

THE MISSIONARY HERALD.

REPORTS OF THE DEPUTATION TO THE MISSIONS IN THE WEST INDIES.

By the direction of the Committee, we have the pleasure of laying before the constituency of the Society, the reports of our secretary, E. B. Underhill, Esq., and the Rev. J. T. Brown, on the Missions of the Society in the West Indies, from whence they have so recently returned. The document, which precedes them, has reached the Committee from the members of the Jamaica Baptist Union. It most fully justifies the propriety of the deputation, and also testifies in a very gratifying manner to the efficiency of the esteemed brethren who undertook the arduous and responsible task.

At two prolonged sittings these documents have been under the consideration of the Committee. We are happy to state that the recommendations of the deputation, with regard to Jamaica, have received their cordial approval; that portion of them, however, which relates to certain changes in the Institution at Calabar, having yet to obtain the consideration and concurrence of the local committee. The changes and suggestions proposed in the reports on the Hayti and Trinidad Missions have also received the sanction of the Committee. That on the Bahamas Mission remains under consideration.

It will be seen that the adoption of these various recommendations will involve increased demands on the liberality of our churches; and though these demands will not be large in the aggregate, yet, considering the pressure already existing on the resources of the Society, we shall have to claim from our friends a generous appreciation of the necessity laid upon us thus to strengthen and extend the good cause in which we are engaged. Plans for the carrying out of the recommendations of the Reports are under discussion, and will in due time be made known to our friends.

Montego Bay, Jamaica.

March 8th, 1860.

DEAR AND HONOURED BRETHREN,—It is with feelings of devout gratitude to Almighty God we address you. In the month of April, 1857, a meeting was held at Calabar, to consider the state of our beloved mission, and we united as ministers of the Gospel in addressing to you a letter upon the subject. In that letter, as also in subsequent communications, we earnestly implored you to send out from the society you represent one or more honoured brethren as a deputation to visit our churches and institutions, to inquire into our circum-

stances, to advise with us in our difficulties, to consider the spiritual wants and claims of our people, and to aid us in our efforts to advance the kingdom and glory of our Lord Jesus Christ. With some anxiety we awaited your reply to our request, and with high satisfaction did we receive the announcement that, at length, one of your secretaries, E. B. Underhill, Esq., and the Rev. J. T. Brown, had consented to act in this mission of faith and love; and joyfully in the month of November last did we welcome these beloved brethren, with Mrs. Underhill, to our shores. No time was lost by them in the prosecution of their work. They at once commenced the visitation of the churches; and in the month of December, a considerable number of us were favoured with united and personal intercourse with them at the annual examination of the students of Calabar Institution.

Subsequently, they have visited nearly every Baptist church on the north side, and at the west end of the island. They have been with us in our mission-homes, where Mrs. Underhill, especially, has cheered and solaced our wives and daughters; they have visited our chapels and school-rooms, and seen the state in which mission property stands; they have had the freest possible converse with our deacons and leaders, and have had every opportunity of acquainting themselves with their views as well as our own. We believe nothing has been concealed from them, either in our churches or our institutions; but the strongest desire has been felt that they should know our affairs just as they are. Nor, as you will expect, have general social questions amongst us escaped their notice; and it has been most gratifying to us to know that they have been pursuing the most searching inquiries in regard to them of all classes of the community—magistrates, lawyers, doctors, planters, and labourers.

During the last week and the present (save as Mr. Brown's indisposition has prevented), they have united with us as brethren in the ministry, and as representatives of the churches associated in the Jamaica Baptist Union now in annual session. Nor can we find words too strongly to express to you the obligations under which we are laid to you for having sent two such brethren amongst us, and to them for having consented to come. They have spoken to us as became them, with great plainness of speech, but their words have always been wise and weighty; and while the wisdom of their counsels has commended them to our judgment, the gentleness and love with which they have been uttered has brought them home to our hearts.

We believe nothing has been submitted to them that has not received their most patient and careful attention. The necessity of increased ministerial agency, both native and European, so that every considerable church may be under proper pastoral oversight,—the peculiar circumstances of our European brethren needing in sickness a change to their native land,—the necessities of our Training Institution at Calabar, the usefulness and efficiency of which we have been long labouring to extend and increase,—the multiplication, elevation, and improvement of our native pastors, as the hope of our churches,—our day and Sunday schools, and especially the means of supporting the former,—our trust deeds, and the general security of our mission property: all these and many other kindred topics have been considered by them in a spirit of affection and kindness, which has greatly endeared them to us.

Upon all the subjects which have been brought before them they will, doubtless, make their own report; we need not, therefore, make special reference to the conclusions to which they may have been conducted, or to the plans and propositions which they may be prepared to submit to you. We have opened our hearts to them, and they will better communicate the results of our mutual consultations than we can.

It only therefore remains to us most affectionately to commend our beloved friends and you to the grace and love of the God and Father of our Lord Jesus Christ. We are sure the report of your deputation will have your most candid, careful, and generous consideration; and we are persuaded, that if the suggestions which they may offer to you be adopted by you and carried into effect, you will not only consolidate our mission in this land, but multiply the

fruit of the toils, and tears, and prayers of its sainted fathers, and eminently advance the cause of our God and Saviour.

We are,

Dear and honoured brethren,

Yours in the Lord Jesus,

EDWARD HEWETT, *Chairman of the Jamaica Baptist Union.*

BENJAMIN MILLARD, *Secretary of the Jamaica Baptist Union.*

D. J. EAST, *President of Calabar Institution.*

JOHN CLARK, *Secretary of Calabar Institution.*

JOHN EDWARD HENDERSON, *Treasurer of Jamaica Baptist Missionary Society.*

WALTER DENDY, *Treasurer of Educational Society.*

THOMAS GOULD, *Secretary of Sabbath Schools.*

JAMES M. PHILLIPPO, *Spanish Town.*

G. R. HENDERSON, *Bethsephil.*

WM. CLAYDON, *Four Paths.*

FRANCIS JOHNSON, *Clarksonville.*

ELLIS FRAY, *Refuge.*

EDWARD PALMER, *Kingston.*

JOSEPH GORDON, *Mount Nebo.*

RICHARD DALLING, *Staceyville.*

PATRIC O'MEALLY, *Couhart Grove.*

DANIEL G. CAMPBELL, *Hewett's View.*

CHARLES SIBLEY, *Gurney's Mount.*

GEORGE MILLINER, *Bethsaalem.*

THOMAS LEA, *Stewart Town.*

JAMES G. BENNETT, *Dry Harbour.*

ANGUS DUCKETT, *Hayes' Vere.*

*To the Committee of the Baptist Missionary Society,
33, Moorgate Street, London.*

REPORT OF THE DEPUTATION TO JAMAICA.

To the Committee of the Baptist Missionary Society.

DEAR BRETHREN,—Through Divine goodness the deputation arrived in Jamaica early in November, and immediately proceeded to make the necessary arrangements for the accomplishment of the trust committed to their charge. As the annual examinations of the Institution at Calabar were announced to take place about the middle of December, much could not be accomplished before Christmas, and only a few stations on the south side of the island and in St. Thomas in the Vale were visited. At the examinations at Calabar, both of the Theological department, the Normal School department, as well as a few resident students, your deputation were requested to preside. The result was on the whole gratifying, and the young men acquitted themselves with much intelligence and credit. Thence we proceeded to visit the stations, and were enabled, through the care of Divine Providence watching over us in our manifold journeys and investigations, to visit at their chief stations all the brethren, with one exception, which accident occasioned, and also, with very few trifling exceptions, every church which claimed to owe its origin to the labours of the agents of the society.

In these visits we sought information from all classes, calling special meetings of the deacons and leaders, and assembling the people both on the week-day and Sabbath for direct personal communication and addresses. Most cordially were these visits welcomed by all, hearty greetings met us in every place, and the amplest opportunities were given for the attainment of every kind of information that we sought. We shall ever bear with us the kindest

recollection of these hours of communion with our brethren of every degree, and recall with gratitude to God the pleasant impression made upon our minds, of the warmth of affection, the zeal, the devotedness, and earnest piety of great numbers whom it was our privilege to meet.

The first days of March were occupied in conference with as many of the brethren as were able to assemble at Montego Bay. At these conferences every part of the mission underwent discussion; the advice tendered by us was received with the kindest expressions of regard; and in the suggestions for the future working of the cause of Christ in Jamaica in connection with our society, which it will be our duty presently to lay before you, we may be understood to enjoy the entire and hearty concurrence of the brethren. All being done that seemed necessary to fulfil your instructions, we left the island early in the month of April.

Without a very much longer statement than can be given in this report, and which, perhaps, may be better given in some other form, we may state the general impression made upon our minds as to the recent results of emancipation. Consideration being given to the length of time since freedom was granted, the obstacles which have had to be surmounted to secure the boon so righteously and generously bestowed upon the West Indies by the British nation, the general causes to which Jamaica specially owes the commercial depression from which even yet she has not entirely rallied, and the low moral state in which slavery left the emancipated Negroes, we most emphatically affirm that the Act of Emancipation has been productive of the greatest blessings. Its success is beyond doubt, and the results may well encourage the ardent efforts of the friends of Africa to seek the destruction of slavery throughout the world, even were not freedom due to the slave on the grounds of moral and human right.

THE MORAL AND RELIGIOUS CONDITION OF THE CHURCHES.

To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary: the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice:—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches, whether under the pastorate of European or native brethren, and the respect paid to the decisions of the church on all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgments, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect showu

to the ordinance of marriage (which indeed yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of scriptural truth maintained by our denomination.

DEFECTS.

But while we thus express these favourable impressions, there are, nevertheless, existing among the churches, evils of no inconsiderable magnitude, which require the attention of the committee, wise and prudent action to remove, as well as wants to be supplied. The main source from which springs the major portion of the evils referred to is the fewness of ministers, whether European or native, to meet the necessities of the churches, and of the island itself.

On reference to the schedules appended, it will be seen that there are no fewer than seventy-seven Baptist churches in Jamaica, which have sprung from the operations of the society, and only thirty-six ministers, whether European or native, to supply them. From this paucity of ministers flow the following effects:—

1. A plurality of pastorates. It will be seen that, throughout the island, every pastor has at least two churches under his charge, and a few have more. Contingencies constantly occurring, often add to the labours of these brethren the duty of occasionally taking charge of churches left vacant. Supernumerary ministers there are none.

2. Owing to the scattered condition of the people, but one service, and that a prolonged one, is usual on the Lord's-day. The pastor, therefore, can occupy the pulpit only on alternate Sundays, and when he has charge of more than two churches, still less frequently; nor are there the means of efficiently supplying his place.

3. The habit of attendance on the house of God only on "minister's Sunday" is becoming increasingly apparent, and tends to check the growth of piety. The services at the class-houses by no means counteract the mischiefs flowing from such a habit.

4. The inability of the pastors to give to the churches the close, vigorous, pastoral superintendence they require. The sick are necessarily left unvisited, and the pastor's presence in the houses of the people becomes a rare occurrence. Dissatisfaction must necessarily ensue, and is occasionally expressed. With the changed circumstances of the population, pastoral oversight has become more than ever indispensable.

5. The partial services thus rendered to the churches, tend in a certain measure to diminish the contributions of the people, and give to the pastor's visit the undesirable aspect of being connected with the collection of their contributions, which are usually brought to him on the day of his coming.

6. The impracticability of forming and maintaining Bible-classes for the youth of the congregations, and teachers' classes for the improvement of those who are engaged in the Sunday-school.

7. The pastors being so fully occupied, they are unable to follow the migratory population into the mountains or other districts, whither the people are drawn by the abundance of work or cultivatable land, and thus a considerable number of persons is annually lost to the churches.

8. Again, there is no time or opportunity to extend the Gospel into parts where the means of grace do not exist; and a check is placed on the formation of new churches, as in the case of the parishes of Clarendon and St. Elizabeth, as there are no ministers to assume the direction of them.

9. The incessant engagements incident to the oversight of churches containing such large numbers of people, the distance at which they often live from the missionary's residence, the secular duties which the pastorate in Jamaica involves among a people so untrained, and just emerging from slavery, and in some cases from savage life, leave the pastor but little time for study and self-cultivation. Nor is it unimportant to note that his personal expenses are increased thereby.

10. It is, moreover, incident to such a state of things, that the deacons and leaders have thrown upon them a larger responsibility, and an influence may be acquired over the people which would be harmful to the church's welfare and the pastor's peace.

These considerations have made a profound impression on our minds, and the grave question for us, for the Committee, and the churches of Jamaica to solve is, how and whence is an adequate supply of ministers to be obtained? The strongest words we could use would fail to convey the full force of our convictions on this subject. It involves the conservation of past labours, the building up of the superstructure so well begun, so perseveringly sustained by the brethren who have continued in the work, and having for its end the elevation to a fully self-supporting point of the churches of Christ which the society has been instrumental in planting.

REMEDIES.

From two sources only can we look for the requisite supply of ministers. To the native-born population of Jamaica, and to the churches of England. Already a small number of native brethren have entered the ministry, and constitute a portion of the present body of pastors. They are sixteen in number, and have been the fruit of some fifteen years of sedulous and anxious labour by the honoured brethren who have fulfilled the duties of President of the Calabar Theological Institution.* Five students are now in the Institution, two of whom will be prepared to accept pastorates during the present year. But we were quite unable to discover any quarter in Jamaica from which a sufficiency of students can be obtained for some years to come. The low state of education of the masses of the people contracts exceedingly the class from which we might fairly look for the individuals required. Local causes, some peculiar to the African character, further limit the available men; while the necessity (more fully to be referred to hereafter) of securing for the future a longer period of preparation, will keep back for some years an adequate supply of ministers. The supply hitherto has not kept pace with the requirements of the churches, and a long time must elapse before the void can be filled.

It may, however, still be a question, supposing a full supply of native-born ministers could be obtained within a reasonable period, whether it would be wise to leave the churches as they fall vacant entirely to their charge. The number of European pastors has of late years undergone a steady diminution, and this decrease will continue unless the number be reinforced from England. Is such reinforcement necessary? Are there reasons why, for the present at least, the places of European pastors, rendered vacant by removal from Jamaica or death, should be filled up from this country? We have been led to the conviction that it is important to maintain some European brethren in the field.

*Twenty-three students in all have passed through the theological course in the Calabar Institution.

Although the great body of the people have made a very gratifying and satisfactory advance in intelligence and self-reliance, as compared with the state of things in which slavery left them, yet have they not reached that elevation at which they can be safely left to advance without some external influence of a stimulating kind. That stimulus cannot be found in the intelligence of any class among themselves, or in the general progress of events in the island. There is no literary class in Jamaica, nor any number of individuals whose influence is devoted to other than secular pursuits. The only source of moral and religious improvement is found in the missionary body and its alliances, and this owes its value to its continual invigoration from home.

In this judgment we were most strongly confirmed by the uniformly concurrent testimony of all parties interested in the improvement of the people. Our native brethren, too, most strongly deprecate being left alone, for the present, to grapple with the difficulties which necessarily arise in the management of the churches and the education of their people. And the great body of the deacons and leaders, while expressing their confidence in the native pastors, rejoicing that men of their own race are rising into positions of honour and usefulness in Christ's church, yet most earnestly entreated us that for a time the society should not give up all care of them, or deprive them of the superior instruction afforded by European brethren. Not a little stress was laid on their inability to contend with those forces which yet are striving to limit the freedom they enjoy, and which experience has proved to them ever to be antagonistic to their highest and best interests.

On these grounds, therefore, we most earnestly urge upon the Committee the adoption of plans by which European brethren may be sustained in, and encouraged to assume, the pastorate of a portion of the churches; at the very least, that the most important towns, or centres of population, should be provided with such brethren. It should at once be clearly and distinctly understood, that any plan adopted ought not for one moment to remove the dependence of the pastor, whether European or native, on his people for subsistence, or in the remotest degree tend to diminish their liberality. It is with pleasure that we are able to state that the course adopted by the Society in 1842, of rendering the churches independent, and throwing the pastors on their liberality for support, has been productive of the best effects. It was very pleasing to find how universally the obligation to contribute to the cause of God was recognised, and to how great a degree the word "duty" was applied by the people to their gifts in this respect. It would be a cause for deep regret should any scheme be adopted, or operation be resolved upon, which should in the slightest degree weaken this sentiment.

It seems to us, therefore, that in encouraging the formation of pastoral engagements with churches in Jamaica on the part of English brethren, the Committee should restrict its action to the settlement of suitable men, exercising every precaution against any interference with their dependence on their people for subsistence. This, we conceive, may be done by removing the chief of those obstacles which are now found to stand in the way of such engagements, viz., the cost of passage to Jamaica; the necessity arising to make some provision for the pastor's family, owing to the character of the climate; and by affording some assistance in case of sickness involving a visit to a more invigorating clime, similar to that at present enjoyed by many of the brethren now labouring in the island. With such arrangements, we think that the position of a minister in Jamaica would be found to correspond with the position he might expect to occupy in England. In adopting such a scheme, it would be necessary that the Committee should require of every church seeking a pastor through its medium, to give a full account of its state, of its pecuniary resources, and the reasons why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought. But the details can be best discussed when the plan itself is resolved upon.

To admit of an immediate increase of ministers in the island would at once involve the necessity of some of the present pastors relinquishing one of the churches over which they exercise the pastoral office. This, however, they may not be able to afford, and the more that an immediate increase in the contribu-

tions of the church retained could hardly be looked for. For a short time it might be found desirable that the Committee should render some assistance, taking into consideration, in making the grant, that some expense would be saved the relinquishing pastor in travelling to and fro, and that some increase might be fairly calculated upon in the church he retains from the additional labour expended upon it. So desirable, for the reasons already given, is the multiplication of ministers among the churches, that, at the trifling annual outlay this arrangement would cost, the gain would be cheaply attained, and the more as this arrangement would be limited in its application to about six or seven of the brethren, with the probability that in the case of some of them may never be required.

PECUNIARY RESOURCES OF THE CHURCHES.

It is important that we should here offer a few observations on the resources of the Churches. To lay before the Committee as full and satisfactory an account as possible, nearly all the brethren have furnished us, on application, with statements and accounts from which the table appended, on the Income of the Churches, has been formed. Owing to removals and other causes, we have been able to obtain statements at four different periods only; but these are sufficient to afford the materials for comparison. The sums set down include contributions from every source, England excepted; but inasmuch as variations are found in the modes of keeping accounts, some brethren taking account of sums given for benevolent objects, some adding the collections at the Lord's table, and others not, the totals will be less than the actual receipts. But over against this must be set the sums received from inquirers in some churches. These are not large enough to affect the general results, so that the calculations may be taken as fairly representing the pecuniary power of the churches. It thus appears that in

			£	s.	d.	s.	d.
1844,	11 churches, containing	8,665 members, collected	5,178	6	4,	or 11 11 $\frac{1}{2}$	each member.
1849,	24 " " "	13,101 " " "	4,823	16	2,	" 7 4 $\frac{1}{2}$	"
1854,	45 " " "	14,963 " " "	5,706	10	1,	" 7 7 $\frac{1}{2}$	"
1859,	58 " " "	15,532 " " "	6,367	18	1,	" 8 2 $\frac{1}{2}$	"

If we take the entire number of members in 1859, as exhibited by Table No. 1, at 19,360, this, at 8s. 2 $\frac{1}{2}$ d. a head, gives the sum of £7,945 13s. as the entire income in that year of the Baptist churches which have sprung from the operations of the society. Of the sums contributed, the following were the amounts paid to the pastors as salary:—

Churches.	Members.	£	s.	d.	Ministers.	s.	d.
1844, 9, containing	7,004, provided	2,193	17	1	for 11,	or 6	3 each member.
1849, 23 " "	11,867 " "	2,839	17	11	" 13 "	" 4	9 $\frac{1}{2}$ "
1854, 41 " "	14,205 " "	3,339	8	2	" 24 "	" 4	8 $\frac{1}{2}$ "
1859, 57 " "	14,812 " "	3,358	18	6	" 27 "	" 4	6 $\frac{1}{2}$ "

It thus appears that while there has been, as seen in Table No. 2, a continuous diminution in the membership of the churches, there has also been a small but steady decrease in the sums contributed to the pastors. At the same time the *general* contributions of those in membership do not appear to have become less, but to have increased since 1849. Anterior to this date the receipts of the churches were exceptional, owing to the great amount expended in building chapels and mission-houses, nearly all of which had been paid by 1849.

Moreover, in 1846 commenced the equalisation of the sugar duties, which greatly depressed the commercial prospects of the island, and affected largely the earnings of the people.

It may further be useful if we state separately the sums raised by the churches under European and native pastors respectively. This statement is confined to the year 1859, as the means are not at hand to present the same information as to any former year. Thus, the entire income of

Churches.	Members.	£	s.	d.	s.	d.
34, under 17 European pastors, with	11,220, was	4,775	2	1,	or 8	6 each member.
25 " 11 Native " "	4,312 " "	1,592	16	2	" 7	4 $\frac{1}{2}$ "

Similarly with regard to salaries in the same year :—

Churches.	Members.	£	s.	d.	s.	d.
33, under 16 European pastors, with	10,321, gave	2,398	11	8,	or	4 7½
25 " 11 " " " "	4,421 " "	960	6	10,	"	4 3½

It would thus clearly appear that the churches under European ministers give the larger amounts, both in the way of general contributions and as salaries, as might have been expected from the superior energy of the European, and from his generally occupying the most important stations. The average salary of the European pastors for 1859 appears to have been £149 18s. 2d., and of the native pastors £87 6s. The same difference exists in the sums raised for general purposes and benevolent objects. The churches under European pastors devote 3s. 10½d. a head; the churches under native pastors, 3s. 1¼d. It cannot be said that these results are altogether satisfactory. The average salary of European ministers ought certainly to be £200 a year, and that of the native brethren from £100 to £120. It is, nevertheless, gratifying to observe that the contributions of the people have not declined during the last ten years, especially considering the large diminution of wages spent in the island, owing to the great falling off in sugar and coffee cultivation. The pastors have suffered rather from the diminution in the number of their members, than from a decline in their liberality. The facts certainly prove that their appeals for assistance are not without a real foundation.

CALABAR INSTITUTION.

If, now, it be fully granted that it is either necessary or desirable to maintain for a time a measure of European influence, still the future well-being and history of the churches are bound up with the existence of an indigenous ministry. It is of the first importance that the native ministry should be both intelligent and pious; nor can we well conceive any pains to be too great to place in the pasture men habituated to thought, skilled in the knowledge of Scripture, and fitted, by natural and acquired gifts, to be the leaders of their people. None will venture to affirm that this has yet been attained. It is not that the education given at Calabar has been fruitless; many of the native brethren exhibit no inconsiderable ability; and when we consider the low level from which they have had to rise, their progress is gratifying. It is, moreover, very encouraging, as establishing beyond question the ability of the African race to rise to a position of intelligence and cultivation like that of their more favoured brethren in Europe. It is to the honour of some of these native pastors that, although they were once slaves, they have risen in estimation and usefulness, and are beloved by all who know their piety and zeal. And it is most pleasing to see that every successive generation of students comes to the period of study better prepared, and makes greater advance, than the preceding. It must not be forgotten that at the time of emancipation education was at the lowest ebb. Few, indeed, could read the pages of Holy Writ, from whence were drawn those joyous hopes of redemption and immortality which had cheered their dark slave life. Scarce one could be found who could utter a sentence of English grammatically, or clearly express the thoughts and emotions which welled up from within him. In the social state in which the people were born and grew up, there were no elevating influences; on the contrary, the tendency of their daily toil, the intercourse of daily life, were in almost all respects of a degrading character, calculated rather to demoralise, even to brutalise, them. The consequences of that state of things have not yet been wholly destroyed. There still remains a large amount of ignorance and of immoral habits. The tone of social life, though much improved, is yet far from being healthy, while the necessities of labour, the remoteness of the abode of large masses of the population from civilising influences, the inadequacy of educational institutions, render the progress of elevating the people, as a whole, extremely slow. Hence the fewness of suitable candidates for the ministry, the low stage at which they commence their studies, and the limited character of their attainments. The remedy for this state of things is to be found, on the one hand, in an improved system of education, and, on the

other, in a prolonged term of training for those who may be selected by the churches as their guides.

While thankful for the progress that has been made in furnishing suitable men for the pastorate of the churches, we nevertheless think that the efficiency of the Institution would be greatly promoted by a few changes which we now proceed to indicate.

1. An extended term of study. At present the student is retained four years in the Institution. This we would increase to six, a term that would give time for larger acquirements, and, what is equally important, growth of character, and call forth greater mental activity.

2. The vacations to be spent by the students with the pastors of churches, in order that they may acquire a practical acquaintance with the work of the pastorate.

3. Great good we conceive would further result were the President of the institution to devote the vacations to visiting the pastors, especially directing his attention to the assistance of the native brethren in the prosecution of their studies, and affording them such counsel as they may desire. We have reason to know that such visits would be most useful, and be highly esteemed by all the brethren.

4. The occasional selection of a student to be sent to England for the completion of his studies, whose progress and character would justify such a course. The influence of such a step would be very beneficial on the students themselves, and on their standing with the people.

The adoption of these changes will involve no great demands on the funds of this institution, while the details are simply matters of arrangement between the home and local committees.

NORMAL SCHOOL.

Our attention was particularly called by the local committee of Calabar to the normal department of the Institution. As is generally known to the committee, this was originated, and for a time sustained, by a separate society. Events, unnecessary to particularise, led to the breaking up of these arrangements. But so urgent the demand for schoolmasters, so important their education and improvement, that the Calabar committee resolved, for a time, to continue the effort, trusting that the society would eventually assist them. With this view the Rev. D. J. East, assisted by a former student of the institution, has to this time given his services to this work, at the risk, however, of health, and of the material increase of the responsibilities and labours devolving upon him. In the views of the brethren we were led cordially to concur, and the more that such an extension of the usefulness of the institution appears to have been from the first contemplated by the honoured brethren who founded it. To the efficient working of the plan it is essential that the President should have the aid of a first-rate schoolmaster. Nor would we confine his labours to the class of normal school teachers; but he should be prepared to render any help he can to the general objects of the institution. We are, therefore, prepared to recommend to the committee the annual grant of a sum not exceeding £150 for the accomplishment of this most desirable object, to be expended in the support of the normal school tutor under the direction of the Calabar committee.

SUNDAY AND DAY SCHOOLS.

From the tables appended, it will be seen that the number of children in ordinary attendance at the Sunday-schools reaches to more than 10,000. A considerable number of adults are also in the habit of attending these schools. On the whole, this fact must be regarded as satisfactory. Two drawbacks were, however, especially brought before us, the difficulty experienced in obtaining books, and the want of efficient teachers. The latter defect is evidently closely connected with the generally low state of education existing in the community. A fact mentioned to us by the Rev. W. Dundy, may illustrate at once the progress that has been made, and the backwardness of the popu-

lation in this matter, only premising that the district of his observation is one of the most favourable that can be selected. When he settled at Salter's Hill, some twenty-five years ago, he found that among 5,000 persons residing around the chapel, not more than three could read. In the inquiries he made two years ago among a similar number of people, he found that over 1,700 could read.

If now we turn to the state of the day-schools we shall find that a large portion of the people must owe the little amount of education they possess to the Sunday-schools. The attendance at the Sunday-schools is three times more numerous than at the day-schools, while those contain not one-half the children which should be found in them. The day-schools attached to the congregations are seventy-three in number, and contain on the books 4,214 children. The fees in no instance, to our knowledge, are sufficient to secure the services of an efficient master. At the same time there does not exist in the island, apart from the Government Grants in Aid, any means worth naming to supply the sums needed for their support. No part of the work of our brethren is so painful and oppressive as the maintenance of their day-schools in an efficient state. In the first place, it is difficult to obtain efficient masters, and when efficient men are found, the salaries paid them are almost always inadequate, and generally painfully small. Then it is only a few of the brethren, connected with England, who are able to obtain any assistance towards their schools, and this generally is both inadequate and uncertain. Others of them, with all our native brethren, have no such resort, and are often compelled, out of their already sufficiently limited salary, to provide the balance of the schoolmaster's support. Considering how generally the lower classes of all communities are slow to appreciate the advantages of education—that the pressure of obtaining a subsistence both hinders attendance of children at a useful age, and limits the ability of their parents to pay the requisite fees (facts not less applicable to Jamaica than to other countries)—it is hopeless to look to the people of Jamaica alone to provide for the instruction of its people. This difficulty presses with more than ordinary force on our brethren, from the reluctance of nearly all of them to take the grants offered by the Government, and which form so important a part of the receipts of the schools of other bodies in the island.

The pressing need of help was very forcibly urged upon us by the brethren, and after much consideration we ventured to suggest the following plan, which, if approved by the committee, at least so far as to give it a trial, may possibly open the way for valuable assistance. It met with the entire approbation of the brethren. It was proposed that every year the schools requiring help should send to the Mission-house a full report of their condition and wants; that these should be embodied in a statement, under the sanction of the committee, and sent to the friends of education in the West Indies in this country; the committee taking charge of the funds so obtained, and appropriating them to the schools in such amounts as they might see fit.

TRUST DEEDS.

In accordance with the instructions of the committee, we gave considerable attention to the trusts of the mission property, and to its state of repair. It is already known to the committee that a considerable number of deeds require immediate renewal. On advising with the society's solicitor in Jamaica, and seeking an opinion from him, he intimated that he hoped shortly to be in England, when he would seek an early opportunity of personally conferring with the committee; and at all events that before any resolutions were adopted to change the present system of trusts, the committee would do well to consult the late Chief Justice of Jamaica, Sir Joshua Rowe, now in England. Under these circumstances, we can only refer the matter to the committee for further consideration. We were happy to find that, with very few exceptions, the properties needing it, were undergoing repair, and that the obligation to do it was fully recognised on the part of the people. The most dilapidated places were those which did not enjoy the presence of a resident minister—another, though minor, consequence of the plurality of pastors we have already depre-

cated. The brethren request us to convey to the committee their wish, that two or three brethren in Jamaica should be named as representatives of the committee, to whom any cases of difficulty respecting trust property may be referred for immediate action, if necessary, with the especial object of preventing the undue disposal of any portion of the mission properties. A case of this kind called for our interference while in the island.

VARIOUS MATTERS.

With regard to the property at Sligoville, we think it should be retained. Although the house on which the sum of £200 was paid to Mr. Phillippo is not at present much required, since Mr. Phillippo has a residence within a short distance of the place; yet its close proximity to the chapel, and the certainty that in case of another minister becoming pastor of the church it would be wanted for his use, render it very undesirable to part with it. The sale of it would also be very obnoxious to the people, by whose contributions it was mainly erected.

The case of the Rev. D. Day, of Port Maria, received our earnest attention, and a plan was devised for the removal of the debt which will release both Mr. Day and the church from the difficulties that have hitherto borne so heavily upon them. By the church and other friends in the island raising a part, Mr. Day generously relinquishing another considerable portion, and the deputation offering to raise the remainder in this country, perhaps amounting to £150, this long-standing and oppressive debt will be removed, the property be secured forever for the use of the church, and the spiritual interests of the people be largely promoted.

The importance of the early settlement of an English pastor over the church at Falmouth was earnestly pressed upon us by the present minister, the Rev. E. Fray, his church, and the brethren. It is the scene of the labours of the Rev. William Knibb. For some years the church has been declining in numbers, partly from the union of members with other churches, from migration into the interior, as well as from special circumstances. The church expresses itself as able at once to raise £150 a year for the minister's support, with every prospect of increase, should a suitable person be provided; but they are unable to bear the expense of the voyage from England, or to make any provision for his family. In this state of the matter we lay the desire of the people before the committee, trusting that some means may be found to place this station in the position of influence and prosperity like that it once enjoyed. It is a very saddening thing to stand on the spot from whence issued words of power and life, from the lips of one of freedom's and religion's noblest advocates, and note the decay and dilapidations which exist. We beg earnestly to press the consideration of the matter on the attention of the committee.

We are requested to lay before the committee for its kind consideration a letter from the brethren who have certain claims on the society, having reference to cases of urgent sickness; and another from the Rev. J. Reid, of Montego Bay, in reference to his separation from the society in 1842.*

We are happy to be able to say that a long-standing difficulty and cause of irritation, connected with the chapel of the first church at Montego Bay, was brought to a complete and satisfactory conclusion.

We have thus endeavoured to lay before you as full a report as was possible, without entering into details that would have made a volume. We think it will be satisfactory to the committee to state that, in every way possible, the propriety of sending a deputation was impressed upon our minds. We were received with the most cordial welcome on the part of all classes of the community. Every facility was afforded us for investigation. Kindness and hospitalities were extended to us, for which we feel deeply grateful.

Nothing could exceed the readiness with which we were met by all the ministers, and the frankness of their explanations. You will also rejoice with us at the cordial feeling which exists between our European and native brethren.

In conclusion, we are glad to think and express our strong conviction that,

* The Committee has acceded to Mr. Reid's request, and withdrawn the Resolution referred to.—Ed. M. H.

notwithstanding many causes for solicitude still existing, the Society, by its agents and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future.

EDW. B. UNDERHILL,
JOHN T. BROWN.

London, September 21, 1860.

REPORT ON THE BAPTIST MISSION IN TRINIDAD.

THE mission consists of two sections; one in Port of Spain, the chief town of the island, under the care of Rev. J. Law; the other in the quarter of Savanna Grande, under the Rev. W. H. Gamble.

In Port of Spain there is a well-built mission-house, in very good repair, occupied by Mr. Law, the property of the society; and by its side a stone-built chapel, capable of containing upwards of 300 persons. It has been built but a few years, and at a cost of nearly £1,000. Towards this sum the committee gave, in two or three grants, £150; yet there is a debt of £150 on the building; the balance has been given by the congregation. By the contributions in progress the debt will be removed in two, or, at most, three years.

The church consists of fifty-eight persons; of these about fourteen or fifteen are Portuguese refugees; the rest, with very few exceptions, are natives of the island, of English or African descent. The congregation, of course, varies much with the season and other circumstances, but the average may be taken at eighty persons. After the Lord's-day-morning service, which is conducted in English, Mr. Law conducts a service in Portuguese, when from twenty-five to thirty-five persons usually attend. In the afternoon a Sabbath-school is held; about thirty children are usually present. But a very pleasant feature of this school is the presence of some thirty black soldiers of the West India Regiment, usually quartered in Trinidad. Some can read well; others are just commencing the alphabet. They come to the West Indies, generally from Sierra Leone, and belong to many African tribes; thus there is some difficulty in reaching their minds, for want of a common language. Mr. Law has also a service in their barracks during the week, which is very well attended. A lecture is usually given in the chapel on Thursday evenings, to an audience of forty or fifty persons.

A small station exists at a place called Dry River, which is, in fact, a suburb of Port of Spain. A few coloured brethren conduct a school here, of about twenty children, on the Lord's-day afternoon; and Mr. Law preaches in the small chapel, on Monday evenings, to about as many adults. This small chapel will probably have to be removed ere long to another site, as the stone-quarry in which it is placed has been sold. This quarry supplied the stones for the building of the chapel in Port of Spain. The people resident at Dry River village are mostly Africans, who were imported as labourers a few years ago from Sierra Leone. They have preferred to settle on small plots of land rather than work in the cane-fields, and exhibit a considerable degree of independence. Most of them speak the French language, which is the language commonly spoken by the lower classes of Trinidad since the time of the French occupation. The people generally evince a great disinclination to have their children taught English, and this distaste is fostered by the Romish priests. They say, French is the language of the "Roman" religion, and English that of Protestantism. To learn English, they imagine, is to set out on the highway to Protestantism. The Romish priests employ French in their sermons and intercourse with the people; English is, however, rapidly displacing the French. It is the only language taught in the Government and in private schools, and nearly all the people understand it more or less. I am, however, inclined to think that some effort should be made to reach the people through the medium of the French language; and I have requested Mr. Law, should he meet with a suitable individual, to apply to the committee for his employment as a Scripture-reader or colporteur. Mr. Law is not himself acquainted with French, nor am I

aware that any Protestant missionaries in Port of Spain use that language; yet to great numbers it is the only way by which to gain access to their hearts or understandings.

I have great pleasure in testifying to the active and laborious life led by Mr. Law, and rejoice at the high esteem in which he is held. The cordial intercourse subsisting between our missionaries and those of the Presbyterian and Wesleyan bodies is also cause for gratitude. All rejoice in each other's success, and are helpers of each other's joy.

SAVANNA GRANDE.

The quarter of Savanna Grande, in which Mr. Gamble labours, is about thirty miles to the south of Port of Spain. It can now easily be reached by a steamer which frequently runs to San Fernando (or Petit Bourg), from which place the mission-house is distant nine miles. The chief town, or rather village, of the quarter is known by the name of "The Mission." This name it obtained from the circumstance that before the aboriginal inhabitants of the island, the Caribs, or Indians, were extirpated or driven away by Spanish cruelty, the Jesuits of Rome had here a mission among them, and made some efforts to evangelise and civilise them. Their efforts failed; but the place retains the name of "The Mission" still. The population—about a thousand of all ages—consists of coloured people, three-fifths of whom are Romanists, one-fifth Wesleyans, and the rest belong to the Church of England. There are a few Chinese married to Roman Catholic women, which religion they also profess to follow.

The mission-house of the society lies quite away from the village, in a solitary position; and in the rainy season is almost inaccessible, except on horse-back, from the excessive badness of the road. The chapel was built a little way from the mission-house, and in a scarcely less unfavourable position. It was sold last year, and we do not now possess any place of worship in "The Mission." Mr. Gamble's family is thus deprived of all opportunity of public worship during a portion of the year. In the dry season they must attend the Church of England. The chapel, however, was not sold until all hope of establishing a church in "The Mission" failed. For four years before Mr. Gamble's arrival it had been closed. He re-opened it, called on all the people, and for a few Sabbaths some attended; but, as before, no success followed, and neither Mr. Cowen nor Mr. Gamble has been able to gain a footing in the place.

STATIONS.

In a semicircle round "The Mission," and at distances varying from two to six miles, are several settlements, originally six in number, of Africans. They were originally American slaves. During the last American war they were enlisted into the British army, and at its close brought to the West Indies. Six companies, about 500 men, with their wives and children, were located in this quarter of Savanna Grande, each family receiving the gift of sixteen acres of land. This they cleared from the forest, and they and their children have continued to live in the localities in which they settled. What religious knowledge they possessed they seem to have acquired of some Baptist preacher in America, and to those opinions they have tenaciously clung. When Mr. Cowen began to labour among them, he found great ignorance prevailing, and many errors both of opinion and practice. During his life some true conversions followed his labours; but after his death many more were admitted to the churches by Mr. Law—the fruits of Mr. Cowen's self-denying toil. In the interval between Mr. Cowen's decease and the arrival of Mr. Gamble, they chose among themselves elders or pastors (some put themselves forward), under whose guidance divine worship was carried on, the ordinances being administered only on Mr. Law's occasional visits. On Mr. Gamble's settlement among them, he hoped by frequent visits to exercise a thorough pastoral oversight over them. Immoralities in some cases had been winked at, while in one or two of the congregations the most unseemly conduct prevailed in public worship,

the congregation rising up, dancing and jumping. This Mr. Gamble endeavoured to check, and for some time, on this account, many of the people have not regarded him in a very friendly manner.

I visited four of these stations. The most flourishing are named Montserrat and Third Company. The pastor of Montserrat is Mr. Webb, who also acts as schoolmaster, and is a most worthy man. He is supported partly by the society and partly by the people. He has a membership of fifty-seven persons, fourteen of whom are, however, under church discipline. The congregation varies from fifty to one hundred persons. The chapel is a wooden structure, covered with the carat palm, and will hold 100 or 120 persons.

The Third Company lies in an opposite direction. On my visit, there were present about eighty persons; and the chapel will hold 120. It is a very pretty structure indeed, and was lately built by the people themselves. It is very substantial, and roofed with shingles. New Grant and Matilda Boundary can scarcely be said to exist as congregations, but there are chapels at both places. Mr. Jackson, the pastor of New Grant, is an old man and a devout one; but his congregation has dwindled down to his own family. It was here that the jumping mania assumed its most vigorous form, and about sixty persons went off with their leader. I learn, however, that they are disposed to return, and are beginning to see the folly and impropriety of their course. At Matilda Boundary the cause of division seems to have been the exercise of discipline. The other two companies or settlements do not appear ever to have very cordially received the missionary's visits. I have omitted to say, that the "Third Company" church has chosen one of their number as pastor, a man of considerable force of mind, but possessed of the smallest possible amount of knowledge. The chief characteristic of this people is an independence of conduct which leads them to receive interference with distaste. The Negro race is usually sufficiently conceited, and these people possess a very fair share of that quality. The missionary committed a mistake in endeavouring to act as pastor, teacher, and guide, when he could neither visit them every Lord's-day, nor exercise over them that close supervision which the pastorate requires. The only practicable and, as I think, wise course would have been to approve of the election of elders or pastors among themselves, to have visited them as often as circumstances would allow, or at stated periods, to have been satisfied with affording council or advice, and to have taken measures to improve the powers and the minds of those whom the people selected as their leaders. In these views I am happy to say that both Mr. Law and Mr. Gamble fully concur. At Montserrat, where this plan has been for some time in operation, under the pastorate of Mr. Webb, the success has been complete; and I learned that the other congregations would be most happy to fall into a similar relation to the missionary and to the society.

RECOMMENDATIONS.

I would therefore recommend to the committee the following, as the method in which this portion of their mission-field should be worked:—

1. That these congregations be encouraged by the missionary to elect a pastor from among themselves.
2. That the missionary travel among them, exercising a due moral and spiritual influence for their growth in grace and in the knowledge of Jesus Christ, leaving in the hands of the native pastors and churches the exercise of every ecclesiastical right.
3. That the missionary encourage the pastors to visit him for the purpose of receiving instruction, and also give similar instruction to any young men who may appear to possess suitable gifts for the ministry; the committee defraying the cost of their residence with the missionary.
4. That the missionary encourage the formation of schools among the people. A considerable portion of this expense the people can defray themselves, though not quite to the full extent requisite to insure the services of a good schoolmaster. In most cases it is probable that the pastor himself would be the schoolmaster.

By such arrangements the churches would retain what is so desirable to encourage—their independence. Self-reliance would be strengthened and the missionary would be free to extend his evangelistic labours in other directions. Already he is obliged to keep a horse for the service of the mission, which must be allowed him; and I conceive that a sum of £100 per annum would be sufficient for some time to come, beyond the missionary's salary, to work this interesting field. It would enable him to supplement the pastor's salary, or the schoolmaster's; and with the growth of the churches I think it is probable that in a very short period even this might be withdrawn. I further recommend then,

5. That Mr. Gamble be allowed £100 a year, beyond his salary, to work the district in the manner indicated.

REMOVAL OF MISSION HOUSE.

I now come to a somewhat more important measure. I have already mentioned that the attempt to establish a congregation at "The Mission" has hitherto resulted in failure. I could perceive no indication that would render the future more hopeful. I have therefore to propose to the Committee, with the full concurrence of the brethren, that Mr. Gamble be removed into San Fernando. San Fernando is an important and very rising town. Three-fourths of the sugar estates of Trinidad ship their produce at San Fernando, and consequently people from all parts of the district are constantly coming into it. There is no doubt that the missionary located in San Fernando would see more of the people than he now visits than he ever will do at the present mission-house. The town contains four or five thousand inhabitants. Much of the population is unconnected with any religious body, while the efforts being made for their spiritual welfare are very inadequate. Of the Church of England I need not speak. It is not a mission to the people. Nor of the Roman Catholic Church. The Wesleyans have a congregation which is flourishing, numbering probably 200 people. A short time since a small body of them broke off from them, and now worship apart. They are willing to place themselves under the missionary's care. There is also a Presbyterian Church, the minister of which confines his labours to the English colonists, few or none of the people attending his place of worship. There is therefore a great dearth of religious instruction, and room enough for a much stronger mission than we shall be able to establish. Every part of the present field can just as easily be reached from San Fernando as from "The Mission," while we may hope that there may be found in such a large place many who will welcome the word of life. There is residing in the town an old servant of the society, Mr. Proctor, who very earnestly pressed upon me the importance and advantages of such a step; and I could not but feel some surprise to find the centre of the mission located in such an out-of-the-way spot as it is at present. I walked over San Fernando, and assured myself of the inviting nature of such a spot for missionary labour.

The cost of the removal need not be large. The present mission-house at "The Mission" might be sold for, say, £150; and certainly another £100 would cover the entire cost of removal, and the purchase or erection of another house. Mr. Law and others quite think that £100 would cover the whole expense of a removal. A house, indeed, might be rented, but the rent would be very high as compared with the cost of purchase or erection. The only objection to the sale of the mission-house at "The Mission" is, that Mr. Cowen's tomb stands in the garden of it. Mrs. Cowen would, doubtless, feel deeply the committal of its guardianship to strange hands; but sufficient stipulations might be made for its preservation, or the coffin might be removed to the grave-yard of the Church of England, which is not far off; or to the cemetery of the American Presbyterian Mission, at a village about two miles away. Or the committee might prefer to let the premises, rent a house in San Fernando, and simply charge itself with the difference. This last method would set aside the difficulty I mention, and the final disposal of the mission-premises at "The Mission" might be left to a future day. But, any way, I

most strongly urge on the committee the removal of the missionary to San Fernando. (This, of course, goes on the supposition that the committee will not increase the number of its missionaries in Trinidad; and I am not prepared to recommend such a step.)

The committee will be glad to know that Mr. Gamble is very affectionately esteemed by all our friends. He is very self-denying, and has long felt that the sphere of labour among the American Negroes is not so large as to justify the devotion of the entire time of one missionary to them. San Fernando, with the out-stations, will fill his hands, while the experience he has gained will be invaluable to him in his future guidance of the native churches over which he will exercise a general supervision.

I cannot close without adding the remark, that it is of the first importance that mission-houses and chapels should be located in good positions and among the people we desire to benefit. I have seen many instances of the opposite course, and I do not remember a single instance in which the result was not one of much regret. Convenience has been sacrificed to cheapness, or to some temporary difficulty in obtaining a spot altogether suitable. In all such cases it is better to pay the larger price, or to wait the occurrence of more favourable circumstances.

THE COOLIES.

In the quarter of Savanna Grande, there are many sugar estates on which the Coolies are located. Nothing whatever has been done for their spiritual instruction. They earn good wages, save much money, are comfortable and well treated; but owing to the difficulty of language, nothing has yet been done for them. It is worthy of consideration whether native Christian teachers might not be sent from Calcutta for their benefit. The Government would most gladly give them a free passage, while the resident proprietors would cheerfully subscribe to their support. In a note to Mr. Lewis, I have ventured to call the attention of the brethren to the subject.

From all that I can learn, there is much encouragement to labour in Trinidad. Already missions have wrought a very desirable change in different classes; but the chief obstacle to the spread of Divine truth is the Church of Rome, and its wiles and falsehoods can only be withstood by men of prayer and true Christian zeal. May our brethren be largely endowed with the spirit of all grace, and their labours become not only more abundant but more blessed!

EDW. B. UNDERHILL.

REPORT ON THE MISSION IN HAITI.

THE committee will remember that, in this large and important island, the society sustains but a single station (with a few out-stations) and a single missionary. That station is Jacmel; the missionary is the Rev. W. H. Webley. The town of Jacmel is large, having a population of 14,000 or 15,000 people. It lies on the sea-coast, at the bottom of a bay of considerable capacity, is the port of communication with the bi-monthly packet from England, and is among the healthiest towns in the island. The people are professedly Roman Catholics; but there are mixed with the rites of Catholicism many practices derived from the native superstitions of Africa. Obeahism, Mialism, and snake-worship are much followed by the ignorant and superstitious people of the plains and mountains. During the reign of the Emperor Soulouque, the Vaudoux, as these people are called, were much encouraged. The palace of the black monarch may be said to have been the centre of these degrading rites, the emperor and empress themselves being reputed to have held the position of chief priest and priestess among their Vaudoux subjects. The original barbarism of the African continent, brought hither in the time of the slave trade and slavery, still characterises to some extent many of the people, while

years of anarchy, frequent changes in the form of government, and sanguinary rulers, have combined to hinder the progress of social improvement and civilization.

COMMENCEMENT OF MISSION.

In December, 1845, the late Mr. Francies commenced the Baptist mission in the town of Jacmel. The Wesleyans had preceded us in Port-au-Prince, where, so early as the year 1816, they had established themselves. In Jacmel no attempt had previously been made to introduce the Gospel, and the Baptist mission continues to occupy it alone, to the present day. Seven months after his arrival, Mr. Francies was called to his rest. Mr. Webley succeeded him in February, 1847. In the interval, the interesting school established by Miss Harris had been successfully carried on, and the efforts made by Mr. Francies for the spread of the Gospel in the town were not lost. Two persons were baptized during Mr. Francies' short term of service; and between fifty and sixty have been added to the Church since that time by his successor. The Church now includes forty-seven members. A few of these live at a distance from Jacmel; others, in the mountains around; so that their attendance at Divine worship in Jacmel is necessarily infrequent and uncertain. One member is a merchant at Gonaives. Another is a judge under the present government in Port-au-Prince. Others fill respectable stations in society. Some are very poor, and dependent on manual labour for their daily bread. A few have fallen away from the path of righteousness and peace; but more have died in the faith, testifying in death their hope of immortality, and their confidence in the Lord Jesus Christ as their only Saviour.

Within the last few years Mr. Webley has succeeded, at the cost of great personal exertion and labour, largely assisted by grants from the committee, in erecting a handsome wooden structure, which serves for both a dwelling-house and a chapel. The chapel is on the ground-floor, is fifty feet long by thirty feet broad, and sixteen feet in height, the upper floor or ceiling being supported on fluted columns. The windows are not glazed, but closed with jalousies, to admit as much air as possible. The apartments of the mission family are behind and over the chapel. They are commodious and airy, every way suitable for the purpose intended. The building stands in the principal thoroughfare of the town, and may be said to be the handsomest structure it contains. The congregation is very fluctuating. During my visit it has ranged from twenty-five to fifty persons; but on some occasions the chapel is filled to overflowing. The services on the Lord's-day are held in the morning and evening, and a prayer-meeting is observed in the afternoon. There are also two services in the week. During the later years of Soulouque's reign great jealousy of the movements of foreigners was exhibited. The labours of the missionary were confined to the town, and even there he was obliged to act with great prudence and circumspection. Since Soulouque's deposition and exile, Mr. Webley has been able to resume his journeys into the country, and to revisit three or four very promising out-stations lying at a distance of from eight to twenty miles.

STATE OF THE MISSION.

Perhaps, however, the prospects of the mission were never so low as at the time of my arrival. The health of the mission family had been most seriously impaired. For four months Mr. Webley's services in the chapel were almost entirely interrupted. For some time it was doubtful whether his weakened strength would survive the attacks of fever which laid him prostrate. His inability to preach, of necessity, much affected the attendance at public worship. He had no one within reach to supply his place, and at present the church does not contain any one of sufficient ability and gifts to conduct Divine worship, beyond that of simple meetings for prayer. Hence the attendance at public worship of persons not members of the church has become very irregular. In many cases it has ceased altogether, at least for the present. Indeed, since his resumption of his duties, on the partial improvement of his

health, there has not been time for the congregation to rally from the depression thus occasioned. I am thankful to say, that I leave him and his dear partner better in health than I found them.

Mr. Webley is further inclined to attribute some portion of the depression now existing to the influence not yet wholly counteracted, of the unwise and thoughtless conduct of Mr. Lillevoix, who occupied the pulpit during Mr. Webley's visit to England, in 1856. The moral tone of the Church was lowered, and many hopeful young men, regular attendants at Divine worship, were disgusted and driven away. These have not yet returned. But I am thankful to say that the Church has recovered its harmony and peace. Seldom have I witnessed more brotherly love, more devotion, and simple-hearted piety, or more attachment to the pastor. The Christian attainments of the members have appeared to me unusually high, while their walk and conversation in the world recommend the Gospel they profess. More activity might, perhaps, be displayed in diffusing the Word of Life among their fellow-countrymen; and this, I have some reason to hope, will be awakened by my visit among them.

THE SCHOOL.

The present depression which our esteemed missionary laments may be traced to yet another cause. A great loss was sustained in the breaking up of the school founded by Miss Harris, and carried on in conjunction with Mrs. Webley and some pious native assistants. Probably one-fourth of the members of the Church trace their conversion, in some form or other, to this school. The school was also highly prized by the inhabitants of Jaemel, was more than once spoken of in terms of the highest commendation by the authorities, who officially inspected it, and offered pecuniary assistance. The missionary and his work were thus brought under the frequent attention of the people, and many occasions were opened to him for intercourse with them. The friendships then formed have not, indeed, wholly ceased; but the breaking up of the school removes those constant opportunities for Christian labour, in the families whence the children were drawn, which the missionary formerly enjoyed. Some of the pupils are known in secret to be cherishing in their hearts the truths of the Gospel, though now removed from his influence, or but rarely accessible to his instructions; while it is affirmed by many intelligent persons that the best of the young people in the town owe their character to the school no longer in being. Certainly, it has left its mark on the church, and contributed largely to the devoted and intelligent piety of which I have already spoken.

FUTURE PROSPECTS.

Notwithstanding these causes of depression, I am persuaded that they are of temporary duration, and especially so if the committee, under Divine guidance, are enabled to adopt suitable measures for the revival and extension of the work. I am the more confirmed in this impression by the journey I have taken to the capital, during which I had an opportunity of inspecting the flourishing Wesleyan mission established there, and of becoming better acquainted with the condition of the country. In spite of the drawbacks to its prosperity which Haiti has suffered, especially of late, under the imperial *regime* of Soulouque, it has made some sure and steady advance. There may not be much progress in the cultivation of the staple products of the soil, yet the people are certainly less barbarous, and some of the blessings of civil are steadily finding their way beyond the towns into the interior. The present government is eminently favourable to progress. In an interview with which I was favoured by the President Geffrard, he said:—"That he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights, that every one might be able to understand and claim his rights, so as to render despotism impossible." He added, that his position was a peculiar one; that however he might wish to

bring forward useful measures, the people were in such a state of ignorance that he was often obliged to hold back. He has shown his sincerity by establishing in various parts of the country not fewer than sixty-seven free schools. It is worthy of note, that in Jacmel the master of the boys' school is the late master of our own school; and the mistress of the girls' school, numbering nearly two hundred children, is M. Diane Ramsay, a member of the mission church, and one of the native assistants of Miss Harris. Though a Protestant, and known to be such by the President, she has received the appointment with the express understanding that she may read the Scriptures, offer prayer, and sing Christian hymns in the school, where every child is the child of Catholic parents. How long the prejudices of the parents may remain in abeyance, it is difficult to foresee. Much is due to the fact that M. Ramsay is the best teacher in Jacmel, and that the influence of the priests is very low among the people, from their avarice and immorality. It still remains as a striking instance of the liberality of the present Government that the President has cordially approved the appointment. Under his enlightened rule, confidence is gradually being restored, the vile practices of the Vaudoux hide in the recesses of the forests and mountains, and missionaries have free access to all parts of the land. A more favourable opportunity cannot exist in the providence of God, to renew and revive our exertions for the spiritual well-being of Haiti, and if possible to enlarge them.

RECOMMENDATIONS.

I proceed to make a few suggestions towards this end, which I trust the committee will find it practicable to adopt.

1. It seems to be of the first importance that Mr. Webley should not be left longer to labour alone. It was surely never intended that one sole individual should be the entire contribution of the Baptist Missionary Society to the evangelization of Haiti. An attempt was made a few years ago to give Mr. Webley a colleague, which, through the afflictive hand of Providence, was rendered unavailing. Since then, our brother has had no helper, no one with whom to take counsel, no one to whom to look for aid in sickness, or for encouragement under depression. It cannot but be expected that, under such circumstances, the missionary's courage should sometimes fail, and his exertions be paralysed by despondency. The sad results of Mr. Lillevoix's temporary occupation of the station would, doubtless, have been avoided, had a second missionary of the society been in the island. It is not necessary, in order to meet the case, that the additional missionary should reside in the same town. A location within comparatively easy reach, presenting a favourable field for missionary labour, can be chosen, yet at the same time near enough to afford the support, counsel, and aid that either missionary may need. Thus in the vicinity of Jacmel there are Les Cayes, Aquin, Bainette, Leogane, Petit Goave, and other places equally eligible for missionary effort. But I would not overlook Port-au-Prince, the capital and seat of Government. It is a large city of some 30,000 inhabitants. For some time the American Free Baptists had a mission there, which, through the misconduct of the missionary, has been broken up, and is scarcely likely to be renewed. The Wesleyan Missionary Society has now the only Christian mission in the place, and the missionary will, I know, most gladly welcome a fellow-labourer in the good cause from our society. Indeed, he strongly urged upon me the importance of the society establishing itself there. A further reason for this exists in the fact that in the country about Port-au-Prince are to be found many individuals holding our sentiments, as in St. Marc, Gonaives, and Dondon, who might be brought into Church relationship at Port-au-Prince, but cannot be from Jacmel, owing to distance and the difficulty of communication. Still, the question now is not so much the *location* of a second missionary as the necessity of giving Mr. Webley a colleague. This it is that I most strongly urge on the committee. Mr. Webley does not enjoy the strong health he formerly did. A tropical clime has had its usual effects on a European constitution. I deem it essential to the best interests of the mission, that the providential interruptions to which missions

in tropical climes are so subject should be met by a brother or by brethren residing on the spot, and the work of years not be allowed suddenly to collapse or be lost by a period of neglect, inevitable where the labours of a single missionary are interrupted by prolonged sickness or death. But I need say no more. The experience of the society is wholly opposed to the practice of allowing a missionary to labour alone in any part of the world.

THE SCHOOL.

2. The effects and influence exercised by the school so vigorously conducted by Miss Harris and her assistants, would appear to encourage the committee to attempt its revival. It is certain that it would be received by the inhabitants of Jacmel as a very great boon. It is, however, essential to its success, that the lady at the head of it should be an excellent French scholar. The education would be entirely in French, except in a few rare cases, where English might be desired; and the main expense, except at starting, would be the salary of the Christian lady engaged. There are, side by side with the chapel, premises for sale, with a house upon them, which could be altered so as to make a good school-room. These could probably be obtained for £200. Towards this sum contributions could be gathered in Jacmel to the extent probably of £50 or £60: so that the cost to the committee of re-establishing the school would not be large. If a small fee were required of the scholars, a sum sufficient to cover the annual expenses of the school-house and native teachers, or assistants, might be obtained. It is not possible for a missionary's wife to take charge of such a school. It can only be effectively carried on by a devoted and pious female, whose whole time shall be given to it. Many of the scholars would be from the best families of the town, and of ages quite to repay the attention shown to them. With the experience of the past before us, there seems every reason to expect that, with God's blessing, such a school would again become a nursery to the Church.

BIBLE READERS.

3. Very few among the Haitien people can read, especially among the poor. They are also addicted to spending much time in lounging about the doors and verandahs of their houses, in a state of listless idleness. From their bigoted attachment to Catholicism, few of them possess the Word of God, or are even acquainted with its contents. To some extent, Bibles have found their way to many houses, and are known to be read and valued. The Church contains converts who have been brought to God through the simple perusal of the Word. All these circumstances together led me to think that one of the most useful agencies which could be employed would be an order of Scripture-readers and colporteurs of the Bible. On mentioning the matter to Mr. Webley, I found an interesting corroboration in the fact, that one or two of the members of the Church were occasionally in the habit of thus going to their neighbours, giving them the Scriptures, reading to them, and praying with them, and that several instances of conversion had resulted. The plan seems indeed to be well calculated to meet the circumstances of the people. Besides, it has appeared to me that, since the breaking up of the school, the mission and attendance at public worship had suffered from the want of some external instrumentality, by which the care of their souls could be brought home to the people. It is not enough that the doors of God's house should regularly be opened, and the preacher of righteousness ever in his place to proclaim the truth. Curiosity may bring a few, but as a motive it soon wears out. Passers-by may be attracted, and become regular hearers of the word; and instances of it are not unknown. But the missionary also needs some instrumentality constantly working among the people, and pressing upon them the welfare of their souls. At present the mission possesses no such instrumentality. Deeply impressed with this I have accepted (of course, subject to the approval of the committee) the services of two Christian friends, a man and a woman, for this special duty, and authorised Mr. Webley to expend not more

than £30 a year in their support, with the confident hope that this amount will be supplied either by the committee or by the contributions of private friends. The female is the first convert of the mission. Her name is Eliacine. She has already made herself useful in this way; but with the charge of a little family upon her, and her husband having left her, she has not been able to do so much as she might. Since her conversion she has lived a most consistent Christian life, and has ever shown herself active to the extent of her opportunities in bringing others to the Saviour. The very interesting account of her conversion will be found in the *HERALD* of October, 1846. The name of the man is Lolo Jean Michel, a black man, resident on his little garden about a mile and a-half from Jacmel. He officiated as our guide over the mountains to Port-au-Prince, and I had frequent occasion to observe his humble, unobtrusive piety, and his love to God's Word, during the ten days of our being together. He has borne, since his conversion, a most consistent character; has once been imprisoned for two months for righteousness sake, and is therefore a tried Christian. He has already been the means of the conversion of several persons, and will enter on this work with great delight. So far as I can learn, and my own observations extend, two more eligible persons could not be found. I have, therefore, ventured to set them to work at once, and anticipate that much good will result from their labours.

NATIVE HELPERS.

4. There are in the Church two or three hopeful young men, who after instruction may perhaps be of use in the kingdom of God. I have encouraged Mr. Webley to give them the instruction they need, to call out their abilities in the prayer-meetings, and in other ways, with the hope that there may be found among them some fit to become assistant missionaries, and to occupy as ministers and pastors some of the smaller towns of the island. This will not, however, at present occasion any charge on the society's funds, though I hope at some future day to see Haitiens preaching to Haitiens the Word of Life under the auspices of the committee.

I have deemed it of much importance to press upon our excellent brother, the missionary, the principle of finding in the Haitien church the means of its own extension. It is impossible to expect that the churches of England can supply the men and the means to cover Haiti with chapels, missionary stations, and missionaries. "Every convert a preacher," must be the missionary's motto. Every convert should, if possible, be made, in humble dependence on God's Spirit, the means of gaining another. All the gifts of the Church should be utilised. There are in the Jacmel church excellent materials, which need only to be brought into use to cheer the missionary's heart, and to aid him in his great work. Much has been said to the church, during my visit, on this point, and I trust the future will show not without good effect.

I rejoice to be able to testify to the high esteem in which Mr. Webley is held by the community among whom he resides. Amid the dangers and perplexities which were often thick about him during the late Government, he was enabled to act prudently, so as to avoid any collision with the authorities, who would have been only too happy to have availed themselves of a false step to plunge the mission into desolation. That time of peril is past, and, in the dawn of a better day for Haiti's political and social elevation, I trust we may also see the coming of a bright time in which its superstitions shall fall away, and the redemption that is in Christ Jesus become the hope of its people.

EDW. B. UNDERHILL.

Jacmel, November 1, 1859.

REPORT ON THE BAHAMAS MISSION.

Of the numerous islands, or islets, which form the Bahamas group, not more than thirty are inhabited. On eighteen there exist churches in connection with the mission. At the commencement of Mr. Burton's labours, in 1833, the population was numbered at 16,500. It had increased in 1841 to 25,292, and in 1851, the date of the last census, to 30,663. At the period of emancipation there were upwards of 9,000 slaves. The white and coloured population numbered 7,231. Since that time the latter class has diminished, or at least has not increased; the great body of the people now consist of the enfranchised and their descendants, with a considerable number of Africans who, from time to time, have been released from slavers captured in the neighbouring seas on their way to Cuba.

In order to visit the stations, I was compelled to charter a small schooner. I was thus enabled to call at such places as were most convenient, and to convey the missionaries, the Revs. W. Littlewood and J. Davey, to Turk's Island, to confer together with me and the Rev. W. K. Rycroft. The cruise occupied five weeks, and enabled me to spend five days in Inagua, and an entire week at Grand Cay, the chief stations of Messrs. Littlewood and Rycroft.

THE DISTRICTS.

The Bahamas mission may conveniently be divided into the northern, central, and southern districts, under the guidance respectively of the Revs. J. Davey, W. Littlewood, and W. K. Rycroft. The northern district embraces seven islands, having a population, in 1851, of 18,923 persons. The central district embraces eight islands, with a population of 4,235. The southern district contains three islands, having a population of 3,250. But Mr. Rycroft has, in addition, a station at Port-au-Flat, on the island of St. Domingo, which he can only visit occasionally. Seven other inhabited islands, containing a population of 4,255, have no Baptist churches, and are therefore not included in the above arrangement. On the eighteen islands occupied by the missionaries are sixty-one churches, having seven pastors, and forty-five elders or leaders. The entire number of members is 2,706; of enquirers 330; of Sunday scholars 2,586. The attendants on public worship in the various chapels are reckoned at 6,202. Adherents, or persons who may be said to prefer our form of worship, may probably be reckoned at one-fourth more. It would thus appear that, notwithstanding the presence in the islands of other denominations of Christians—the Church of England, Wesleyans, and Presbyterians—a very considerable proportion of the people is attached to our mission. But if we add the members of the churches of the old or native Baptists, some 1,200 in number, it is probable that nearly one-half of the population on these eighteen islands is distinctively Baptist.

NATIVE CHURCHES.

At the origin of the mission there were found in being several churches calling themselves Baptists, and owing their existence to the teaching of negroes brought to the islands from North America. Many superstitious practices were prevalent among them. Their leaders were very illiterate, and their church discipline not so strict as the Word of God requires. Hence, in the formation of the mission churches, it was necessary to provide for better instruction and purer discipline, and by degrees the numerous churches now existing were gathered in the various islands. Only at Nassau, in New Providence, at Grand Cay, at Matthew's Town, in Inagua, does any considerable number of people reside, and only at these places, therefore, can churches of any magnitude be gathered. On the other islands the population is very much scattered; and between the small settlements upon them the means of communication and intercourse are both tedious and difficult. Hence the origin of the numerous small churches which are found on the islands. Each settlement has

its own chapel, its separate church organisation, and teachers. For instance, the island of San Salvador, or Cat Island, with a population of 1,900 persons entirely Baptist, has ten mission churches and nine churches of old Baptists at the ten or twelve settlements on the island; each church with its teachers, leaders, deacons, regularly constituted and independent of all others. The difficulty of intercourse, and the impracticability of amalgamating these churches together, may be better understood if I add that the island on which these settlements are formed is about ninety miles in length, and from two to six miles only in breadth, is entirely without roads, and consists of a calcareous limestone, very bare of soil, except in spots, and causing great fatigue to the traveller in treading the rough and stony tracks made by the feet of the people.

The scattered condition of the churches, their remoteness from the chief centres of population, and the somewhat rare opportunities which are open to the missionary to visit them, render it most difficult to supply the spiritual wants of the people. An annual visit, in most cases of a few days' or weeks' duration, is as much as the missionary can possibly afford, consistently with the duties incumbent upon him at his principal station. The churches have, therefore, necessarily been left in the hands of their leaders. Generally, two at least are chosen in every church by the people, on whom rests the discipline and instruction of the church. Only of late years has any considerable proportion of the brethren been able to read, and though in the main good and devoted men, yet they cannot be considered on the whole as fitted for the posts they occupy. With the spread of education a very sensible advance is, however, apparent; and there are among the leaders at the present time several intelligent and well-instructed men, by whom the churches are governed and taught from Sabbath to Sabbath.

THE NATIVE PASTORATE.

It was to remedy this defect that some years ago our highly-esteemed missionary, the Rev. H. Capern, with the full concurrence of the committee, appointed in each island of the northern district a pastor, possessing somewhat superior abilities, and more cultivated than the rest of his brethren. It was arranged that he should travel among the churches, preach to them as he was able, and exercise over them a general pastoral oversight. The churches were expected to furnish this brother with the means of subsistence, Mr. Capern promising the pastor to add to his means should it be necessary, either from funds furnished by friends at Nassau, or, from the grants of the committee. In three instances only, in the northern district, have I been able to ascertain the sums raised in the islands for the support of these pastors. They are as follows:—Mr. McDonald, of Eleuthera, received £5 1s. 9½d.; Mr. Laroda, of San Salvador, £14 2s. 3d.; Mr. F. McDonald, of Exuma, £18 12s. 11d. The missionary supplemented salaries to the amount, in the whole of his district, of £71 4s. 3d. Thus, were it not for the allowances made from Nassau, these native brethren could not have lived on the sum raised for them by the people. It does not appear to me that the churches are unable to do more. On the other hand, although money, actual coin, is not plentiful in many of the out islands, yet the people are well provided with the necessaries of life, and can very well afford to raise the sum required for their pastor's support—say from £30 to £50 a-year. In the case of Eleuthera and Ragged Island, the members of the churches are not numerous enough to do this; but Mr. Hanna, of Ragged Island, is able, by his occupation, to support himself; while in the case of Mr. McDonald, of Eleuthera, the difficulty seems to arise from his not enjoying the confidence of the people, who otherwise would be the supporters of the cause in the island. But, apart from this, I cannot say that the plan pursued has proved, on the whole, a successful one. This is owing not so much to any fault in the selection of the brethren chosen as pastors, as in the circumstances of the churches themselves. I have already said that each of these little churches is completely organised, with its leaders, deacons, members, Sunday schools, and chapel, entirely independent of all others. The pastor thus becomes the teacher not of one, but of several churches, and is bound to no one

in particular. His visits are necessarily only occasional, and interrupted by the difficulties arising from weather and means of transit from place to place. In the intervals of his visits, the churches look to their own leaders for instruction. It is obvious that these partial services of the pastor are likely to meet with only a partial return in the way of subsistence; while, from his superior position, he sets aside for the time the individuals whom the church has specially chosen for its leaders. Hence there has arisen, in many instances, an unwillingness to receive the pastor, or to contribute to his support; and in a few cases the leaders have exhibited considerable reluctance in allowing the pastor to occupy the teacher's place in their midst. To the missionary they have no objection. His visits are welcomed and highly esteemed. Not always so the visits of the pastor, appointed by the missionary, who, though he may be better instructed, yet is not one of themselves, gives only occasional services, and yet expects to be supported by them.

There is, indeed, something anomalous in the entire arrangement, and not altogether accordant with the views of church polity prevalent among Baptist churches. Here are churches completely organised, though small in numbers; over a collection of them is placed a pastor, owing his appointment and support to a foreign source; and, over all, is the missionary. Unless for weighty reasons, would it not be better to return to a simpler arrangement, and to leave in the hands of the leaders chosen by the people the oversight to which they are called; the missionary continuing to visit them, and give such counsel and help as their circumstances may require? The chief advantages of the present plan are the somewhat improved character of the teaching, and the entire consecration of the time of one man to the care of the churches. But by a careful selection from among the leaders, and the assistance which the missionary may render, either on his visits, or by an occasional resort to the principal station where the missionary resides on the part of the local pastors, with a suitable supply of books, the instruction may undergo a continual improvement; while the smallness of the churches does not necessarily require the abandonment of all secular employment on the part of the pastor.

The arrangement I have been describing is chiefly confined to the northern district. In the central district the churches continue to be presided over by the leaders; but Mr. Littlewood is about to ordain some of them to the pastorate. Each person so ordained will be the pastor over one church, and will receive support from his own people, with, probably, an occasional grant from Mr. Littlewood. During the last year, the leaders in this district received from the missionary the sum of £31 15s. 2d.

In the southern district, Mr. Rycroft has settled one young man in the Caicos Islands, and is preparing another. The native brethren in this district received last year £133 15s. 1d.; but this unusually large sum includes the expenses of the removal of Mr. Kerr from Nassau to Turk's Island.

NASSAU.

It will be seen from the annexed schedules that the church at Nassau is a very large one. It is an increasing one; it occupies two chapels, removed about a mile from each other; the one, the mission chapel, calculated to hold 800 persons; the other, 600 persons. The mission chapel is held in trust for the society, and is so crowded that the church is contemplating an enlargement. The other chapel, a somewhat plainer building, is held in trust among the people, and has recently undergone improvement and repair. Divine service is held in both on the Lord's-day, the missionary usually preaching in the morning and evening at the mission chapel, and in the afternoon in the native chapel. In the latter, the morning service is generally conducted by one of the elders or leaders. I have ventured to suggest to Mr. Davey and the people the propriety of electing an assistant to the missionary, to be supported entirely by the church. Such assistant, or co-pastor, might most usefully occupy the pulpit alternately with the missionary, and, when the missionary is absent among the islands, discharge the duties of the pastorate. The number of members in the

island of New Providence, now upwards of 800, renders some such arrangement very necessary.

The committee is aware that the missionary at Nassau draws his entire support from the society, and occasionally an additional sum for the native pastors in the outer islands. Last year, this latter sum was £40. The remainder was drawn from the income of the church, or from local subscriptions, and expended at the discretion of the missionary. The receipts from pew rents and the classes have latterly increased, and there is at present no reason why the whole of the local expenditure, beyond the missionary's income, should not be provided for by the church. Its means are ample enough for the purpose. As the local funds, in addition to the expenditure for repairs, expenses of Divine worship, &c., have for some years borne a portion of the demands of the native pastors, and as there is no objection to this if the members of the church at Nassau are inclined out of their abundance to help towards the support of the Gospel in the out islands, I have suggested to the missionary, and to the leaders, the appointment of a small committee, to be associated with the missionary in the appropriation. As the funds are provided by the people, I think they should have a voice in expending them. The diminution of responsibility, and the cordial concurrence of the church in all matters of pecuniary outlay, will, I am sure, be satisfactory to the missionary as well as to all concerned!

OUT ISLANDS.

Inagua, the chief station of the central district, and the residence of Mr. Littlewood, is comparatively a new station. The population is at present but small; yet, as there are many white persons resident there, and the island is the seat of an important trade in salt, the income of the church has been sufficient to defray all local expenses. Beyond the missionary's salary £35 was drawn last year for the native teachers; but they ought, I think, to be sustained by the churches they serve.

In the case of Turk's Island, the missionary was able last year to appropriate £20 from the local receipts towards his salary, so that his drafts on the society were less than usual. This was owing to a very successful bazaar held the year previous, which enabled him to put the chapels of his district into excellent repair, besides meeting all other demands.

The appended schedule of last year's income and expenditure will bring these various points clearly before the committee. They lead to the conclusion that for the future the committee need not provide for more than the support of their missionaries; and I would recommend that the missionaries be advised, and that they should very distinctly inform the churches, that for the support of their pastors, the maintenance of Divine worship, and for all local purposes, they must depend on their own local resources.

SCHOOLS.

It will be observed that no reference has been made to day schools in this report as under the direction of the missionaries. With one exception day schools do not exist in connection with the mission. The exception is at Lorimer's station, on Caicos Island, where a large day school is taught by the pastor, Mr. Kerr. Its establishment was rendered necessary by the conduct of the teacher of the Government school. In all other cases throughout the islands, very efficient schools, on the British school plan, are supported by the Government at an annual cost to the colony of £1,500. They contain 2,500 children. They have hitherto been free from all denominational bias, and have largely contributed to the progress which the Bahamas people have made in knowledge and intelligence. The Church of England is the only body that has shown dissatisfaction with the system. Separate schools have been established, supported by extraneous funds, for the adherents of that church, in which are educated, on the national system, about 1,100 children.

Sunday schools, however, exist at all the stations, and contain about 2,500

children. The teachers are drawn from the more intelligent of the adult members of the church; but there is a great lack of books. This want may well be supplied by an occasional grant from the committee.

VARIOUS MATTERS.

The want of suitable books for the native pastors and leaders is sorely felt, and if purchased in the colony are very costly. I beg to suggest to the committee the grant of £20 or £25 for this purpose. Such a gift would be highly valued, and be received with very great thankfulness.

Before closing this report I must just allude to a dispatch forwarded to me by the Governor of Jamaica, written by the President of Turk's Islands, accusing Mr. Rycroft of joining in a measure which, in the opinion of the President, would "probably eventually be productive of bloodshed." On reaching the colony, I sought an interview with the President, and made inquiries as to the grounds of so grave a charge. I am happy to say that proofs were not forthcoming, and that there does not appear to have been the least ground for such a statement. The committee will rejoice that the confidence they have placed for seventeen years in Mr. Rycroft need not in the least be withdrawn, and that our brother deserves, as he will surely have, their warm support.

On the whole, it must be most gratifying to the committee, and a cause of devout thankfulness to God, that the labours of the society in these secluded islands have been so largely blessed; and that they have been permitted to participate to so great an extent in the elevation and spiritual progress of these enfranchised children of Africa. Very much yet remains to be done in the way of education, in the improvement of morals, in the growth of deep and enlightened piety. But when we take into consideration how lately this people has emerged from degrading bondage and the debasement of slavery; how few are the advantages of civilised life which they enjoy in their island homes; to what a great extent they are deprived of the means of advancement by their comparative poverty, and the distance of profitable markets for their produce; it is rather matter for surprise that they should display so much intelligence, by their industry win from a rocky and scanty soil a comfortable livelihood, and evince so much fervent devotion and sincerity in their attachment to the Gospel. To these dark denizens of tropical lands, children of depressed Africa, the Gospel has been life from the dead, and emancipation a boon of unmixed blessedness.

The chiefest obstacle to their improvement lies in the system of wrecking, to which Nassau owes the main part of its prosperity. Invaluable as are the services of the men employed in this calling, in times of peril and storm, to the crews of vessels often wrecked on one or other of the numberless rocks and shoals, which lie in the way of the great trade between the eastern seaboard of the United States and the islands and countries lying in and around the Gulf of Mexico, yet too often they partake of a gambling, reckless, and fraudulent character. Your missionaries cannot but discountenance the evils of the system, and are often called to mourn over the falling away of hopeful converts, drawn into the exciting vortex.

It only remains for me to express my gratitude for the warm and affectionate greetings which everywhere hailed my coming, and for the large hospitality which missionaries and friends of all denominations and classes pressed upon me. Through Divine mercy the voyage was free from all accident. Our little bark was safely and skilfully piloted by coloured hands among the many shoals and rocks of these dangerous seas; for God was with us—the Hearer and Answerer of many prayers which ascended to his throne from the hearts of dear friends in our native land.

EDW. B. UNDERHILL.

London, September 16, 1860.

No. I.—Continued.

	MINISTER.	SCHOOL.	NUMBER OF THE BOOKS.			AVERAGE ATTEND- ANCE.			Sunday Scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
	Brought forward ...	...	2,263	1,228	3,491	1,655	865	2,520	9,130
69	William Toall	Lucoa (girls)	72	72	...	...	35	35	220
70	Do.	Jericho	85	33	118	62	26	88	...
71	Do.	Richmond	54	13	67	34	12	46	...
72	Do.	Mount Moriah	22	28	50	11	15	26	...
73	Do.	Fletcher's Grove	...	...	...	...	...	...	...
74	Do.	Green Island	...	...	...	...	...	...	...
75	Vacant	Fuller's Field	20	10	30	20	10	30	40
76	D. G. Campbell	Hewett's View	41	18	59	19	6	25	39
77	George Milliner	Vauxhall	27	10	37	25	6	31	118
78	Do.	Spring Garden	29	14	43	28	9	35	58
79	R. E. Watson	Point Hill	8	2	10	8	2	10	...
80	Do.	Mount Olive	18	2	20	16	2	18	} 337
81	Do.	Rock River...	40	4	44	30	4	34	
82	Angus Duckett	Hayes	35	36	71	19	20	39	215
83	Do.	Cross	21	11	32	15	6	21	...
84	W. Claydon	Four Paths...	...	...	...	...	...	50	...
85	Do.	Porus	...	...	...	...	...	40	200
86	Do.	Mandeville	...	...	...	...	...	35	30
87	Do.	Greenock	...	...	...	...	...	45	380
			2,663	1,431	4,144	1,940	1,013	3,128	10,756

No. II.

NUMBER OF MEMBERS IN THE CHURCHES CONNECTED WITH THE JAMAICA BAPTIST UNION.

Year ending Dec 31.	Number of Churches reported.	INCREASE.			DECREASE.				Members.	In-quirers.	
		Bap- tized.	Re- ceived	Re- stored	Died.	Dis- missed	Ex- cluded	With- drawn			
1829	...	...	...	...	...	...	...	...	5,742	4,143	
1829	...	1,875	772	40	95	172	64	...	8,440	...	
1830	...	1,228	703	...	...	...	...	...	11,000	17,000	
1831	24	1,014	323	60	170	112	111	...	10,838	17,000	} No meeting of the Union held for 3 years, in consequence of the unsettled state of the Mission.
1832	...	...	...	...	...	...	...	...	...	...
1833	...	...	...	...	...	...	...	...	...	...
1834	...	...	...	...	...	...	...	...	...	...
1835	...	2,650	268	180	356	211	156	...	13,813	16,000	
1836	...	2,950	160	205	212	44	213	...	16,800	16,146	
1837	32	2,124	393	181	160	320	267	34	18,720	17,781	
1838	36	2,874	388	283	266	230	296	114	21,337	20,919	
1839	37	3,457	471	420	300	162	461	61	24,777	21,111	
1840	40	4,648	864	352	337	619	541	256	27,706	18,984	
1841	...	...	...	...	...	...	...	...	...	...	} No returns.
1842	40	2,695	556	349	389	591	777	96	27,682	11,811	
1843	35	1,881	408	430	398	766	667	22	22,154	8,028	
1844	34	1,637	291	455	509	246	768	99	21,836	3,313	
1845	35	947	592	385	355	427	580	54	21,161	3,502	
1846	40	436	132	519	356	89	719	176	20,994	2,985	
1847	42	490	224	337	367	93	736	152	18,983	1,690	
1848	37	783	211	408	464	117	766	131	17,854	1,831	
1849	41	606	190	397	454	99	697	215	18,481	1,611	} Western Union Churches only reported.
1850	39	238	181	401	1,225	70	831	238	15,671	2,833	
1851	34	1,056	490	663	659	358	549	35	14,078	2,778	
1852	38	835	142	448	661	189	539	...	15,353	2,665	
1853	38	775	97	432	316	93	663	61	14,006	1,858	
1854	49	818	109	488	708	38	600	61	15,401	2,112	
1855	47	809	188	529	374	45	736	73	17,392	1,803	
1856	45	557	100	463	295	42	639	34	15,106	1,743	
1857	52	590	110	503	400	31	665	92	15,682	2,041	
1858	...	...	...	...	...	...	...	...	18,275	1,710	
1860	57	495	83	378	389	35	590	249	15,046	1,796	

No. III.—TABULAR VIEW of Churches which have originated in the operations of the Baptist Missionary Society in Jamaica, for the year ending December 31st, 1859.

NAME OF			Number Chapel accommo- dates.	Average Attendance.	Increase.	Decrease.	Members.	Inquirers.
CHURCH.	PARISH.	PASTOR.						
1	Bethlehem	Portland	J. J. Porter	150	120	2	34	19
2	Annotto Bay	Metairie	S. Jones	700	900	37	527	77
3	Buff Bay	St. George's	Do.	450	280	4	143	35
4	Port Maria	St. Mary's	D. Day	800	500	10	249	43
5	Oracabessa	Do.	Do.	700	500	18	218	46
6	Mount Angus	Do.	T. Smith	...	900	48	408	20
7	Spanish Town	St. Catherine	J. M. Phillippo	1,200	700	5	700	86
8	Shigoville	St. Thomas in the Vale	Do.	600	400	3	200	34
9	Hanover Street	Kingston	E. Palmer	600	250	...	140	20
10	Hayes	Vere	A. Duckett	900	550	6	168	62
11	Enon	Do.	Do.	400	100	4	56	...
12	The Cross	Do.	Do.	...	...	...	50	...
13	Four Paths	Clarendon	W. Claydon	900	600	3	179	32
14	Porus	Manchester	Do.	700	800	6	229	10
15	Mandeville	Do.	Do.	400	200	15	76	20
16	Greenock	Clarendon	Do.	800	506	4	80	20
17	Thompson Town	Do.	Do.	200	150	...	75	8
18	Mount Merrick	St. Dorothy's	R. E. Watson	900	310	3	80	16
19	Point Hill	St. John's	Do.	600	380	8	119	21
20	Rock River	Clarendon	Do.	350	350	4	142	22
21	Stacey Ville	Do.	R. Dalling	550	500	11	224	6
22	Paradise	Do.	Do.	300	700	2	83	6
23	Mount Nebo	St. Thomas in the East	J. Gordon	700	500	39	287	53
24	Moneague	St. Ann's	Do.	750	140	78	100	16
25	Coultart Grove	Do.	P. O'Meally	450	350	23	216	37
26	St. Ann's Bay	Do.	B. Millard	1,800	1,400	6	504	66
27	Ocho Rios	Do.	Do.	900	800	...	329	33
28	Salem	Do.	J. G. Bennett	500	400	3	249	19
29	Dry Harbour	Do.	Do.	250	250	4	160	45
30	Brown's Town	Do.	J. Clark	1,600	1,400	8	632	17
31	Bethany	Do.	Do.	800	700	44	420	9
32	Tabernacle (Sturge Town)	Do.	Do.	200	200	6	107	13
33	Clarksonville	Do.	F. Johnson	900	450	5	148	16
34	Mount Zion	Clarendon	Do.	250	250	4	148	15
35	Stewart Town	Trelawney	T. Lea	700	...	12	279	7
36	Gibraltar	Do.	Do.	320	...	9	142	4
37	New Birmingham (The Alps)	Do.	Vacant	500	300	...	265	5
38	Waldensia	Do.	T. Gould	1,000	650	11	330	35
39	Unity	Do.	Do.	200	350	21	160	12
40	Rio Bueno	Do.	D. J. East	700	150	9	254	22
41	Kettering	Do.	Do.	300	100	12	220	20
42	Refuge	Do.	E. Fray	1,250	900	26	495	16
43	Falmouth	Do.	Do.	2,500	1,000	15	564	35
44	Beththephil	St. James	G. R. Henderson	800	500	2	267	23
45	Hastings	Trelawney	Do.	400	400	4	160	12
46	Salter's Hill	St. James	W. Dandy	2,200	800	18	714	202
47	Montego Bay	Do.	J. E. Henderson	600	500	1	464	69
48	Watford Hill	Do.	Do.	350	350	22	281	...
49	Mount Carey	Hanover	E. Hewett	1,100	900	3	512	40
50	Shortwood	St. James	Do.	800	700	18	402	45
51	Bethel Town	Do.	Do.	800	850	7	526	60
52	Gurney's Mount	Westmoreland	C. Sibley	700	600	11	269	30
53	Mount Peto	Hanover	Do.	300	500	28	316	90
54	Luca	Do.	W. Teall	900	700	10	326	14
55	Fletcher's Grove	Do.	Do.	700	500	10	117	0
56	Green Island	Do.	Do.	450	100	3	63	1
57	Hewett's View	St. Elizabeth	D. G. Campbell	300	300	6	281	24
58	Bethsalem	Do.	G. Milliner	253	280	6	145	14
59	Wallingford	Do.	Do.	352	300	4	74	23
60	Ebenezer (Spring Gardens)	Do.	Do.	230	200	5	58	12
61	Mount Charles	Trelawney	John Thompson	200	200	...	155	28
62	Dee Side	St. Andrew	Do.	80	70	...	31	9
63	Belle Castle	Do.	Do.	250	200	...	128	6
64	Stokes Hall	St. Thomas in the East	H. B. Harris	100	80	...	79	8
65	Jericho	Do.	Do.	903	700	...	1,018	187
66	Mount Hermon	St. Thomas in the Vale	James Hume	600	600	...	285	86
67	Montego Bay (1st Church)	Do.	Do.	1,800	350	...	302	...
68	Savanna la Mar	St. James	James Reid	800	400	...	643	40
69	Fuller's Field	Westmoreland	John Clarke	400	300	...	240	6
70	Thompson Town	Do.	Vacant	...	...	...	175	24
71	Smithville	Clarendon	T. Moodie	...	...	...	151	28
72	Kilaythe	Do.	Do.	...	...	...	87	20
73	Mount Olivet	Do.	Do.	...	...	...	85	28
74	Kingston, East Queen Street	Do.	Do.	...	...	...	250	...
75	Port Royal	Kingston	Samuel Oughton	2,000	300	...	12	...
76	Yallahs	Port Royal	Do.	...	...	...	100	...
77	Old Harbour	St. David's	E. Palmer	300	150	...	200	...
78	Old Harbour	St. Dorothy's	J. Dowson	800	500	...	...	...

47,425 32,300 193 499 19,380 2,285

No. IV.

TOTAL INCOME OF CHURCHES.

PLACES.	1844.		1849.		1854.		1859.		
	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No of Mem- bers.	Income.	
		£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Hanover Street, Kingston ...						23 10 0	140	25 19 9	
Mount Charles ...					109	52 19 7	155	65 7 9½	
Dee Side ...							31	21 15 0	
Belle Castle ...					121	59 13 8	126	72 4 6	
Stokes Hall ...					68	28 9 3	79	49 11 4	
Annotto Bay ...	1,041	747 19 7	793	227 2 8	549	233 5 10	527	274 11 1	
Buff Bay ...		68 10 4	169	57 6 2	142	56 7 4	143	48 11 0	
Jericho ...	1,500	607 5 10	1,200	280 10 0	1,015	283 16 6	1,018	277 8 4	
Mount Hermon ...	616	287 9 5	465	92 15 5	375	100 1 6	385	102 0 4	
Mount Merrick ...			48	10 2 11	70	15 16 5	90	15 19 7	
Point Hill ...						98	18 14 9	119	14 10 4
Brown's Hall ...								10 17 0	
Rock River ...			120	37 9 10	132	38 8 3	142	23 9 0	
Four Paths, Clarendon ...					216	90 10 9	179	134 11 10	
Greenock, Clarendon ...					105	35 15 6	82	72 3 0	
Porus ...							223	104 9 1	
Mandeville ...							82	99 17 0	
Hayes ...							166	109 0 3	
Enon ...							53	30 5 9	
The Cross ...							50	16 18 10	
Stacey Ville ...					221	52 12 9	243	75 7 4	
Paradise ...					69	16 9 6	84	25 7 11	
St. Ann's Bay ...					590	261 1 11	505	323 19 4	
Ocho Rios ...	605	294 13 2	395	187 12 1	333	73 1 0	329	148 8 4	
Salem ...							224	116 19 0	
Dry Harbour ...							173	120 3 7	
Brown's Town ...	1,778	1,174 0 2	1,060	542 19 7	937	526 11 0	880	367 14 8	
Bethany ...	500	267 16 0	524	135 5 3	500	134 13 0	420	152 5 1	
Mount Zion ...			145	31 7 1	151	48 11 0	158	84 0 2	
Clarksonville ...			361	91 12 1	326	123 15 0	229	102 18 9	
Stewart Town ...			634	109 13 9	439	187 1 3	421	190 9 5	
Gibraltar ...			836	290 3 1	698	239 0 7	564	174 10 6	
Falmouth ...			598	190 16 4	615	208 14 9	496	159 16 9	
Refuge ...					421	122 11 6	330	187 9 0	
Waldensia ...					166	74 19 3	169	86 6 6	
Unity ...					300	121 3 5	267	101 5 11	
Bethseph ...					182	52 15 0	160	103 17 3	
Hastings ...					807	382 5 0	714	345 11 11	
Salter's Hill and Maldon ...	1,468	676 4 5	1,234	440 15 1	378	183 14 1	464	198 15 8	
Montego Bay (2nd church) ...			460	263 0 1	281	81 18 9	297	96 13 5	
Watford Hill ...			219	83 14 7	172	53 2 6	259	98 12 6	
Gurney's Mount ...	743	615 5 9	642	386 3 9	326	88 14 3	316	191 6 11	
Mount Peto ...			542	280 9 10	368	196 9 5	302	148 8 3	
Montego Bay (1st church) ...			710	314 4 3	628	245 13 5	572	142 14 10	
Mount Carey ...			463	210 1 4	522	264 10 6	526	142 0 7	
Bethel Town ...			520	209 16 0	494	131 12 9	402	94 8 7	
Shortwood ...					632	356 0 11	543	278 19 9	
Savanna la Mar ...					313	117 12 7	240	90 0 9	
Fuller's Field ...	421	390 5 8			214	85 8 10	281	88 9 3	
Providence ...	193	63 16 0	175	57 17 8	180	56 5 11	175	45 18 10	
Thompson Town ...					170	21 7 2	151	33 2 2	
Smithville ...					40	20 15 8	65	25 8 10	
Mount Olivet ...					35	16 3 1	87	39 4 3	
Kilsyth ...					525	144 3 0	309	97 5 6	
Mount Angus ...							113	55 7 0	
Wallingford ...							146	40 12 7	
Bethsalem ...							58	16 2 6	
Spring Gardens ...							75	27 4 9	
Wallingford (St. Elizabeth's) ...									
	8,665	5,178 6 4	13,101	4,823 16 2	15,013	5,706 10 1	15,532	6,367 18 3	
Per Head ...		0 11 11½		0 7 4½		0 7 7½		0 8 2½	

BAHAMAS MISSION.

NORTHERN DISTRICT.—REV. JOHN DAVEY, MISSIONARY.

1860.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	Inqui- rers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
New Providence	Jno. Davey	4	3	814	135	632	1,252	8,159
Andros Island	E. Hall	5	4	105	40	207	284	1,030
Grand Bahama	J. A. Hanna	7	3	130	5	54	284	922
Eleuthera	W. McDonald	4	1	89	6	91	147	4,610
San Salvador	Jos. Laroda	10	10	313	40	395	940	1,828
Exuma	F. McDonald	8	4	213	13	164	343	2,027
Ragged Island	G. Gibson	1	...	54	...	...	80	347
		30	25	1,718	239	1,543	3,330	18,923

CENTRAL DISTRICT.—REV. W. LITTLE WOOD, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Inagua	W. Littlewood	1	1	84	10	91	300	900
Mayaguana	...	1	1	3	...	...	20	50
Rum Cay	...	2	4	180	14	155	500	858
Long Cay							200	286
Acklin's Island		1	2	83	6	126	50	280
Crooked Island		6	1	189	16	205	500	1,477
Long Island		1	1	20	...	...	...	384
Watling's Island								
		12	10	559	46	577	1,570	4,235

SOUTH DISTRICT.—REV. W. K. RYEROFT, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Grand Cay	W. K. Ryeroft	1	1	148	12	200	600	2,649
Salt Cay	...	1	2	41	5	40	160	
Caicos	L. Kerr	8	7	240	23	228	552	601
		10	10	429	45	468	1,302	3,250

INHABITED ISLANDS WITHOUT BAPTIST CHURCHES.

	Population in 1851.
Harbour Island	1,840
Great and Little Abaco	2,011
Berry Islands	236
Biminies and Gun Cay	160
Green Cay	7
Seal Cay	11
	<u>4,265</u>

NUMBER OF MEMBERS OF THE BAPTIST MISSION CHURCHES IN THE BAHAMAS.

ISLAND.	1834.	1837.	1844.	1849.	1854.	1859.
New Providence ...	105	489	781	732	640	720
Andros Island	86	96	152	97	129
Grand Bahama	42	135	180	140	130
Eleuthera	99	119	109	110	86
San Salvador	72	219	270	217	323
Exuma ...	5	98	150	183	207	213
Ragged Island	24	47	72	80	54
Inagua	62	63	83
Mayaguana	3
Rum Cay	49	220	185	232	180
Long Cay	26	...	...	...	...
Aoklin's Island	74	48	70	60	103
Crooked Island
Long Island	29	113	254	220	189
Watling's Island	20
Grand Cay	18	79	413	280	222
Salt Cay	187
Caicos	18	79	281	217	236
	170	1,167	2,338	2,820	2,505	2,856

EXPENDITURE AND RECEIPTS, 1859.

DISTRICTS.	EXPENDITURE.						TOTAL.	RECEIPTS.						TOTAL.										
	Mis- sionary.		Teachers.		Local.			From Society.		By Teachers.		Local.												
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.						
Northern ...	220	0	0	111	7	2	264	3	2	695	10	4	260	0	0	40	2	11	323	18	0	624	0	11*
Central ...	250	0	0	31	15	2	122	12	7	404	7	9	285	0	0	4	17	2	116	0	9	405	17	11
Southern ...	219	3	0	133	4	4	136	15	1	489	2	5	199	3	0	...	...	...	169	6	1	506	9	4†
	689	3	0	276	6	8	523	10	10	1,489	0	6	744	3	0	45	0	1	609	4	10	1,536	8	2

* This includes an extra collection for roofing the Mission Chapel.

† This includes the sum of £133 0s. 3d., a balance from the Bazaar Fund of 1859.

CONCERT OF PRAYER.

In our last number we laid before our readers an address from the Missionary Conference of Calcutta, inviting the Churches of the Redeemer to a Concert of Prayer in the first days of the new year. The Evangelical Alliance has followed with the proposal that eight days from Sunday, January 6th, to Sunday, January 13th, inclusive, should be the period observed as a season of special supplication. To give direction to the thoughts and prayers of the Lord's people, the Alliance has issued the following suggestions:—

“With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation, day by day:—

Sunday, January 6.—The promise of the Holy Spirit.

Monday, „ 7.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

- Tuesday, January 8.*—The attainment of a higher standard of holiness by the children of God.
- Wednesday, ,, 9.*—A large increase of true conversions, especially in the families of believers.
- Thursday, ,, 10.*—The free circulation of the Word of God, and a blessing upon Christian literature.
- Friday, ,, 11.*—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labour.
- Saturday, ,, 12.*—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."
- Sunday, ,, 13.*—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. *Missionary Sermons.*"

WIDOWS AND ORPHANS' FUND.

WE hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course, but simply to call attention to the subject in good time.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

THESE cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The number of these valuable agents is increasing year by year, and they require more liberal support.

INDEX, 1860.

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