



MAY 1, 1872.

REPORT.

WITH a grateful sense of the Divine goodness and condescension, the Committee present to the constituents of the Society their Eightieth Report. Some years have been distinguished by events of thrilling interest, others have been marked by steady and almost unobserved advance. Of the latter class has been the year just closed. Harmony has characterized the councils of the Society, the churches have exhibited an increasing interest in the work of God, while, everywhere in the mission field, some inroads have been made on the kingdom of superstition and sin.

THE MISSIONARY STAFF.

The Committee have, however, to regret the non-fulfilment of their desire to strengthen and increase their staff of missionaries in India. The impression produced by the Treasurer's address, at the meeting held in Northampton, in the autumn of 1871, led several brethren to offer themselves for missionary service. Two, the Revs. T. L. Rees and R. Williams, have been selected for the work of Christ in Jamaica; a third, the Rev. Joseph Hawkes, has been welcomed by the long-tried Church in Jacmel; but two only, the Rev. Joseph Gregson, and Mr. de St. Dalmas, have been set apart for India, while the Rev. W. A. Hobbs has returned, in order to labour at Sewry. The Committee feel that the Society is much indebted to the Rev. Joseph Gregson, for the self-denying consecration of himself again to mission work, to do which he has left a flourishing congregation and church at Portsea. These brethren will not, however, form any numerical addition to the Indian field, for Mr. Gregson only replaces the loss sustained by the Society in the departure of his cousin, the Rev. John Gregson, for Australia; while the lamented decease of the Rev. C. F. Supper will leave the number of Indian missionaries the same as before. Two or three appli-

ocations are still before the Committee, but unless the funds can be increased, the incoming Committee will necessarily be deterred from availing themselves of services so sorely needed. It should clearly be understood, that with only two or three exceptions, all the Society's stations in India are undermanned; besides which, the advances of age, and the inroads of sickness greatly weaken the brethren who are at their posts. With reference to the North-West Provinces, the Rev. Joseph Gregson, who has just reached the scene of his future labours, describes, in the following language, the impression produced upon his mind:—"I have been painfully impressed," he says, "with the very feeble condition of our stations, and most fervently pray that help will soon be given from the Home Churches. At Monghyr, Brother Lawrence is not able to take all the work of the station and district, after forty years of laborious service in the country. Mr. Campagnac is in bad health, and, in consequence, little more than station work can be done. At Benares, Mr. Heinig has just recovered from a severe attack of illness; and Mr. Evans is again suffering in his head, at Allahabad. At Agra, I shall be alone; and at Delhi, Mr. Smith is not only alone, but in very enfeebled health. At Muttra, Mr. Williams is alone, and will soon return home in consequence of failing health. Out of eleven missionaries in the North-West, we have only three who are physically capable of discharging *all* the duties connected with mission work." The Committee venture to ask for these facts the most earnest and prayerful consideration. They trust, that during the coming year, they may find in the sympathy and liberality of their friends, the means, in some measure, of meeting the need so forcibly pressed on their attention.

But while such is the state of the mission in India, with regard to the missionary band, the providence of God has enabled the Committee to strengthen it in other quarters. Mention has already been made of the two brethren sent to Jamaica, and of another to Hayti. The liberality of a friend has further enabled the Committee to make up the four men for Norway—resolved upon at the Cambridge meeting in 1870; and the Rev. James Wall has been placed on the permanent list of the Society's missionaries for the Lord's service in Rome and Italy. The Society has now in its employment, or under its direction, 63 missionaries, about 220 native preachers and pastors, and 140 schoolmasters—a staff of 423 persons. Some eight lady visitors, and fourteen or fifteen Bible-women, who labour in connection with our missionaries and their wives, in the Zenanas, and among the female population in India, are not included in this enumeration. For the most part they are supported by the Ladies' Association, which has been formed for this object.

The only death during the year among the missionary brethren has been

that of the Rev. C. F. Supper, of Dacca. He entered on missionary work in India in the year 1840, under the auspices of the Basle Missionary Society. But in 1851 he joined this Society, from which time he laboured in the gospel with great assiduity and perseverance in Cutwa, Bishtopore, and finally in Dacca and the surrounding districts. Much of his life was spent in itinerating in Eastern Bengal, and in preaching in the bazaars and houses of Dacca. His gentle and humble manners made him very popular with the natives, by whom, as well as by his fellow-labourers, he will long be held in loving remembrance.

ITINERANT LABOURS IN INDIA.

Turning now to the Reports of missionary labour during the year in India, the Committee are happy to observe a very large and increasing amount of itinerant effort by the brethren whose health enables them to undertake it. In Eastern Bengal, the Rev. R. Bion and his assistants have not allowed a single month of the year to pass without some excursion or direct attempt to preach the Gospel to those by whom it had not been heard. The markets and bazaars in hundreds of villages, annual melas, where myriads congregate for purposes of worship or trade, have been diligently visited. In dense jungles and swamps, unvisited by any European save the missionary, thousands and thousands of people have gladly listened to the messengers of Christ. For a fortnight together they have continued in some places preaching daily. "If, in the result," says the missionary, "baptisms have been few, it is a remarkable fact that the Gospel of Christ is unceasingly drawing the attention of the masses, so that opposition to it has, as far as outward appearances go, entirely ceased." In the neighbouring district of Backergunge, the Rev. J. Sale reports, as the result of a close scrutiny of their journals, that the native preachers have preached the Word of God to some hundred thousand Hindus and more than 80,000 Mussulmans. Excepting occasional insults from fanatical Ferazees, and exceptional cases of anger and misunderstanding, the preaching has been well received. Several villages have been visited at the earnest and repeated request of the inhabitants.

In Jessore the same diligent labour has been prosecuted by fewer hands; but the Rev. J. Ellis reports that 45,000 persons have heard the Gospel. The native missionary brother, the Rev. Gogun Chunder Dutt, reports that on his side of the district a thousand villages have been visited, with one hundred and ten markets and fairs; some 30,000 souls having thus heard the message of God's reconciling love. In the village of Dumooria, the head-man, with seven families, has openly renounced idolatry, and all its debasing rites. In the district of Birbhoom, the Rev. Isaac Allen has journeyed to many

new places, inhabited by a mixed population of Bengalis and Southals. Only in Cutwa was he met by opposition, where his voice was occasionally drowned with the old heathen cry, "Huri Bol, Huri Bol." He records interesting conversations with individuals, some of whom have been educated in the Government Institutions, and who are now found in considerable numbers throughout Bengal, employed in Government service. Near Dudhani he mentions an almost spontaneous work that has sprung up in a Bengali village among a number of shopkeepers. They are in the habit of meeting together in the evenings to read the Scriptures, comparing its teachings with those of Hinduism. Five or six have not only left off idol-worship, but boldly avowed their belief in Christ. One young man, through his refusal to worship the goddess Durga at the annual festival, has been driven from home, with high words and blows, by his parents. In another town, the Mohammedans furnished the missionary with a place to stay in, and with sweetmeats; and an attentive congregation assembled, many of whom sat up till midnight, hearing the Word read, and discussing the merits of Christianity and Mohammedanism.

The Rev. John Page reports the "joyous work" of a second visit, of twelve weeks' duration, to Independent Sikkim. Supplied with Tibetan Scriptures by the Moravian brethren of Lahoul, he went through some sixty villages or hamlets of Lepchas and Bhotiyas. The principal Buddhist monasteries on the route were also visited. Everywhere they met with kindness and courtesy. A lodging was almost always provided for him and his two assistants, and good wishes were abundantly expressed by the lamas (priests). "You do not come, as some do," said they, "to indulge in sport, or see the land, but to make known God to the people; hence we are thankful for your visits, and wish that all the people would attend to your teaching." A native gentleman in an important official position has entrusted his son to Mr. Page for education, and others wish to send their sons for the same purpose. Kindness and attention everywhere proved that God had prospered their way. The Rev. G. Kerry, with two of his native assistants, has paid an interesting visit to Juggernath's shrine at Pooree, in Orissa. An interesting opportunity of preaching the Gospel among the thousands of pilgrims who annually resort thither, was thus secured. Besides two visits to the villages to the south of Calcutta, Mr. Kerry has also taken a preaching tour along the banks of the Hooghly, in which he met much that convinced him that God had not forgotten His promise, nor rejected the labours and prayers of His servants.

Advancing age and physical weakness do not prevent the Rev. T. Morgan from continuing the work in which he delights to engage—that of preaching the Word among the heathen around him. Speaking of the changes going on before

his eyes, he says: "The swinging (Churuck Pujah) was always popular. I went to the old place. There was a great crowd. But the swinging-pole had disappeared for ever. There were, however, several swings like those I have seen in an English country-fair—women and children going round and round in great glee, and paying for it. I spent two hours in preaching. The next great day is when Juggernath takes his annual airing. There were no cars, nor Juggernath. There was a large fair, with useful and fancy articles for sale. Formerly there were a great number of clay images of Juggernath for sale; this year I saw none. The Government allows fourteen days for the Durga Pujah holidays. All Government work is suspended. There are family gatherings, and a great deal of drunkenness and debauchery. On the day of throwing the images into the river, I went on the roads preaching and distributing tracts. Formerly there were numerous processions in honour of the goddess; this year the turn-out was poor—in fact, a miserable exhibition. I find the Mussulmans singularly changed. Formerly, the very mention of Mohammed and the Koran would cause them to bristle like cobras; now they are mild, docile, anxious to hear and get some portions of the Bible. There is a sort of waking-up to the suspicion, that after all Mohammed may not be right."

Weak in numbers as are the missionaries of the North-west Provinces, they nevertheless emulate their brethren of Bengal in their itinerant labours. The Revs. W. Etherington and J. D. Bate report a very interesting tour in Central India. A portion of it was in one of the native states. In many places they found that the Gospel was utterly unknown. Their visits to the places on their route were not hurried; they stayed in some of them for many days, when the interest excited seemed to call for a further exposition of the truth. Men of all classes listened with attention to the Word of God. Travelling usually by the railway, they were lightly equipped, often finding their lodgings in the railway-stations or in the travellers' bungalows by the roadside; twice they found shelter beneath an Englishman's roof, and once they slept under the stars. Melas, too, they visited at Monghyr, Sonpore, and Allahabad, in which other brethren joined them. The Rev. Josiah Parsons has visited Hurdwar, availing himself of the offer of some American brethren to share their tent. At this celebrated place of pilgrimage the Brahmins inveighed bitterly against the missionaries, declaring that they were effectually turning away the minds of the people from the religion of their fathers. Several begged the missionaries, most piteously, to desist before they were financially ruined. One celebrated Purohit (household priest) strongly objected to their preaching Christ as the *only* Saviour. The exclusiveness of Christianity was intolerable, and to pitch Christianity against Hinduism was the way to set everybody against the latter, and to monopolize all religious

teaching. Great numbers were found to have a knowledge of the Gospel, while the general absence of enthusiasm for the idols, and for the rites and ceremonies of their worship, was very marked. "Secret believers in Christianity," he says, "I could count by scores."

In and around Patna, the Rev. D. P. Broadway and his native assistants, have steadily pursued their course of untiring effort to preach Christ crucified to the people. Usually the message has been attentively listened to, villagers often following the preachers from place to place. In the Delhi Mission, itinerating has been carried on perseveringly by the native brethren, Chumni Lal and Seetul Das. Others have visited the villages nearer Delhi. Chumni's report shows a total of 180 villages visited, and 1,500 people preached to. He has thirty inquirers. Seetul has traversed a wider district, and hopes soon to baptize some thirty inquirers in one village alone. These brethren are freely supported with food in nearly all the villages they enter. They stand not alone in this voluntary devotion to the service of Christ, members of the Church occasionally taking part in the work of faith. Mr. Sale marks it as a notable sign of improvement in his district, that some of the younger converts are actively bestirring themselves in the work of evangelization, while others in Calcutta have gone forth to find a hearty welcome and a gracious reception among their idolatrous countrymen. The Committee may sum up the impression produced on their minds, by this tale of devoted and indefatigable labour, in the words of Lord Napier, the Governor of Madras, which, although primarily applicable to Southern India, are equally true of the northern countries of Hindustan; "The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number of Christians slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars of the South." Towards effecting this consummation, the labours of our missionaries must be regarded as of eminent value.

THE NATIVE CHURCHES.

The Committee are happy to report that the effort commenced last

year among the churches to the south of Calcutta, to place them on an independent basis, has been maintained, with very hopeful results. It was then announced that five churches had elected pastors: they have now begun to contribute towards their support. The churches were also informed that they must assume the responsibility of erecting and keeping in repair their places of worship. As these had been greatly damaged by the cyclone three years ago, the Committee offered, instead of providing the whole expense of their rebuilding from the funds of the Society, that they would grant a sum equivalent to that raised by the people themselves. The Rev. George Kerry thus relates the result:—"The Khari people, after some delay, to see whether what was said by me was unalterable, raised 100 Rs., and received 100 Rs. from the Society, and for 200 Rs. put their chapel into a very decent state of repair. On the Sabbath morning of the reopening, the place was crammed full of people. I preached from Malachi iii. 1. At this service several of the brethren offered prayer with the congregation. In the afternoon Romanauth preached a very beautiful and real Gospel sermon. The people seemed to be stirred up with renewed zeal. They agreed with my suggestion to hold special meetings for prayer for the outpouring of the Spirit of God upon them." The chapel at Lakhyantipore is a larger structure than that at Khari, and the costliness and extent of the repairs necessary constitute an insuperable difficulty, in the eyes of the people, to undertaking their execution. They omitted no opportunity of appealing to the missionary's pity, by pointing out the certain ruin of their once beautiful and commodious chapel. They were, however, told they must repair it themselves. At length, last year, they raised 50 Rs., and then stopped; but this year they have again tried, and have raised 137 Rs. more. They will therefore be entitled to draw a similar sum from the Society's funds. This will not be enough; but the missionary is hopeful, that the effort to help themselves having begun, it will acquire strength with exercise. Two other chapels have been repaired by the people at their own cost; but, as they were small, no difficulty was felt in obtaining the requisite funds. At Russool Mohammed Choke a native brother, Gorachund Roskor by name, has rebuilt the chapel, at his own expence; it would have cost the Society 80 or 100 Rs. On the occasion of the opening, a pastor and deacons were set apart to the service of the church. An interesting proposal has come before the Committee from this community, to the effect that the sum which the Committee would have to pay for seven years, in a diminishing amount annually, should be paid at once, for the purpose of purchasing three or four acres of land as a sort of glebe for their pastor's support, the members tilling it free of cost for the pastor, whoever he may be. From one of the churches

in Jessore a proposal has been made that the church will at once undertake their pastor's support, if the Committee will build him a house. The church at Johnnugger, near Serampore, has also commenced the formation of a pastors' fund. Whatever judgment may be formed of the above plans, these symptoms of an active desire to provide for the maintenance of the means of grace are a most gratifying sign of progress. The Committee will do all in its power to foster this spirit of independence. They hope that the apathy and reluctance of former days are passing away.

It was mentioned in last year's Report that the Rev. James Smith had returned to Delhi, with the object of carrying out, as far as practicable, his plan of securing the complete independence of the Native Church, by teaching them to rely on their own resources, and not on the funds of the Society. His principle may be stated in his own words:—"Just so far as converts and stations are the result of faithful evangelistic labours, applied and rendered effective by God's Spirit, unaided by the influence or prospect of worldly gain, and no further, can it be counted success. Our efforts have been directed, not to the increase of paid native agents or converts who look to us for their material support, but to the dissemination of Christian principle, and to the fostering of a spirit of manly independence in those professors of Christianity who remain in their own homes and spheres, follow their own trades, and strive to fight life's battle without our money." In accordance with this principle, Mr. Smith deprecates the support of natives of any class from foreign funds, and the formation of Christian villages and orphanages. As the present result in Delhi, says Mr. Smith, "I can look round on more than a hundred families professing Christianity, not isolated in Christian villages or mission compounds, but scattered over the city among the heathen, working at their own trades, and thus earning their bread without troubling the mission, to a large extent conducting their own religious services, and making considerable efforts for the evangelization of their neighbours." With regard to the working of the Native Church, Mr. Smith states that he has "sought to make public worship subservient to family religion. Hence our efforts have been devoted to the establishing of small assemblies in the midst of the houses of the converts, wherever they exist, thus bringing our instruction, as far as practicable, within hearing of the women and children, with a view of reverting to the old apostolic plan of the church in the house. In this way we are not without hope of getting rid of the difficulty there is in securing native pastors; for whilst we have no man properly qualified to take charge of a large church, yet many are fully capable of superintending these smaller assemblies, and leading them in their devotional exercises. Our brethren thus keep up twenty-one weekly

services, according to a plan drawn up by themselves. About one thousand persons are in attendance at these meetings, and I anticipate results from them of far greater magnitude than we have ever realised in Delhi before." Mr. Smith usually attends one or the other of these meetings every evening. The only salaried teachers in the Mission at the present time, are the schoolmasters of the twelve ragged schools and the Central School. With an inconsiderable exception, the schools are provided for by the Delhi Municipality and the Public Instruction Department. This represents, says the Rev. C. B. Lewis, in his valuable report to the Committee, "all that Mr. Smith is now paying for the furtherance of gospel truth in Delhi, except a little occasional aid to those who travel from home to preach." The two preachers, Chirag Masih and Chumni Lal, are supported "out of money partly subscribed by the members, and partly given to the Church by friends willing to help their endeavours. The Mission sustains only the English Missionary, and I feel confident that no other station of our Mission in India exhibits so much evangelistic work carried on at so small a cost to our funds." In the following passage Mr. Lewis has given to the Committee, after mature consideration, his views of the work in Delhi:—

"One cannot but wish that our native Christian brethren at Delhi were generally more intelligent and better-educated men than they are, and that their social status was higher and more influential. The most of them are poor shoemakers, living in just such wretched hovels as their heathen brethren occupy; and, notwithstanding all the teaching they have received since their conversion, their condition is one of much ignorance and of defective Christian culture. But how could it be otherwise? This fact extenuates and explains much that we have to regret in the history of the past two years. As a church, the present condition of the converts must appear unsatisfactory, especially so to any one who looks for the speedy reproduction here in India of the orderly Christian communities we all know in our own land—with beloved and honoured pastors, intelligent and fervent-spirited deacons, teachers, and visitors of the sick and the poor, and commodious places of worship and schools. The Delhi Christians can show but little to represent all this—less, indeed, than is to be seen in some other mission stations, where the free expenditure of European contributions has provided the neat sanctuary, the well-instructed native pastor, bands of well-fed and cleanly-dressed school-boys and girls, and all else except a self-reliant, self-helping body of Christian people, united together only by their common faith in Christ, and determined to do just what they themselves can to hold fast and to hold forth the Word of Life. But such a trim model of an English church is an artificial thing. It owes its existence to foreign benevolence,

and its shape to foreign civilization, and, with the failure of foreign resources, it must necessarily fall to pieces. If there is less of apparent symmetry in the Delhi congregations than may be found elsewhere, there is at least unquestionable vitality, and if this be wisely cherished and encouraged, as I believe it is by Mr. Smith's method of treatment, there is every reason to hope that it will increase in volume and in strength, and will hereafter assume a shape more in accordance with our own experience of the refining and elevating influences of the doctrine of Jesus Christ.

"Of Mr. Smith's personal activity in this work, it were hard to speak too highly. He is ever moving about amongst the people, and his energy inspires all with whom he comes in contact. He greatly needs help; and it is much to be desired that a young missionary should be sent to Delhi to work with him, and eventually to take up the plans which, if may be feared, he cannot himself very long direct."

Whatever views may be entertained of the value of the principle on which Mr. Smith is endeavouring to act, the experiment is one of the deepest interest, and will be watched by the Committee and the friends of Christianity in India with earnest prayer that the Divine blessing may rest on the self-sacrificing labours of Mr. Smith, and that it may issue in the salvation of the perishing, and the establishment of a zealous, devoted, and vigorous Church in Delhi, from which the Gospel may spread into all the region round about.

THE SONTHAL MISSION.

It is with much pleasure the Committee report the gratifying progress of this interesting work, under the auspices of the Indian Home Mission. The people—who are said to number about two million souls, scattered over a rugged country, larger in extent than England and Wales—are found very willing to listen to the Word of Life, the message finding the more ready acceptance, in consequence of the goodwill and acts of friendliness shown to the people by the missionaries, under the oppression they endure from Bengali merchants and bankers, on whom they depend for monetary aid in the cultivation of the soil. Many hundreds frequently assemble to hear the Word of God. One very significant incident is mentioned. At a large assembly of head-men of villages—about a hundred in number—the subject of Christianity was recently discussed. The meeting adopted the conclusion that the God of the Christians is the only true God; that Christianity is friendly to the poor and the oppressed; and that the Sonthals who wished to profess the Christian faith should do so without molestation. One head-man, who had shown himself a persecutor of the Christians, was

there and then degraded from his office by a decree of the assembly. Thirteen persons have been baptized during the year, and the native church now consists of twenty-eight members. Much time and care have been expended in gathering and classifying the words of the language, and for the first time reducing it to a written form. A Sonthali grammar has been prepared by Mr. Skrefsraad, which is now in the press. Many of the songs and traditions of the people have been collected, and are being translated for publication. In due time the missionaries will be prepared to enter on the important work of translating into Sonthali the Scriptures of Truth.

REPORT OF THE SPECIAL COMMITTEE ON THE INDIAN MISSION.

In consequence of the discussions which took place a little more than two years ago, the Committee felt it their duty to undertake a thorough investigation into all the departments of the work being carried on by their brethren in India. For this purpose a series of questions was prepared by a Special Committee formed for the purpose, embracing in detail the entire work of each missionary. Information was sought from gentlemen acquainted with India, and interested in missionary labour. The Indian missionaries at home also gave their assistance to the Special Committee. The documents and reports, the issue of their prolonged inquiries, and which have been printed for the use of the Committee, are of great importance, and it is due to the supporters of the mission that the general results of their investigation should here be given. Not the least of the advantages thus gained has been the removal of many misapprehensions, especially with reference to the amount of time devoted by the Society's missionaries to education and to the ministry of the Gospel among resident Europeans. Nor is there necessary such extensive and radical changes in the plans pursued, as by many it was thought likely would be the case. The primary duty of the missionary life—the oral and extensive preaching of the Gospel—had by no means been neglected, and it was left to the Committee only to repeat its oft-expressed wish to give still greater facilities for the accomplishment of this essential duty. On the important question of native agency the Committee have resolved to make strenuous efforts to raise up an educated ministry in connection with the College at Serampore, to carry into effect, as speedily as circumstances will admit, its already decided resolution to throw the support of the pastors on the churches they serve, and, finally, to encourage the growth of an indigenous evangelistic agency less dependent than at present on the funds of the Society at home. The Committee have further thought that the efficiency of the Mission would be largely promoted

were the missionaries to assemble at least once a year in conference for mutual assistance, counsel, and prayer. It will be the duty of these Conferences to examine, receive and dismiss, as may be necessary, the native agents of the Society; to fix the amount of their stipends; to superintend the classes that may be formed for the education of native candidates for missionary or pastoral service; to provide for the examination of missionary probationers during, or at the end of, their two years term of probation; to advise the Committee on all matters relative to the occupancy of new fields of labour, the continuance of stations, and the removal of missionaries; and, finally, to watch over the general interests of the Mission. It is in the following words that the Special Committee express the impression made on their minds by the inquiries so laboriously made, and the conclusion to which they were led:—

“They rejoice to find to how great an extent the missionaries have been faithful to the primary duty of their calling, and that the Society, in the persons of its brethren, has been ever distinguished for the direct and oral preaching of the Gospel. They are also gratified to learn that measures are in progress to secure the independence of the Churches, and the self-support of the native pastorate; while the Churches, to a considerable extent, already observe their duties as such in the reception of persons into fellowship, and the discipline so necessary to be maintained. In no case are any members of the churches supported by the funds of the Society, except in so far as they are doing the work of the Society, or as age and sickness may render them dependent on the Christian love of their brethren. The great majority of the converts are very poor, and it may be yet a long time before a thoroughly indigenous native pastorate can be sustained by the unaided efforts of the churches. Still, every year increases both the numbers and wealth of the converts, and a more rapid progress may be looked for in the future than has been realised in the past.

“This review of the Indian Mission has given your Special Committee a large measure of gratification. The results attained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the Churches, and, though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modifications and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure.”

ZENANA WORK.

It is with pleasure that the Committee can report an increase in this most valuable agency for reaching the homes of India. Although the funds are raised by the Ladies' Association, the Zenana visitors, readers, and Bible-women, are under the immediate supervision of the wives of the Society's missionaries. Most of the chief centres of missionary labour are now supplied with teachers. Calcutta, Barisal, Dacca, Benares, Monghyr, Agra, and Delhi, have all their zealous workers—both European and native—and the blessing of God has richly descended upon them. The expenditure of the Association upon this most valuable agency, amounts to about £900 a year; but its annual contributions reach to little more than £600 a year. The Committee regard this Association as one of its most valuable auxiliaries, and rejoice that, after so many years of patient waiting and hope, the women of India have at length been admitted to the privileges of instruction in Christian truth.

CHINA.

Since the issue of the last report Dr. W. Brown has joined Mr. Richard in Chefoo. After spending some time in acquiring the language, Dr. Brown has commenced the practice of medicine among the people. A dispensary has been opened in the heart of the town, a part of the chapel being fitted up for this purpose. Dr. Brown's impressions of the moral character of the Chinese are of the darkest kind. There is the greatest need of the Gospel to purify their social life as well as to save their souls. The Rev. T. Richard has been assiduously engaged in itinerant labours, both in the districts around and more remotely to the west of Chefoo, as well as in the country of Manchouria, in which Christian missions have as yet made no progress. His plan is to stay in the places he visits for some days at a time; for although he may thus enter but few towns, their inhabitants enjoy a better opportunity to become acquainted with the gospel. The Native Church in Chefoo seems to be actively engaged in the work of Christ. Early in the year they chose one of their number as a preacher to the heathen, supporting him with their own money, and with their sympathy and prayers. In company with another member of the church, this native evangelist has traversed a district once before visited by Mr. Richard. The church has received an accession of six members by baptism, and under the pastoral care of Ching San Sen maintains orderly discipline, and the means of grace.

Not a little anxiety has been felt by the missionaries with respect to the action of the Chinese Government. For some time they were unable to pro-

ceed beyond the Treaty Ports for the purpose of spreading the Word of God. It is known that foreigners in China are under the authority of the respective governments to which they belong. Taking advantage of the treaty made with the French Government, Roman Catholic missionaries, far in the interior of the country, have claimed for their converts exemption from the control of the local authorities. Some have even assumed the titles, the dress, and the authority of mandarins, have resisted the legal claims of the Chinese Government, and have insisted on the restoration of property belonging to the Jesuits, confiscated centuries ago. In consequence, the advisers of the Emperor of China have endeavoured to limit the liberties secured by treaty to foreigners and missionaries, and for a time it appeared as if all intercourse with the interior would be permanently stopped. As the excitement consequent on the massacre of Tientsin quieted, missionary journeys were resumed, and but little hindrance or molestation has been met with. Important and valuable as may be the protection to life and property enjoyed by foreign missionaries, under the treaties their respective governments have secured, it may well be doubted whether it is of any real advantage in the promotion of the Kingdom of God. Protestant missionaries, enjoying treaty advantages, have often to share with Romish priests the hatred and enmity of the Chinese authorities, and are not unfrequently confounded with them as professing the one religion of the Lord of Heaven; yet in no case do they claim for their converts exemption from the laws of China, or teach them to disobey such wise and just regulations as the Chinese Government is entitled to impose. Indications are not wanting that the ministers of the Empire are both able and anxious to distinguish between the lawless and arrogant claims of the Romish priests, and the labours of Protestant missionaries who carry out the true principles of the Gospel, or, to use the words of the treaties, who sincerely preach the Christian religion, which "inculcates the practice of virtue, and teaches men to do as they would be done by."

CEYLON.

Steady progress continues to characterize the mission in Ceylon. Year by year a considerable number of converts from Buddhism are added to the churches, and the labours of the missionaries and their helpers are extended to new places. It may be interesting briefly to summarize the labours in which the missionaries are engaged. In the two districts, into which the mission is divided, there now exist, in connection with the Society, nineteen Christian churches, having a total membership of 647 persons. One of these churches—that of Korigamma—was formed during the year. The smallest church has five persons in its fellowship, the largest 106. Nine of the entire

number contain more than twenty-five persons in each. Three missionaries, with seventeen native assistants, watch over the interests of these Christian communities, and instruct them in the will of God. In ninety-two towns and villages, the brethren constantly preach the Word, and, with general acceptance, explain, in opposition to Romish and Buddhist superstitions, the truths of the Gospel. Many hundreds of heathen hear the Gospel in places of which no mention is made in the reports; and not without gratifying proofs that the power of the Spirit of God is present with His servants. "Like a vinedresser working in a fruitful vineyard," says one of the native brethren, do they joyfully and hopefully proceed with their work. "What made you give up Buddhism?" was the question put by four priests, at the Galli temple, to a recent convert. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but did not succeed. I sought it in Christianity, and there I found it, to my satisfaction, and surrendered my heart to Jesus Christ, and am now enjoying that 'peace of God, which passeth all understanding.'" In the Central Province, of which Kandy is the chief town, Mr. Carter reports several prolonged discussions with the priests of the Buddhist faith, at which hundreds of people have been present. It is one of the cheering signs of progress, that the adherents of Buddha no longer look on the efforts of the missionaries with apathy and contempt, but are compelled to enter the arena of discussion, and, by vigorous assaults, endeavour in vain to stay the people in their search for Christian instruction.

During the progress of the mission, twenty-four chapels have been erected, and, for the most part, by the willing hands and self-denying liberality of the people themselves. At the present time, new chapels are in course of erection, or are contemplated, at Heneratgodde, at a cost of £75, at Grand Pass, the original seat of the mission, and at Gonawelle, where the present building is found too small for the congregation. Towards the latter object two of the members have given £25 each, while the church has engaged to raise, immediately, £100. Similar advance has been made in the matter of school-houses. Fifteen have been built; one during the present year, and five others are in course of erection. The chapels are also used as schoolhouses, and, at the present time, there are not fewer than 872 children in the twenty-four day-schools, carried on under the auspices of the mission. The Christian value of these institutions may be understood from a fact, mentioned by the Rev. F. Waldock, that not fewer than seventy scholars have joined the church from the Gonawelle school alone. The Christian instruction, given in the day-school, is still further enforced in the Sunday-schools, which meet at nearly all the stations. They are twenty-four in number, and contain 610 children; fifty-one Christian persons cheerfully and voluntarily giving a por-

tion of their Sabbaths to conduct them. Some efforts have been put forth to encourage the Churches to assume a position of independence of the Society's funds. The Church at Kandy has for some years sustained itself, though with difficulty; but the Church at Grand Pass, in Colombo, the parent Church of the mission, has for seven years zealously provided for itself the means of grace. It consists of ninety-one members. Besides the regular services at the chapel, many others are held in various parts of the town, at which the way of salvation is made known by the pastor, Mr. de Silva, and some of the members of the Church. Mention is made, in their report, of the decease of a very old member, one of the first-fruits of the mission. He continued to the end a consistent follower of the Lord, and his end was peace. As the present chapel is very old and in a dilapidated condition, a new chapel has become indispensable. Fifty pounds have been already given, and £74 promised by the congregation; but as a large sum will be required, the Church appeals to the liberality of the friends of the Mission for aid. "We are doing," they say, "all we can in supporting ourselves and in furthering this object, and we strive thus to bring about, in the course of the coming year, the delightful realization of our long-cherished hope." It is due to Mr. Waldoek to remark that his practical knowledge of architecture has been of the greatest service in the erection of the various structures which the progress of the Mission has called for. He and his colleague, the Rev. H. Pigott, labour indefatigably and harmoniously in the promotion of every good work, and it is their happiness to enjoy visible proof that the work of the Lord is prospering in their hands. In addition to the usual work of the missionary, Mr. Carter is busily engaged in a revision of his translation of the Old Testament. Some delay in putting it to press has taken place from a desire to secure the co-operation of other Christian bodies. There is, however, every prospect that a portion of the work will this year be printed, and as much haste made as is compatible with accuracy. Mr. Carter has also been engaged on a new Singhalese hymn-book, which promises to be of great value to the churches in their worship of God, both in private and in public. It is the happiness of our brethren, during their absence among the jungle churches, to be assisted in some portion of their labours by gentlemen, members of the Pettah church, who often gratuitously supply the pulpit. The Ceylon Mission is a busy scene of well-directed labour, on which the blessing of God manifestly rests: order prevails in all the arrangements, and difficulties are surmounted with a wisdom that is sustained by faith and prayer.

AFRICA.

Many difficulties continue to surround the progress of the work in this portion of the Society's field. At Bethel Town the Rev. A. Saker has continued peacefully and vigorously to pursue, and has at length completed, his great work—the translation of the Old Testament Scriptures. It is now finished at press, and the labour of many years is brought to a conclusion. With his native assistants he has been able to visit neighbouring places, to strengthen the school, and to watch over the spiritual interests of the Church. A few have been brought into fellowship. His arduous labours have been pursued with many interruptions from weakness, and he ardently longs for the relief which a fellow-worker would furnish. At Hickory Town the house in progress last year has been completed by Mr. Smith, and will become the residence of Mr. Fuller on his return. By this arrangement Mr. Smith will be released, and the Committee hope to carry out their long-cherished plan of extending the blessings of the Gospel to some of the many tribes in the vicinity of the Cameroons River who have not yet heard the message of Divine love and peace. At the best, the Cameroons River presents but a restricted sphere of operations—the Dualla tribes, among whom the present work is carried on, probably not numbering more than 20,000 souls. The prejudice, hostility, and ignorance of these tribes have largely contributed to limit the operations of the Mission still more. But the Committee are not without hope that Mr. Smith may be able to surmount these obstacles, and may find localities, not far removed, in which he may commence a new effort for the promotion of the Divine glory and the salvation of men. Mr. Smith reports that he has baptized five persons during the year, and others are giving hope of having found peace in Christ.

The Committee deeply regret to state that serious difficulties have arisen at Bell Town, which are under their careful consideration, and which they sincerely hope may prove but temporary.

At Victoria, the church under Mr. Pinnock's charge has been called to sustain a severe loss in the death of Mr. Wilson, its senior deacon, and one of the first colonists to settle in this township, which he so largely helped to form out of the dense jungle which clothes the slopes of the Cameroons mountain, at the base of which it is situated. His life was one consistent with the Gospel, and to the last he took a large and active share in the management of the affairs of the church and colony. The later weeks of the year were also clouded by the commission of a great crime. A half-civilized man, rescued from slavery by the missionaries, and living in the town, in a fit of passion slew a friend who remonstrated with him for some fault. In such a

small community an event like this absorbed all attention. Assisted by the counsels of Mr. Saker, the man has been tried and consigned to perpetual confinement; but the event greatly interfered with the peaceful progress of the missionary's labours. Mr. Pinnock, however, reports that he has had the pleasure of receiving five persons into fellowship, while visits to Fish Town and to the natives of the mountains have not been neglected.

WEST INDIES.

Steady progress continues to characterise the missions in Trinidad and in the Bahama Islands, under the care of the Rev. W. Gamble, the Rev. John Davey, and the Rev. W. Littlewood. Mr. Gamble has found a useful and efficient colleague in Mr. Wenman, who has taken charge of the country churches in the district of San Fernando. The details of these brethren's labours will be found in a subsequent page of the Report. It will here suffice to say that they have enjoyed many tokens of blessing from on High, and the churches are advancing in an intelligent appreciation of the truth of God.

From Turk's Islands we have, as last year, only a tale of distress and temporal suffering. The decay of trade continues, with little prospect of recovery. Under these circumstances, the Committee have requested their zealous and active missionary, the Rev. I. Pegg, to make Puerto Plata, in St. Domingo, the headquarters of the Mission, visiting from time to time the Turk's Islands group, as circumstances may require. To this arrangement he has consented, and during the present year he will test the value of the plan. It is expected that many of his former flock will settle in St. Domingo, a large island, which presents not only a wide and untrodden field for missionary enterprise, but also possesses capabilities of material prosperity denied by nature to the coral-banks of the Bahamas.

With regard to Hayti, the Committee have only to repeat the pleasure they have experienced in sending the Rev. Joseph Hawkes to this interesting sphere of missionary toil. He has been most heartily welcomed. During the three years that have passed since the decease of the Revds. W. H. Webley and W. Baumann, the native church has suffered many vicissitudes. Some of its members died through want during the anarchy which prevailed in the island, but, amidst it all, the church has clung together, maintained the means of grace, and steadfastly and consistently upheld the truth of God. Mr. Hawkes enters on his work in a most hopeful spirit, and sustained by the fervent prayers of the people.

JAMAICA.

The usual annual reports of the Baptist Union of Jamaica have not yet come into the possession of the Committees; they have, however, been made aware that the prosperity of the preceding year has, through God's great mercy, been continued during the year just closed. The additions to the churches have not been quite so numerous, but activity prevails in every department of Christian work. The Churches are at peace among themselves; the preaching of the Word is largely attended; the inquirers' classes increase in numbers; the liberality of the people is evinced by the support they render to their pastors, to the erection of new chapels and schoolhouses, and to the promotion of the Gospel both at home and abroad. The plan of placing four new missionaries in destitute parts of the island, to be supported from this country for four years, has so far succeeded that the Committee have been able to send out two brethren—the Revds. T. L. Rees and P. Williams—who have both arrived and entered on their work in the mountains of St. Elizabeth and Clarendon with the brightest prospects of success. The Committee still hope that the Churches at home will enable them to complete the desired number; but the fund is at present inadequate to the expense. They have received £1,196 10s. 3d. More than double this sum is required to accomplish so desirable an end.

CALABAR INSTITUTION, KINGSTON.

This Institution also continues to participate in the general prosperity of the Island. Year by year, its beneficial influence increases among the Churches it seeks to supply with trained ministers of the Gospel and schoolmasters. In the absence of the regular report, the Committee gladly avail themselves of an interesting communication from the President—the Rev. D. J. East. He states that the studies in both departments of the Institution have embraced the usual routine; the Theological School having eight students, and the Normal School department fourteen. Two students in each class have completed their term. One of the two ministerial students is engaged as a home missionary, under the auspices of the Jamaica Missionary Society; the other has become the pastor of the church at Mount Charles, and will also render assistance to Mr. East in the arduous duties attending the pastorate of the Church in East Queen-street. The two Normal School students have become schoolmasters—the one at Mount Charles, and the other at Falmouth. Six candidates for the Theological Department have been accepted, and five for the Normal School, for the year just commenced. The

schools connected with the College continue to give much encouragement. The High School numbers seventy scholars, belonging to the more respectable classes of the community. Lads are thus brought under Christian missionary influence who would otherwise enjoy no religious culture. The day-school has been somewhat reduced in numbers by the opening of a free school in the neighbourhood, the schools of the Calabar Institution being conducted on the principle of self-support; the fees, therefore, form an important element in the success of these institutions. The Inspector of Schools thus reports on their efficiency:—"I feel pleasure in stating the very high opinion I have formed of the character and usefulness of the Calabar Institution. I could wish to see every native teacher in Jamaica pursue the course of training adopted in the Calabar schools, as I am thoroughly convinced that they will bear honourable comparison with kindred institutions, either in Great Britain or America." For the efficiency thus approved, the Institution is almost entirely indebted to the untiring and skilful exertions of Mr. East's colleague in every good work—the Rev. J. S. Roberts.

Equal blessing has followed the labours of Mr. East in the pastorate of the churches in East Queen-street and at Mount Charles. At East Queen-street he found 80 members; there are now 330. At Mount Charles scarcely 40 members could be mustered when he began; there are now 170. The congregations are large, and every department of Christian work on which churches of Christ usually expend much of their spiritual life and zeal, has been revived, earnestly pursued, and, by God's blessing, successfully carried on. In conclusion, Mr. East adds: "I think I may now venture to congratulate the Committee and those brethren who projected the removal of the Institution to Kingston. It was not with me; for at one time I was strongly opposed to it. It was, indeed, my proposal to remove from Rio Bueno; but Kingston was farthest from my thoughts. God, however, evidently had need of us here, and brought us.: We will thus far bless and magnify His name."

BRITTANY.

Amidst much to depress and hinder the work in this remote district of France, the missionaries have patiently pursued their work of faith and labour of love. Priestly opposition, combined with the irreligion and indifference of the people, presents formidable difficulties to be overcome. Still, on the whole, the missionaries feel more hopeful for the future. The distribution of tracts and Scriptures has been very widely carried on, and with more than usual desire on the part of the people to obtain these silent but powerful messengers of truth. Mr. Lecoat has with difficulty escaped being

called out to serve in the army, and his school has been interrupted by the active hostility of the Romish clergy.

ITALY AND ROME.

Since the last report, the Rev. James Wall has been accepted by the Committee as a missionary on the staff of the Society. His ministrations in Rome and its vicinity are full of interest, and have enjoyed remarkable attestation of the Divine presence and power. The two rooms he has been able to open in Rome are crowded with hearers. The church which has been constituted embraces about fifty members; while in several towns within easy distance of Rome, there are knots of Scripture-reading and of praying people, who are seeking Him who is the true and living way. It only remains to add that the sums contributed by friends for this special work have sufficed to sustain it, without further charge on the general funds of the Society.

NORWAY.

The very interesting work begun in this northern region of Europe continues to enjoy much of the Divine blessing. During the year sixty-nine persons have made an open profession of their faith in Christ; and the church at Tromsøe, the nearest Christian church in Europe to the line of perpetual snow, now numbers ninety-eight members in its fellowship, under the pastoral care of Mr. Olaf Hanssen. Both here and at Bergen, where Mr. Hubert labours, efforts are being made to erect sanctuaries for the worship of God, for which funds have partially been raised in this country by the liberal friend to whom the Committee is indebted for one-half the support of the four brethren who have been sent into the field during the last year and a half. The number of stations supplied by the five brethren engaged is thirteen, and four other brethren give their voluntary assistance elsewhere. The net increase in the churches has been sixty. "Not a few souls," says Mr. Hubert, "have been gathered into our small churches, and surely many more might have been gathered by the grace of God if the labourers had been more; for truly the fields are white unto harvest, but the labourers are few." Two of the missionaries have only joined the mission within the last two or three months. No report of their labours has, therefore, as yet come to hand; but there is every reason to hope that the large measure of blessing which has attended the work hitherto will continue to be enjoyed, and the Word of the Lord have free course and be glorified.

FINANCES.

In one or two respects the hopes cherished by the Committee in the early part of the year have not been fulfilled. They hoped for such an increase in the funds of the Society, as not only to cover the expenditure, but also to remove the debt of last year. This has not been the case; and they have to regret that the Balance-sheet exhibits an addition of £2,060 2s. 10d. to the balance of £1,656 remaining over from last year; being a total debt of £3,716 2s. 10d. But, since the closing of the accounts, the Committee have to acknowledge, with grateful thanks, the grant of £1,000 towards the expenses incurred in the preparation and printing of the Dualla Scriptures, now finished. The debt, therefore, is reduced to £2,716 2s. 10d.

This increase of debt, however, does not arise from any material diminution in the most important sources of receipts, although the sum total is this year £27,846 14s. 1d. as against £29,637 16s. 8d. last year, which, indeed, shows a diminution of £1,791 2s. 7d. But as there is a less receipt of £1,704 4s. 11d. in legacies, and £449 in the Translation Fund, the cause of the difference of the two years is sufficiently apparent. But in order to form a just comparison, it is necessary to deduct from both years the legacies received, inasmuch as they now form a fund from which only one-seventh is annually placed to the General Purposes Fund account. In this way there was placed, last year, to the General Purposes Fund only £1,140, although the legacy receipts were £3,362 14s. 11d. This year the sum placed to the General Purposes Fund is £1,281 3s. 3d., an increase of £141 3s. 3d., although the amount of legacies actually received has been £1,658—the balance going to the increase of the Legacy Fund. Comparing the two years thus corrected, it is found that the receipts of the present year are £27,469 17s. 4d.; last year they were £27,415 1s. 9d., giving an advantage of £54 15s. 7d. to the present year.

In taking more in detail the items of receipts, the accounts show a diminution under the following heads, viz. :—

| | £ | s. | d. |
|----------------------------------|--------|----|----|
| Special stations and funds | 364 | 13 | 11 |
| Translations | 449 | 0 | 0 |
| Miscellaneous receipts | 317 | 12 | 6 |
| Calcutta Press advances | 18 | 5 | 8 |
| Publications | 12 | 1 | 3 |
| House account | 43 | 6 | 9 |
| | <hr/> | | |
| | £1,205 | 0 | 1 |
| | <hr/> | | |

But to counterbalance this diminution there has been an increase in the following items, viz. :—

| | £ | s. | d. |
|---------------------------------------|--------|----|----|
| Contributions for General Purposes .. | 1,035 | 2 | 11 |
| Serampore College | 46 | 14 | 5 |
| Interest account | 36 | 5 | 1 |
| Legacies | 141 | 3 | 3 |
| | <hr/> | | |
| | £1,269 | 5 | 8 |
| | <hr/> | | |

It would thus appear that the chief diminution of income has taken place in certain contingent receipts—the Special Funds, the grants of the Bible Translation Society, and in Miscellaneous Receipts, which consist for the most part of sums that have to be repaid in the following year. On the General Purposes Fund there has been a most gratifying increase amounting to £1,035 2s. 11d., and as this exhibits the interest taken by the churches in the Society's labours, there is no cause for despondency, but on the contrary, for congratulation. The increase under this head is general throughout the country, the metropolis alone falling short of its usual average. There has been for some years past a slow but permanent advance on the contributions from the churches. This year it is the largest for some years, and is doubtless due to the general prosperity of the country, acting in conjunction with the deepening interest of the churches in missionary work. The reports of the deputations during the year show that this interest is augmenting. There have been this year no considerable donations; the growth has been entirely in the stated collections and contributions.

In examining the receipts under the head of Special Stations and Funds, we find the following items of decrease, viz. :—

| | £ | s. | d. |
|------------------------|-------|----|----|
| India | 60 | 7 | 7 |
| Indian Stations | 16 | 8 | 11 |
| China | 18 | 10 | 3 |
| Africa | 268 | 9 | 3 |
| Jamaica | 67 | 10 | 0 |
| Bahamas | 5 | 7 | 4 |
| Native Preachers | 0 | 8 | 9 |
| Schools | 14 | 2 | 0 |
| Brittany | 20 | 7 | 9 |
| New Mission Plan | 123 | 15 | 0 |
| | <hr/> | | |
| Total Decrease .. | £595 | 6 | 10 |
| | <hr/> | | |

On the other hand, the following items show an increase, viz. :—

| | £ | s. | d. |
|-------------------------|------|----|----|
| Ceylon | 28 | 4 | 0 |
| Calabar College | 14 | 0 | 0 |
| Trinidad | 10 | 0 | 0 |
| Norway | 171 | 12 | 6 |
| Total Increase .. | £223 | 16 | 6 |

The diminution in the receipts on account of Africa is more than met by a decrease of expenditure on that mission of £385 10s 2d. The increase of contributions for the Norwegian Mission does not meet, however, the increase of its cost, which amounts to £246 0s. 10d. Some few contributions have probably to be realized for the support of Mr. Richard in China, on the new mission plan; and the diminution in receipts for Jamaica, may be referred to the demand made on the friends of the Society to carry out the plan adopted last year of an addition of four missionaries to the European staff in that island. All the other items are small; but, in the aggregate, as already stated, the loss on these Special Funds amounts to £317 12s. 6d.

Again omitting the Legacies from the account, the Committee have to report a total expenditure during the year of £29,530 0s. 2d., as against £28,848 2s. 6d. of the previous year—an increase of £681 17s. 8d. Last year there was an expenditure of £1,656 beyond the receipts; *this* year it has amounted to £2,060 2s. 10d.; making a total debt of £3,716 2s. 10d. But inasmuch as it has been shown above that the receipts of the present year slightly exceed those of last year, the growth of debt is clearly owing to an excess in the expenditure beyond the ordinary receipts of the Society. If, however, the entire receipts of the two years, under the head of Legacies, instead of only a seventh part in each year, had been, as was formerly done, placed to the credit of the General Fund, the debt would have been only £1,117 1s. 2d. As the Legacy Fund augments—and it is likely to increase still more—this over-expenditure will, in some measure, be met; but as the accounts now stand, it is evident that the regular expenditure of the Society is in advance of its receipts of from £1,000 to £2,000 per annum. This subject must, undoubtedly, engage the closest attention during the coming year, and it will have to be decided whether the work of the Society must be diminished—a thing difficult to be done in the presence of continually-increasing demands, and of attractive openings in missionary fields—or whether strenuous efforts should not be made to lift up the income of the Society some £2,000 or £3,000 a-year. Looking at the large and steady growth of the denomination, and the great increase in th^e wealth of the country, in which it may

be presumed all classes participate, the Committee may be permitted to express a hope that it will be found the practicable, as well as the wise course, to adopt the latter part of the salternative.

As the Balance Sheet will contain in full detail the particulars of the expenditure, it is only necessary to note here the general items in which an increase or decrease has taken place. In the following missions there has been an increase of expenditure, viz. :—

| | £ | s. | d. |
|-----------------------------|-------|----|----|
| India | 270 | 3 | 6 |
| Translations | 200 | 0 | 0 |
| Ceylon | 366 | 14 | 9 |
| Calabar Institution | 9 | 7 | 6 |
| Bahamas | 85 | 2 | 5 |
| Trinidad | 69 | 2 | 8 |
| Brittany | 55 | 5 | 0 |
| Norway | 246 | 0 | 10 |
| | <hr/> | | |
| | 1,501 | 16 | 8 |
| | <hr/> | | |

A decrease of expenditure is found in the following missions, viz. :—

| | £ | s. | d. |
|-----------------|-------|----|----|
| China | 67 | 16 | 0 |
| Africa | 385 | 10 | 2 |
| Jamaica | 130 | 6 | 7 |
| Hayti | 86 | 0 | 3 |
| | <hr/> | | |
| | 669 | 13 | 0 |
| | <hr/> | | |

The increase of expenditure on the missions has therefore been £631 3s. 10d. On the miscellaneous items of expenditure, embracing the outlay on deputations, agency, publications, &c., the total expenditure is £4,904 14s. 8d., against £4,854 0s. 10d. last year—an increase of £50 13s. 10d. The most important item of increase is under the head of deputation expenses, which amounts to £157 3s. This is owing to the service of the Churches not being supplied by the missionaries, of whom fewer than usual have been at home during the year. It may, however, be said to be fairly met by the augmentation that has taken place in the general funds. The same may be said of the slight increase of £33 17s. 8d., under the head of publications, owing, largely, to the gratuitous circulation of the "Missionary Herald," a measure which the Committee think has been most useful in diffusing information, and in stimulating the missionary zeal of the churches.

It now only remains to speak of two or three separate funds, and the first of these is the Legacy Reserve Fund. The amount invested on this account in 1870 was £4680. Last year, after placing one-seventh of the whole fund to the credit of the General Purposes Fund, the balance, £2,212 11s. 1d.

was invested; the balance of this year, amounting to £278 12s. 6d., has also been invested; so that the total investment now stands at £7,006 7s. 4d., Consols, bought for £7,171 3s. 7d. The purpose of the investment has been answered, as the sum placed to the credit of the General Purposes Fund has been fully up to the average of legacy receipts in former years.

The Widows' and Orphans' Fund is this year entirely separated from the General Account. The contributions have gradually increased until, in the present year, they are rather in excess of the outlay. In former years the General funds have been often heavily drawn upon to meet the necessities of the Widow and Orphan. In 1871 the General Fund contributed £324 15s. 0d. This, the Committee hope, will not be the case in future, as the interest shown by the Churches, in making a sufficient provision for those dependent on the somewhat precarious life of a missionary, has continued yearly to increase. It is with pleasure the Committee observe the readiness and liberality with which their appeal was met. Last year the Churches contributed £959 5s. 7d. This year, from the same source, the Committee have received £1,145 4s. 0d.—an augmentation of £183 18s. 5d.

Last year it was stated that the Treasurer retained in hand a sum of £5,435 12s. 2d. on account of the New Mission Premises. Negotiations were then in progress for the purchase of the freehold. The Committee have the pleasure to report that in this object they have succeeded. The price paid, including expenses of transfer, &c., was £2,608 7s. 8d. A small improved ground rent remains to be transferred, at a price already agreed upon, and then the denomination will possess commodious premises, in a central situation, and every way adapted for public use, as a freehold for ever, including two houses which are let to respectable tenants at a fair rent. The Committee congratulate their constituents on the completion of this important object. It only remains to add, that it is expected the rent of the two houses will be sufficient in the future to cover all the cost of repairs of the entire estate.

The Fund formed as the result of the appeal last year to send four additional European brethren to Jamaica, has reached the sum of £1,196 10s. 3d. Two brethren have been sent, and £234 16s. 7d. spent on their account. Unless further augmented, the fund will not bear more than the support of these two brethren for the four years stipulated. As it is most desirable this should be done, the Committee venture to invite the liberality of their friends in this good cause.

The Native Pastor at Work in Jamaica.

THE Calabar Theological School, under the care of the Rev. D. J. East, now being carried on in Kingston, sends forth yearly a few men among the Churches, who become their pastors, and who are very vigorously engaged in promoting the kingdom of God. The Rev. W. M. Webb, of Stewart Town, is one of these brethren, and it may be interesting to our readers to have from his own pen, an account of the progress of the two Churches over which he presides. He writes from Stewart Town, very nearly in the centre of the island, on the 6th January.

"I now address to you a few lines in regard to my work at these stations. I am thankful to say that I can report progress during the year which has just closed. We have had much to be thankful to the Master for; our congregations here and at Gibraltar kept up exceedingly well during the whole year, and many have been baptized and added to the Churches. The spiritual life and growth of the members, with few exceptions, have also been very cheering; unbroken peace has been preserved, and on the whole, I have reason to believe that the word of God has not been preached in

vain. Our finances have also been satisfactory, and I am thankfully convinced that there is a growing spirit of liberality among the people to whom I minister in holy things; there has also been a marked increase in our missionary contributions. The visit of our excellent countryman and friend, Mr. Fuller, quite cheered and stirred up the people; and both here and elsewhere there is a lively interest created on the behalf of our African mission—may this interest be abiding—and the visit of Mr. Fuller will have done us and the Churches in this land a great and good service."

A NEW CHAPEL.

"You will be pleased to learn that on the 28th of last month we laid the foundation stone of our now chapel to be erected at Gibraltar. Mrs. Clark, of Brown's Town, very kindly performed the ceremony for us. There was an exceedingly large assembly to witness the interesting ceremony. The Church and congregation at Gibraltar have set their heart and mind as one man, upon the erection of a substantial, commodious, and pretty chapel, and it is pleasing to know how earnestly and cheerfully they are giving and working to accomplish the object. The collection laid on the stone, on the day that it was laid, by these comparatively poor people, took all present quite

by surprise. We had hoped and prayed that the amount might be £50, but I must confess that I had my fears, and other dear brethren, while wishing success, also expressed their fears; but the prayer and faith of the Church prevailed with God, and a remarkable spirit of liberality was poured out, so that the amount laid on the stone was £85 5s. This, with £30 that they had given in small sums during the year, and the voluntary labour which they will give, will push us on a good way in the erection of the building; but we shall want £400 in cash. The Gibraltar people well deserve aid, for they know well how to help themselves. Will any kind friends in England

help us in the great work? We have had nice services during the Christmas week, and with this new year myself and loving people have buckled on the armour of the Lord afresh, to fight the Lord's battle against sin in ourselves, and in the world. Wishing

you a Happy New Year, and the Missionary Society a very large income, and much prosperity, and with kind regards, in which Mrs. Webb unites, I remain, sincerely yours, W. M. WEBB."

Census of Turks' Islands.

FROM the census of these islands, which was taken on the 3rd of April, 1871, we extract the following interesting particulars of the religious and educational condition of the population. The three islands of which the Presidency consists, viz., Grand Turk, Salt Cay, and Caicos, contain respectively 2,149, 696, and 1,878 persons—a total of 4,723; of whom 2,102 are under fifteen years of age. The male population numbers 2,274 individuals; the female, 2,449. The religious denominations are numbered as follows:—

| | Grand Turk. | Salt Cay. | Caicos Islands. | Total. |
|-------------------------------|--------------|------------|-----------------|--------------|
| Church of England | 475 | 224 | 250 | 949 |
| Wesleyan Methodist | 938 | 322 | 250 | 1,570 |
| Baptist | 554 | 105 | 1,146 | 1,805 |
| Presbyterian | 19 | 9 | — | 28 |
| Roman Catholic | 35 | 2 | 1 | 38 |
| Lutheran and Dutch Reformed.. | 2 | — | — | 2 |
| Of no denomination | 126 | 34 | 231 | 391 |
| | <u>2,149</u> | <u>696</u> | <u>1,878</u> | <u>4,723</u> |

It thus appears that the Baptists are nearly twice as numerous as the members of the Church of England, and are the largest religious body in the islands.

With regard to educational advantages, there are eight public day-schools and five private day-schools, which contain respectively 435 and 67 children. The attendance, however, is very much beneath the number said to belong to the schools. The public day-schools have a regular attendance of only 279 children; the private day-schools of 44. As there are 1,243 children between the ages of five and fifteen, the number at school is but a small proportion of the juvenile population.

The principal pursuits of the people are agriculture and salt-raking, which respectively absorb 689 and 549 labourers; total, 1,238. But 1,125 persons were found to be unemployed, a sufficient indication of the distress which the decay of the salt-trade has brought upon the two chief islands. There were also 1,272 children of too tender an age to be employed in manual occupations.