

number of native ordained ministers was 381; and the amount of money contributed by native Christians alone for religious and charitable purposes was £15,912. What is still more remarkable is the rapidity and steadiness of the ratio of increase. During the ten years previous to 1861, the rate of increase was 53 per cent. During the ten years previous to 1871, the rate of increase rose to 61 per cent. During this last period of ten years, the increase in the number of converts amounted to no fewer than 85,430 souls in India proper alone. The compilers of the Statistical Returns say:

"Considering the several provinces, we find that the increase in Bengal has been more than 100 per cent, while the communicants have increased nearly 200 per cent. In the North-Western Provinces, the Christian community has nearly doubled: in Oudh it has increased at the rate of 175 per cent; in the Punjab, at the rate of 64 per cent; in Central India, nearly 400 per cent; and in Bombay, 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are now 160,955 Christians, in contrast with 110,078 ten years ago. In the two provinces of Tinnevely and South Travancore, the Christian community has increased from 72,652 to 90,963 persons."

Some items of increase are particularly satisfactory and encouraging. The number of communicants has increased during the last ten years at the rate of more than 100 per cent. The number of native ordained ministers has also increased more than 100 per cent, viz., from 185 to 381. Twenty years ago the number was only 29. The increase which has taken place in another particular must be regarded by every one who knows India as a peculiarly healthy sign of progress. So far as can be ascertained from the imperfect returns previously prepared, the amount of money contributed by native Christians in India during the year 1871 alone, was nearly equal to the amount contributed by them during the ten years ending in 1861. Looking at the experience of the past twenty years, the rate of increase in the number of native Christians in India may be expected to augment, rather than to diminish. On the supposition, however, that the rate remained constant

from year to year, and from decade to decade, the compilers of the statistics have calculated the results that would accrue. In A. D. 1901, that is, a little less than thirty years hence, the number of native Christians would amount to nearly a million. Fifty years later, it would be upwards of 11 millions, and fifty years later, that is, in A. D. 2001, it would amount to 138 millions. "It is needless," they say, "to state that such calculations hardly come within the bounds of sobriety. Unforeseen obstacles might intervene, on the one hand; while, on the other, a sudden and general movement of the people towards Christianity might at any time take place. The history of the Church tells us that this has happened before in other countries, not once or twice, but many times; and before our own eyes it has happened in our own days in the large island of Madagascar. Moreover, the promise is that nations shall be born in a day."

Persecution of Christians in Turkey.

AN intolerant spirit having lately been exhibited and practised by the Sultan of Turkey towards Christians of different denominations within his dominions, the Evangelical Alliance of England took the matter into consideration, prepared a memorial to be presented to the Sultan, and forwarded it by the hands of a deputation. Previous to their departure, they had been assured by the Turkish Ambassador, with whom Lord Derby had had communication, that an audience would undoubtedly be granted them if they proceeded to Constantinople; and on the strength of this assurance they proceeded on their mission. It turned out, however, that notwithstanding the official guarantee given, on their arrival the Grand Vizier refused to apply for an audience, or to comply with the prayer of the memorial of the Alliance.

The subjects of persecution in whose interest the sympathies of British Christians have been aroused, are particularly those of a family who have been taken from Marash, and banished to Smyrna, where they remain in extreme poverty, and the Ansairryeh converts to the Christian faith, who have been illegally forced