




Second Edition. Revised.



My Book

— of —

Remembrance.



LEOMINSTER:  
Charles Brewer, Holly Mount.

THREE PENCE.

## **The late Dr. F. W. BAEDEKER,**

writing from Saratov, in Russia, said :—

“Thousands in the little island in the Northern Sea, called Great Britain, have been feasting on fat things, each feasting on the great fulness that is in Christ, leaving that fulness undiminished ;

**But have you looked at the Map of the World ?**

“What right have we to monopolise God’s gift of the Gospel, and let the multitude starve ?

“Light is intended to shine in darkness. If brethren in England knew what I know, they would go to the ends of the earth to take light to those dark places.”

**MY BOOK OF**  
**REMEMBRANCE**

OF SOME SERVICE & WORK  
DONE IN OTHER LANDS IN  
THE NAME OF THE LORD.

---

**A Record of the Past Eighty Years,**  
**showing what God hath wrought.**

With helpful information about various  
Stations, tending to promote fellowship,  
stimulate the energies, direct the prayer,  
and encourage the Faith, Hope, and  
Love of those at home and abroad.

ALSO

TWO LARGE MAPS—  
THE WORLD,

AND ENLARGED INSETS.

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*PRINTED FOR PRIVATE CIRCULATION*  
*BY CHARLES BREWER, LEOMINSTER.*

# INTRODUCTION.

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THIS book has been prepared for the purpose of giving information to believers<sup>†</sup> assembling in the name of the Lord Jesus, as to the way in which God has helped during the past eighty years in regard to work and labour in other lands, and with the hope that the few particulars given will enable them to thank God for the past, strengthen their faith, encourage them to continue in prayer, and stir them up to minister more abundantly in temporal things.

One great regret about

## “*My Book of Remembrance*”

is that the want of space has necessitated the exclusion of much that should have gone in. The last pages have been greatly condensed.

*Leominster.*

CHARLES BREWER.

*October, 1909.*

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BY THE SAME AUTHOR.

IS IT TRUE? THE LORD'S SECOND COMING.

Large paper 8vo, 20 pages, 3d. ; 12 for 2s.    } Post  
Book Form, 16mo, 48 pages, 4d. ; 12 for 3s. 6d. } Paid.

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## “THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM.”

—*Acts xiv. 27.*



WAS born October 5th, 1826, and I distinctly remember as a boy, about eight or nine years old, hearing my father read an account written by Mr. Kitto, afterwards Dr. Kitto, the celebrated Biblical scholar, about the mission in Bagdad, and the trials and miseries they experienced amidst the horrors of war, famine, pestilence, inundation, rapine, robbery, and murder, during the months of detention at the time that city was in a state of siege.

After the lapse of eighty years, by the grace of God I am called on to trace the results of the seed then sown, and record the work of God in watching over and nurturing what was sown in tears, and the abundant sheaves that have since been brought home with rejoicing.

This Mission to Bagdad was undertaken by Anthony Norris Groves and others, with the firm conviction that they were led of God to go there. It was begun without any organised society behind it, or any pledged support being given it. It was a work of **faith** and trust in the living God, in simple dependence upon Him and His promises. The going forth of this party produced a widespread feeling of interest, doubt, and dismay. The audacity of the undertaking, the daring character of the attempt, the quixotic nature of the movement, made all astonished, and universal failure was predicted. After many months of suffering, sickness, and deaths of loved ones, young and old, the mission came to an end. Some had fallen asleep, some returned home, others went to other parts. The net result of conversions was four! Was it a failure? Yes, in the eyes of the world; but, No, in the eyes of God; for from it has sprung all that we are now recording, and much, very much more that is only recorded above.

One of the converts was a maid, “Faithful Hanie,” about twenty years old, who, with true Christian love, clung to A. N. Groves, following him in all his future path, giving her whole life to be a connecting link with the future growth of

the work in India. She died in Bristol (1865). There was power and force in all she did, though never able to master the English language.

In May, 1833, A. N. Groves left Bagdad for India, with the object of seeing what openings for the Gospel were there. He visited many mission stations and many Christians who were in the Army, or holding responsible positions under the Government. His extreme views as to Christian devotedness, the responsibilities of wealth and position as talents to be used in the Lord's service, his feelings in regard to ecclesiastical orders, were not acceptable to many, and created in certain circles an amount of distrust and suspicion as to his object in visiting India. He came back to England in 1834, and returned to India in 1836, taking with him W. Bowden (who fell asleep 1876), and George Beer (1853), with their wives, all from Barnstaple, who settled in the Godavari Delta. Their work has continued up to the present, their children now helping to carry on the work of the Lord. (See page 26, India.)

Mr. Groves also attempted a self-supporting missionary colony. This proved a failure, and involved him in heavy loss.

In 1832, Mr. George Müller and Mr. Henry Craik settled in Bristol. Mr. Henry Craik differed greatly from Mr. Müller. Henry Craik was a scholar, well versed in Scripture, and well acquainted with Hebrew, Greek, and Latin. He wrote several valuable books for students, was an able preacher, tender and simple as a little child. He fell asleep in 1866. For thirty-six years he was a co-worker with Mr. Müller.

In 1834, Mr. Müller began the Scriptural Knowledge Institution for home and abroad.

In May, 1836, the first house for orphans was opened in Wilson Street, Bristol, which gradually extended to other houses in the same street. Then building was commenced on Ashley Down. The five large, massive stone houses stand forth as a practical witness and testimony to the reality of a prayer-hearing and answering God. Every penny for the erection of these buildings, and the care and sustaining of the work, was sent in without one single application ever being made, directly or indirectly, for anything.

During the earlier days of these Orphan Homes, that celebrated wit and popular writer, the idol of his day, Charles Dickens, heard that the children were starving, and, coming

down from London, called on Mr. Müller, and demanded to be at once shown over the premises. To this Mr. Müller objected, as it was not visiting day. This made Charles Dickens more determined in his demand, and he threatened all sorts of exposure. At length Mr. Müller yielded and took him over the place, where Dickens saw everything in plenty and comfort. On his return he published in *Household Words* an article on "Brother Müller and His Orphan Work." It had the effect of spreading a knowledge of the Institution in places where otherwise the work would not have been known. Thus God uses all sorts of instruments to accomplish His purposes, and to do His will.

About this time Count Guicciardini, of Italy (born 1808, died 1886), a zealous Roman Catholic, was led to Christ through reading a New Testament given him by a priest. His influence was felt by those around him at once, and the truth was spread amidst much bitter opposition and persecution.

In 1838 Robert Cleaver Chapman (born 1803, died 1902) paid his first visit to Spain, in company with two brethren from Barnstable. The country was fast closed to the Gospel, so they went mostly on foot from place to place, holding conversations with the people as they walked. R. C. Chapman was always fond of what he called the Sychar Ministry, and used every opportunity with great blessing. H. Payne, a youth, heard the account given by Mr. Chapman on his return from a later journey, and was drawn to that country. He went out in 1869.

From 1840, we cannot find much recorded of work done for the Lord in other lands, for both at home and abroad those were troublous times. The spread of railways, the increase of machinery, the agitations of discontent and poverty, all combined to increase the ferment in the minds of men, which culminated in the social and political upheaval of the year of Revolution, 1848.

In 1840, Alfred Gardner went out to Demerara (died 1874).

In 1842, Miss Harding was teaching Kaffir children in South Africa, amidst much poverty, discomfort and privation.

In 1846, the first gatherings of Italian believers to break bread were held in secret, and many private meetings took place, which were discovered by the police, and much bitter persecution followed. The treatment of the Madiai family, with

the imprisonment of many, produced a wave of indignation throughout England, and hastened the downfall of the powers of tyranny in 1848, opening the prison gates to many a suffering child of God.

In 1850, S. E. Kendall went to Cape Breton, North America. Thirty-five years he laboured in isolation, with much discomfort, amidst the coldness and bleakness of that country; but little can be traced of how he was supported. The records are above. He fell asleep in 1885.

In 1855, Robert Kingsland went to Demerara, and laboured there till his departure in 1889. The same year the *Missionary Reporter* was first published by Mr. Van Sommer. It was only occasionally issued, until 1862, when it was discontinued. All these years the only means of communication between those out in other lands, and those at home, were private letters, some only written, others privately printed. These were circulated amongst those interested in the work. Italian and Spanish news had to be very cautiously made known, because of the fearful oppression that the believers were exposed to. We in these days of religious liberty have but little idea of what believers had then to undergo. Bonds and imprisonment of the most vile forms awaited many of them. Beware of Romanism, however disguised; it is the same in spirit to-day as in the worst of times, only it lacks opportunity.

About 1857, there were two refugees from Italy, Count Guicciardini, who was banished from Italy, all his estates being confiscated, and T. P. Rossetti, who fled to England for safety. The story is told that some British sailors hid Rossetti in a large cask on board their ship, and he, not knowing English, and seeing the merriment of the sailors as they put him in, and cooped him up, endured great horror and fright as to what they were going to do with him. These two men met at Teignmouth. The result was the conversion of Rossetti, and they became knit together in service and work. When the country opened up they both returned to Italy. The Count got back most of his property, and used it freely in the Lord's service. Both the Count and Rossetti made themselves padded clothes, so that when stoned in the streets the stones should not hurt so much. They lived a hard, laborious life of self-denial, using every opportunity for spreading the gospel and gathering the believers together.



In 1870, Italian unity was proclaimed by the Government.

In 1871, the first United Love Feast was held, six hundred attending it, many walking long distances, starting on the Thursday night for the first Lord's-day morning service. Evangelists went forth supported by the Count, and preached everywhere. Large numbers were brought to the Lord. Their abhorrence of priestcraft and its ways made them more readily accept anything that ignored priestly rule or pretension.

Signor Rossetti died in 1883, Count Guicciardini, 1886.

1860, R. C. Chapman, William Gould (who died 1870) and George Lawrence (who died 1894) itinerated in Spain for about two years. Being outlawed by the authorities, they had to leave the country. 1865, Charles Perrin and wife went to Australia.

1867, Alexander Grant was in Penang—now home invalided. William Macdonald went there in 1866, and he is still at work.

1868, E. Cornelius, a Swede by birth, settled down in the Santal district, north of Calcutta, India.

1869, Henry Payne and Albert Fenn went to Spain to open schools in Madrid and Barcelona. C. E. Faithfull went to Spain to open up schools and help in gospel work, 1868. *The Golden Lamp*, a small monthly magazine containing expository papers on Biblical subjects, was begun by Mr. William Yapp. The object of the papers was to present in a simple, liberal aspect, the truths of Scripture, apart from the one-sided views then prevalent. After Mr. Yapp's death, *The Golden Lamp* was carried on by Mr. Henry Groves, Dr. Maclean, and Mr. W. H. Bennet, till 1891.

1870, W. S. Body went to the Santal country, where E. Cornelius was labouring. He died (1872), and his widow married Mr. Cornelius.

1871, A. H. Darling visited foreign ships in foreign and English ports. Being able to speak several languages, he was able to converse with sailors in their own tongue. He died in 1888. For some time past the need had been felt for some kind of regular and definite information being given from labourers in other lands to brethren at home. After much prayer and correspondence with others, *The Missionary Echo* was commenced January 1st, 1872, by Dr. Maclean, of Bath, and Henry Groves, eldest son of A. N. Groves, who were the joint editors. The first numbers were small, eight pages for ½d. Vol.

I. for 1872, and the vol. for 1908, are before us. One is a modest little book, size  $4\frac{1}{4}$ in. by  $6\frac{1}{2}$ in., with 156 pages, the other a large square book, size 7in. by 9in, with 472 pages. The growth of size has been gradual and slow. W. H. Bennet and R. E. Sparks are the present editors and treasurers. Four of those mentioned in the Index of No. 1 are at work now. 1868. C. E. Faithfull. Spain. 1855. T. Heelis. India. 1869. H. Payne. Spain. 1866. W. Macdonald. Straits.

Before *The Missionary Echo* was published the means of circulating information about the Lord's work in other lands was very meagre and uncertain. Some "Occasional Papers" were printed about Italy, Spain, and other places, but the difficulty of getting them into interested hands was great.

But from 1872, the information, though short, was regular, and monthly showed some of the work done, with its needs and claims, a centre being also afforded to which offerings might be forwarded. The first year's contributions amounted to £162. The amount sent in during 1908 was £24,147 12s. See chart on page 15.

The first "Leominster Conference" was held May 18th 1874, the idea originating with Mr. W. Yapp. The first invitation was signed by Henry Groves, W. Lincoln, J. L. Maclean, and William Yapp, all of whom have fallen asleep. Three or four meetings were held each year, till the death of Dr. Maclean. The total number of meetings held was 113. They had an important effect, and were the means of bringing together brethren of reputation, linking them in harmony, and producing a unity of thought and feeling that otherwise would never have been obtained.

During 1881, the Central African work was commenced. Robert Moffat went out to South Africa in 1816; David Livingstone in about 1840 opened up the centre of Africa, and made a "white path" for all future workers amongst the natives.

Frederick Stanley Arnot, born 1860, brought up in the same village as the Livingstone family, became intensely interested in all the talk of the country folk. At the age of 20, he decided to go to Africa, and work his way up from the Cape into the heart of the country. A youth, with but little means, no influence or position, but with strong faith in the Living God, he left London, July 1881, for Cape Town, and pioneered

his way through wilds and deserts, enduring numerous hardships and difficulties, his sufferings and privations being very great. He reached the chief city of the king of the Barotse Valley, only to find that neither he nor his teachings were wanted. For some months he was a standing witness of what Christian patience and endurance were, and he made many friends. Leaving there, he crossed the country to Bihé, on the West Coast. Having at this place obtained supplies, he struck a straight path inland, and reached Garenganze, March 1886, where he had an encouraging reception. After settling matters with the king, he retraced his steps to England, reaching London 1889.

Many travellers have crossed Africa, and made themselves a name, but none of them ever accomplished such a journey at less expense of life or property, with fewer helpers, and with such great success. Why? Because he had God with him, God for him, and he was doing God's work. C. A. Swan, Peter Scott and W. L. Faulknor followed to his help. P. Scott had very quickly to return, and soon fell asleep. Faulknor after some time had to retire invalided, and served the Lord in U.S.A. till 1908, when he fell asleep.

On the return of F. S. Arnot to England, much interest was created respecting Central Africa, several offering to go out. Farewell meetings to those volunteering for service were held in Glasgow, London, and other places. They left England in 1889, in two parties. As the second party entered the port of Benguella, R. J. Johnston departed to be with the Lord. After many delays they all reached Bailundu, some miles up the country. On October 19th, T. H. Morris fell asleep, to be followed the next day by R. B. Gall. The survivors were all filled with dismay and much cast down. Mrs. Morris, with others, returned to England. Out of the whole party of twelve, only five were left to push on and settle in the interior.

After the lapse of twenty years we look back upon this seeming disaster, and ask Was this failure? Had God dealt in anger or in love?

Looking at the photographs of the groups then taken they call to mind the Farewell Meeting at the Conference in the Waterloo Rooms, Leominster. Much prayer was then made for those going out. Wm. Nobbs, of Hereford, prayed in his deep, sonorous voice, "Lord, if they are too many for Thee to

work with, thin them." This he repeated three times. At the close of the meeting, Wm. Nobbs was asked if he knew what he had said. He replied "No," and when told he was much distressed. Several felt there was to be death amongst the number. To many the farewell meeting in Exeter Hall had too much rush and excitement. The Lord had His eye and His heart over all, and He did His best, His very best for the Mission. Now, after the lapse of years, we see and understand the wisdom of all that was done at Bailundu. Verily ours is a living, loving, wise God!

Since then the work has consolidated, deepened, and widened, and some most striking, wonderful cases of conversions have gladdened the hearts of all, both at home and in the field.

*Pause Now.* Study the whole bearings of this work. Look at the Map showing the pathway from the West Coast to the very centre of Dark Africa. Ask yourselves, Why was it that our God gave to us—such poor, unvalued, unorganised Brethren—this strip of land to till and care for? Why is it that from the west coast to the east the path is dotted with the graves of so many faithful toilers? Why? But that we may have the honour and privilege of telling forth the good tidings "Till He come."

Then, those that have fallen asleep shall, with the dusky skins of Africa's redeemed ones, rise together to meet Him! What a glorious outlook! What an encouragement for tearful workers to sow in hope!

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"The trial of your faith." "The fire shall try what sort it is."  
 "The just shall live by faith."

On November 4th, 1905, a disastrous fire in Wright's Printing Office, Bristol, destroyed a large amount of property connected with "Echoes of Service" and the "Bristol Orphan Homes"; stereo plates, hymn-books, "Müller's Life," maps, pictures, all consumed.

On July 1st, 1906, an accident caused a fire that destroyed Dr. Fisher's camp at Kaleñe Hill, Central Africa. Twenty men had brought in loads the day before. All these—but one—and the rest of their belongings, medicines, instruments, tools, clothes, all sorts of household necessaries, were destroyed.

A young sister next morning sat down amidst the ruins, and on half-burnt paper, with some ink made out of a blue dye, wrote home a cheery account of the fire and their need. She writes, "I am wearing a piece of trade cloth, a dressing jacket with the sleeves burnt, and a pair of canvas shoes. Everything tastes of burning." Job said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

The *Stewards' Company, Limited*, was formed in 1899, having for its object the holding of property for mission work both at home and in other lands, thus securing buildings that had been erected or bought, being kept for the purpose for which they were obtained.

*Missionary Conferences.* The first entirely Missionary Conference was held in Blackburn, October, 1895. It lasted three days, the whole time being taken up with missionary addresses and reports of work done. A large number of labourers from other lands were present and gave helpful words. These meetings have been continued annually, being held alternately in Blackburn, Bolton, and Southport. Other districts have been holding similar meetings; the result has been the promotion of a missionary spirit and an increased sense of responsibility towards those in other lands.

*Across the Seas*, a Children's Missionary Paper, ½d. monthly, was commenced in 1896. It is illustrated and well adapted for children.

The *Prayer Sheet*, 1d., was first issued in 1890, with the object of cultivating regular, definite prayer for those labouring abroad. The names are all arranged under the days of the week. The first sheet had 138 names, and those issued in 1909 have 575.

## IN MEMORIAM.

"The Memory of the Just is Blessed." "Whose Faith Follow."

As the years pass along, our God calls His workers home, and raises up others to carry on their work and service. Some of the more prominent connected with the mission work abroad, we record. Space fails to allow of more.

**A. N. Groves**, born 1795, fell asleep 1853. He was a man of intense energy and conviction. What he saw was right, he did, regardless of cost or consequence. He was one of the

first to see liberty of ministry, and freedom of worship, and was not slow in leading others to his convictions.

**Henry Groves**, eldest son of the above, born 1818, fell asleep 1891. He had the energy of his father, and was a most valuable helper in editing *The Golden Lamp* and *Echoes of Service*. He was no half-and-half defender of the truth, but with clear-sightedness and vigorous words said what he meant, and meant what he said.

**George Müller**, born 1805, fell asleep 1896. A man of calm, quiet determination, and inflexible resolve to carry out his purposes, with the help of God. His memory for details was very marked. The five houses for orphans on Ashley Down are a monument of what faith in a living God can do.

**Robert Cleaver Chapman**, born January 4th, 1803, fell asleep June 12th, 1902. Our "Father Brother" had an intense love for, and knowledge of, God's Word. His "choice sayings" and choice life endeared him to many, and left a fragrance behind. His sweet hymns, and words of wisdom, have cheered and comforted many a drooping heart.

**James Wright**, born 1835, fell asleep 1905. He was a man of calm, quiet graciousness. His smile and his words set others at rest. His expositions of Scripture were very helpful. He was co-director and successor to G. Müller.

**Dr. J. L. Maclean**, born 1832, fell asleep 1906. A man with a calm, quiet, clear, unbiased mind, great penetration and insight into character, slow in forming a judgment, but when formed, it needed not to be reversed. Effacement of self, sacrificing time, purse, and life, was characteristic. He was no speaker, but at a Bible reading his words were a powerful help.

**Dr. F. W. Baedeker**, born 1823, fell asleep 1906. He had an earnest zeal for souls. This carried him to all parts of Russia and the east of Europe. His tender graciousness made a way for him to the hearts of officials, and opened doors to the Gospel message.

**Thomas McLaren**, born 1835, fell asleep 1908. A truly kind, gentle, loving, patient, cautious man. Not only Scotland, but many in far-off lands will miss his wise words and prayerful interest.

**H. C. Kingham**, wife, and daughter Gracie, fell victims to the cruelty of a Chinese mob, April, 1906. Their other daughter Vera, with Miss N. Warr, escaped. Great sympathy,

widespread and deep, was felt for those who suffered and were exposed to the malice of Satan.

The following 118 are names of labourers who fell asleep at the dates indicated :—

## EUROPE.

*Iceland.*  
F. H. Jones .. .. 1908

*France.*  
A. H. Darling .. .. 1888  
Mrs. Quinlan .. .. 1892  
W. Bird .. .. 1903  
S. Vernier .. .. 1904

*Spain.*  
W. Gould .. .. 1870  
Mrs. Payne (1st) .. .. 1876  
Mrs. Wigstone (1st) .. 1875  
Miss Eady .. .. 1880  
Miss Callow .. .. 1881  
Mrs. Hoyle (1st) .. .. 1883  
Miss Howkins .. .. 1893  
G. Lawrence .. .. 1894  
T. Blamire .. .. 1894  
G. Spooner .. .. 1895  
Miss Mgt. Taylor .. .. 1895  
A. B. Fenn .. .. 1896  
Miss A. Lawrence .. .. 1897  
E. J. Chapman .. .. 1900  
Mrs. Holloway (1st) .. 1905  
Miss Sprague .. .. 1909

*Italy.*  
Miss Dukes .. .. 1892  
W. Honywill .. .. 1906

*Roumania.*  
Mdme. Aubert (1st) .. 1904

## ASIA.

*India.*  
G. Beer .. .. 1853  
Mrs. G. Beer .. .. 1872  
W. S. Body .. .. 1876  
W. Bowden .. .. 1883  
Mrs. W. Bowden .. .. 1884  
John Beer .. .. 1888  
Mrs. J. Beer .. .. 1888  
F. N. Miles .. .. 1891  
W. A. Redwood .. .. 1895  
E. E. Berger .. .. 1896  
Mrs. H. C. Hill .. .. 1900  
Miss Rachel Lynn .. .. 1900  
Miss A. Taylor .. .. 1900  
H. C. Hill .. .. 1901  
Mrs. Heelis .. .. 1901  
Miss Hamilton .. .. 1901

### *India (continued).*

Miss Hucksted .. .. 1901  
W. J. Hosking .. .. 1902  
Miss Thorp .. .. 1906  
Miss Newport .. .. 1907  
G. Humphries .. .. 1907

### *Malaya.*

Mrs. Macdonald (1st) 1877  
Miss Kidner .. .. 1881  
Mrs. Hocquard (1st) .. 1885  
Miss Ririe .. .. 1892  
P. Hocquard .. .. 1899  
Miss Hankins .. .. 1900  
J. K. Heath .. .. 1909

### *Borneo.*

Mrs. Moore .. .. 1902

### *Laos.*

G. Contesse .. .. 1908  
Mrs. Contesse .. .. 1908

### *China.*

Mrs. Parrott (1st) .. 1895  
Mrs. R. E. Jones (1st) 1898  
Dr. Tilsley .. .. 1900  
C. G. Roberts .. .. 1902  
O. Persson .. .. 1905  
H. C. Kingham .. .. 1906  
Mrs. Kingham .. .. 1906  
H. E. Pownall .. .. 1908  
A. J. Merrington .. 1909

## AFRICA.

### *Egypt.*

G. A. Eoll .. .. 1906

### *Algeria.*

E. Creton .. .. 1901

### *Central Africa.*

R. J. Johnston .. .. 1889  
T. Morris .. .. 1889  
R. B. Gall .. .. 1889  
J. Lynn .. .. 1893  
C. W. Bird .. .. 1896  
B. Cobbe .. .. 1896  
T. W. Dyke .. .. 1896  
Miss Skinner .. .. 1897  
G. O'Jon .. .. 1897  
W. E. Gammon .. .. 1898  
J. Wilson .. .. 1899

### *Central Africa, continued :*

J. Copithorne .. .. 1900  
Mrs. Higgins (1st) .. 1900  
Mrs. George .. .. 1900  
Mrs. T. H. Hill .. .. 1902  
Mrs. Campbell .. .. 1902  
Miss Gilchrist .. .. 1903  
W. George .. .. 1906  
Miss E. Jordan .. .. 1906  
Mrs Lammond (1st) 1906  
Dr. Sparks .. .. 1907  
W. L. Faulknor .. .. 1908  
Mrs. Figg .. .. 1908

### *South Africa.*

Miss Harding .. .. 1885  
Mrs. van der Rijst (1st) 1900  
J. W. van der Rijst .. 1904  
J. Ball .. .. 1906

## AMERICA.

### *Nova Scotia.*

S. F. Kendall .. .. 1885  
G. Whitley .. .. 1906

### *Mexico.*

J. Pascoe .. .. 1888  
Mrs. Harris (1st) .. 1891  
R. Phelps .. .. 1903  
Mrs. Ingram .. .. 1908

### *B. Guiana and W. Indies.*

J. Meyer .. .. 1847  
L. Strong .. .. 1874  
A. Gardner .. .. 1874  
A. Wrigglesworth .. 1885  
J. Huntley .. .. 1886  
P. Swift .. .. 1897  
R. Kingsland .. .. 1899  
Mrs. Kingsland .. .. 1899  
Miss Wales .. .. 1900  
W. J. Green .. .. 1903  
Mrs. G. F. Nicholls  
(1st) 1903  
Mrs. Huntley .. .. 1903  
Mrs. Rymer (1st) .. 1904  
J. Rymer .. .. 1907  
Mrs. Rymer (2nd) .. 1907

### *Venezuela.*

Miss Neill .. .. 1902  
Mrs. Inurrigarro (1st) 1906  
E. Wigmore .. .. 1908

### *Argentina.*

Mrs. Clifford .. .. 1904

“I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

## THE FINANCIAL ASPECT.

We have seen how our living God has watched over the welfare of the different spheres of service. Let us notice how it has fared with the finances of the work. At the commencement of the Bagdad Mission there was no lack; those who had money helped in the work, and as wants were felt, and as fresh labourers were added, new stations were opened, and the Lord sent the needed means. Only a very few records of these early days are left, because they were mostly in the hands of private individuals, who gave of their poverty or abundance. The only reliable statements open to us are the Bristol Reports and the volumes of *Echoes of Service*. The silver and the gold are the Lord's, and He supplies the need of His guests.

He who sat over against the treasury, watching the gifts, sits there still, and records all that is given, and the spirit in which each contribution is made.

It will be profitable and interesting to see the number of contributions and the amounts sent in for one year to the Bristol and Bath funds.

	5s. and under.	10s.	20s.	£10	£50	£100	£500	£1,000	Over £1,000
Bristol	2,393	1,517	1,605	2,003	152	23	29	2	3
Bath	559	484	737	1,512	121	7	18	11	1

Bristol received 7,722 gifts producing £36,202 6s. 2d.  
 Bath            "        3,390   "            "        £24,147 12s. 0d.

The total amount received by

Bristol in 70 years amounts to £1,791,722 4s. 7¼d.  
 Bath in 37   "            "        over £309,000 0s. 0d.

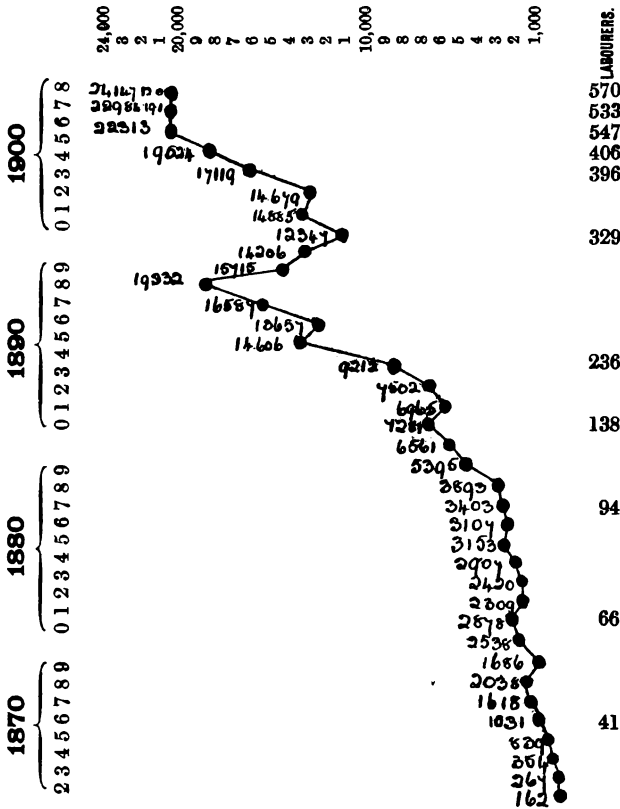
To Bath there were sent 1,128 collective gifts, from less than 400 assemblies; the remaining 1,200 were mostly private gifts, many of them from abroad. What the 800 other assemblies did or gave we have no means of knowing, for some send their offerings direct to the labourers in the field.

The unique character of all these contributions is very striking. There have been no public appeals, no subscription list, no personal asking of anyone for anything. All has come as freewill offerings, just as the Lord inclined the heart, and enabled the giver. Many a striking instance could be given of the marked manner in which help came in the hour of personal, often deep, need.



## CHART

Showing the amounts received through *Echoes of Service*, and the number of labourers from the year 1872 to 1908:—



There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat ; and he that watereth shall be watered also himself.—*Prov. xi. 24-25. 2 Cor. ix. 6, 7.*

The amount given in 1908 may seem large, but when divided amongst the 575, it will only give an average of £40 each person, without reckoning the many children.

There is some danger of thinking only of money in connection with giving. There are far richer gifts than money ; much more costly offerings. Some may be called on to give their sons and daughters, some their own selves ; compared with this, the largest gifts represented in the above may be wondrously small.

## WHAT ARE WE TO DO?

We have recorded some of the wonderful works of the past eighty years, and seen how wisely God has helped and cared for His servants. And the question may now be well asked, What are we to do in the future? In the "Little While" "Till He Come," can we improve, or amend our methods of service and working?

This is an age of progress, push, forward movements, up-to-date methods. All around we hear and see that the professing Church is astir with new ideas, new schemes, new plans. What shall we do? Fall into line with those around us, and seek to carry on our work for God, in ways and by means that are not of God. Shall we take worldly standards, and adopt worldly ways to accomplish God's work?

Let us ask ourselves another question. During these eighty years, has God ever failed us? Is He changed that we need to change also? What is to be gained by leaving the paths that His Word has marked out for us, that we should lower ourselves down from His standard of ways and means?

We may perhaps make more show and noise, and get more worldly applause, but shall we do more true work for God? We work for this living God, who is as ready to help us, as He ever was to help our fathers in the days of old. We still have the love and work of Christ as our centre. We still have the living power in us and with us, of the Holy Spirit. Shall we gain anything? What can we gain if we loosen our hold on, and change our trust in the Eternal Trinity, and take up with the showy schemes of earth, and lower our standard down into the dross and dregs of unstable, moveable, earthly thoughts and ways?

We answer NO! NO! NO! a thousand times NO! Our God has done great things for us, whereof we are glad. We cannot improve on His ways, nor trim our conduct and belief, so as to in any way depart from the old paths, and secure the old blessing.

But this will we do, if God permit: redouble our energies, purify ourselves and our ways, unite ourselves more closely together into a holier, firmer alliance, and stand firm and true in the fear of God, and under the Banner of the Cross.

We quite admit that we can amend our ways, for we are

not yet perfect in the ways of God. We need more spiritual life, power, love, unity, devotion, so that our whole spirit, soul and body may be brought into complete harmony with the thoughts and ways of our God. Let us not only get right with God, but keep right with God. Results depend very much on ourselves, and how we behave ourselves before the world, the Church, and God. Then He will be able to make us useful labourers in His vineyard, either at home or abroad, and in due season we shall have His "Well done, good and faithful servant," which is a far higher reward than any present earthly applause can be.

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The church that ceases to be evangelistic will soon cease to be evangelical.—*Dr. Alex. Duff.*

If any church puts the work of missions in a corner, the Lord will put that church in a corner.—*Dr. Calhoun.*

Two out of three persons who walk this earth have never heard of the Gospel of Christ, or seen a copy of the Bible; and of this more favoured third, two-thirds are in the almost pagan darkness of an apostate church. And yet many of Christ's disciples think they are called to do little or nothing for Christian missions.—*R. Montague.*

There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful pressing claims of the unchristianised nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.—*Isabella Bird Bishop (The famous traveller.)*

It is time that the church of God should awake to her responsibility. We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—*Dr. A. T. Pierson.*

There was a time when I had no care or concern for the heathen; that was the time when I had no care or concern for my own soul; when, by the grace of God, I was led to care for my own soul then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, "O Lord, Thou knowest that silver and gold to give to this cause I have none. What I have I give unto Thee! I offer myself; wilt Thou accept the gift?"—*Dr. Alex. Duff.*

We want no more powerful argument for missions than this: "Who loved me and gave Himself for me"—Himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold when the dying millions are crying out for more missionaries to be sent to them.—*Dr. A. J. Gordon.*

## GOD'S PRINCIPLES OF LOWLY SERVICE.

“It pleased God by the foolishness of preaching to save them that believe.” “God hath chosen the weak things of the world to confound the things that are mighty.” (1 Cor. i.) If this is true, then no one reading these lines should consider himself too insignificant to be made an instrument in God's hand for doing His work. Perhaps God hath chosen you for His service. Place yourself in His hands that He may work through you mightily. It need not be that He requires you to leave this country, or even the town or village where you were born. But whatsoever your hands find to do, take it in hand, and do with all your might as to Him.

There is no saying what good even the weakest can do if they will be willing tools in His employ. Do not wait for big things that others can see you doing; seek not great things; seek them not; mind not high things, be content with small things. If you do little things well, your heavenly Father will soon employ you in more important service.

Everyone can do a little; we please God better in doing little things well than in attempting big things that we are not fitted to carry out.

Something for Jesus; nothing is too small;  
Nothing too great to give; when He gave all;  
And simple service, done as in His sight;  
Grows every day, in length, in breadth, in height.

## THE GREAT RESPONSIBILITY.

“Curse ye Meroz, said the angel of Jehovah, because they came not to the help of Jehovah” (Judges v. 23). He might and did do without them; but, as they came not, they got a curse, and no blessing.

Is there not a responsibility resting upon all who remain at home, to duly care for and look after those who leave home comforts, associations and privileges, forsaking all that life holds dear, for Christ's sake?

Whilst it is good to see Brethren and Sisters go forth in faith, trusting in no one but the Lord and His promises—which never fail—nevertheless there is, with the increased number of those now going out, an increased responsibility that cannot be ignored if we want the Lord's blessing.

Our King David has made it a law of the heavenly courts: “As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike” (1 Sam. xxx. 24). So now, by our gracious God's favour, it is for us who stay by the stuff to have practical fellowship with the Lord and His workmen who are going forth into the forefront of the battle.

## PRAY, PRAY, PRAY.

A handful of men and women in the midst of thousands of heathen, having all the power, force, malice, craft and subtlety of Satan concentrated against them. What can they do, but cry mightily unto God for help, guidance, and protection. Alas for those labourers who have not spiritual friends at home, in close fellowship, linked to the Throne of Grace, using this mighty fulcrum to move the inert mass of dead souls!

Prayer is the Church's first pressing foremost duty; everything converges on this one act, the mighty crying to God. It is Prayer! Prayer!! Prayer!!! Pray to get labourers and pray for the labourers. Pray for doors to be opened, ways made plain, hearts to be softened, souls saved. Oh, for one long, unceasing cry of a united Church for the Holy Spirit's mighty power to be manifested, that souls may be plucked from the wrath to come! Private prayer in the closet; united prayer in the family; earnest prayer in the Church. Personal, intelligent contact with God, not by fits and starts, or at occasional seasons, but by regular, systematic, orderly arrangement.

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### WHAT SHALL I PRAY FOR?

I.—When there are more labourers than one at a station, that they may have grace and forbearance—be like-minded in their service—consider one another in their work—and make allowance for differences of gifts and attainments.

II.—That they may have ability to acquire the language of the country, and be able to express themselves so simply and clearly as to be easily understood.

III.—That their health may be established, and that they may learn how to use their bodies as the Lord would have them, not overtasking their strength.

IV.—That they may be preserved from accidents, fevers, infectious diseases, malice, the enmity of open and secret foes, and the attacks of wild beasts.

V.—That they may have acceptance with the natives, and open doors for the entrance of life-giving words.

VI.—That they may have all requisite wisdom and grace in dealing with the ignorant, superstitious, and those that oppose the truth.

VII.—That patience may have her perfect work in enduring lack of visible success, and the innumerable failures of self and others.

VIII.—That faith fail not when there is a trial of mind, body, or estate; and that the mental faculties be equal to the strain.

IX.—That the failures, sins, and follies of believers may be dealt with in faithfulness and grace.

X.—That the lack of social intercourse and godly fellowship may be more than made up by special communion with the Lord through the Holy Spirit.

## FELLOWSHIP IN THE GOSPEL.

Fellowship is partnership, union, oneness, unity of heart. God desires our fellowship in the work of His Gospel. He in His wisdom has not employed angels to carry His good news throughout the earth, but has in grace and love bidden His own children take it.

The Seed of the Kingdom is to be scattered by those *in* the Kingdom. Because I am saved, therefore I am called on to tell it out to others. His message is not to be handed over for others to take, but is to be taken by EVERYONE WHO IS BORN AGAIN, a responsibility that cannot be evaded; none should wish to shirk it. Each saved soul, whatever their position, be it rich or poor—whatever their attainments, be they learned or ignorant—whatever their circumstances in life, either as farm-labourer, merchant, servant or master—whatever their opportunities, be they small or great—ALL, ALL, ALL, must be placed at His disposal, spirit, soul, and body, a living sacrifice to Him.

Only as far as this is done are we living a life in fellowship with Him and pleasing to Him.

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## THE UNIVERSAL NEED.

From all parts of the world the cry is, Come! Come!! Come!!! “Come over and help US.” “Our need is great.” “The work is beyond our strength.” “We can find you plenty to do if you will but come.” “Our time is entirely taken up with but the very margin of service, and the great mass of work has to be left untouched from very inability to grapple with the task before us.” Almost every letter contains such appeals. The cry is more for men than money; for women, than for silver. Would that we could impress on every heart the burning need of the world! Let each one ask, “Lord, what wouldst Thou have me to do? How wouldst Thou have me to help?”

It does not follow that all are called to “go forth,” but all are called on to have sympathy and fellowship with those who do.

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## WHAT IS MY DUTY.

If I go to the Word of God I shall soon find what I ought to give. That is, *at least, one Tenth*, and more as God has prospered me.

This at first may seem hard and formal, but looked at through the eyes of love, and with a heart of thankfulness for mercies received, it becomes easy and delightful. It enables me to give one shilling, where before I gave one penny. Giving becomes a duty because of the great need, and because God the Great Giver set me such an example. May I indeed be an imitator of Himself!

## THE LORD'S PORTION.

How much of your income, wages, or profits, do you specially give up to the Lord's work?

Do not put the question aside, or answer it mentally or indefinitely; but write down the amount you think you ought, under all existing circumstances, both scripturally and honestly before the Lord, to lay aside for His service.

Then see that you do it by counting out that amount (1 Cor. xvi. 2), carefully placing it into a definite separate box (2 Kings xii. 9).

Do not be afraid this will lead you into bondage, or produce in you a legal form of giving; never fear that, but rather let the spirit of loving sympathy and surrender burn in your heart and warm every coin as put in. "Lord, it is all Thine own" (1 Chron. xxix. 16), said David, as he put it aside.

The Church of God is suffering because of the smallness of the offerings presented. Many think they give much more than they do, because it is done spasmodically and by impulse. Let our constant prayer be, "Incline my heart unto Thy testimonies, and not to covetousness" (Ps. cxix. 36).

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## ISOLATION.

We who live at home, surrounded with all that makes social and church life so dear, with our many friends and fellowship meetings, can but feebly understand the intense feelings of isolation that must oppress all those who labour abroad. God has said, "It is not good for man to be alone," yet very many of His labourers are alone—yet not alone if with Him; but as far as human sympathy, fellowship, help, or counsel are concerned, they have to bear all alone, want of means, strength, health, comfort, to endure cold indifference, and open or secret opposition.

Picture, if you can, your own feelings were your household the only family in which God was known in your town, all around you being mad after senseless idols; every filthy abominable thing surrounding you; Satan stirring up the evil hearts of men against you; every one you met speaking a foreign tongue; your speech misunderstood and misinterpreted; customs, habits, manners, food, dress, all strangely different from your former life, with elements of danger to life and property lurking at every corner. The utmost stretch of the imagination falls far short of the stern reality.

Let us therefore seek in every way to have loving fellowship in the Gospel with those who have gone forth for the defence, confirmation, and furtherance of the Gospel (Phil. i. 5, 7, 12, 27).

## PERSONAL SYMPATHY.

One great work that conversion does is to bring us out of ourselves, to turn big "I," into "we," or "you." To think of others, to care for our neighbour, to melt the cold, icy selfishness of human nature into a loving, tender care of, and sympathy for others. Fellowship with suffering is a very different thing from shedding tears over some highly-coloured story of human woe. Sympathy is not sentimentalism. It is having compassion on the multitude, a fellow-feeling with distress. It is having partnership with others in their service, sorrows, trials, joys, successes.

Thus those that live at home are called on to feel for those that are gone forth as well as with them. It is God-like, Christ-like, saint-like.

To do this wisely and well, there must be an amount of acquaintance with the work that is going on, so that prayer and practical help may be given in times of need.

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## POWER OF LITTLE THINGS.

The drops of rain, and the rays of light,  
Are small in themselves, but when all unite,  
They water the world, and they make it bright.

*The force* of these three lines is best got at by bearing in mind the power of little things. They are too often neglected because they are small, but the Word of God emphatically emphasises the value of little things in the eyes of God. Two small fishes, John vi. 9; The two mites, Luke xxi. 1-4; The cup of cold water, Mark ix. 41, Matt. xxv. 40, are cases in point. Big things done for self fade into nothing. Little things done for Christ are valued, treasured up in His sight. So any little thing, however small in our own sight, or in that of others, will in no wise lose its reward. No higher commendation can be given to any one than "She hath done what she could."

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## "YE HAVE DONE IT UNTO ME."

(Matt. xxv. 40.)

Had we spiritual eyesight, we should see a living, loving, personal Saviour, sitting over against the treasury, watching us as we drop in coins, recording the motives that animate the heart.

The reason WHY any thing is done, is alone the measure of its acceptance and approval before the Lord. "Why" is a far more important element in what we give or do than the amount of our gifts or extent of our service.

UNTO HIM should be the motive for all we do. That alone gilds our gifts with His approval, draws the smile from His face, and the "Well done" from His lips (Matt. vi. 1; Luke xxi. 3).



## LOOK ON THE FIELDS AND THE WORKERS.

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A little band of pilgrims, one in heart,  
 Who seem some hidden happiness to share,  
 Which neither toil nor suffering can impair ;  
 The thorny paths with courage they pursue,  
 And still a smile of sweet contentment wear,  
 For at the end of that dark vale, they view  
 A prize, which well may serve their ardour to renew.

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In this section we give short descriptions of the character and natural surroundings of the various countries in which those with whom we have special fellowship have their various stations, describing the leading features that more or less influence the work, service, success or failure of their labours. This is done with the desire to promote more intelligent interest in each of the workers, and thus draw out the reader's fellowship, prayers, and interest in their work.

While confining our remarks to those with whom we have special fellowship, we do not wish in any way to ignore the valuable work and service of those connected with the various large or small Missionary Societies.

The space at our disposal in these pages quite forbids our giving the names of the workers now in the field. They will be found on the margins of the Maps, given as insets to this book.

The following pages are given in smaller type so as to allow of more information being furnished, but even then much condensation has been found to be necessary.

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### EUROPE.

**ICELAND** is a Danish dependency. The late F. H. Jones (1905) laboured for some years in Spain, then in Iceland. He was the means of an edition of the New Testament being printed in Icelandic, and circulating 4,000 copies in Iceland. He wore himself out in most trying journeys over the ice and snow in all weathers. Arthur Gook is seeking to continue his labours. He says when it is 20 degrees below freezing-point, it feels no colder than freezing-point in damp England. The State Church is Lutheran.

**FARÖE ISLANDS.**—Twenty-one Islands, 400 miles north of Scotland. The people are mostly poor fishermen, under the rule of Denmark. The winters are long, cold, stormy and very trying. The State Church is Lutheran, which is formal, and lacks spiritual warmth. There are a few believers scattered about in various hamlets in the different islands, far removed from each other. A small launch is needed to visit them. At Thorshavn is a hall that holds 140 persons ; there W. Sloan has lived for 33 years, labouring among these people ; he now feels the infirmities of age.

**NORWAY.**—This country has a very extensive coast line, and lofty mountains, grand scenery and many ocean-dashed islands. The State Church is Lutheran. Education is free, and there are 8,500 schools. There is religious liberty and freedom for meetings,

which are held as opportunity affords. Then the meetings are crowded and much blessing results. The labours of the late A. H. Darling (died 1888), are found to bear much fruit.

**BELGIUM.**—This is the most densely-populated country in the world. French and Flemish languages are spoken. The people are Roman Catholics. There are 1,040 convents, 6,237 monks, 32,668 nuns, 7,000 primary schools, State-aided at a cost of £1,750,000. The law protects and upholds religious liberty, but, as usual, Roman Catholic priests actively oppose; they are the supreme masters in their parishes.

**FRANCE.**—The extraordinary movement of the separation of the Church and State is creating great interest and enquiry concerning religious belief, which must have an important result in the immediate future. The greatly-increased liberty gives full opportunity for the spread of the Truth, the circulation of tracts, books, and the Word of God. Infidels and others are actively scattering their evil doctrines. Equal diligence on our part should be used without delay. A very useful work has been done by means of a motor car; in it, Mr. Brooks and others have been able to circulate, by sale and gift, many thousands of Gospel pages, along with Scripture portions. 14,000 New Testaments have been sold, beside a large number given away, in one year. Sisters' work is most valuable. They meet with sad cases of physical, moral, and spiritual misery, the result of Satan's wily work in its worst moral aspect. The swing from Romanism to infidelity is very great. The need for the light of the Gospel is very urgent.

**SPAIN.**—Spain is an example of the withering, destroying power of the Romish system. The nation that used to be the head of Europe in power, wealth, and influence, is now sunk to the very lowest in the scale of nations. Why? Because no toleration has been granted for anything but Romanism. In days gone by 32,000 persons were put to death by the inquisition, 291,000 being tortured and punished by the same tribunal. Nearly 2,000,000 of Jews were expelled from the kingdom. The Spanish Armada against England, 1588, was the turning point of her downfall. Spain is fallen and become a cage of unclean birds, kept down by an army of 100,000 priests and a vast number of convents, in which things unmentionable continually occur. The country is a hot-bed of infidelity and socialism, and the people are in great poverty. Education is largely in the hands of the priests, hence is very backward. There are only about 6,000 Protestants; their life is ever a hand-to-hand encounter with the priests, who are largely backed up by the local officials, who fear to do anything to vex them. This creates a constant strain of mind and body on Gospel labourers. There are now 21 Stations sustained by 26 Brethren, 23 married and 9 unmarried Sisters. Three workers are now home invalided, who can only give partial help as strength permits. Besides the Stations mentioned there are many small meetings that are helped and carried on by local Brethren, who know what it is to suffer for Christ's sake, and endure the loss of liberty and property.

**Madrid.**—The Capital has a population of about half-a-million. It is the home of the Court and the Government. A good work has been done by Mr. Faithfull, who, after 40 years' service, has had partially to retire, Mr. Rhodes taking up the responsibility. The schools and Gospel work have had much bitter priestly opposition.

**Barcelona**, on the West Coast, is the principal port and harbour in Spain. It has about half-a-million of inhabitants, a turbulent restless race, always living in a constant ferment, a perfect hot-bed of revolutionary principles and actions. H. Payne (sen.) has had 40 years' constant service there, and is still there, assisted by his sons and others. There has been a good work done in the N.W. of Spain. J. P. Wigstone and T. Blamire commenced it in 1873. It has been a good fruitful work in many ways, in spite of the relentless and unscrupulous underhand opposition of the Romish priests. The many Stations marked on the map show a little of the extension made. Besides these, many off-shoots and private gatherings are held in out-of-the-way places. It is exceedingly difficult for the Christians to live honest, God-fearing lives, there is so little work and low wages. There are many bright cases of devoted lives and consistent living. These cheer and rejoice the hearts of the labourers. There is much aggressive work being done, meetings established, converts added, who bring glory to the Lord's name. Many of the converts find their work taken from them, and therefore emigrate to South America, where there is more liberty.

**PORTUGAL.**—At LISBON, the capital, Mr. C. A. Swan, who went first to Central Africa, now lives and acts as host and helper to those passing through on their way to that country, while carrying on important Gospel work.

**ITALY.**—Rome, the capital of a United Italy, is the seat of the secular Government, and also the home and centre of the Papacy. Though the political power of the Pope is curtailed, the religious power is as great as ever, being constantly at work in all sorts of ways, mostly under-handed, crafty, and subtle. They are now making special gigantic efforts to recover their lost position. Most of their professed adherents are sunk in gross infidelity; they conform outwardly to the Church rules and pay their dues, but inwardly they hate her with bitter hatred. The late fearful earthquakes in the south have largely increased the unbelief and wickedness of the people. For the history of the Italian Gospel work see page 6. The history of the struggles of the Waldensian people against Rome is intensely interesting. There are 27 Meetings in North Italy, with many fearless evangelists, who face the priests, understand their tactics, and expose their practices and teachings. One evangelist has a district of 60 square miles as his ground for labour. In Central and South Italy there are wide, populous districts unreached by any Gospel effort. In Florence, there is the Sarepta Fund, by which some godly widows, over 60 years of age, can obtain help to pass the evening of life in quiet and rest. The work begun in the North of Italy has now extended to the South. Very many Assemblies are in the country, and many evangelists give themselves to the work. Owing to the bitter and vicious opposition of the priests, their labours are carried on amidst much difficulty and danger. The Brethren and Sisters in fellowship are mostly peasants, and during the long winter months suffer hard privation, with extreme poverty. Visits to them involve long trying journeys over bad mountainous roads. In summer the annual Agapé, or Love-feast, is held. Some hundreds attend it, many walking miles and days to attend. A monthly paper "Il Cristiano" is printed, and many tracts circulated. The title of one is "Socialism and the Bible: Christ not a teacher of humanity, but Saviour of Sinners." Our sisters do good work. Mr. Honywill's departure is much felt; so also is the

retirement of Mr. Anderson from ill-health. A God-sent guide is needed amongst the people.

**GERMANY.**—62 per cent. of the people are Lutheran, 36 per cent. Roman Catholic, 1 per cent. are Jews. There is a certain amount of religious liberty, but a tight control is kept by the local authorities. Cold formality and dry ceremonies prevail. Education is well looked after; social conditions are cared for; poverty is looked after; old age pensions at seventy years are provided. A good work is done in the suburbs of the city of Berlin, with well-attended Gospel work and schools, by J. Rohrbach, who has been there very many years.

**HUNGARY.**—The majority of the people are Roman Catholic. Some few belong to the Greek Church. The people are industrious farmers, well-to-do, and a few are Lutherans and Jews. Education is compulsory and free. Rationalism and free thought abound. A Gospel labourer has to be very careful in all his movements; at any time he may be arrested and carried off. Licences for work have to be obtained. It is a day of small things. There are 90,000 gipsies, and rarely is it that one can read; they live in dirt and squalor.

**ROUMANIA.**—The country formerly belonged to Turkey, but was made a separate kingdom in 1881. The dominant religion is the Greek Church. It numbers over 5,000,000; Roman Catholics are 114,200; Protestants 13,000; Jews 400,000. Educational advantages small; people ignorant. Hardened materialism characterises much of the Church life. The natural soil is the richest in Europe, but the spiritual soil very hard. The climate is extreme in heat and cold.

**RUSSIA AND EASTERN EUROPE.**—The work of Dr. Bædeker has been one of vast importance. His journeys oft and long, amidst much difficulty and danger, in the far east of Europe, were a source of much comfort and strength to many, who in extreme isolation and much persecution lived a godly life. He gave good counsel and advice, and helped in various ways to encourage the solitary ones to continue their course and keep the faith; his life was a literal carrying out of Matt. xxv. 36. Mr. E. H. Broadbent has taken up much of the work, and will we hope be able for a long time to carry light and cheer into these dark fields of sorrow and discomfort.

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## ASIA.

**INDIA.**—The British Empire in India extends over a territory larger than the whole continent of Europe, Russia excluded. Seventy per cent. of the people are Hindus, 21 per cent. Mahomedan, 3 per cent. are Buddhist, with two million each Romanists and Protestants. Out of the total population of three hundred millions, only about forty millions can read. There are 147 different languages. The birth and death rates are both much higher than in England; one generation follows another at nearly twice the speed that they do with us. Some forty millions of the people are said to exist on one scanty meal a day. There are 713,000 villages, with an average population of 368, dotted all over the Empire at about one and a-half

miles from each other. Were they equally divided among the Protestant missionaries, there would be four hundred villages for each worker. One of the cruelest of the social customs is child marriage and widowhood. There are nearly twenty-six million widows; 77,000 are under ten years of age. These are treated in the most brutal manner, and made household slaves of the worst and most revolting type; to them there is no father to the fatherless, nor husband to the widow. Christian women find a noble work in carrying the good news to these secluded, down-trodden ones. There are about 1,000 European women working amongst them, but that gives only one Zenana worker to 180,000 native women. £3 10s. will pay the cost of a native Bible-woman, who will be able to gain access where a European could not, and tell out the story of the Cross simply and plainly. A native evangelist costs about £6 to £10 a year. Cases are numerous, well known to the workers, where those that profess conversion, or even are suspected of being converted, are privately drugged, and put out of the way.

**THE STRAITS SETTLEMENTS.**—The name given to some British possessions on the west coast of the Malay Peninsula. The Straits of Malacca separate from the Island of Sumatra, which belongs to Holland. Through the Straits pass all the ships on their way to Europe from China; this makes the place of considerable importance. SINGAPORE, population 162,547, the principal town, is an island twenty-seven miles by fourteen, situated at the extreme south end of the Straits. It is a most valuable port for the British Government as a coaling station, and a place of call; over 10,000 vessels enter the harbour in one year, besides large numbers of local craft. The population is a floating and shifting one. Large docks are now being built and the place fortified. The inhabitants are mostly native Malays and Chinese, who come for a few years to work in the tin mines, then return to their native country, with some few from India, and fewer Europeans. Most of the missionaries going to and from China are joyfully entertained at the mission house. PENANG is the next town of importance, population 128,830. It is situated at the north of the Straits, on an island fifteen miles by nine. Mission work was begun by Mr. Alexander Grant about 1866, in Penang; but he removed to Singapore in 1878, where he remained till his return home invalided. Mr. W. Macdonald went to Penang in 1866, and after long years of service, is still able to continue the valuable work of visiting the prison and lepers, the tin mines, and caring for the Church. The other places—Taipeng, Kampar, and Kuala Lumpur, are centres from which much work is accomplished; and the surrounding towns, villages, and country are evangelized, and cared for. Day schools, leper settlements, prison services, house-to-house visiting, are all used to spread the Gospel of the Grace of God. One good sign is that there is much opposition and energetic attempts to hinder the work.

**CHINA** is the most wonderful land on the face of the earth. It had a settled government at the time of Abraham and has astronomical records that date back to over 2,000 years before Christ. When English people were savages and dwelt in mud huts and caves, the Chinese lived in houses and dressed in silk. They invented gunpowder, paper, and printing; they were a patient, persevering people, and lived on little. They have one-fifth of the world's population, one-twelfth of the land, 300,000,000 of people. The country is surrounded by a great wall 1,500 miles long and 30 feet high.

There are 2,000 canals, 4 immense rivers over 9,000 miles long, 170 large walled cities, and swarms of villages. Till within the past few years they have shut themselves up with rigid exclusion. They have three principal religious systems, Confucianism, Tâoism, and Buddhism. They believe strongly in filial piety. Thirty millions of money is spent yearly in ancestral worship. When a son is born he is welcomed, because through him this worship is sustained. Girls are unwelcomed at birth, degraded in life, neglected in age, unregretted at death; girl child murder is frequent; if living, it is to a life of drudgery. Opium is a great scourge; it is infinitely worse than the worst features of the drinking habits of our own land, seven men and six women out of every sixteen being confirmed opium smokers. The Russo-Japanese War has done much to break down their exclusiveness and stir the nation from its lethargy. It is a giant nation just waking up from its sleep and feeling a sense of its powers, capabilities, and responsibilities; what the result will be none can forecast. What China needs at this crisis is the Gospel of God's grace. Dr. Morrison, after 35 years' work, had only six converts. Hudson Taylor went out in 1854. The fearful Boxer riots and cruel persecutions and murders have roused both in China and elsewhere attention to the work and power of the Cross of Christ. The number of workers in the country is about 3,000, giving about one to every 100,000 people. Owing to the peculiarly-spelt and sounded names of the Chinese towns, it is very difficult for the ordinary mind to identify, recognise, or remember these. It may help a little to note that "Fu" or "Foo" means a large city of first rank, "Chau" "Chou" "Cheo," a city of second rank, "Ching" a small town, "Kew" a mouth or gate, "Kiang" a river, "Hu" a lake. Even the uncouth-looking characters are all plain to him that understands. There are four great centres of work, having 18 principal stations with many sub-stations, occupied by 28 brethren, 24 wives, and 23 unmarried sisters—75 in all. We may well say what are they among so many millions? We must not forget the splendid work done by the C.I.M., their sufferings, sorrows and labours, with the many other organisations, all toiling for the same Lord, with whom our own special labourers have happy fellowship, and often work hand in hand. The first party of the C.I.M. went out in 1866; they now number 928 missionaries, and expend over £50,000 yearly; other societies are busy at work and wonderful strides have been made.

**JAPAN.—**TOKYO. W. G. Smith and C. H. Buxbaum both work amongst the students and others in the capital.

**LAOS.—**This country is in the interior of French Indo-China, many miles up the Mekong River. Being French, it would be difficult for English workers to find an entrance, but several Swiss ones have done so. Work was begun by Messrs. M. Willy and G. Contesse in 1902. The latter made rapid progress with the language, and was diligent in translating the Scriptures, having completed three Gospels and begun Acts, when he was called Home in 1908. He and his wife died of cholera the same day. His brother Charles, M. Willy, and their wives, and another worker remain. There are no other missionaries whatever in that part of the country.

**SIAM.—**Is a state to the north of the Straits Settlements. Good hospital work is being carried on, which opens a wide door for visiting. Dr. Amner has laboured at Tongkah for some years, and there is a small Chinese assembly.

## AFRICA.

**NORTH AFRICA.**—On the shores of the Mediterranean, opposite to Europe, are the following Countries, where workers are labouring:—**MOROCCO**—five times the size of England, with a population equal to Greater London, governed by a Sultan whose position is not very secure. The country is in a very disordered state. The work is very trying and hard. M. C. Taylor and his wife have been there since 1897. **ALGERIA**, which is held by the French, is three times the size of England, with a population of about 4,000,000 to 5,000,000. The people are mostly Moslems, with a sprinkling of French, Spaniards, and Jews, and many Roman Catholics. There are six Stations occupied by six Brethren, four wives, and two Sisters. Miss Gillard has been there since 1883. The North African Mission has 68 labourers out, doing a good work in hard, difficult, stony soil in Morocco, Algeria, Tunis, Tripoli, and Egypt.

**CENTRAL AFRICA.** — See page 8 and Map. The names of the Stations are clearly marked on the Map. Mr. Dyer, at one of the Leominster Conferences, once asked in his graphic way, "Shall we ever hear of Zambesian sinners going down into the dark waters of baptism in Zambesian Waters? It will be a glorious day when such shall be the case." Such has been the case in great numbers; every Station has had very many. Unbelief says "Will they stand?" "Such were some of you." We shall be saved even as they. One is spoken of as "a God-raised-up Evangelist," another "is as true as steel." A woman "acts as a mother to the young women;" another, "full of love and force of character," "her life seems to show the power of the Gospel in the heart"; another "has a real pastor's heart"; another, "he has the happiest of faces and is well reported of." One letter says, "The oldest and hardest sinner in Luanza has been saved." They are washed, sanctified, justified, by the Spirit of God. D. Crawford has completed a translation of the New Testament in the Luba language, after spending 15 years in obtaining accurate expressions that the people could understand, no small achievement when we bear in mind that there was no written language to start upon. F. Schindler and others are doing similar work. The way in which the English Brethren treat their wives is a most striking object-lesson to the native races. Women in savage life are the down-trodden drudges in house and field. To them it is something new to see women as the helpmates side by side with the men, each bearing the same burden in fellowship one with the other.

**SOUTH AFRICA.**—**PONDOLAND**—W. Barton and his wife went out in 1893, and were lately joined by Miss Geyden-Roberts. Their work is amongst the Pondos, a tribe of about 200,000, in an area of about 5,000 square miles. The people have all the vices of christianised heathen, not one per cent. being truly converted. Many are openly heathen. At **WYNBERG**, Cape Colony, the brothers J. W. and J. H. Fish have, since 1889, worked amongst lepers on Robben Island, amidst heartrending scenes. They are encouraged by their Gospel meetings in Cape Town. The Lord has blessed their labours in both services.

## AMERICA.

**AMERICA, CENTRAL AND SOUTH.**—There are ten great Republics in these parts, the feature of the work in each being very much alike. Spanish is the language of all these, except Brazil, where Portuguese is spoken. In days gone by Spain held possession of these countries and flooded them with priests. In 1828 they threw off the yoke of Spain, though the priests still abound. They have much power, the result being a gross, filthy, and wicked community. "Wicked as a priest," is a proverb there. Mr. Secord says, "words cannot express the depths of Satan in these lands, for Rome has countenanced the vilest pagan practices with only a slight change of dress and name." In Cordoba there are 22 Romish Churches, thousands of priests, monks, and nuns, 500 licenced gambling houses with frightful uncleanness. In Mexico, Guatemala, Venezuela, Brazil, Uruguay, Argentina, and Paraguay, brethren are labouring with a few sisters in Gospel work of all kinds. They make great use of the printing press, and circulate through the post Gospel literature. There is a great opening in Argentina for educated young men, sound in the faith, with spiritual backbone, to stand firm and courageous in the ways of God. These can get good situations if they can be well recommended.

**BRITISH GUIANA.**—The work here began in the days of slavery in 1827, when Leonard Strong became a faithful servant of Christ and preached the Gospel among the African slaves and native Indians. Many faithful men joined him and the work has gone on ever since.

**PALESTINE.**—**HAIFA**, near Mount Carmel. D. C. Joseph has a work amongst the Jews there, and has also opened a convalescent home in the town. The present agitated state of the Jewish people, and their rapid emigration unto the Land of Promise, call for very special prayer on their behalf, and that the Word of God should be freely circulated amongst them both at home and abroad.

The British and Foreign Bible Society co-operate with our workers in many substantial ways, providing them with portions of Scriptures at missionary terms, and printing for them special versions as may be required.

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## A QUAINT WAY OF PUTTING IT.

"Let a man see to it, that grace doesn't get less out of him, than the Law could get out of a Jew.

Love is a poor thing, if it can't get more out of anybody than the Law can. If a man doesn't love with a **GIVING LOVE**, better hold his tongue about it. God so loved that he gave; and we don't know much about it, if we don't love with a love that loves to give."

MISTER HORN.



## PERILOUS TIMES AND WHAT TO DO WITH THEM.

Scripture clearly shows us "that in the last days perilous times shall come," and surely now we are in the midst of them. The powers and forces of Satan seem to be concentrated with extra vigour, on purpose to counteract and nullify the labours of the Lord's servants in all parts of the world, adapting his opposing tactics to the special circumstances of each country.

At home in our own land these forces of anti-Christ are most active and alluring. The spread of cold indifference, the increasing apathy and love of pleasure; the cold, icy, outward formalism, and low moral tone of spiritual life; the rapid spread of unbelief and mutilation of the Word of God; all this is alarming and suggestive.

Scripture, while foretelling all this, is not slow or indefinite in pointing out the position that the true child of God should take in regard to it. Paul, in 2 Timothy iii., instructs us what to do:—

FIRST: *Separation* from it all, "from such turn away"; have no fellowship with it, though it be presented and taught by those whose lives may seem blameless and pure.

SECOND: *Continue in well doing*. Keep on in the old paths, hold fast to the Word of Truth, the sword of the Spirit. Believe not every spirit, but test them by the law and the testimony of God. Have thorough acquaintance with the Scriptures, and be fully furnished with them for all good works.

THIRD: *Preach the Word*. Do not speak with any uncertain sound. Let preaching and teaching be plain, direct and definite, so that simple minds may understand.

If we in the home-land fail, what can we expect will be the result on the spiritual power of those that go out from us? How can we hold up their hands, and be mighty in prayer on their behalf?

## USEFUL INFORMATION.

COUNTRY.	LETTERS.	PARCELS.			TELEGRAMS PER WORD.	NOTES.
		3,	7,	11 LBS.		
Algeria .....	2½	1/9	2/2	2/7	2½	<b>USEFUL HINTS.</b> Direct all clear and plain. Fully pre-pay all postage. Do not go too close in your weights. Do not send useless things and papers
Africa West Coast..	2½	2/6	3/-	3/6	2/9	
Argentina .....	2½	2/-	3/-	4/-	4/2	
Australia .....	id.	1/-	first lb.,		3/-	
Barbados .....	id.	1/-	2/-	3/-	4/9	
Belgium .....	2½	1/-	1/6	2/-	2d.	
Bolivia .....	2½	3/6	up to	7 lbs.	4/2	
British Guiana .....	id.	1/-	2/-	3/-	7/-	
British East Africa..	id.	1/-	2/-	3/-	3/6	
Canada .....	id.	1 lb.,	8d.,		1/- to 3/1	
Cape Colony .....	id.	then 6d. pr. lb.				<b>PARCELS</b> Are subject to Customs Duties in many places. Some have had to pay more than the things were worth. Use thought and judgment. Ask at the Post Office if you do not know.
China, Hong-Kong, and Agencies .....	id.	9d. per lb.			2/6	
Faroe Islands .....	id.	1/-	2/-	3/-	4/5	
France .....	2½	1/-	1/6	2/-	5½	
Germany .....	2½	1/4	1/9	2/2	2d.	
India British .....	2½	1/-	1/6	2/-	2d.	
Italy .....	id.	1/-	2/-	3/-	2/-	
Japan .....	2½	1/6	2/-	2/6	2½	
Malay States .....	2½	2/-	3/-	4/-	4/10	
Mexico .....	id.	2/-	3/-	4/-	3/6	
Natal .....	2½	1/-	2/6	3/6	2/1	
New Zealand .....	id.	1/-	2/6	3/6	2/6	<b>POST CARDS</b> For Great Britain are ½d. each. All places abroad, 1d.
Norway .....	id.	9d. per lb.			2/6	
Portugal .....	id.	1/-	2/-	3/-	3/-	
Roumania .....	2½	1/-	2/-	3/-	3d.	
Russia .....	2½	2/-	2/6	3/-	3d.	
Straits Settlements.	2½	2/-	2/6	3/-	3d.	
Switzerland .....	id.	1/-	2/-	3/-	3/6	
Spain .....	2½	1/6	2/-	2/6	2½	
Tunis .....	2½	1/6	2/-	2/6	3d.	
U.S. America .....	2½	2/3	2/8	3/1	2½	
Uruguay .....	id.	1/-	2/6	4/6	1/- to 1/6	<b>PRINTED MATTER</b> Can be sent anywhere ½d. for every 2 ounces, but must be left open at the ends.
Venezuela .....	2½	2/-	3/-	4/-	4/2	
	2½	3/8	4/1	4/6	5/2	

## A CHRISTMAS PARCEL FROM HOME.

A letter from———tells of a parcel being sent to———. This parcel was reported to be waiting at the post office for payment of the Customs duties, 7s. 1d. As they wished to inspect the contents before paying, 1s. 8d. was charged for their doing so. The contents proved to be one apron worth 1s. 6d., a broken doll 1s., a box of chocolates 1s.—total worth 3s. 6d. They could have been bought in the place for 4s.

The parcel was left at the Customs with the loss of 1s. 8d. and the loss of 2s. 6d. paid for postage.

Disappointment was felt, especially for the children's sake.

# THE MAN OF MACEDONIA.

ACTS xvi. 6-10.

Oh for a vision and a voice to lead me,  
To show me plainly where my work shall lie !  
Look where I may, fresh hindrances impede me,  
Vain and unanswered seems my earnest cry.

Hush ! unbelieving one ; but for thy blindness,  
But for thine own impatience and self-will,  
Thou wouldest see thy Master's lovingkindness,  
Who by those " hindrances " is leading still.

Courage and patience ! Is the Master sleeping ?  
Has He no plan, no purposes of love ?  
What though awhile His counsel He is keeping,  
'Tis but maturing in the world above.

Wait on the Lord ! In His right hand be hidden,  
And go not forth in haste to strive alone :  
Shun, like a sin, the tempting work " forbidden ; "  
God's love for souls, be sure, exceeds thine own.

The Master cares ! Why feel, or seem, so lonely ?  
Nothing can interrupt real work for God :  
Work may be *changed* ; it cannot cease, if only  
We are resolved to cleave unto the Lord.

None are good works for thee, but works appointed :  
Ask to be filled with knowledge of His will,  
Cost what it may—why live a life disjointed ?  
One work throughout, God's pleasure to fulfil !

But if indeed some special work awaits thee,  
Canst thou afford this waiting time to lose ?  
By each successive task God educates thee :  
What if the iron be too blunt to use ?

Submit thyself to God for preparation :  
Seek not to teach thy Maker and thy Lord !  
Call it not " zeal " ! It is a base temptation :  
Satan is pleased when man dictates to God.

Down with thy pride ! With holy vengeance trample  
On each self-flattering fancy that appears !  
Did not the Lord Himself, for our example,  
Lie hid in Nazareth for thirty years ?

Wait the appointed time for work appointed,  
Lest by the Tempter's wiles thou be ensnared  
*Fresh* be the oil wherewith thou art anointed !  
Let God prepare thee for the work prepared !

SELECTED.



“ Watch ye,  
stand fast in the faith,  
quit you like men,  
be strong.”—

*I Cor., xvi. 13.*