

characteristic of the period under review. I will select four.—1. The extension of the area of our Missions. 2. The introduction of the principle of self-support into Missions. 3. The native ministry. 4. The movement in the public mind of heathendom towards Christianity."

The speaker proceeded at considerable length to enumerate the various stations of the Church Missionary Society in Africa, the Mediterranean, Western, Northern, and Southern India, Madagascar, China, and North-West America. He then proceeded:

"A second marked characteristic of missions during the last twenty years, is the introduction of the principle of self-support in the older missions of the Society. In Sierra Leone, during the second decade, the experiment was made of casting upon the people the support of their elementary schools, for which the Society was paying eight hundred pounds a-year. This sum the Society proposed to reduce gradually by one-fifth each successive year. The people assembled in their several congregations, and determined to raise the whole sum in the first year, which they have continued ever since. During the third decade, the support of their native pastors was thrown upon them. They willingly undertook the responsibility of nine native pastors at six hundred pounds a-year, and immediately raised their stipends by a considerable increase. And after thus nobly providing for the education and ministrations of the native Church, they have contributed more liberally than ever to the Bible Society and the Church Missionary Society, raising for these works two hundred pounds a-year over and above their native pastoral funds. Such pecuniary exertions surely bespeak a people of some wealth. Undoubtedly the negro has a head for business and a heart for religion; and let the facts which the West African Mission discloses answer the silly speculations of the present day as to his position in the intelligent creation. (Cheers.) In New Zealand the native contributions in land produce, and money, for, the endowment of the native Church have been very liberal in proportion to the means, and to the fact that up to this time all the unordained native teachers, amounting to several hundred, are gratuitous, working for their support in their cultivations while they minister to their countrymen. (Cheers.) Their contributions are, therefore, in the form of endowments for an educated ministry and for a native bishopric. In South India the contributions of the native converts have been hitherto devoted to various benevolent and missionary purposes for it was thought better to introduce among them the habit of giving in that form. But within the last few years the support of native pastors has been proposed to them, and they have willingly responded to the appeal; so that in one district the veteran missionary Thomas reports seventeen congregations ready to support as many native pastors, and other neighbouring districts would more than double that number. The native churches in Tinnevely raise thirteen thousand five hundred and seventy-four rupees annually for religious and benevolent purposes, which according to the value of money estimated by the wages of labour would be equivalent to seven thousand pounds a-year in this country, or seventeen and six-pence for every Christian family among a rural and labouring population. In one village containing four hundred families, the contributions last year amounted to a sum equivalent to two pounds for each family. I need not dwell on the prodigious advance beyond the first stage of Missions which such results exhibit, nor up-

on the healthy tone, independent action, and self-extension which will always characterize self-supporting churches. The great worth, indeed, of our native congregations in other Missions have not reached the measure of contribution in Sierra Leone or Tinnevely. But the principle being established in the Missions of the Society, the practice will gradually prevail as churches are able to adopt it. I now come to a third great missionary result which has occurred during the last twenty years—the success of the experiment of the native ministry. At the commencement of the period now under review a native ministry was regarded as an experiment, to be cautiously entered upon, with a long diocesan and a European superintendent. The Society has now had the experience of about eighty ordained native teachers in nearly all the Missions of the Society, and every year has given accumulated proof that they are enabled to fulfil the ministry they have received of the Lord. Some have proved powerful preachers, able to hold the attention and to edify the largest congregations, others have been skilful and wise pastors of a flock and the helpers of their faith. Judged by the Anglo-Saxon ideas they are sometimes pronounced unable to stand alone, but judged by a larger and wiser rule, they are found to be fully qualified for standard careers in a native Church, and their efficiency will increase in proportion as they are instructed in biblical knowledge, and accustomed to co-operate in council and in the ecclesiastical administration. (Cheers.) In New Zealand three annual Synods have been held in the diocese of Waipapu, at which native ministers and lay members of the Church sat in deliberation, and passed canons, and the Bishop pronounces these Synods a great success. But the crowning success of the native ministry is the appointment of a negro minister to be a Bishop of the United Church of England and Ireland consecrated under the Royal licence. The first year of Bishop Crowther's episcopate has not yet closed; but it is not too soon to speak of the admirable humility, wise forethought, and large-minded spirit in which he has laid out his plans, and won golden opinions from all who have had the opportunity of judging of his administrative powers. (Cheers.) The effect of this appointment upon the whole of the native ministry throughout our Missions has been remarkable. It has given them a lively demonstration of the truth that a native Church is not to be kept too long in a state of dependence, but that the mother Church will commit the superintendence to a native Bishop as soon as the native Church is ripe for such a measure. By this a great impulse has been given to cultivate a manly independence of mind and to recognise the responsibilities of their position. A remarkable proof of this has been given in Tinnevely, where the senior missionary, Mr. Thomas, has brought before large assemblies of the head men and catechists the proposal of a native Bishop to superintend the native churches, and has met with a cordial and intelligent response. I will now allude to a fourth remarkable result of missionary labour which has characterised the period under review—namely, the indications of the rising of a public sentiment in favour of Christianity which are every where visible. The missionary is now generally recognised as the trustworthy friend of the native race, and exercises an indirect influence over the multitude who witness his behaviour, though they cannot accept his teaching. The Indian mutiny argues out this fact beyond contradiction. The internal wars in Africa and New Zealand have proved it, the native newspapers of India confirm it."