided by the Normal School students.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS :—

Skien, and 14 other Towns.

Missionaries—One wholly supported, and the other 14 Brethren assisted by an annual grant to the Norwegian Baptist Union.

The Reports from the Churches of Norway are all written in hopeful and cheerful strains. Several new stations have been opened, and a very large amount of itinerant evangelistic labour has been expended during the year just closed, resulting, in many districts, in a remarkable revival of religious interest.

The Norwegian Churches, through the Committee of the Union, are still engaged in earnest efforts to obtain from the Government the removal of various disabilities attaching to Dissenters, and they are hopeful of ultimate success.

Mr. Sjødahl, of Trondjhem, writes :—

“ We have this year added 260 Members to our churches by baptism, and the good Lord has certainly not ceased to bless our labours.

“ We are much encouraged, and believe we shall see greater blessings yet.”

Mr. Hubert, of Skien, reports :—

“ We have had a glorious revival here. Never before have I seen such a revival. On all hands souls are being gathered into our churches. Oh! for more labourers, the fields are already so white; the Lord is doing great things, whereof we are indeed glad.”

BRITTANY.

PRINCIPAL STATIONS :—

Morlaix, Tremel, and Saint Brieuc.

SUB-STATIONS	25
Missionaries	3
Native Evangelists ...	8

With regard to the work of the past year in the Morlaix district, the Rev. Alfred L. C. Jenkins writes:—

“All who are acquainted with the French people know how difficult it is to get them to come to a Protestant Church, and that in the present state of public opinion and feeling, the only way of reaching the masses is to leave aside everything that savours of ecclesiasticism.

“The attitude of the Government officials and of the town authorities is quite different towards us from what it used to be formerly, and I may say the same of the townspeople themselves. I had an instance of this some time ago, when I had to complain to the Mayor of a Sister of Mercy, who refused a poor woman the relief she was entitled to, because she attended our meetings. The Sister of Mercy was reprimanded and cautioned. As another instance of this change of feeling I may mention the fact that one of the leaders of the Republican party here gave me a contribution towards our work at Lanneanou, and that when the old students of Morlaix College formed themselves last year into a friendly association they chose me as their president. These changes in public opinion are themselves but symptoms of the wonderful evolution through which this country is passing, and a comforting proof that we are not working alone, but that God is overruling all things for the ultimate establishment of His Kingdom.

“I am glad to say that the work of Evangelisation in the country villages around Morlaix, goes on in an encouraging manner. At Lanneanou, a village where we have had a preaching station for several years past, we built last year and opened a new Mission-house and hall. A convenient and attractive place is a great point in a work of this kind, and our congregation has been larger ever since.

Reviewing the progress of the work of the Society in Brittany, Mr. Jenkins writes:—

“It will be fifty years next September since my father was sent here by the Welsh Churches to preach Christ to their kindred Breton people; it looked a forlorn hope, as everything was against him—his nationality, his ignorance of the language, the prejudices of the people, the hostility of an all-powerful priesthood, and the ill-will of a Government opposed to every kind of liberty, and especially to every effort at proselytising. The Scriptures were not translated into Breton; there were no tracts, no hymns, no place of worship; the very name of Protestantism was either unknown or hated; in one word, everything had to be done. The time has not yet come for boasting, it is true, for we are still in the days of small beginnings; but knowing, as I do, all the difficulties which had to be overcome, it is with a feeling of very deep gratitude that I look back on the past and on the progress achieved during that time. The New Testament has been translated, and thousands of copies have been sold; five small buildings have been erected for public worship in the country; many native agents, preachers and colporteurs, besides the missionaries, are employed in spreading the unsearchable riches of Christ through the land. The name of Protestant, which was formerly synonymous of everything hateful, is now no unwelcome sound; the restrictive laws on religious liberty have been removed; and we enjoy now as much liberty as in England. The authorities are on our side, as well as the sympathies of the most enlightened parts of the population. And, to crown the whole, the power of the clergy is fast melting away.”

From TREMEL and SAINT BRIEUC districts also cheering reports have been received, and it is clearly evident that our Brethren labouring at these centres are rejoicing over a widespread spirit of inquiry, and a manifest desire on the part of large numbers of the people to read the Scriptures for themselves.

ITALY.

PRINCIPAL STATIONS :—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS ...	...	...	...	3
Missionaries ...	...	...	...	3
Native Evangelists	...	...	...	10

NORTHERN ITALY.

From *Northern Italy* Mr. Walker, writing from *Turin*, sends a very encouraging report.

During the past year a better meeting-place in the city has been secured and larger congregations have been one of the immediate results; and the work generally bears a much brighter and more promising appearance.

Mr. Walker anticipates very shortly returning to Genoa, leaving Signor Mattai in charge of the work in Turin, which has been greatly enlarged and consolidated by Mr. Walker's presence and labours.

At *Genoa* Signor Jahier has remained steadfastly at his post, labouring most faithfully in and around the city.

The seed thus sown has in many instances sprung up and brought forth fruit. "Several have been added to the Church by baptism, and many more are inquiring after Zion with their faces thitherward." The work of the Mission in this most important city is evidently taking deep root, and the prayer of its martyr missionary, John Landels, is being abundantly answered.

He wrote only a few weeks before his death :—

"I long to see a good self-supporting Church in Genoa, a centre of life and light for Italy. I constantly pray for this, and somehow I feel sure it will come."

CENTRAL ITALY.

From the City of Rome Mr. Wall writes :—

“The past year, while in many respects one of great encouragement in our Mission in Central Italy, has brought us still closer to the immense difficulties to be grappled with. While our numbers have increased and our work extended, the working pressure has risen, so that the strain at present on our machinery is, perhaps, as much as it will bear. The problem to be solved is, how to remove rubbish of ages amassed in the thought and conscience of a noble people, and to quicken faculties become torpid or inanimate. Of course all this would be soon accomplished were a breath from heaven to come down this valley of the Tiber ; the dead one would soon come forth were the Master’s voice but raised in power ; meanwhile, in expectation of this, our duty seems to be to roll away the stone from the mouth of the sepulchre. This rolling away of the stone I find to be a very mechanical matter, a question of fulcrums, levers, and vital energy ; and as the stone, unlike the rubbish, is not to be removed piecemeal and progressively, but altogether and at once, I suppose it is our duty to apply the pressure until the *inertia* yields and the mass moves. Unless I believed this possible, probable, and certain, I should seek to spend strength and life elsewhere ; instead of this, I seem to see the end we seek to be nearer and more than ever attainable ; at the same time it is of the greatest moment that our churches should not slacken in their sympathy, nor the Committee in their support. I hope both will be increased.”

During the past year Mr. Wall has been cheered by many additions to the Church in Lucina, the membership at present being 133. Nearly all the members engage in some form of personal evangelistic work. Sunday-school work, tract distribution, house-to-house visitation, Bible readings, mothers’ meetings ; these and other modes of aggressive warfare are all carried on by the Christians associated in fellowship in Lucina.

Referring to this centre of Christian influence, Mr. Wall writes :—

“The work in Lucina has, perhaps, more importance, since it is carried on under difficulties which we do not meet with at the other stations in Rome. In the very centre of the city, on the Corso, surrounded as we are by rich, patrician, Catholic families, who are generally as opposed to us as they are ignorant of us, and who are as bigoted as they are aristocratic, we feel there is great cause for thankfulness in being permitted from year to year to hold forth the one, catholic, holy light of God’s truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given and sometimes penetrates where it might be least expected to.

In *Trastevere*, Mrs. Wall still carries on her self-denying and loving labours. Here daily preaching by one of the Evangelists, Sunday-school work, medical mission and hospital work, work amongst the beggars, the poor and the outcast ; mothers’ classes and children’s classes, and many other forms of Christian activity are constantly carried on, blessed and encouraging results following these self-sacrificing labours.

From *Tivoli, Civita Vecchia, Leghorn* and *Florence* the reports are all indicative of progress, and the Evangelists working in these important centres seem much encouraged.

SOUTHERN ITALY.

From the densely populated and priest-ridden city of Naples Mr. Wm. Landels writes :—

“The year which has just closed has been one of increasing blessing ; indeed, from the beginning of our work, we have never had more reason for thankfulness than we now have.

“We received last year fifteen new members, and we lost five, giving us a total increase of ten ; but what has given us special pleasure in receiving these new brethren is the fact, that among them we have two almost entire families—one of them consisting of father, mother, daughter, and three sons ; the other of father, mother, and daughter. We trust that these two circles of Christian friends will be of great service to us in building up and strengthening our church.

“The attendances at all the services are rapidly improving—a mothers’ meeting has been instituted and has proved most useful. The Sunday-school is well attended and prosperous.”

At Caserta Signor Libonati! has carried on a good work ; twenty have been baptized, and others are inquiring as to the truth of Christianity.

The effect of the printing press, recently established by Mr. Landels in Naples, is already beginning to show itself. Mr. Landels writes :—

“For every meeting for public preaching we have hand-bills printed and distributed, and they have been the means of bringing a number of people to our hall who have never heard the Gospel before.”

LOSSES AND GAINS.

LOSSES.

During the past year the losses by death, both abroad and at home, have been more than usually numerous and severe. The honoured and beloved names of James Acworth, LL.D., Samuel Green, James Henry Millard, B.A., and Charles Stovel disappear this year from the list of the Committee, these Brethren having been called to the more perfect service of the glorified above.

Andrew Gunton Fuller also, after a life more than usually prolonged, has passed to his rest on high, and Aaron Brown, Thomas Coats, and John Houghton are no longer with us to cheer us by wise counsel, and sympathetic interest, or help with generous yet unobtrusive gifts.

By the blessed memories of their devoted lives, and their loving deeds, the sainted dead silently and solemnly appeal to their colleagues and followers, to cherish this great Missionary enterprise with a yet sublimer self-sacrifice and intenser zeal.

And if the losses by death at home have been numerous and severe, those abroad have been even more so.

In Africa, on the Congo River, the graves of William Henry Doke, John Hartland, Henry Wakefield Butcher, and John Hartley, and at Cameroons and Victoria, those of John Shred and Quintin Wilson Thomson are speechful memorials of unflinching faith and devoted self-sacrifice.

Of five of the six it may well be said "their sun has gone down while it was yet day."

In the words of Mr. Butcher, written only a few weeks after he had tearfully placed the body of his dear colleague, John Hartland, to rest by the Manyanga shore,—

"Four years of toil and exposure seem a very short life's work, *but time surely is not the measure of work done.* John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near the spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

And once more, when within a few weeks of his own translation, he wrote:—

"Thank God, I am full of hope, though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

Well might the great apostle of Central Africa, David Livingstone, say, when writing to the missionary directors at home on the subject of the numerous deaths that had befallen the work on the dark continent:—

"In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service. What a deep mystery of meaning lies hidden in the words of the Master Himself: 'Verily, verily, I say

unto you, except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit.”

The Indian Mission mourns the loss of ALEXANDER McCUMBY, a man of transparently simple, truthful, honest character ; faithful in the use of his talents, and anxious only, in his own words, to live and die “preaching Christ to the Hindoos.”

In his unrivalled eloquence in the use of the vernaculars of the Northwest, he stood almost alone. As he wished, so he died—in harness ; smitten down by cholera, after more than fifty years of faithful service.

The Jamaica Churches have also suffered a great bereavement by the death of the Rev. EDWARD HEWETT, of Mount Carey, who, by his genial disposition, his warm sympathies—especially for the downcast and oppressed, and his unflinching advocacy of the social and political rights of the negro race, had won the affectionate confidence and respect of nearly all classes in the island.

With Mr. Hewett has passed away to rest and reward, the last but one of that noble band of devoted labourers who immediately succeeded the pioneers of the social and religious emancipation of Jamaica.

“Blessed are the dead that die in the Lord.”

GAINS.

If the past year has been marked by the loss of many devoted friends and labourers, it has also been specially memorable for the numerous additions of promising and earnest Brethren to the staff of the Society in the regions beyond.

During the year under review—

Six new Missionaries have been accepted for the Congo Mission.

Two for the West African Mission.

Two for the Indian Mission.

Four for the China Mission.

One for Japan, and

One for Jamaica.

a total reinforcement of SIXTEEN, a larger number than has been accepted by the Committee in any one year for a quarter of a century past.

The Rev. J. H. and Mrs. Anderson have returned to India, re-established in health by their sojourn in England, and have been stationed at Barisal. Mr. Williams has resumed work in Trinidad ; and Miss Comber is now on her voyage back to Victoria to again take up her valuable and promising work amongst the girls of the West Coast.

The Rev. E. C. B. Hallam, of Allahabad, has left India for America, and is no longer connected with the Society.

The Rev. H. A. Lapham, of Kandy, has accepted for a season the pastorate of the English Baptist Church in Colombo, and it is most probable that the Rev. C. Jordan, of Howrah, will exchange his present work for the pastorate of the Circular Road Baptist Chapel in Calcutta.

The Revs. Thos. Martin and R. Spurgeon, of Barisal; W. J. Price, of Dinapore; Danl. Jones, of Agra; W. R. James and Leonard Tucker, of Serampore; Dr. Carey, of Delhi; Mr. Herbert Dixon and Mr. W. Holman Bentley, of the Congo Mission; and the Rev. J. J. Fuller, of the Cameroons, are all at present in England, seeking restoration to health by a season of rest and change; while the veteran Delhi missionary, the Rev. James Smith, after long years of memorable toil, has had finally to retire from the Indian field.

The Committee feel that they cannot bring this Report to a close without referring to the grave illness of their valued friend and colleague the Treasurer of the Mission. Very soon after Mr. Tritton's memorable Missionary address to the pastors and delegates of the London Baptist Association in the Metropolitan Tabernacle in September last, he was smitten down by alarming and painful illness, and for many months his recovery appeared uncertain.

In answer to special prayer, as the Committee believe, they are thankful to report their honoured friend is now making real progress towards recovery, with the hopeful prospect of ultimate restoration to health and strength.

In common with the whole Christian Church they thank God for this great mercy, and they earnestly pray that his valuable life may yet be continued for many years.

FINANCES.

In their last Report the Committee announced a debt due to the Treasurer of

£4,910 7s. 8d.

In view, however, of the fact that stores to a very considerable amount had been ordered and paid for in advance on account of the West Coast and Congo Missions, it was determined to charge **£2,000** of this sum to the account of the year now under review and consider the actual debt as

£2,910 7s. 8d.

Early in the year, through the generous proposal of the Treasurer that if two-thirds of the debt were contributed by others he would provide the balance, and the ready response of a few warm friends of the Society, the whole of the **£2,910 7s. 8d.** was paid off, and the debt extinguished.

At the same time the Committee gave special attention to the all-important question of the best steps to be adopted to secure a large permanent addition to the ordinary income of the Society.

In July, at a Conference specially convened for this purpose, the members of the Committee individually pledged themselves to either visit personally or arrange for visitation otherwise, all the Churches in their own districts, with a view to secure more regular and systematic help.

Carefully prepared estimates indicated pretty clearly that to meet the growing expenses of the Mission an increase of not less than

£15,000 Os. 0d.

in the annual receipts would be required,

£8,000 Os. 0d.

of which would be *immediately needed* to meet existing expenditure, and the cost of equipping the absolutely necessary reinforcements for the Congo Mission, the remaining

£7,000 Os. 0d.

being devoted to the proposed extension of Mission Agency in China.

Largely as the result of these special efforts, the Committee are now able to report that during the past year the general receipts have increased to the extent of

£5,008 18s. 9d.

as compared with the previous year, the contributions received from the Churches this year being much larger than in any previous year of the Society's history.

As will be seen by a reference to the Balance Sheet, the total Receipts from all sources for the past year amount to

£59,783 19s. 6d.

This large total includes the following items:—

Donations in Liquidation of Debt	.. ..	£2,910	7	8
General Contributions	.. ..	52,729	0	9
Widows and Orphans' Fund	.. ..	2,587	14	4
Special Funds	.. ..	1,556	16	9
		<u>£59,783</u>	<u>19</u>	<u>6</u>

Large and gratifying as these figures are, however, the general expenditure for the year, in consequence of the great extension of the work especially in Africa and China, has reached a still higher figure—viz.,

£55,600 12s. 10d.,

being **£5,304 13s. 0d.** in excess of the expenditure of the year before, and involving the Society in a new debt of

£3,215 11s. 8d.

Of this deficiency **£2,871 11s. 1d.** is on the General Account, and **£343 19s. 7d.** on the Widows and Orphans' Fund Account.

With regard to the large increase in the expenditure, it will be seen at a glance that it is confined almost entirely to the Congo and the China Missions; the expenditure under these two heads being

£6,176 5s. 3d.

in excess of the previous year—viz.:

the Congo Mission	£4,351 12 1
and the China Mission ..	£1,824 13 2

Doubtless the heavy outlay for carriage, and Kroo Boys, on account of the rapid transport of the s.s. *Peace* from Banana to Stanley Pool, will go far to explain the heavy cost of the Congo Mission, this very responsible and anxious work having been accomplished in less than a third of the estimated time, involving, of course, a large immediate payment; while the additional outlay in China is the inevitable outcome of the recent resolution to largely reinforce the staff of the Mission in that important Empire.

But for this large and to some extent unlooked-for expenditure on the Congo Mission the year would have closed without debt.

In the review of the present financial position of the Society, the Committee feel there is abundant reason for thankfulness and hope. For, while the recurrence of debt is doubtless much to be regretted, yet the large increase in the contributions from the churches cannot fail to stimulate and inspire.

There is also reasonable ground for hope that a still further increase of contributions will take place during the coming year, resulting from the more complete working of plans for more efficient organisation and widespread information, which, in many churches, have only very recently been set on foot.

In the meanwhile the Committee feel deeply the heavy weight of responsibility resting upon them, specially in connection with the earnest appeals which reach them from almost all fields for increased agency, and enlarged operations; and they earnestly desire that still larger contributions of the churches during the ensuing year will enable them to still further carry out the policy of consolidating and developing the great work of the society in India, Africa, China, and Japan.

And here the Committee cannot refrain from recording the generous and, in many cases, the enthusiastic response that has been given by numerous Churches to their appeal for increased and new subscriptions

and for the careful consideration and adoption of plans suggested with a view to more regular and systematic organisation.

In not a few cases contributions have been more than doubled. In some the increase has been more than fourfold, and generally the spontaneous expressions of sympathy and interest have been most encouraging.

The Society appears to have to-day a deeper hold on the practical sympathy and prayers of the Churches than in any previous period of its long and memorable history, while the self-denial and privations of individual donors were never before more conspicuous.

Numerous gifts have been received, indicative of a depth of interest in the work of the Society, specially the Congo enterprise, almost without precedent, the poor and struggling giving nobly out of their poverty, thanking God, as one wrote, for "the high privilege of being permitted in any way ever so small to help on a work so blessed and divine."

Never before have the Committee had greater occasion to thank God and take courage; and never before has the work of the Society been more prospered.

And although, as these lines pass through the press, tidings of still further losses and trials have been received, further referred to under the head of the Congo Mission, yet accepted service and early reward should surely only lead those who are left behind to emulate the sainted dead, by yet still more resolute determination to work while it is called to-day, knowing that the night cometh in which no man can work.

As in days past, so now it seems to be God's law that all true progress should be along the line of suffering; the world's truest benefactors have ever been its greatest martyrs.

The graves of the sainted dead forbid retreat from the ramparts of Heathenism.

The Christian Church exists but for progress and conquest. Its Divine commission, never abrogated, is not STAY, but GO.

A policy of peace and abstinence from conquest may be possible in earthly kingdoms, and in them it may be as expedient as it is commendable. But in the kingdom of Christ, not to ADVANCE is to RETREAT; and not to make new conquests is but to lose what has been won, and to lay open the very centre and citadel of power to an ever-vigilant and subtle foe.

"The Kingdom of God cometh not with observation," nevertheless it comes. So is it ever in the Divine order. The leaves slowly ripen for the grave. Though withered they still hang to the bough. But finally a day comes in autumn, when suddenly the air is full of falling foliage. It takes long

for fruit to reach its growth, but brief time suffices for its ripening, and all nature is instinct with the same great law.

Hidden processes are often slow, yet they are none the less certain—to-day the ancient structures of false religions are being surely yet quietly undermined; and the time will come when suddenly they shall crumble into ruin, and a nation shall be born in a day.

He who commands us to undertake this blessed enterprise is our Redeemer and our Lord. We are not our own, for He has bought us with a price, even the price of His own blood.

Standing by our gracious Saviour's side on Olivet, as He issues his last great commission, we remember Bethlehem and Nazareth—we have Gethsemane and Calvary before our eyes—and while His words come to us as a Royal edict, they also come to us as the last request of our dearest and supremest friend:—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”

“YE ARE MY FRIENDS IF YE DO THE THINGS WHICH I COMMAND YOU.”

Our Ambassadors to China.

(See *Frontispiece*.)

IN our issue of March we presented our readers with a portrait of the Ambassador sent to us by the Emperor of China. We now have the pleasure of giving a group showing some of the messengers of the Gospel of Peace sent by Baptist churches to the Chinese.

The cut is from a photograph taken at Chefoo last summer, shortly after the arrival in China of Mrs. Whitewright and Mrs. Sowerby, and will be seen to consist of a front and rear rank.

The central figure in the front rank is Mr. Kitts, whose deeply interesting letter about the medical work at 'Tsing-cheu-fu appeared recently in these columns. Brother Kitts appears supported by two brides, one on either side, Mrs. Sowerby being at his right hand, holding a fan, and Mrs. Whitewright on his left. In the rear, immediately behind Mr. Kitts, the central figure is Mr. Whitewright, whose career in China has well justified to the present the hopes raised by his conspicuous missionary zeal when at college. On his left—the only lady in the rear rank—is Mrs. Kitts, zealous and indefatigable in her works of ministering healing to the suffering women of her city and district. Seated sideway on the plinth at the base of the column is Mr. Sowerby.