

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The Annual Services of the Society were commenced by the usual meeting for prayer in the Library, Moorgate Street, on the 22nd of April. It was numerously attended. Dr. MURCH presided on the occasion, and supplications were made to the throne of grace by Dr. ACWORTH of Bradford, Mr. MIDDLEDITCH of Frome, Mr. STOCK of Saldine Nook, Mr. S. LEONARD of Bristol, and Mr. BURNET of Scotland. In the evening the Rev. G. H. DAVIS of Bristol, preached at Surrey Chapel, taking for the text of his excellent remarks, the words, "Lord, I believe; help thou my unbelief." He urged an increased devotedness to the cause of God from a consideration of the infinite value of individual man—the impossibility of salvation by any other name than that of Christ—and the responsi-

bilities which lie on every Christian to spread the savour of that name throughout the whole earth.

A numerous assembly of members was convened on Tuesday morning, the 27th, to transact the usual business of the Society. J. L. PHILLIPS, Esq., presided. The report of the Special Committee appointed last year to inquire into the home expenditure of the Society, was brought up and read, and after considerable discussion, referred to the incoming Committee, whose attention will be directed to the effecting such retrenchments as may be found practicable and useful. The list of the new Committee was subsequently brought up by the scrutineers, when the result of the ballot was found to be as follows:—

Rev. JAMES ACWORTH, LL.D. . . .	Bradford.
JOSEPH H. ALLEN, Esq. . . .	London.
Rev. JOSEPH ANGUS, M.A. . . .	London.
Rev. CHARLES M. BIRRELL . . .	Liverpool.
Rev. WILLIAM B. BOWES . . .	London.
Rev. SAMUEL BRAWN . . .	Loughton.
Rev. WILLIAM BROCK . . .	London.
Rev. J. J. BROWN . . .	Reading.
Rev. FRANCIS A. COX, D.D., LL.D.	London.
Rev. G. H. DAVIS . . .	Bristol.
Rev. H. DOWSON . . .	Bradford.
Rev. GEORGE GOULD . . .	Norwich.
Rev. SAMUEL GREEN . . .	London.
Rev. WILLIAM GROSER . . .	London.
Rev. JAMES HOBV, D.D. . . .	London.
Rev. DANIEL KATTERNS . . .	Hackney.
Rev. JOHN LEECHMAN, M.A. . . .	Hammersmith.
SOLOMON LEONARD, Esq. . . .	Bristol.

JAMES LOW, Esq. . . .	London.
Rev. C. J. MIDDLEDITCH . . .	Frome.
Rev. WILLIAM H. MURCH, D.D. . .	London.
Rev. JAMES P. MURSELL . . .	Leicester.
Rev. ISAAC NEW . . .	Birmingham.
Rev. THOMAS F. NEWMAN . . .	Shortwood.
THOMAS PEWTRESS, Esq. . . .	London.
JOHN L. PHILLIPS, Esq. . . .	Melksham.
Rev. WILLIAM ROBINSON . . .	Kettering.
Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. ISRAEL M. SOULE . . .	Battersea.
Rev. EDWARD STEANE, D.D. . . .	Camberwell.
GEORGE STEVENSON, Esq. . . .	Blackheath.
Rev. CHARLES STOVEL . . .	London.
Rev. F. TUCKER, B.A. . . .	Manchester.
W. H. WATSON, Esq. . . .	London.
Rev. JAMES WEBB . . .	Ipswich.
Rev. THOMAS WINTER . . .	Bristol.

The Annual Sermon at Bloomsbury Chapel was preached the following morning, by the Rev. J. LEECHMAN of Hammersmith, from the words of the Psalmist: "Blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen." The preacher enlarged on the desire expressed by David, and the hearty response which that desire should

receive. He closed with an earnest appeal on behalf of the mission cause, especially in India, which country he had so recently visited.

On Thursday Evening an excellent sermon was preached to young men on behalf of the Society, at the Poultry Chapel, by the Rev. C. M. BIRRELL of Liverpool, from Heb. vi. 10.

ANNUAL MEETING.—THURSDAY, APRIL 29.

Although the morning was somewhat rainy, a much larger number of the Society's friends assembled than could have been anticipated, and we now proceed to give, in our usual manner, a report of the interesting speeches delivered.

One of the Treasurers, S. M. Peto, Esq., M.P., occupied the Chair, and at a later period of the day, the senior Treasurer, W. B. Gurney, Esq.

The meeting commenced by the Rev. A. ARTHUR giving out the 67th Psalm and offering prayer.

The CHAIRMAN said:—Dear Christian friends—In the achievement of any great enterprise it is necessary at times to look to the experience of the past to guide us in our conduct for the future. In contemplating, retrospectively, the mission field, we can only say, in the emphatic words of Scripture—“The Lord our God hath done great things for us, whereof we are glad;” and, in contemplating the future, we can only place on his precious promises that firm reliance, that simple faith, and that earnest hope, which characterised our fathers in the mission—at the same time believing, that that faithful God who so blessed their labours will render to the labours of our society in time to come, if directed in that spirit, and in that spirit only, a four-fold blessing in comparison with the past. The work of our fathers has been to break up the field of labour—ours is the responsibility of sowing the seed of the gospel in the field which has been prepared. Now is come, emphatically, the time for preaching the gospel and teaching the young. In contemplating the vast continent of India, we see that the Scriptures have been translated into its six tongues; and that the literature of our country is daily becoming translated and extensively circulated—that at the present time the works of Bunyan, and that work of Doddridge which has been so extensively blessed in this country—I need hardly name it—are read in every tongue spoken in India. We find a vast difference existing between this time and some few years since, in the general aspect of the public mind—that there is now a rapid spread of intelligence, an increasing thirst for knowledge. It is for us to say whether the Christian or the infidel shall occupy the field thus opened up. With us is the responsibility. It has often struck my mind, that there is something remarkable indicated by the Providence of God, in the way in which

India has been committed to our hands—that vast empire, consisting of one-sixth of the whole world, appended to a country like ours, and conquered for us, not by ourselves, but by the very people whose land it is. Has this responsibility been cast on us simply that our merchants may be enriched, or that we may derive from that country some eight millions annually? Or is it that the Christian people of this land should go there, and occupy it, and make known to the people that gospel which has been the source of all our blessings? Your society during the past year, in common with other kindred societies with whom it is our joy and our pleasure to work in perfect harmony—has had under consideration, with reference to the past and the present aspect of the mission, a very important question—How is this land to be occupied? If, when churches have been established, they must be provided by us with a permanent pastorate—if this be true, it presses upon our minds a conviction which there is no resisting—that the work of missions will be a failure; for it is not in the power of the people of this or any other country so to occupy that field. What, then, should be our conduct in reference to this question? We are not pretenders to apostolical succession; but we do profess, in common with all our Nonconformist brethren, to make the Bible our only rule of faith and practice; and looking to that safe and sure guide, we find that the apostles planted churches in various countries, but did not remain as the permanent pastors of any. They, under the blessing of God, did the work of evangelists thoroughly; and instructed, fully, brethren “apt to teach,” in every place, to preside over the infant churches, as brothers among brethren. And, doing this, a blessing from on high descended in the richest and most gracious manner; the churches were planted, watered, and God himself granted the increase. My dear Christian friends, we must do the same; we must place more confidence in the word of God than we have ever yet done. We must believe that that God who alone can regenerate the soul will so bless our instructions, given in accordance with his word, as in every case to raise up men fit to teach their brethren in all that pertains to the kingdom of God. This did not press so much upon our brethren in the past as we conceive it ought to have done; but with their view of the question we have little now to do. The question with us is, “What is our duty?” I imagine it to be marked and clear. In connexion with your own society, as yet, scarcely any church has been placed in that position in which a church under the New Testament dispensation, as we humbly con-

ceive, should be placed. In the West Indies, recollecting the difficulties of our brethren in those interesting islands, let me ask you, whether those difficulties would have been anything like what they are, if we had at an early date cultivated an indigenous ministry? There we have, as is variously stated, from sixty to a hundred thousand resident proprietors of the soil. Amongst these, you and your beloved brethren of other missionary societies possess a large portion of your members. They are not in a position to support an European agency; but they would be in a position to support an agency arising out of themselves, and duly cultivated and prepared for the ministry in an institution like that which you possess at Calabar. That institution, up to the present time, has fully answered all the expectations entertained of it; and though lately our beloved brother who presided at its head has been removed, or, I might rather say in relation to his decease, translated from the scene of his labours to the enjoyment of his rich reward, yet the accounts we receive from his successor of the students who have been educated there, and settled over the churches, and of those who are now being educated, are such as to give us the utmost possible confidence, and to assure us in the highest degree of the value of such an agency. It is for us now, if we believe this fact, to act upon it. Your committee, during the past year, have had the gratification of making an arrangement with reference to the college at Serampore, one truly gratifying to their own feelings, in connexion with every old association, and which they believe will be the means of benefiting India to an almost incalculable degree. And the secretaries have recently presented a paper to your committee, from which, with your permission, I will read one or two extracts on this subject. I feel it to be due to them, though I feel that the paper has met, from every member of your committee, a just appreciation, and I can only commend it to the attentive perusal of the denomination at large:—

“It may be remarked that, under present arrangements, there must be an ever-increasing absorption of the funds of the society, in the mere support of the ministry of the native churches and their European pastors. Funds contributed for the extension of the gospel will continue to be, as they now are, directed to the chief object of sustaining, in feeble existence, the communities that result from its promulgation, and all the evils which attend religious endowments be entailed upon them. For the maintenance of the pastor, the erection and repairs of chapels, the support rendered and received towards the sustentation of the Christian and philanthropic labours of a church, chiefly or altogether from extraneous sources, towards which the people themselves contribute but

a very small part, if any, of the funds required, is practically to endow those churches. It must end in a paralysis of native effort, and produce effects too well known to need specification. Missionary societies have not for their object the creation of endowments in any form, with their attendant mischiefs; but the continual expansion of the kingdom of the Lord our Saviour, till his glory shall fill the whole earth. Native mission churches, ever dependent on the parent bosom, become unnatural absorbents of the nutriment which should flow forth to the health and salvation of other lands.”

I will read another extract, which refers to one of the most potent of the objections which have been raised to such native agency:—

“A main objection is thus stated by Mr. Clarkon,—‘Indian converts lack energy and independence. They seldom originate measures; nor, when originated by others, do they carry them out of themselves. They tread the path if others lead them; they carry out measures if there be a directing mind and assisting hand. They have not the glow of seraphs; nor do they fulfil the ministry of a flame of fire.’ It is obvious to remark, that there is much in this objection that relates to the physical temperament of the people, and very much of its weight must be diminished on that ground alone. Again, it is equally true that, by the present system, the energy of the native converts is not put to its appropriate test. They are not set upon their legs to try their ability to walk alone. And, indeed, the very relations subsisting between the missionary and the people he gathers around him and fastens to his girdle, are obstructions to the manifestation of independence and the growth of self-reliance. There are, however, many cases of people in India in whom is found a manly independence, a boldness of spirit, and a power of action, equal to any demand that Christianity can make upon them; and, even in the mild and more timid Bengali, these attributes might, to some extent, be looked for under a more free and generous treatment. Already Hindoos are found in every department of the civil and judicial service of Bengal, and there seems no reason why the qualities which fit them to occupy these situations under Government with credit and success, should not be discoverable and useable in the church of Christ.”

I had the pleasure, on the Wednesday of last week, to attend on your behalf, one of the most interesting missionary meetings at which I was ever present, in the city of Bristol; and there, too, I had the sincere pleasure of listening to our dear brother Leechman, who is here to-day, and of receiving from him certainly one of the most interesting statements I ever heard in connexion with Christian missions. I will quote

something that he said on this topic—the qualities of the native teachers. He was telling us of the peculiarities of the modes of thought of the Hindoo, and the great difficulties there must naturally be for any European mind to meet that peculiarity; and he gave us an extract from one of the native preacher's sermons. In preaching to a number of people on the banks of the Ganges, who were there performing their ablutions, with the belief that this would remove from their souls that stain which nothing but the blood of Christ can remove, he took this happy mode of illustration. He said:—"Now, if you wish to wash your linen, would you put it into a box, and lock it, and put that into the water? Your heart is the linen in the box; it is encased in your body; and how can such an ablution perform such a work?" Are not men of this class of mind fit to be placed over churches, and to bear the responsibility of the pastor? All of you who are members of Christian churches rejoice in the thorough communion, and hearty interest, and loving affection which subsists between yourselves and your own pastors. Let me ask you, if that position were occupied by a member of the aristocracy, a person immeasurably removed from yourselves—a bishop in lawn sleeves—instead of by one who sympathizes with your sorrows, who lives in your joys, who makes himself a part of your happiness, and to whom your happiness is the all-absorbing care—how would you feel? Much as I love many members of the aristocracy myself, I always feel a sort of chill come over my spirits in their company—much as I love my Lord Shaftesbury, and delight to be associated with him in every good and holy work, yet it is with a different feeling to that which exists between our beloved co-treasurer and myself, when we sit down to consider the things which pertain to the kingdom of God. There must be this difference between European and native teachers; and until you honour God by following the whole of his commandments and carrying out his purposes fully—until you establish your churches, and make them independent—until you place the pastors in that position in which they should be placed, as brethren amongst brethren, as friends amongst friends,—rely upon it, we shall not have that measure of success which we desire, and which the promises of Almighty God warrant us in expecting. Now, dear Christian friends, not to fatigue you, I will read only one more extract:—

"Another objection is the want of sufficient knowledge in any of the native converts for the pastoral office. In meeting this difficulty it must not be forgotten, that native teachers are even now largely employed in communicating religious instruction to their brethren, both in and out of the church. And, indeed, a community is seldom met

with, however limited in numbers, in which there may not be found one or more somewhat in advance of the rest, both spiritually and intellectually, sufficiently so to take, with a little additional instruction, the oversight. Education is, after all, comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and his companionship, and with the present means at command in all our mission fields, there can be but little difficulty in giving an ample education to the gifted men whom God may raise up, and has raised up, to fill the office of minister and pastor. Books are constantly being published in the vernacular tongues for their use. The stores of European science are every year becoming more accessible, and any amount of learning that is necessary for the discharge of pastoral functions can easily be obtained. We must confess ourselves to be more anxious for the piety than for the knowledge of the native pastors, and think that sincerity and thorough devotedness will go far to make up any deficiency in the latter."

Now, if I wanted to point to any one thing or place, as an evidence of this, I should point you to Fernando Po, where there is a church of about a hundred members, which was for a long time left without a pastor. The letters we received from the deacons of that church respecting the conduct of the native brethren who now occupy the continent of Africa, and the whole of the circumstances connected with that church, were such as to lead us to the confident opinion and belief that all we had to do was to cultivate native agency, and look up to God for his blessing. One or two moments on another point. You know I happen to be associated with my dear friend on my right in the office of treasurer of this society. Perhaps I may be permitted, before I sit down, to say one or two words about funds. We do not on this occasion intend to make any special appeal to you. I feel every day a growing persuasion, that if Christian principle will not work out certain results, impulses of extraneous character will not effect it. What I want to see in our denomination, is a more systematic order of giving. I want all of us to feel more and more that giving is a religious act—that it is simply placing on the altar of God that which he has given us as his stewards. I want us to feel more and more the sanctity of giving—that what we give should be given with prayer; and if that rule is observed, and we give systematically, I feel more and more persuaded that we need not have specific appeals. Let me relate one instance which has occurred during the last year. A lady, a member of one of our metropolitan churches, died, and left us the sum of £600. Our secretaries were in the habit of seeing her generally every six

weeks or two months at the mission-house. She brought, I will not say in no one instance, but I believe in no one instance, less than £10 at a time; and when she did not bring any money, she came continually to suggest some course of exertion, by which the funds might be increased. This lady, it appears, never at any one time possessed more than £60 per annum. This is an illustration of the principle I want to press home upon you. She gave as in the sight of God; and she abstained from personal enjoyment to forward his cause; and now, having passed to that heavenly state where all is joy and perfection, one cannot but believe that there must be some stars in her crown, reflected from the sanctity of her mode of giving, and the prayers which accompanied it—not for a moment referring to any other cause of reward than that which Christ has pointed out, that they who sow shall bring their sheaves with them. We have the pleasure of seeing here to-day one of the members of our active missionary force, who almost above all others has commended herself to the warmth of our affections and our hearts. Miss Harris, of Hayti, is here to-day. I cannot in her presence say what I should say in her absence. I am sure I need only to refer to her to call forth from every heart the expression of loving sympathy and of ardent attachment. I now sit down, apologizing for having occupied your attention so long, and call upon our secretary to read the Report.

The Secretary then read the Report.

The Rev. C. STANFORD, of Devizes, moved the following resolution:—

"That this meeting has heard the encouraging Report, now read with feelings of lively satisfaction, and desires to express its devout thanksgivings to Almighty God for sustaining the Baptist Mission through another year. It would especially record its sense of the Divine goodness in continuing the services of the officers and committee, and the active co-operation of the pastors and churches throughout the land; in prospering their beloved brethren Russell and Leechman in their voyage and journey to India; in bringing them back in safety and in peace; and in preserving the lives of all the missionaries labouring in the field; and trusts that these and manifold other tokens of the divine mercy and blessing may stimulate every member of the society to increased activity and zeal, and to more believing and importunate prayer for the enlarged diffusion of the Holy Spirit on this and all other evangelical missions, that they may prosper yet more and more, until the whole earth shall be filled with the knowledge of the Lord."

The resolution I now submit challenges you to cherish "a spirit of devout thanksgiving to Almighty God for sustaining the Baptist Mission Society through another year." History for a year should always be reviewed thankfully, but sometimes gratitude itself is a mournful thing. There is a great difference emotionally between gratitude for stern mercies and gratitude for tender mercies; for friends safe in heaven and for friends

spared on earth, for a faint fringe of illumination round some dark cloud, and for a clear sunshine; between the spirit which cries in the still interrupted language of grief, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord," and the bright elastic up-springing spirit which adores him for precious gifts not yet taken away. This is the kind of thankfulness we are now summoned to express. We see the gentlemen in their stations still, who hold important official responsibilities. "God has spared the lives of all the missionaries labouring in the field." Our brethren Russell and Leechman have been brought in safety over the perilous deep; death has made no blank in our fellowships, no disseverment of the ties and tendrils that twine and intertwine through our missionary connexions at home. These are stupendous and unmeasurable mercies which we ought deeply to feel and publicly to record. The resolution also suggests grateful acknowledgment of the measure of success God has been pleased to give our missions, especially in India. I know there has been much conflicting opinion among the most thoughtful men as to whether the results there have been in proportion to the means employed to secure them. We may look with suspicion on statistical estimates of Christianity; but if we remember that on that immense continent of nations, containing 150 millions of inhabitants, that only 403 missionaries are at work, and that two thirds of the societies have only been established within the last twenty years,—if we remember that the missionary churches show a larger ratio of increase yearly, and that whatever doubt the Bishop of Calcutta may feel as to the credentials of missionaries as the ministers of Jesus, they can address 17,356 converts in the spirit of the apostle's language—"If I am not an apostle to others, yet doubtless I am to you, for the seal of my apostleship are ye in the Lord." If we allow that a mighty power is at work there, which has arrested the subtle, evasive faiths of superstition, has rocked to its ramified foundations one of the most gigantic systems of idolatry that earth has ever seen, has extinguished the fires of Sutteccism, abolished the distinctions of caste, developed a conscience, startled men from the life of sensation to the life of thought, and has effected extensive reform, where it has not effected renovation. If we are to understand "that there is a perceptible falling away of the attendance at the great festivals, that the number of idols sold on such occasions is diminished, and that the offerings at the great temples are of less value than they were," these things, if not brilliant miracles and striking magnificences of success, are illustrations of Divine power and pledges of universal victory. There is, I am aware, a drawback to our gratified feeling in the spread through British India of a pesti-

lential pantheistic infidelity. Unquestionably to renounce heathenism is not of necessity to embrace Christianity. Perhaps, however, we are not to regard this infidelity as prophetic of evil to the Christian cause. Perhaps it is natural that unconverted yet partially enlightened men should pass from the grotesque absurdities of idolatry to the acknowledgment of an all-pervading Presence without personality, a spirit that "glows in the stars and blossoms in the trees." Perhaps this is sometimes a kind of preparatory deism, a stage in the process of conviction. The still, stagnant, deathful waters of thought are beginning to heave and sparkle; the Spirit of God may be moving upon the face of the waters, and He who sitteth upon the throne may be about to say in his royalty, "Behold I create all things new." However this may be, I am sure we are called to thank the Father of lights for his blessing on the conscious and unconscious influence of Christianity in India, and to acknowledge real, if not rapid, success. The reasons for the slow spread of the Gospel are secrets hid in the cabinet of the Eternal King; but we have to acknowledge that it *does* spread; there may be sowing success as well as reaping success, success in foundation-work, success in preparations. Such is the success of our brethren in the East. Chamberlain, the apostle of India, was wont to say, "We are throwing a little fire into the jungle, to prepare the land for cultivation." Forty years after, Mr. Robinson, one of our oldest missionaries, says, "The jungle is burnt." Now let the sower go forth to sow; sow thoughts, sow sentiments, sow affection. I think I have made out a clear case; we ought to pay unto God practical thanksgiving; it will not be enough to feel beautiful and bounding sensations of delight, to offer complimentary acknowledgment, or to thunder back thanksgiving song; God asks for thanksgiving sacrifices, thanksgiving lives, thanksgiving deeds; gratitude is a practical thing; its first question is, "What shall I render unto the Lord for all his benefits?" What shall you render? This resolution furnishes a reply:—"This meeting trusts, that these tokens of blessing may stimulate every member of the Society to increased activity and zeal, and to more importunate prayer." I am aware, Sir, that in reply to this challenge, many who are regarded as accurate statist, liberal politicians, and earnest benefactors of their race, would say, "Economize your increased activity and zeal for the service of your home population; thousands of reading men among the great industrial classes would say, if they said anything at all, why should so much mind, muscle, and money, be exhausted on the evils abroad, while we have so many and such complicated evils at home. Not a few earnest Christians have their judgments magnetized and put out of order by this one

idea. But we ought not to regard home and foreign missions as if they were antagonistic, as if to attend to the one we must neglect the other. They are developments of one principle, show obedience to one law, are the raying out of one light, only the light must strike the nearest object on its way to the remote. I have no sympathy for a morbid benevolence that would drop a tear for the distant heathen, and neglect the heathen in the next street; we would not neglect the strange tribes of men who inhabit the unknown regions of our own metropolis, the 50,000 who gain their livelihood in the streets; we would not forget the caste of costermongers in this city; we would not forget that superstition on the one hand, and infidelity on the other, are employing the lecture, the press, and a wide network of agency, to act upon the working classes of our own land; and we would show intelligence for intelligence, zeal for zeal, power for power, in attempts to counteract the wrong and do the right. We believe, that if the gentle Saviour appeared amongst his disciples, as they keep this festival and stand under this dome, he would say, go first to the lost sheep of your own country; go out into the streets and lanes of the city; go into all the world, preach the gospel to every creature; go, *beginning at London*. Still, if clad in the visible robes of his imperial Majesty, and speaking with the shout of a king, he were present to give forth his missionary laws, he would say, "go ye into all the world; go yourselves, or go by your representatives, and preach the gospel to every creature." This is Christ's unchangeable law; not a verbal, vocal, printed law alone, but a law of love, a living law, a law which, when we become disciples, is a part of our own nature. The sentiment which says, leave the idolaters abroad that you may instruct idolaters at home, though it may wear an air of common sense and true philanthropy, is ungrateful in spirit, as it is unsound in principle. If you pass this resolution you can never express it again. I never hear it without being reminded that the same objection was doubtless made to the introduction of the gospel into our own land, but that it was mercifully overruled. England owes all its Christian light, love, and liberty, to missionaries. Christianity was not born here. Ours are not "the fields over whose acres walked those blessed feet, which eighteen hundred years ago were nailed for our advantage on the bitter cross." The gospel was brought to us. There was a time when London was a forest, when its river was unknown to song, and when, the deeds of its inhabitants unchronicled in story, the red deer bounded over the spot on which we meet to-day. There was a time when the only notice of Britain standing on the page of history was one fragment of Hecateus, in which, speaking it is supposed of

our mysterious Stonehenge, he says, that in an island opposite Gaul, "there is a remarkable temple of a round form, and the priests, striking their harps within the temple, chant sacred hymns to Apollo, and honourably extol his actions." There was a time when a Roman gentleman writing to his friend, said, "There is a slave-ship arrived in the Tiber laden with slaves from Britain, but don't take one of them, they are not fit for you." There was a time when the first missionary set his foot on our shores. We know not how he was received. Perhaps painted savages crowded the cliffs with frantic attitudes and stormy cries; perhaps the missionary report might have said, "The barbarous people showed us no little kindness, for they kindled a fire, because of the present rain, and because of the cold." The men who loved not their lives unto the death succeeded in making an impression. They brought a noble vine out of the woods. They planted; God gave the increase; and now the hills are covered with its shadow, and it sends out its boughs to the seas. No doubt the same arguments were employed against the mission to Britain, as we hear against Britain sending missionaries to the ends of the earth. It might have been said to these apostolic men, Why are you, soldiers of the cross, so remarkably fond of foreign service? Why do you, lovers of your race, operate on the mote abroad and neglect the beam at home? Why is it that your charity finds its most convenient occupation at the antipodes? Why go to preach grand spiritualities to the wild men now plunging through the wet woods and frosty waters of that little island? Happily for us they listened not to such argument, and when we feel the sentiment expressed respecting the English nation by a foreigner, "She has planted herself on that little island like the banyan tree, and her roots have spread under the sea, and come up on far away continents, and in every quarter of the world, flowering with her language and laws, and for ever perpetuating her glory, though the first trunk dismember and die." Let us remember that England was once a missionary station, and let us apply to ourselves the charge: From other nations freely have ye received; to other nations freely give. Give your brotherly kindness; give your sympathy; give of your substance to support the apparatus of the various evangelistic societies, for your missionaries are not terrestrial seraphim; missionary bills are not paid with logic; your agents are obliged to employ expensive processes of travel and transit. Your necessarily expensive machinery is not supplied by the state, or by any power from without, for it is the will of God that all life, natural life, material life, and spiritual life, should form its own machinery, that machinery should be an ever-clastic and ever fresh formation from the life. Freely give,

then, as the life of the tree freely gives out that which weaves its beautiful machinery of stem, leaves, and flowers. Give as if all depended on the gift, and pray as if all depended on the prayer. Never let us allow that claims at home clash with the claims abroad. Never let us listen to those who seem to suppose that we should neglect continents abroad, till every street is evangelized at home. Never let us plead our inadequate resources. The Baptist Union reported last year 100,000 in connexion with our Baptist churches. 100,000 lights; 100,000 powers; 100,000 evangelists; 100,000 voices crying in the wilderness. Blend all these influences, consecrate them to missions, and imagine the vast volume of power—the piercing, shattering voice that would cry, "O earth! earth! earth! hear the word of the Lord!" While we are urging you to this work from the inspiration of gratitude, there is one word yet to be spoken. "One there is above all others, well deserves the name of friend." No friend loves like him, no other friend ever died for us. In the name of the great Missionary who visited our earth to publish salvation, and to be salvation, whose voice we know, whose power we feel, and whose face we soon expect to see, let us be faithful to our high calling and support our beloved mission.

The Rev. Dr. TIDMAN seconded the resolution. He said he was glad to be present for the purpose of reciprocating the catholic expressions of feeling contained in the resolution. He was not a believer even in millennial uniformity; he did not believe that the time would ever come when different minds would arrive at the same results; but notwithstanding the diversities of opinion among mankind, a spirit of charity and brotherly kindness ought ever to be cherished and practised amongst them. He did not wish to see Ephraim no more Ephraim, or Judah drop the banner of Judah; but only Ephraim no more envy Judah, and Judah no more vex Ephraim. We should never see the day when there would cease to be the lion and the lamb; but he was quite ready to meet the day with gladness when "the lion shall lie down with the lamb, and they shall not hurt nor destroy in God's holy mountain." The Report which had been read was what a report of a religious institution ought to be—plain, simple, and luminous. It did not abound in characteristics of the marvellous, which engendered something like suspicion in thoughtful minds, and had no acceptance but with the credulous; but it abounded in practical wisdom, and Christian feeling. One of the most important matters presented in the Report as a ground for congratulation was the translation of the scriptures. He remembered the day when Mr. Ward visited this country, and delivered a long string of words describing so many distinct languages

of India. These words fell upon British ears as strange sounds, and he very much doubted whether many of the literati of the day could have distinguished them the one from the other. It was delightful to know that now, wherever there was a missionary and a mission church, there was the word of God in the language of the people. If the missionaries had done no more than effect these translations, then, as the forerunners of others, as the persevering labourers in this great department, as some of the most accomplished scholars in the achievement of this great purpose, they were entitled to the admiration of the whole Christian world, and would surely receive the respect and gratitude of ages yet unborn. If we wished to preserve the native converts from error, the scriptures were the only certain preservative. If we wished to arm them against danger, they were the best means of defence. He would mention one or two circumstances in illustration of this. In Tahiti, the society had sustained most bitter opposition, and cruel oppression. The French landed with their guns, their brandy, with their sisters of charity, and with their Jesuit missionaries; but the evangelical labourers had left behind them the bible, and under the influence of that book the converts remained stedfast, not one of them having been seduced by the sophistries of the new comers. Madagascar had been a scene of trial and affliction. For the first seven years of the mission, the king of Madagascar was friendly to it, not for its religious character, but for its civilizing and elevating power; but he was cut off by death, the victim of his own vices. During these seven years of royal patronage, the missionaries numbered seventy converts, as they believed. Then came four years of persecution, in which the monster who now filled the throne did all she could to undo what her predecessor had encouraged. The shepherds were all sent out of the island, and the poor lambs were left in the midst of the wolves; but notwithstanding this persecution, the number of converts increased from seventy to two hundred. These unbefriended converts were to be left to the force of their own principles, and to the protecting power of God; and after twelve years of persecution, they increased in number from two hundred to more than two thousand; and though they had had forty or fifty martyrs, there had not been one apostate. He rejoiced that the society had done its best to raise up native pastors. It was delightful to see these men raised up and qualified by God for their work, and discharging the duties of their Christian pastorship with credit to themselves, comfort to their brethren, and honour to their Saviour. The speaker then adverted to the character of the Indian converts generally, and contrasted the state of the Indian continent at the time when it was visited by the early

missionaries, with its present hopeful condition. He then appealed to the meeting to be more liberal in supporting the missions than heretofore. The friends who had never been a treasurer or secretary knew that money must be paid, but they little knew how difficult a thing it was to get it paid regularly. If the churches would be more regular in their payments, societies of this kind would have far less difficulty to contend with. His society had to pay perhaps £40,000 within the first three quarters of the year, when not half that sum had come in; and he supposed that was often the case with his baptist brethren. He hoped, too, that the supporters of the society would endeavour to increase their subscriptions; for really they had been doing too much if they were not prepared to do much more. We had stirred up the principle of infidelity in India—we had spread education there—unsanctified education had been forced from the government as better than nothing. That system had thrown men out of the absurd theories of paganism, but had left them under its reigning and dominant vices. Hence it was that the circulation of European infidel works in Calcutta was larger, perhaps, than in the city of London itself. There were young men there who would despise the brahmin, and stand up with manly independence to defend Tom Paine, to reason for Voltaire, to decry the scriptures, and to call the missionaries old women. Since, then, they had helped to bring about this evil, they should also throw in the remedy, which was to be found in a better system of education, of which the word of God should be the basis. Nothing was so important for India at this moment as a wise, discreet, and well-administered system of Christian education. There was another class of opponents with whom they had to contend in India. They had gone out from this country and told the poor people, that such men as Dr. Carey, and others who were labouring amongst them, were not the ministers of Christ—were not sent out by the proper authorities—and that they alone were qualified and authorized to minister to them the sacraments of the church. These men were not papists in name, but it was well known who they were. Then there were the papists in good earnest—men who did not conceal their intentions—men who did not go about preaching popery and living upon protestant bread. Whatever might be their errors, they were honest men; and they said they would dispute the ground hand to hand, and foot to foot. However we might rejoice in the number of protestant evangelical missionaries, the Roman catholic missionaries outnumbered them as three to one; and the great cause of the Reformation would have to be fought over again, even in the sight of the heathen. He had no fear of this. As far as regarded any opposition from

the papists, he would say, "Come on, only fight fair." Let them have a fair field, and God speed the right. They would then have no reason to dread the issue of the conflict.

Rev. JOHN LEECHMAN, A.M. The trust committed to me and my colleague, as your deputation to India, was one of importance and responsibility; and I stand before you to-day in the character of a witness, to bear testimony to what I saw when on that mission of Christian benevolence. I must not detain the meeting with details of the voyage. We sailed from Southampton, after having been commended to God in earnest prayer at a meeting of the London Missionary Society. We skirted the coast of France, Spain, and Portugal; entered the Straits of Gibraltar; sailed along the Mediterranean, having on our left the mountains of Grenada, and on our right Algiers, Tripoli, and old Carthage, scenes rich in historic associations. We reached Ceylon in safety, remained there nearly a month, and saw much of the grace of God among the converts in that Island. We then proceeded to Madras,—thence to Calcutta. Having visited Serampore, and made arrangements about the College and the Press, we started for Upper India. We visited Benares, Allahabad, Cawnpore, and Delhi. We then returned, and visited Agra, Muttra, and Chittoura; came back to Benares, proceeded to Monghyr, thence to Cutwa and Beerbhoom; and then back to Calcutta. We next visited the native churches to the south of Calcutta; then started for Jessore, Barrisaul, and Dacca. From this city Mr. Russell returned to Calcutta, and I proceeded alone to Chittagong. At length we met again in Calcutta, and having finished our work, returned through the continent of Europe to our native land. We travelled altogether about 20,000 miles; and, through the goodness of a gracious Providence, no evil did befall us. It is difficult to know what part of this immense field to bring before the meeting. In Ceylon the mission has been remarkably blessed of God. The native preachers were men of intelligence, well versed in scripture, and fitted for their work. We went into the country, day after day, and saw large chapels, comfortable mission-houses, and schools, built and paid for by the people themselves, and the kind friends at Colombo. The congregations were large and attentive. We assembled the members of the native churches, questioned them, and took down their answers, which displayed a knowledge of scripture truth surprising and delightful. When I got to Bengal I began to feel quite at home. Many old friends welcomed me, and thanked God for bringing us to visit them. I was anxious to hear a native brother preach in Bengalee, to ascertain whether I could understand that language, after being fourteen years absent from India. We arrived on a

Friday. On sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, "Many are the afflictions of the righteous." He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eye, "Is *that* not affliction?" He then dwelt on Christ as the righteous one, and pointed out the many afflictions he endured for our salvation. After the sermon, the church met at the Lord's supper; and as I found I understood the preacher, I ventured to give the people an address in Bengalee. I trembled at my temerity, and soon stopped, fearing they could not understand me. However, brother Wenger assured me I was understood; and the people cried out, "Speak more, speak more; we all understand." I was gratified not a little at this, and from that time became once more a missionary. My visit to Serampore, the place of my former residence, was peculiarly affecting. There I had spent five years in connexion with Carey and Marshman, and other loved brethren; and though many of the old friends were gone, still the work of God was advancing. Those whom I knew as youths I was delighted to find grown up to be fathers in the church. The congregations were excellent; the church peaceful and prosperous; and our meetings in the Christian village were seasons of refreshing and joy. Pran Krishnu, the aged native preacher, had gone to his rest. He was brought to the knowledge of the truth by a tract brought to his village by a travelling fakeer; his brother was brought to Christ through his instrumentality; and several of his sons have become preachers of the gospel. Permit me to take you to Jessore, where Mr. Parry lives and labours. He is one of our East Indian missionaries—has never been in this country—but is one of the fruits of our mission in India. He has long been engaged in the work, and has been made a signal blessing to many. From his own lips we received many interesting particulars respecting the people of his charge. In that district the native Christians are much persecuted by the zemindhars, or landlords, who are unwilling to have native Christians on their land, as they cannot extort money from them at their heathen festivals, as they do from others who still worship idols. On one occasion some of Mr. Parry's people were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The sabbath came round, and though shut up, like

Paul and Silas, they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to forbid and scold them; the native preacher then began to preach to them. At length the chief officer of the zemindhar was obliged to set them at liberty, saying, "What can we do with these people? If we imprison them, they sing; if we scold them, they preach and argue." I asked one old man here, how old he was? He replied, "nine years of age;" "for," said he, "all the time till I knew Christ goes for nothing." Another fact interested me much. One of the native members was in great trouble. She came to tell her griefs to the missionary. Her little boy was with her. He listened with deep feeling to his mother's sad tale, and looking up to her, said, "Fear not, mother; let us go home; God will provide for us." A noble specimen of filial piety, and firm faith in this little child of the jungle. One of the most pleasing visits we paid was to, perhaps, the smallest native church and station in India. I mention this, for I am not selecting the most favourable specimens, but wish to present the facts as they really are. Sailing along one of the noble rivers in Bengal, one evening, we came near one of Mr. Parry's out-stations, called Kalispore. Here we were not expected, and had no intention of calling, as we did not know we should pass near this place. It was a beautiful moonlight night, and finding ourselves in that neighbourhood, we were glad to rest awhile, and visit these few sheep left here in the wilderness. We sent for the native preacher. He was delighted to see us. He and his people had heard we were in the country, but did not expect to be favoured with a visit. He was soon off to assemble his people to meet us. We walked some distance amid trees and bushes, the moon-beams playing beautifully on our path; at length we reached this little Zoar. This station truly is "a little one." There were a few huts ranged in the form of a square, the humble dwellings of these followers of the Lamb. At one end stood their cathedral church!—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat erection—mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on—there was the pulpit, facing the door, and almost within a step of it, though placed close to the opposite wall—the dimensions of the chapel were so tiny. About a dozen people were soon collected, and about filled the place. Bright black eyes we saw gleaming at us, where we could distinguish no face because of the darkness that shrouded this little chapel. We soon found, however, that enlightened minds and warm Christian hearts were there. We sang a hymn in their strange language to one of their stranger tunes. Prayer was offered to

God, and then we conversed with the people, and examined them respecting their knowledge and experience. Their knowledge surprised me. They not only showed a good acquaintance with the facts and doctrines, and precepts of the gospel, but gave a clear and scriptural reason for the hope that was in them. We exhorted them to continue in the faith, and parted from them with regret, hoping ere long to meet them in heaven. They regarded our visit, they said, as that of an angel from heaven. The native pastors at all the stations seemed well fitted for their work. They knew the people well, were acquainted with their modes of thought, and were, in some respects, better able to preach to their countrymen than Europeans are. Two of the native preachers in this part of the country pleased me much, and seemed particularly fitted for usefulness. One of them had been a Musselman. He heard Mr. Parry preach, and was brought to Christ. His history was deeply interesting. He said to me, "The love of Jesus, the jewel of my heart, makes me happy." When asked how he preached, he said, "Looking to the cross of Christ, I pray to God for a blessing." Telling us of instances in which God had made him useful, he said, "I preach—God converts." He seemed a truly good man; he has composed many beautiful hymns, which I heard him sing with great interest. At this out-station we had no Christian friend to accommodate us.—We had to take up our abode in the native chapel. There were five of us at this station, and there was only one little couch, which the senior member of the Deputation, of course, occupied. The rest of us slept as we best could in our palanquins. When lying down in mine, after a very trying day's work, this good native brother said to me, with deep feeling, "Of all this inconvenience and trouble you will yet reap the fruit." I felt I was doing so even then, when I thus received this expression of his sympathy and affection. At Barisal we witnessed the most cheering evidence of the progress of Christ's cause. Day after day we had meetings with the disciples in that district of Bengal. We saw the grace of God and were glad. The interest manifest at our meetings was intense. When the services were concluded, what greetings there were! At our farewell service I suppose two hundred natives were crowded in the chapel. They were sitting close up to our feet, packed as tight as could be; how still they were!—what expression in their countenances! It was as exciting a scene as I ever witnessed. At the close, Mr. Page rose and said, "I have now a word to say to you; what have you got to send to the kind friends in England who have sent their Sahebs to visit you, crossing the ocean, leaving all their friends, and exposing themselves to so much toil and danger for your

good? What can you send them in return?" One man cried out, "Send them a bit of every thing we've got." Another said, "Send them a bit of our hearts." A third said, "Send them lots of our Christian love." And I am happy now, in this great meeting, thus to present to you their expressions of gratitude and affection. God has done, and is doing, great things in Barisal, whereof we are glad. On other points I must not enlarge. Serampore College we found prospering, under the zealous care of Mr. Denham, who is labouring alone with great success. We examined his classes of young men, and they acquitted themselves with great credit both to themselves and their tutor. We are extremely anxious to send him help with all possible speed. We found young Brahmins going to the college by the light of lanterns, very early in the morning, so eager are they for instruction. A class of these same persons attends Miss Denham for instruction in crochet work, that they may teach this useful accomplishment to their wives at home, as it is impossible otherwise to get access to these respectable females. The mission press at Calcutta we thoroughly examined. It is a most valuable help to our mission. It is in a sound and prosperous condition. It is worth more than £20,000; and brings in per annum more than £2,000 to our mission funds. A noble beginning has been made in India, but our work is only begun. In Bengal we have our strongest missions, and yet there are millions, even in Bengal, who have none to preach to them the gospel of peace. In Tirhoot, a district of Bengal, there are 1,697,700 souls, and no Missionary of any denomination. In Puneah there are 1,352,165, and no missionary. In Rungpore there are 1,360,350 and no missionary. In Tipperah there are 1,372,260, and no missionary. In Sylhet there are 1,083,720, and no missionary. Thus I could go on, showing that there are upwards of 21,000,000 in Bengal alone, who have not a single missionary of any denomination to preach to them Christ and his salvation. India is doing much to help itself; some of our missionaries, from their own scanty salary, are supporting native preachers to help them in their almost overwhelming work. But help must come from England. I do not believe that the missionary spirit is on the decline in our churches. I do not believe that the resources and the liberality of our friends are exhausted. Lately a friend of my own sent for me, and said, "I shall soon have to leave my property, and it may fall into the hands of those who may not use it as I should like. I wish to do something for God now; take your pen, and mark down what I tell you." I did so. She said, "Write down £20 for the Baptist Missionary Society; £20 for the Bible Translation Society; £20 for the Baptist Irish Society; £20 for the

Aged Pilgrims' Society; and £50 for your new chapel." This generous friend then put the £130 in my hand, and I had much pleasure in paying these sums as I was desired. I trust noble examples like these will meet with many imitators.

The Rev. JOHN CLARK (of Brown's Town, Jamaica) then gave out two verses of the hymn, "Joy to the world, the Lord is come," and offered prayer.

The Rev. GEORGE GOULD (of Norwich) moved the second resolution:—

"That this meeting rejoices to learn, that some of the breaches in the ranks of the mission band, occasioned by the decease of missionaries, both in the east and west, and which the Society had to lament at its last anniversary, have been repaired; and that the Committee have been directed to suitable brethren prepared to go and preach the gospel to the heathen, and take the places of those removed to their final reward, and would afresh most affectionately commend these brethren, and those who have so long and efficiently laboured in the field, to the divine benediction and care.

The success which had attended missionary operations had been so great, that the funds at the disposal of the various societies had been drained more rapidly than the liberality of Christians had been able to supply them; and this had given some countenance to the impression, that the missionary spirit was on the decline. He was happy to say that such was not the case. As there was a tendency among some classes to delight in horrible tales and sad accidents, there was a tendency among some Christians to lay hold of any indication that the progress of Christ's kingdom was somewhat lessening. If it were meant to assert that some pastors of churches delighted in suppressing the truth, and substituting some feeble utterances which might square with a cramped and cribbed theology, then there might be some ground for saying that the missionary spirit was on the decline. The plausible ground for the assertion was this,—that Christians were now turning their eyes more anxiously than heretofore to the organizations which had been instituted for the propagation of Christianity. It would be an ill omen if committees were to imagine their institution to be so infallible as not to need frequent re-adjustment. Still there was not a man in their churches who was not anxious to maintain it intact, till a better scheme was devised. He hoped the committee would feel that they had the unshaken and unshakeable confidence of the churches. While he would do all honour to the youthful brethren, who showed themselves willing to take the places of men who had fallen on the field, covered with wounds, and to emulate their heroism, it was his privilege to rejoice, that some who had worn the soldier's harness long and honourably in this laud, had gone forth to preach the unsearchable riches of Christ to the heathen. If the churches took no interest in the success of missionary labour, they would not thus be willing to

sacrifice their pastors, whom they had long loved, and upon whose ministry they had hung with delight. The novelty of the missionary enterprise had now ceased; but there was no reason to think that the missionary spirit had in any degree deteriorated, or that the cause was likely less deeply to stir the best affections and thoughts of its former supporters. They had lost Carey, but he had been succeeded by Yates, in no whit his inferior; Wenger had followed Yates, and when Wenger should have finished his toil, it was to be hoped that a Lewis might be found to catch the mantle of the ascending prophet, and be anointed with a double portion of his spirit. A great improvement had been made in the mode of conducting missions. A few years ago, churches were planted in straggling towns at large intervals from each other; now, the eye was fixed upon large cities, and a sort of military cordon established round the district that was occupied. It were absolutely sinful not to look at the success which had attended the operations of the society, as an indication that prayer had been continually made for the missionary by the churches at home. God sometimes shamed his church into new devotedness by raising up unexpected witnesses for his truth; but the general course of his government was to raise up labourers and send them into the harvest-fields, in answer to the importunate supplications of the faithful. He trusted that all who were present would go from the meeting animated by profound gratitude to God for the mercy he had shown to their society, that the number of those who prayed in secret for a blessing upon it would increase.

The Rev. HENRY DUNCKLEY (of Salford) seconded the resolution. He said: To the fancy of a young provincial, the denizens of this favoured region stood somewhat midway between reality and romance; their presence seemed imposing as their venerable structures—their criticisms as enlightened and decisive as the laws which issued from their senatorial halls; their entire man seemed marked by something peculiarly magnificent, imperial, colossal, as befitted the representatives of a municipal aristocracy, round which the genius of their country poured its richest light, and which could vie with the proudest empires in the historic spoils of time. Whether or not this feeling was a delusion he should not stay to inquire; it was sufficient for him that he could claim sympathy with the assembly in a name which was "above every name," and could remember that a Christian audience was usually the last to refuse what courteousness and kindness required. The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honour Christ, to preach Christ, to bring all mankind into allegiance to Christ. They cared not to avow that object in all its offensive simplicity; they were there not as

philosophers or the apostles of commerce, but as the disciples of Christ; and their aim was not to civilize the world, but to make men his disciples. It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. When every trace of civilization had become extinct,—when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, on which the civilizer might again lay hold. Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization;—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him "of righteousness, temperance, and judgment to come"—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury shapes of superstition, the projecting shadows of his own fears, their object was to raise him from the dust, and to bless him with the liberty of the sons of God. Looking upon the world in which they were placed, against the back ground of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. It had been objected to the advocates of protestant missions, that the success which had attended their efforts were not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest home. Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties

of a great nation. And where the imagination was appealed to, where Jesuits moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armour of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass case model of millinery mysteries, followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! Christianized, in a day. But when the missionaries went forth to fight with error, and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one.

[The want of space compels us to omit a portion of Mr. Duncley's address.]

The present day seemed to present special promise with reference to the future, to encourage them in the prosecution of the missionary enterprise. Foremost among the advantages which were now presented was the tendency among Christians to correct their conceptions of Christianity, and to deepen its hold upon the minds of its professors. Away with every notion of theological development which would turn the doctrines of the atonement and the divinity of Christ into the grotesque clothing of a Pantheistical creed: but a faith was wanted more conformed to the reality of God's word, and which, while it was deeply rooted in personal conviction, should sympathize boldly with all nature, and with all life. God, through the speculative conflicts of the present day, was working out this piety, and giving the power as well as the form of godliness. The Newman and the Strausses were erratic enough, but they were under the control of unerring wisdom: the fulminations of the Vatican were mad enough, but they were controlled by a power which would not allow "the gates of hell" to triumph against his church. Let them mark the provision which God had made for spreading the gospel—a provision peculiar to the present times. A power had been wanting, which was chiefly maritime, whose wide-spread dependencies should become the centres of evangelical light, and whose commerce should furnish both the wealth needful for the enterprise, and the means of communicating with the most distant shores. God had been silently raising this power; at his call Britain arose from the bosom of the deep, and became, in due time, the residence of arts and letters. Under his fostering care, her commerce had grown, until Englishmen were naturalized in every land. Then an enterprise spread over the world required a quicker medium of communication than had heretofore been possessed: and just at that time came the

application of steam to machinery, enabling us to triumph over wind and tide as easily as stem the waters of an inland lake; and even the magnificence of this discovery had been eclipsed by the electric current—fittest emblem of the mind that guided it—which promised soon to sanctify earth and ocean as the silent vehicles of holy thought. But the most remarkable indication of the final success of their enterprise was, his disposition of political power, in giving England such a vast preponderance over other nations. Wonder of wonders was Hindostan! God had placed us there—a cradle of civilization in the midst of the most remarkable superstitions—and given into our hands the charge of a hundred and fifty millions of the human race. In the strangeness of our destiny we saw the designs of God. Why had he placed us there? It was not that we should cover ourselves with glory, or gather as into a nest the riches of so many people; it was not that the splendours of Ghuznee and of Delhi should throw their radiance around the British crown, but that we should plant on the Himalayas the standard of the cross, and raise to their true dignity the populations of that ancient world. In conclusion he would say, that under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God's purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs, it was God's; his Spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly, looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbegin, might rest from their labours; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when one song, the outburst of a deep feeling of love to God and man, should rise from all nations,

and mingle with the strains of heaven's more glorious anthem, which should announce that the kingdoms of this world had become the kingdom of God and of his Christ.

The Rev. J. RATTENBURY (Wesleyan) moved the third resolution :—

That this meeting has heard, with great pleasure, the views expressed by the committee, in their Report, on the necessity of increasing the number of the society's missionaries in India, and cordially approves the proposal made in it for the increase of the society's income, and hopes it will be cheerfully responded to by the subscribers; inasmuch as this important object can only be attained, without an increase of the debt, by a permanent addition to the society's income. At the same time the meeting expresses its satisfaction, that during the year the income, though but little above that of the past three years, has permitted a reduction of the debt due to the treasurers, which has so long and so seriously impeded the society's operations, to the extent of one thousand pounds; and hopes that its supporters will cheerfully unite in extending its agency, rendered the more incumbent on them by the opening prospects in the Eastern World, and not only on them, but on the friends of all missionary institutions, since there is no other agency provided for the conversion of the world, and the results of their labours have proved the practicability of the work, and its acceptableness to God.

He called to mind that Carey could not make two shoes of one size, and yet was the ablest of Bible translators. He wished he had the power of condensation, or that he could give expression to feeling without words. He would then make a speech once for all in this place among the members of another denomination. He would just refer to the notice in the Report of Jamaica. That notice was rendered melancholy by the disasters of the cholera. His own connexion had lost 1,500 members by that terrible visitation, and their contributions from that island had fallen off proportionably. But the Lord had strangely and blessedly turned the tide of their affliction. Their last accounts reported an addition to their churches of between two and three thousand members, and their income had risen in the same sort. After a long night of trial they had the promise of enlarged prosperity. He trusted that this blessed visitation would come to their (the baptist) churches also. He must be pardoned for one other allusion. The Report mentioned that some of the churches made no collection for the society, and others only in alternate years. Now he must say the Wesleyans, who were notoriously good beggars, did better than that. They had not a chapel, large or small, in town or country, wherever there was a minister and a congregation, that there was not also a missionary society. It was an integral part of the church. They never considered a chapel fairly opened till they had held a missionary meeting there.

G. W. ALEXANDER, Esq., of the Society of Friends, was called upon to second the resolution; and introduced by the chairman as having shown great kindness to their missionaries in the West Indies. He said;—

I should shrink from addressing even a few words to the meeting at this late hour, were it not the request of the committee that I should state the impressions produced upon my mind by what I observed of your missions, in a recent visit to the West Indies. I cannot but think that, as to the question of the utility of missions, there is scarcely to be found more interesting and satisfactory evidence of their success than in those regions which it has been my happiness to visit. In no part of the world to which Protestant missions have been directed are they equal in extent, in proportion to population. The result of my intercourse with those missionaries, Baptist, Wesleyans, and Moravians, was to make me value more highly Christianity in itself, independent of the denominations into which the Christian church is unhappily divided. We saw in those beautiful islands, which a few years since were the scenes of so much misery, wickedness, and universal demoralization, an amount of comfort as large as is to be met with in any portion of our own country—a large proportion of the population under the influence of Christian instruction, conducting themselves in a manner that would be highly creditable to the people of any community, and setting an example of liberality to our own country; so large is the amount subscribed by the humble classes for erecting chapels and schools, and supporting ministers. In Trinidad, which has a population of 60,000 or 70,000, you have two missionaries; with one of them I had the pleasure to converse, and I have no doubt that he is exercising a most beneficial influence in Port Spain. In Hayti, we visited that excellent female who is here to-day; than whom none has made greater sacrifices, or sacrifices that have been more blessed. In Jamaica we visited nearly the whole of your stations; and I can truly say, there was not one that was not exercising a highly beneficial influence; one of those ministers, who offered supplication in this house to-day, has a congregation of two thousand persons. It was also my privilege to visit there the late excellent Joshua Tinson; and I never visited any person whose deportment in the near prospect of death was more instructive and consolatory. Not to lengthen remarks made at the desire of friends, I will say, that the result of what I have witnessed is a deep interest in the success of this society, and in the labours of Christian missionaries throughout the world.

The Rev. C. LAROM (of Sheffield) supported the resolution. He had come a long distance for the purpose of speaking, but he could only now venture to assure the committee of the zealous interest in this cause of the Baptists of Yorkshire.

The Doxology was then sung; the Rev. W. H. BONNER pronounced the benediction; and the meeting separated a little before four o'clock.

	£	s.	d.
Proceeds of Tea Meeting	4	11	0
Do., of Needlework, for <i>Entally</i>	1	1	0
Sandhurst—			
Sunday School	3	17	4
Smarden—			
Contributions	2	0	0
Staplehurst—			
Contributions	6	6	0
Tenterden, Zion—			
Collection	4	0	0
Contributions	5	0	0
Woolwich, Queen Street—			
Collections	13	8	0
Contributions	2	17	0
	16	5	0
Less expenses	0	5	0
	16	0	0
LANCASHIRE.			
Ashton under Lyne—			
Contributions	25	0	0
Do., by John Johnson, Esq., for <i>Native Preachers</i>	1	2	10
Booth—			
Collection	8	8	0
Contributions	7	15	9
Do., Juvenile	1	17	2
Cloughfold—			
Contributions, for <i>Native Preachers</i>	2	18	7
Liverpool, Myrtle Street—			
Contributions	10	6	0
Manchester—			
Collections—			
Cavendish Chapel, Rev. Dr. Halley's	53	1	10
Great George Street, Salford	2	17	4
Grosvenor Street	7	15	10
Public Meeting	22	2	5
Union Chapel	117	6	7
York Street	32	9	4
Do., United Sunday Schools	4	10	8
Contributions	331	17	0
Do., York Street Sunday School	7	10	0
Do., do., for <i>Native Preachers</i>	3	18	1
Do., Union Chapel, (including Juvenile)	30	0	0
Do., do., Sunday School	12	17	9
Do., do., for <i>Native Preachers</i>	9	12	4
Do., Great George Street, Salford, Juvenile	15	14	3
Do., Granby Row (Welsh)	2	5	4
Do., Grosvenor St.	1	6	0
Proceeds of Tea Meeting	0	14	6
	65	17	3
Acknowledged before and expenses	528	18	9
	126	13	6
Oldham—			
Collections, &c.	28	17	8
Sabden—			
Foster, G., Esq., for <i>Jamaica Theological Institution</i>	50	0	0

	£	s.	d.
Spark Bridge—			
Fell, John, Esq., for <i>Debt</i>	10	0	0
LEICESTERSHIRE.			
Leicester—			
Harris, R., Esq., M.P., for <i>Debt</i>	50	0	0
Harris, R., Esq., jun., for <i>do.</i>	10	0	0
NORFOLK.			
Bacton—			
Collection	1	11	2
Buxton—			
Contribution	2	0	6
Do., Sunday School	2	4	10
Dereham, East—			
Collection	2	11	10
Contributions	9	2	10
Do., Sunday School	0	18	4
Proceeds of Tea Meeting	0	6	0
Diss—			
Collection	6	12	4
Contributions	5	18	3
Do., Juvenile	3	3	8
Do., do., for <i>Native Preachers</i>	0	17	8
Do., Sunday School	0	9	7
Downham—			
Collection	2	19	2
Contributions	2	11	8
Do., Sunday School, Boxwell	0	3	0
Proceeds of Tea Meeting	0	3	6
Ellingham, Great—			
Collection	1	15	2
Contributions	3	0	4
Do., Juvenile	2	10	2
Fakenham—			
Collection	2	15	0
Contributions	10	3	4
Do., Sunday School, for <i>Native Preachers</i>	0	16	11
Foulsbam—			
Collection	7	0	0
Contributions, for <i>Native Preachers</i>	1	15	0
Ingham—			
Collection	5	0	8
Contributions	19	6	3
Do., Sunday School	0	2	6
Lynn—			
Contributions	2	0	0
Mundesley—			
Collection	1	9	3
Mundham—			
Collection	1	0	0
Neatishead—			
Sunday School	1	0	0
Neeton	2	7	6
Norwich—			
Orford Hill	3	1	0
St. Clement's—			
Collections	7	10	0
Do., Public Meeting	10	0	0
Contributions	5	13	10
Do., Sprowston	1	0	2
Do., Sun. School	0	9	0
St. Mary's—			
Collections	21	0	0
Contributions	69	16	7
Salhouse	4	1	0
Swaffham—			
Collection	2	16	6
Contributions	5	16	5

	£	s.	d.
Worstead—			
Collection	7	18	4
	212	18	9
Acknowledged before and expenses	221	1	0
	21	17	0
NORTHAMPTONSHIRE.			
Aldwinkle	1	13	0
Buckby, Long—			
Contributions, for <i>Nassau Chapel</i>	1	0	0
Bythorne	2	0	6
Clipstone—			
Contributions, additional	3	6	10
Kettering—			
Contributions	16	17	5
Do., Sunday Schools	1	12	7
Do., for <i>Native Preachers</i>	1	6	0
Do., Broughton	1	2	0
Do., Independent Congregation (Rev. T. Toller's)	1	0	0
Ringstead—			
Collection	2	10	5
Contributions	5	12	7
Do., Sunday School	0	0	9
Stanwick—			
Collection (part)	1	19	3
Contributions	3	0	9
Do., for <i>Baptist Irish Society</i>	1	7	0
Do., for <i>Native Preachers</i>	0	11	0
Thrapstone—			
Collections (part)	2	2	0
Contributions	9	5	6
Do., for <i>Jamaica</i>	0	10	0
Do., Sunday School	2	10	0
Woodford	1	2	0
	60	9	7
Less expenses	0	6	9
	60	2	10
NORTHUMBERLAND.			
NORTH OF ENGLAND AUXILIARY—			
Broomley—			
Collections	8	5	2
Do., Broomhaugh	0	14	0
Contributions	3	15	4
Hamsterley	2	10	0
Houghton le Spring—			
Collection	2	7	6
Contributions	0	6	0
Middleton Teesdale—			
Collection	2	9	6
Contributions	3	0	8
Newcastle on Tyne, Tuthill Stairs—			
Collections	17	9	6
Contributions	19	16	3
Do., Sun. School	0	16	10
Do., Newcourt—			
Collections	4	10	3
Contributions	14	7	3
Do., for <i>Translations</i>	1	0	0
Do., for <i>Female Education</i>	1	5	6
Shields, North—			
Collections	9	17	7
Contributions	10	5	0
Do., for <i>Schools</i>	1	10	0

	£ s. d.		£ s. d.		£ s. d.
Pisga—		SCOTLAND.		Montrose—	
Collection	2 8 10	Aberchirder—		Collection	3 7 9
Contributions	1 12 6	Collection	7 2 6	Contribution	1 0 0
Pentaberbargood—		Contributions	0 10 6	Palsley—	
Collection	0 13 10	Aberdeen—		Collection	3 8 0
Contributions	0 15 0	Collection, John St....	9 15 0	Contributions	9 15 0
Tredegar, English Church—		Contributions	7 5 0	Do., Sunday School, George Street, for Schools	1 0 0
Collection	1 13 0	Anstruther—		Perth—	
Contributions	2 12 0	Collection	5 12 0	Contributions, for Fe- male Education.....	2 0 0
PENBROKESHIRE—		Do., for Native Preachers	5 0 0	Pittsillo, New—	
Blaenywaan and Bethsaida—		Cupar—	0 15 0	Contributions	0 6 0
Collection	1 9 1	Collection	2 0 0	St. Andrew's—	
Contributions	6 13 11	Do., for Native Preachers	2 6 6	Collection	2 10 1
Gerasim—		Dundee—		Contributions	1 8 6
Collection	0 9 0	Collection, Seagate ...	9 0 0	Do., for Native Preachers	1 17 0
Contributions	3 2 9	Do., Meadowside ...	4 0 0	Stirling—	
	11 14 9	Do., St. John's Free Church	6 0 8	Collection, Spital St. ...	4 0 0
Less expenses	0 0 6	Do., St. Andrew's do.....	2 12 5	Do., St. John Street	2 16 0
	11 14 3	Do., Rev. Mr. Gil- fillan's.....	1 0 6	Contributions	1 0 0
Cilfowr and Ramoth—		Contributions	24 10 0	Tough—	
Collection	2 7 2	Dunfermline—		Contributions	4 1 0
Contributions	2 4 11	Collection	5 16 6		
Croesgoch—		Contributions	15 0 0	Less expenses	296 13 1
Collection	1 3 8	Edinburgh—			3 12 4
Contributions	4 0 2	Collections—			293 5 9
Middlemill—		Albany St., Public Meeting	4 0 0	IRELAND.	
Collection	1 6 9	Charlotte Street ...	25 0 0	Dublin—	
Do., St. David's ...	0 7 10	Elder Street	50 0 0	Contributions	2 2 1
Do., Tretio	0 2 6	Do., Juvenile.....	0 17 2	Less expenses	0 0 3
Contributions	11 3 6	Waterloo Rooms ...	5 0 0		2 1 10
	13 0 7	Contributions	33 13 5	Newtownards—	
Less expenses	0 7 6	Glasgow—		Mc Kee, Rev. W.....	0 10 6
	12 13 1	Oswald, Miss, Scots- town	2 0 0	Waterford—	
Newport—		Greenock—		Mr. Coombs	0 10 0
Collection	1 5 2	Collection	1 11 6	FOREIGN.	
Contributions	1 2 6	Contributions	4 0 0	BENGAL—	
RADNORSHIRE—		Huntley—		Sewry, Beerhoom	280 6 5
Dolen—		Collection, Free Church	5 16 0	CEYLON—	
Collection	1 9 3	Kemnay—		Colombo	71 2 3
Contributions	0 12 6	Collection	0 15 0	Kandy	31 14 9
Newbridge—		Kirkcaldy—		NORTHERN INDIA—	
Collection	1 18 9	Collection	2 6 9	Monghir	220 10 1
Rhayader—		Contributions	2 2 0	WEST INDIES—	
Collection	0 8 6	Leith—		Haiti, for Chapel	17 6 11
Contributions	0 1 7	Contributions	0 15 0	The following should have been inserted in the April Herald:—	
	4 10 7	Longside—		Brixton Hill, Salem Chapel.....	31 4 0
Less expenses	0 0 7	Collection, &c.	5 5 0		
	4 10 0				

The Contributions for April are unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in EDINBURGH; by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Devan, Tritton, and Co., Lombard Street, to the account of the Treasurers.