

# THE MISSIONARY HERALD.

## ANNUAL SERVICES.

The introductory meeting for prayer was, as usual, held in the Library of the Mission House on Thursday the 20th of April. The Rev. Jonathan Watson of Edinburgh presided on the occasion. After the reading of the scriptures and the offering of prayer by the Revs. J. Smith of Cheltenham, R. W. Overbury of Devonport, and J. Stent of Hastings, Mr. Watson addressed the meeting on the value of prayer and its relation to the extension of the Redeemer's kingdom. This excellent address has been printed, by the kindness of the senior Treasurer of the Society, and was widely distributed at the Annual Meeting. In the evening of the day, after prayer by the Rev. J. H. Hinton, an impressive

sermon to young men was delivered in the Poultry Chapel by the Rev. I. New of Birmingham, from the words of Hezekiah, "Now ye have consecrated yourselves unto the Lord."

At the Annual Members' Meeting, on Tuesday morning April 25th, the usual business was transacted. Some discussion also took place on the question of a change in the mode of electing the members of the Committee. It stands over, however, for renewed discussion at the next Annual Meeting, on a notice given by the Rev. F. W. Gotch of Bristol.

The following are the officers and Committee chosen for the ensuing year:—

### TREASURERS.

WILLIAM BRODIE GURNEY, Esq.  
SAMUEL MORTON PETO, Esq., M.P.

### SECRETARIES.

REV. FREDERICK TRESTRAIL.  
EDWARD BEAN UNDERHILL, Esq.

### COMMITTEE

Rev. JAMES ACWORTH, LL.D. . . Bradford.  
JOSEPH H. ALLEN, Esq. . . Brixton.  
Rev. JOSEPH ANGUS, D.D. . . London.  
J. L. BENHAM, Esq. . . London.  
Rev. CHARLES M. BIRRELL . . . Liverpool.  
Rev. WILLIAM B. BOWES . . . London.  
Rev. WILLIAM BROCK . . . London.  
Rev. J. J. BROWN . . . Reading.  
Rev. H. S. BROWN . . . Liverpool.  
Rev. HENRY DOWSON . . . Bradford.  
RICHARD FOSTER, Esq. . . Cambridge.  
Rev. F. W. GOTCH, M.A. . . Bristol.  
Rev. WILLIAM GROSER . . . London.

Rev. N. HAYCROFT, B.A. . . Bristol.  
Rev. JAMES HOBY, D.D. . . London.  
Rev. DANIEL KATTERNS . . . Hackney.  
Rev. W. LANDELS . . . Birmingham.  
Rev. JOHN LEECHMAN, M.A. . . Hammersmith.  
SOLOMON LEONARD, Esq., M.A. . . Bristol.  
Rev. C. J. MIDDLEDITCH . . . Frome.  
Rev. JAMES P. MURSELL . . . Leicester.  
Rev. ISAAC NEW . . . Birmingham.  
Rev. THOMAS F. NEWMAN . . . Shortwood.  
THOMAS PEWTRESS, Esq. . . London.  
Rev. WILLIAM ROBINSON . . . Cambridge.  
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. JONATHAN WATSON . . . Edinburgh.  
Rev. JAMES WEBB . . . Ipswich.  
Rev. T. A. WHEELER . . . Norwich.  
Rev. B. WILLIAMS . . . London.

The Rev. W. H. Muroh, D.D. was elected an honorary member of the Committee.

## DESIGNATION SERVICE, WEDNESDAY, APRIL 26.

The appointment of the 26th of April, for humiliation and prayer, constrained the putting aside of the usual annual morning sermon; but the evening was occupied by the service for the designation of the three brethren about to enter missionary service in India. It took place at Bloomsbury Chapel. The building was overcrowded. As crowds continued to seek admission, the spacious schoolroom was opened, and immediately filled. In the service which followed the Revs. F. Trestrail, J. Gregson, J. Leechman, J. J. Brown, J. Smith, Drs. Hoby and Angus, with James Sheridan Knowles, Esq., took part.

The proceedings in the chapel were commenced by the Rev. W. Brock giving out the 578th hymn; which having been sung, Mr. Brock read the 15th psalm, and offered prayer.

☩ The hymn commencing:

“Hark! the song of jubilee,”

having been sung,

—Mr. BROCK, in a few words, announced as the subject of an address to be delivered by their friend the Rev. H. Stowell Brown, “The field of labour to which their three honoured brethren were about to depart.”

The Rev. H. STOWELL BROWN said, the portion of the globe to which their friends were about to go would defy any attempt to give the slightest idea of its extent and its enormous population, its fearful idolatry, and its urgent claims. Few places were possessed of a more extraordinary history than the British possessions in the East. It was in the year 1639 that the East India Company obtained a narrow strip of land, about five miles in length and one in breadth, on the coast of Coromandel, from that time British power had been rapidly extending its influence in India; and at the present period, England was the mistress of almost the entire Indian Peninsula, with a large territory in India beyond the Ganges. 756,000 square miles were directly under British authority, and nearly 700,000 more were dependent, in various degrees, upon Britain, making a total of upwards of 1,400,000 miles subject to British influence, if not altogether subject to British law. India was capable of sustaining an immense population, especially as the wants of the natives were comparatively few

If peopled by the square mile in the same proportion as England, India would contain 476,000,000 of persons. Of its true population, one-third was subject to England, and three-fourths were to be found in the English provinces and dependencies. In the fields of missionary labour, there were about five or six times more than the number of persons contained within the compass of the British Isles. In point of the number of the inhabitants, India contained about sixty Londons; and of this immense number, two-thirds were as much our fellow-subjects as were the people of Ireland or Wales. The argument, therefore, that charity begins at home did not at all apply in the case of India. Our fellow-subjects would be found by thousands living at Calcutta, Agra and Benares, on the banks of the Ganges, the Indus and the Jumna. Surely, in a missionary point of view, this large population involved a proportionate amount of responsibility. Should these people ever become Christianized, great as had been the missionary achievements of our country, this enterprise would certainly be the greatest of them all. As to the spiritual condition of India, its inhabitants were the most sensuous idolaters under the sun. They adopted as their religious creed the most gigantic system, not only of error and folly, but of vice and crime. The religion of the Brahmin was pantheistic, and the consequence was, that there were upwards of 300,000,000 of deities in India. The mind of the people was so sunk and degraded that they never had or can have any conception of the basis on which the Brahminical system rested. The truth was, they felt that they must have some object of worship more palpable than mere abstract qualities, however exalted and holy. Again, the various orders and classes of men were divided into distinct species, and it was found absolutely impossible to raise, amalgamate, or bring them together. The notion of the transmigration of souls was also very powerful for evil. The Brahmins sometimes believed that a soul would have to undergo transmigration 8,400,000 times before it attained its full consummation—a consummation spoken of as an absorption into the deity, as annihilation, as utter unconsciousness. Twenty-two Missionary Societies were labouring on that vast continent. They employed in India 403 missionaries, and the missionaries were assisted by about 551 native teachers—about one teacher to 150,000 people! Mr. Brown then referred to the encouraging circumstances attending missionary labour in that land. The distinction of caste was evidently being abolished; and in Hindostan school influence was rapidly spreading. The healthy state of the various churches was, he thought, another ground of

gratulation. These were the encouragements to go forth to fields white with harvest. After a few observations addressed more immediately to the intended missionaries, Mr. Brown concluded his address.

Mr. Brock then gave out a verse of the 59th Hymn, which having been sung,

The Rev. J. H. HINTON said: I present before you these beloved brethren who are about to take their departure for the Indian missionary field; and to give them a more cherished place in your affectionate sympathies, I shall mention their names in the order in which they stand on my left hand,—James H. Anderson, Thomas Martin, John Gregson. In this order they will give a brief reply to the questions which I now put to them:—Will you each give the friends here present some account of your religious experience, and the circumstances which have led you to give up yourselves to the work of the ministry of the Gospel, and will you also give a brief statement of your views in relation to missionary work among the heathen?

The Rev. J. H. ANDERSON then read a paper in reply to these questions, from which it appeared that he was first connected with the Independent body under the ministry of the Rev. John Jefferson, Stoke Newington. He then went to Hackney College, and while there his views became changed with reference to the subject of baptism. From Hackney he proceeded to Stepney College, and placed himself under the ministry of the Rev. J. H. Hinton. After much anxiety, consideration, and prayer, he determined to go forth to the heathen in the character of a missionary, feeling willing not only to suffer but to die for the Master whom he loved and honoured, and in foreign lands desired humbly but zealously to serve. He entreated the united prayers of that congregation on his behalf.

The Rev. THOMAS MARTIN, in replying, entered fully into the personal views he held with reference to the importance of the work in which he was about to be engaged. Since eighteen years of age, he had made a public profession of Christianity, and never should he shrink from avowing the principles he then held—principles which, he believed, were founded upon the Bible.

The Rev. JOHN GREGSON said, He was born of eminently pious parents, and in early life sat under the ministry of the Rev. J. Aldis, then of Manchester. When about eighteen years of age he joined the church of the Rev. James Voller, where he was much engaged in Sunday-school labour. Having at length determined to give himself up to ministerial engagements, he went to Horton College, Bradford, and studied for four years under Dr. Acworth. He then proceeded to the University, Glasgow. From thence he went to Beverley, where he had remained until the present time. When, about two years ago, the Baptist Missionary Society issued a circular for twenty missionaries to India, the love he had always entertained for missionary labour increased, and, after consulting the Rev. B. Evans, of Scarborough, he offered himself to the society. Not having long settled at Beverley however, and having not the slightest wish to remove, except that natural one of doing more good by occupying a more extended sphere of action, he felt it necessary to consult the church at Beverley. The result of that consultation was their consent that he should leave them, and a resolution was passed by the Baptist Missionary Society to receive him as a missionary for India. In the course he had taken, he believed the finger of God had directed him, and he was determined in the work of the mission field to put forth all his energy and all his devotion.

The Rev. J. H. HINTON having offered the designation prayer,

Another verse was sung, of the 567th hymn.

The Rev. T. WINTER, of Bristol, then delivered an impressive, devout, and faithful designation charge, selecting his text from 2 Cor. iv. 1: "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

At the conclusion of the address, a verse was sung from hymn 135, book 2, (Dr. Watts). The deeply interesting services of the evening were then terminated by pronouncing the benediction.

## ANNUAL MEETING, THURSDAY, APRIL 27.

The public meeting was held at Exeter Hall. The chair was occupied by Samuel Morton Peto, Esq., M.P., one of the Treasurers of the Society.

The proceedings were commenced by singing the 62nd hymn, 1st book (Dr. Watts), after which the Rev. E. PROBERT, of Bristol, offered prayer.

The CHAIRMAN then addressed the meeting as follows:

My dear Christian friends,—I feel that an apology is due from me for the Treasurers of the Society, taking the chair two years in succession. I am not, however, prepared to cast any blame upon the committee, because the applications they

made to other friends resulted in disappointment; and, of course, at the eleventh hour, I felt, as I hope I always shall feel, that it is only for the Society to ask, and for me to render any service in my power. But I must confess that I had hoped that on this occasion, the chair would have been taken by a large and warm-hearted evangelical churchman. In the earlier days of our Society, we had the co-operation of many of these excellent men; and although at the present time we cannot expect that their pecuniary aid should be diverted from their own denominations, yet we do feel that when they come among us, and we go among them, the strangeness which isolation produces is altogether lost in the contemplation of those great themes on which we all agree. The only consolation to myself with regard to the friend to whom I especially refer, the Hon. Arthur Kinnaird, is this—that our good friends of our sister the London Missionary Society—for we always look upon that Society as a sister, although we are perhaps the little sister,—had been beforehand, and he had given his consent to take the chair for them. Although I rejoice in this on their account, I regret it on our own. I do feel that we often lose very much, because we do not cultivate sufficiently, either as societies or as individuals, the friendship of those who differ from us in some things; and I must say, that almost the only good thing I have ever obtained from my connexion with the House of Commons has been this,—it has opened my heart to the friendship of very many men who differ widely from me on many points, but who agree with me in the main, and whom I can esteem as much as if they were members of my own denomination.

I happen to have in my possession a volume of original letters of Wilberforce, one of which, if you will allow me, I will read to you, hoping it will give you as much pleasure as it did to me in its perusal. It is dated from Barham Court, Dec. 20, 1814, and is addressed to the late Dr. Ryland.

“I must indulge the strong disposition I feel to thank you for your last friendly letter, and to express the cordial gratification with which I welcome, and I trust I can truly say I return, your catholic, Christian sentiments and feelings. I cannot tell you how much I delighted in them. They seem to unite us more closely than if our opinions were on all points the same; and so they are in all points of any importance; for I cannot think that those things about which churchmen and dissenters differ are in themselves of any essential value. I rejoice to hear of your success in India. O that God may prosper still more and more abundantly, the labours of all your ministers. But I must break off, being much pressed for time.”

The effect of all this Christian union is felt in a very remarkable way in the operations

of our mission. I would refer in the first place to the co-operation of the Society of Friends; and I take this first public opportunity of expressing my high esteem and regard, and my thanks as one of the Treasurers of this Society, to the Voluntary School Association, and especially to its estimable treasurer, Mr Alexander, for the cordial sympathy which they have shown to all our missionaries, and the very great and effectual aid they have given by their contributions to our various schools, particularly in Jamaica, where the work of education is peculiarly important, as it is also in India. And here I would refer for a moment to the subject of female education in India. It is calculated, that out of 15,000,000 of females in Bengal alone, only 2,000 have any education at all; and when you reflect upon the importance of the mother educating the child, I am sure you will agree with me that this is a theme which cannot impress your minds too much, and upon which your liberality cannot be too largely exercised.

Without anticipating anything the Report may say, I would just advert to two or three points in the past year's operations. We have had our attention largely occupied upon the translation of the scriptures, feeling that it is a work which we cannot prosecute too largely; and we find that in Africa itself those translations begun by Mr. Merrick and the other missionaries there, continued also by our devoted agent, Mr. Saker, are in a language which, in the first instance, was supposed to be limited to the western coast, but is now found to be spoken from the west coast to the east; so that those scriptures can be circulated to an extent of which we formerly had no idea. Then, again, how interesting is the fact, when this country is engaging for the defence of a weaker power in the east, that the translation into the Armenian language, prepared by our missionaries at Calcutta, is rendered available in Constantinople, and that the circulation of the scriptures in that language has been begun, and is most acceptable to the people! Several native churches during the past year have declared themselves independent; and, knowing as we do, that we may look to those churches as the nucleus of light for spreading gospel truth around, how greatly rejoicing is this simple fact! And with regard to the native pastorate, the institution at Calabar has shown in its progress how much lies upon us to do more than we have ever done in this respect. I take this opportunity to express, on the part of my excellent co-treasurer and myself, and the committee at large, our gratitude to the churches who have responded to the appeal made in reference to the additional missionaries for India; and we only hope that those towns, and there are some large ones, which have not responded at all, will feel an emulation from those who have contributed

liberally, and that we may have larger stores brought from all parts into the treasure-house of the Lord, to help forward this noble work. It is true, dear Christian friends, it may be said of missions, that the day of excitement has gone. You will all, no doubt, recollect when the Serampore premises were destroyed, and the press burnt, how largely the contributions of the British churches flowed into the treasury of the Lord; and when William Knibb, from this very platform, brought before them the position of the British slave, how large a sympathy was excited, and how liberal were the contributions in consequence! But though we have none of this excitement now, I feel that it is left for the churches to appreciate the basis of Christian action, upon which alone any durable effort can proceed, that the pastors, deacons, and churches throughout this country should realise their own positions as living sacrifices, and should consider whether they can calmly and prayerfully reflect upon the great work in India without doing very much more than has ever yet been done. It has fallen to my lot lately to read with very great interest all the early correspondence between William Carey and the mission-house, and especially with Dr. Ryland. The effect on my mind in perusing it is, that all the early successes of Carey and the successes of this mission arose from one simple fact, that it is only from communion with God the believer gathers his most powerful motives to a course of holy service; and that it is only when individuals and churches appreciate their responsibilities in the sight of God, and act up to them with a single, hearty desire to do the Lord's will, that the Lord grants his blessing, and that your missions prosper. I rejoice, then, dear Christian friends, that there is no excitement about this matter, but that we are left to struggle with our own sense of duty, and, as praying, humble Christians, to realise our position in the sight of God; and I am content, with my beloved co-treasurer to leave the matter here, feeling persuaded that when you realise your responsibilities you will act up to them, and that a large blessing will descend, so that the little one will become a thousand, and we shall meet here to rejoice in the great things that God has done for us.

The Rev. F. TRESTRAIL then read the Report of the Committee, and Mr. UNDERHILL read the cash account.

The Rev. S. MANNING, of Frome, then addressed the meeting as follows. The topic assigned me this morning is one which is extensive in its range, and embraces such a multiplicity of subjects, that I shall be excused making any preliminary observations, and at once enter upon it. Before doing so I must, however, be permitted to solicit that kindness on the part of my hearers which is never refused to those who labour under the

constraint of speaking, for the first time, in this vast Hall. My subject is, "The general aspect of the world with respect to missions." And here the first and very obvious thought which strikes every Christian mind is, that the religious aspect of the world is the same as it always has been, a world that lieth in wickedness, in darkness, in death; a world perishing for lack of knowledge; without God, and without hope. All that apostles and prophets have ever said of the state of the heathen and the nature of idolatry, is still true, as true as ever. The lapse of ages has made no change. The world's ruin is as complete, and its need as extreme, as it ever was. Idolatry is still hateful to God, fatal to man, infernal in its character, diabolical in its origin, disastrous in its results. Four thousand years ago, Moses declared that the nations worshipped devils and not gods. Two thousand years later, apostles reiterated the same truth; and, when two thousand years later, still we think of what idolatry is, we find it to be the same as when divine inspiration thus branded it. We may well conclude, that an idol is nothing at all but a mask and a cloak, behind which leers or scowls an infernal spirit, delighting in the hideous orgies of cruelty and lust offered to it as fitting worship. What an insult and wrong is done to the divine character by the representations of it which idolatry every where gives! How it changes the truth of God into a lie, his holiness into pollution, his justice into revenge, his mercy into hateful selfishness. And how ruinous is it to man! How it poisons and embitters all the sweetest instincts of our nature! Can a woman forget her sucking child, or cease to have compassion on the son of her womb! The heart of every Christian mother answers, No. Yet, among some millions of our race, infanticide is established by law; the mother's hand is lifted against her infant's life, or she casts it into the jaws of monsters, believing, as she does so, that she does God service. And the son is taught to abandon to death his grey haired sire, or the mother at whose breasts he hung; and woman is degraded to be the bond-slave of man, and is set free to indulge all the most hateful passions of our fallen nature; nay, to believe that those things of which it is a shame even to speak, of which we can hardly think without a blush, may be acceptable offerings to his gods! Idolatry sanctifies every vice, consecrates every crime, and erects temples to their honour. And, if such be the nature and influence of idolatry in this world and this life, what must be its future! How dark and awful the mystery which hangs over the eternal destiny of those who, with diabolical rites, have worshipped devils and not God. The religious aspect of the heathen world then, we say, is the same as when prophets assailed it with their terrible denun-

ciations; as when apostles declared it to be the kingdom of Satan; as when Jesus wept over it; and he, the divine missionary, came down to earth to overcome and cast out the prince of this world. Idolatry, then, is not a thing to be extenuated or palliated as in the cant of the pseudo-philosophy of the day, but to be regarded with implacable hatred and scorn. But, in this estimate of the general aspect of the world, it would be unjust and untrue not to take into account the influence of Christian missions upon it. Amid the darkness we can discern some points of brilliant light; we can point to some green and beautiful oases in the desert. Among tribes steeped to the lips and saturated to the heart's core in licentiousness, we can rejoice over converts to whom we can say, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified, by the name of the Lord Jesus, and by the Spirit of our God." We can point to those who once were naked and ferocious savages, who are humanized, civilized, saved—found sitting at the feet of Jesus, clothed and in their right mind. These changes have been wrought by the influence of the gospel, and by it alone. Philosophy, and civilisation, and political changes, have been tried and failed—failed signally and miserably. Man without the gospel has been the same under a despotism and under a democracy. Civilisation has refined his manner, but has not changed his heart; has given him neither virtue nor religion; has left him the slave of his lusts; led captive by the devil as ever. In respect to the law of God, in the conduct and the life of God in the soul, there is no difference between the Greek and the barbarian, the bond and the free, the ancient and the modern idolater; if the bible be true, they are all alike, perishing for lack of knowledge—that knowledge of the gospel which we possess, and can impart. If, then, we have the common feelings of humanity, the aspect of the heathen world must move us to compassion for its perishing millions. If we are the children of God, it must move us to indignation against systems which offer so foul an insult to our Father who is in heaven; if we be Christians, we must glow with zeal, and strive with energy, that the world may no longer groan under the tyranny of the wicked one, but become the kingdom of our God and of his Christ.

Then, further, among the aspects of the world, viewed from the missionary standpoint, we may note that the world is everywhere open to the gospel; I say everywhere, because the exceptions are so few and trivial as to be hardly worth notice—the islands of Japan, the states of that miserable, priest-ridden Duke of Tuscany, and of that fugitive footman the pope of Rome. With a few such trivial exceptions, there is absolutely no barrier or hindrance to the free,

unrestrained preaching of the gospel. God has set before us a great and an effectual door—an open door, which no man can shut. How changed is the aspect of the world compared with what it once was! When our mission first began, the world seemed impenetrably closed against the gospel. In the great wall of exclusion which shut out the ambassadors, there seemed scarcely a nook or cranny by which they might enter. Though they held truths which were of divine efficacy to move the world—yet, like the illustrious Greek, they had no place on which they could rest them. Even British territory was closed against them; and at length the small Danish settlement of Serampore afforded them the means of access to the heathen world; but, such was the jealousy and dread with which they were regarded, that the Indian government demanded their exclusion. Under these circumstances, the church of the living God betook itself to prayer, that a way might be opened; and the blessed results we now behold—"The world is all before us where to choose." There is scarcely a country to which access cannot now be gained; hardly a language in which the gospel cannot be preached with perfect safety, and with some encouraging measure of success. So changed is the aspect of the world, that, instead of difficulty being felt as to gaining access to heathen lands, the great difficulty now is to supply the urgent need, to answer the beseeching cries for help. We could to-morrow circulate millions of bibles, and station thousands of missionaries, if we had them. To what are we to ascribe this marvellous change, but to the hand of God, in answer to prayer. Through years of supplication the church waited upon God, and behold the result. Surely those petitions contained an implied pledge, that if opportunities were offered we would not fail to use them. And now, shall we stand embarrassed and encumbered at the success of our own supplications? When God has done the very thing for us we have been asking him to do, shall we stand back and decline to receive or employ the blessing that God has conferred. Now that a way has been opened, shall we refuse to walk in it. Will not this be to stamp our prayers as a hollow mockery, as an empty formalism. God's providence bids us advance, and removes all obstacles to our doing so. And, if now we hold back, we shall stand convicted of hypocrisy in our prayers, and falsehood in our profession of allegiance.

Nearly connected with this is another aspect of the world—the decrepitude and decay with which all systems of idolatry are stricken. When first assailed by Christian missionaries they seemed strong and vigorous,—venerable, but not enfeebled by a hoary antiquity—identified with national pride, and the memory of departed greatness entwined

so closely and inseparably with all forms of public and private life, that it seemed as though nothing less than the utter disruption of the social system could eradicate them, so entirely did these idolatrous systems and beliefs seem to have assimilated themselves in the minds of the people, as almost to justify the conclusion of those who doubted, or who denied the possibility of success in the attempt to convince their votaries of their falseness. In the language of Jeremiah, "Pass over the isle of Chittim and see, and send unto Kedar and consider diligently; and see if there hath been such a thing as that a nation hath changed its gods!" And yet now it is agreed on all hands, by friends and foes alike, that idolatry totters to its fall,—its priests are stricken with dismay, their revenues shrunk, their power decayed, their shrines deserted. From India, from Burmah, from China, from the wide realms of Mohammedism, the same testimony teaches, with marvellous unanimity, that these false and degrading systems are waning and dying out. In some districts they succumb almost without a struggle, in others they endeavour to infuse into the lifeless corpse a spasmodic life; but everywhere there is the same confession, that the gods have lost their power, and their reign draws to a close. So rapid has been the change and so inadequate the human means employed to bring it about, that one is irresistibly reminded of the old romances of chivalry, which describe the appointed knight as having overcome the difficulties and perils which lay along his path, and coming at length before the enchanted castle, whose Titanic bastion seems impregnable, and whose gigantic warders hurl a proud and scornful defiance at the puny assailant; but he sounds his challenge, and at once, smitten by an unseen hand, those towering battlements crumble into dust, or roll away like mist before the rising sun. Even thus hath the Most High smitten with feebleness and decay, the most potent and seemingly invincible systems of idolatry. Now, sir, is truly the time beyond all other, when the hearts of our enemies are failing them for fear, to pour in upon them all the concentrated might and energy of Christian effort. Now that their strength is changed into feebleness, their confidence into despair, to "come up to the help of the Lord, to the help of the Lord against the mighty." But here it behoves us to guard against a possibility of mistake. It is one thing to shake the influence of heathenism—it is quite another thing to bring men under the influence of the gospel. There is, alas! a third alternative between heathenism and Christianity,—atheism, the negation of all religion—the blank, drear abyss of unbelief. And, bad as idolatry is, I question if this be not worse: to look up to heaven and see no God—to look round upon the earth and see no God—back

into the past, forward into the future, and find no God—all dark and dead—to believe one's self to be an orphan in the universe, the victim of blind chance or blinder fate, over whom the stars roll darkling, and for whom there is no Creator in the past, no guide and providence for the present, no judge for the future. Deadly as is this condition, it is the only condition possible for millions of those who have been brought up in false religions—who find their old creeds and beliefs perishing around them, and have nothing better presented to fill up the dark, drear, empty void. If we pity and seek to succour the heathen, equally pitiable and appalling is the condition of those who are heathen no longer, but are living without God and without hope; who are sinking to the dark void of atheism.

"Shall we, whose souls are lighted  
With wisdom from on high  
Shall we to man benighted,  
The lamp of life deny?  
Salvation, oh salvation,  
The joyful sound proclaim,  
Till each remotest nation  
Has heard its Saviour's name."

If I may be permitted to detain you for a very few minutes longer, I would note the relation which we English and our American kinsmen and brethren sustain to the world. We have almost a monopoly of the commerce of the planet. The navies of all the world do not equal, do not approach, those of the two nations of England and America. Our ships sail on every sea, trade to every port. Our manufactures penetrate to the inmost recesses of Africa, to the wildest steppes of Central Asia; are found in the loneliest and most solitary islands of the ocean; and in return, we receive the choicest products of every land. A constant reciprocation of benefits is thus kept up between the palefaced artisans of our manufacturing towns and the inhabitants of every zone; and our seamen form lines of living intercourse, of vital connexion between ourselves and every people on the face of the earth. Our colonies are carrying our language and our institutions into every quarter of the habitable globe. Already our race has spread itself so widely, that compared with it, Rome in its palmiest days was but a province. And each day witnesses an extension of the vast realms which our colonies and commerce are peacefully subduing. And why is this? What is the providential purpose in raising us to this unparalleled pitch of commercial and colonial greatness. Surely the Most High had other purposes than to add to the magnificence of our throne, and to swell the coffers of our merchant. It is no rash or presumptuous interpretation of Providence which connects this national glory with the missionary enterprise. Our commercial supremacy is to be subservient to a yet nobler work. Trafficking in the wealth of a planet, we are

to be the messengers of mercy to those who are perishing. Surely some portion of the wealth of the world poured upon our shores should be thus consecrated to Him who gave us our national pre-eminence, and he employed in their benefit for whom it was given. Let us endeavour to repay the east for its gold and gems, by the pearl of great price. We may reverse the language of the apostle Paul, and say: "As ye have ministered unto us in carnal things, it is a small thing that we should minister unto you in spiritual things." Let us thus, as a nation, walk worthy of our high vocation, aim to accomplish the glorious destiny to which God summons us, of being the civilizers and evangelists of the world, and we may hope that our national greatness may be, shall be even yet enhanced and rendered permanent, that God, even our own God, shall bless us, and that all the ends of the earth shall fear him. Failing of this, neglecting this, what else can we expect, but that He whose stewards we are should come down, judge us unfaithful, and take away the candlestick out of its place.

One word on the present military aspect of affairs, the wars and rumours that now agitate the world, and I have done. This may possibly suggest itself as a reason for suspending for a time our energies in the mission work. The pecuniary sacrifices demanded may be pleaded as an excuse for diminished contributions. Those who prophesy, who predict failure, urge innumerable reasons for expecting missions must decline. History, however, teaches a different lesson. It was during those convulsive struggles which issued in the disruption of the Roman empire, that the first great victories of the cross were gained, and the primitive church spread itself over the whole world. It was during those long and bloody wars kindled by the ambition of Charles V., that the great Reformation was achieved. And it was an era similar to the present, when we were just engaging in that last awful war, while Europe was forming itself into one vast camp, that the first missionaries to the heathen left our shores. It seems as though God has selected just those times when the passions of men are raging with the fiercest violence, for the establishment or extension of that kingdom which is righteousness, and peace, and joy in the Holy Spirit. It is asserted that the dignity of our crown is insulted, and the honour of the nation assailed by the northern despot; and at once the patriot springs to arms, and hurls a proud defiance at the foe, and prepares to pour forth blood-streams like water. Sir, we yield to none in loyalty and patriotism. But "there is another King, one Jesus," whose subjects we are, to fight under whose banners we stand pledged, and to whom we have sworn our sacramental oath of allegiance. We see his rights invaded,

his name dishonoured, and his authority defied. The world which he created, and which he claims as his own, declares: "We will not have this man to reign over us." Shall we be prepared to avenge the insulted honour of our earthly sovereign, and sit calmly down when we hear our heavenly Monarch defied? Shall we count no sacrifice too great to make on behalf of our national dignity, and at the same time weigh out with stinted and niggard hand our contributions of men and money in the cause of Christ? That would be a painful contrast indeed which should show all eagerness in carrying the English flag triumphant over land and sea, and apathy and indifference as to whether the banner of the cross advance or retreat. Surely if this should be so, which God avert, we can only expect to hear the awful sentence repeated upon us: "Curse ye Meroz, yea, curse it even bitterly, because it came not up to the help of the Lord, to the help of the Lord, against the mighty." The future of this European conflict we do not venture to predict. But one thing we know, that verily there is a God that judgeth in the earth; that he will make the wrath of man to praise him, and that he will put down all rule, and authority, and power, and upon the ruins of adverse and opposing systems he will erect the universal and eternal empire of his dear Son. The cause in which we are engaged must at last prove victorious, for the mouth of the Lord hath spoken it. Tyranny and fraud shall perish. Idolatry and superstition shall cease. Every form of false religion shall pass away. Rome shall perish—write that word in the blood that she hath spilt,—perish, hopeless, and abhorred, deep in ruin as in guilt. That northern despot shall tremble upon his icy throne; the reign of the false prophet, which for twelve centuries has cursed the earth shall cease; the heathen shall cast their idols to the moles and the bats; the kingdoms of this world shall become the kingdoms of our God and of his Christ. "We, therefore, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."

The Rev. J. TAYLOR, of Birmingham: The subject assigned to me is—"The prayerfulness and spirituality of the churches, necessary to the supply of suitable and devoted men for the work of missions,"—a topic which I most sincerely wish had been introduced by some Christian brother better qualified than I am to do it justice. It has been my privilege, for nearly twenty years, to preach the gospel of Christ, and during that time frequently to advocate the claims of Christian missions; but I have never been accustomed to platform speaking, and have never stood on such a platform as this, to address an assembly like the one now before me. It is not, therefore, with any affectation



of humility, but with sincerity and earnestness, that I ask your kind indulgence on the present occasion. But I am sure, the Christian friends now present will bear somewhat with the rudeness and roughness of a pastor whose lot has been cast among the rough and outspoken, but honest, working men of England, and who feels it to be a privilege this day to come to this meeting as a representative of the working classes, who are thought to be alienated from our churches and our missionary societies. In the discharge of a self-imposed and most delightful work, I have spent, for some months past, a considerable portion of time in the examination of a great variety of documents relating to the rise, progress, and present state of missions to the heathen; and three things have very much impressed my own mind; namely, the vastness of the field of labour—the preparedness of the nations of the earth for the reception of the gospel, and the paucity of labourers in the field. Most of these topics have been already referred to by the brother who preceded me; but let me just add to his remarks one or two, as introductory to the subject more immediately entrusted to me. The field is the world; and in that field we find a population of nearly 1,000,000,000 of immortal beings. 600,000,000 of this entire population of the globe are living ignorant of God and the way of salvation through his Son—worshippers of the creature, not of the Creator, involved in guilt, wretchedness, and misery. In various parts of the field of labour, there are 100,000,000 of immortal beings honouring Mahomet more than Christ—preferring the Koran before the living oracles; professedly owning the unity of God, yet ignorant of his true character. Of the remaining 280,000,000 of the world's population, there are 6,000,000 receiving the Old Testament Scriptures as a divine revelation, worshipping the God of Abraham, and looking for a Messiah yet to come—ignorant of the great and glorious truth, that the Messiah promised to their fathers came in the consummation of the ages, and by the sacrifice of Himself made an end of sin. 190,000,000 more, professedly Christian, owning the Messiahship of Jesus, have, by their traditions, made void the commands of God, and almost obscured the pure light of the divine oracles in a dense cloud of superstitious rites. Such is a part of the field of labour; and, looking only to such facts as these, despondency might well fill our hearts, and despair paralyse all our efforts. But amid the darkness there is a gleam of light. We have heard already that the field is open, and that there is at least a degree of preparedness among the nations of the earth for the reception of the gospel of Christ, and this is one of the most cheering and most encouraging features of our times. Far different was the state of matters in the days of our fathers,

when that noble man who is gone to enjoy the saint's everlasting rest in heaven—Richard Baxter—in a cloudy and dark day in the history of this now happy land, reviewed his life and chronicled his experience. He said: "My soul is much more clouded with the thoughts of this miserable world, and much more drawn out in desire for its conversion than heretofore. I was wont to look but little further than England in my prayers, not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was about all; but now, since I better understand the wants of the world, and the method of God's Spirit, there is nothing that lieth upon my heart so heavy as the case of this miserable world; and now a portion of my prayers are given for the conversion of the heathen, Mohammedan, and ignorant nations of the earth. Could we go among Tartars, Turks, and heathen, and speak their language, I should be but little concerned for the silencing of 1,801 ministers at once in England, besides many others in Scotland and in Ireland; there being no movement in the world so desirable in my eyes as the winning of such miserable souls to Christ, which maketh me greatly honour Mr. John Eliot, the apostle to the Indians in New England, and others who may have laboured in this work." One hundred and eighty years after the days of Baxter, the noble man who originated the modern missionary enterprise, might, with some modification, have adopted his language. But how changed the state of matters now! We cannot mourn as Baxter did—we cannot adopt his plaintive language. A field is open in every nation under heaven. The Christian missionaries may stand and proclaim the glad tidings of salvation among the teeming myriads of Asia, and tell them of Him whose blood cleanseth from all sin. They may go among the nations of long-benighted and enslaved Africa, and tell of the great Deliverer, whose glorious work it is to break every fetter and wrench the manacles from off every enslaved soul, to deliver the captive from his dungeon, and let the oppressed go free. In every part of the great western continent, in every island of the sea, the Christian missionary may proclaim the same glad tidings to every son and daughter of the fallen race of man. He may address to them the glad invitation: Come, ye guilty, ye perishing, ye helpless, ye lost, ye heavy laden; at the cross of Christ you will lose your burden, and find rest unto your souls. The peace that passeth all understanding shall fill your hearts, and a hope, bright as the light of heaven, shall irradiate your souls. But while the field of labour is thus opened, there is a degree of preparedness among the people such as never existed at any previous period. Eighteen hundred years ago, the great apostle of the Gentiles beheld in vision a man of Macedonia, who stood and

prayed him: "Come over into Macedonia and help us;" and you know the apostle responded to that appeal, and went and preached Christ crucified, and that preaching of the cross became in the experience of many the power of God unto salvation. That cry has been repeated in every age, but never more loudly, never more generally, than now. It comes wafted to us on every breeze, from the nations that sit in darkness and in the shadow of death,—

"From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

And especially is the cry of Asia to Europe just as 1800 years ago it was the cry of Europe to Asia. It is the cry of Asia to Europe, but England is almost the only country in Europe that can send them help. There are multitudes in Africa and in Asia who are beginning now to realise the fact, that their idol deities cannot save them, that superstitious rites and observances can give no peace to the soul,—that self-inflicted tortures, penances, and pilgrimages, will not satisfy the cravings of imperishable spirits, and they are waiting to hear of Him who is the soul-satisfying and soul-filling portion—of that blessed Saviour whose very name is as most precious ointment, whose righteousness covers the sin-polluted soul, who is a refuge from the storm, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. But while the world is thus open, and the nations thus prepared for the reception of the gospel, how sad that there should be a paucity of labourers in that field. It is true that during the last sixty years very much has been done to carry the gospel to the nations of the earth. It is true that even now there are many devoted men employed in preaching the glad-tidings of great joy in many nations. Still how few the labourers when compared with the vastness of the field and the extent of the work to be done! From various documents I have ascertained that the whole number of foreign missionaries connected with all the societies in this country, and on the continent of Europe, and in America, is nearly as follows: Africa, 230; Western Asia, 31; India Proper, 365; Burmah and Siam, 33; China, 106; South Sea Islands, 100; West Indies, 331; North America, 105; Mongolia, 50; and among the Jews, 70; making a total of 1,421. There are assistant missionaries to the number of 233, and of native assistants, 1,958; making a total of missionaries, assistant missionaries, and native assistants, 3,612. Leaving a broad margin for any errors that may have crept into this enumeration, let us suppose that there are 4,000, and these equally distributed between the 630 millions, there would only be one missionary to every 157,500 souls. But this is by far too favourable a view of the state of

the heathen world. The missionaries are not equally distributed. Even in the darkest parts of the earth there are many districts that have no missionaries at all. There are other large portions in the field where the labourers are few and scattered far from each other, and are often ready to take up the language of Nehemiah in the days of old when repairing the breaches of Jerusalem—"The work is large, and we are separated upon the wall one far from the other." Mr. Taylor proceeded still further to expound and illustrate the sentiment which he submitted, in a variety of ways, and in very eloquent terms, concluding with an able and earnest appeal to the churches to awake and labour for the conversion of the world, and with a fervent prayer to Almighty God that he would thrust forth labourers into his harvest.

The 7th hymn, 3rd book (Dr. Watts), was sung, after which the Rev. JAMES SPRIGG offered prayer.

The Rev. T. HANDS, from Jamaica, then delivered an address on the social, moral, and spiritual condition of that country. After a few introductory remarks, he spoke to the following effect:—At the very outset I admit, that there is much to be mourned over and much to discourage in the aspect of things, looked at from each of these points, in the island of Jamaica. If you ask a West Indian planter about the social, and moral, and spiritual condition of Jamaica, he will say, "Oh! as bad as bad can be; Jamaica is ruined;" "Indeed! and what has ruined it?" "Oh! emancipation, of course, and the stupidity, and laziness, and utter moral worthlessness of those negroes. Jamaica is ruined, and so will every place be ruined where such measures are adopted." Now, although I do not believe that Jamaica is ruined, yet I at once admit that there is and has been for a considerable time a large amount of commercial difficulty and distress existing in that island; but I do maintain that this is not the result of emancipation, or of anything peculiarly inherent in the negro character, which renders him unfit for freedom; but arises from different causes. In fact, my wonder is that there is anything there on which we can look with pleasure, and that emancipation has succeeded at all, when I consider the spirit in which it was received, and the obstacles which have been wilfully laid in the way of the people in developing their capabilities and resources. The measure was looked upon as an act of spoliation—not the giving to a mass of human beings the rights that belong to them, but the wresting from a small portion of men that which they held to be goods and chattels. Now, if you take a man and legally deprive him of all his rights, how can you claim from him the performance of duties? If you tell him that he is a mere chattel that may be

sold in a public market, what right have you to talk about his social, and moral, and spiritual obligations? Why, you have ignored his humanity; you have deprived him of all his moral, social, and spiritual rights; and then you come and ask him for social, and moral, and spiritual development, and wonder that you do not get them. There is no cause for wonder at all. When the act of emancipation first came into operation in the island of Jamaica, it was met in this way. The axiom was—"These people won't work; they must be made to work. They were made to work under the whip; now the whip cannot be used, they must be coerced into it by legislative enactments. So their provision-grounds were taken away; then came in heavy import bills, schemes of immigration, and everything that could place an obstacle in the way of the social progress of the free labourer. But, in spite of these enactments, I shall be able to show that the people have advanced socially. The very measures that were adopted to drive them into the position from which we would fain have rescued them—that of coerced, and not free labourers—were the very means that helped them out of it. When their provision grounds were taken away and offered for sale, they were purchased by a certain portion; others were turned out. Then came the operation of the heavy import bills, imposing taxes on the necessaries of life to an enormous amount. These two measures so raised the price of provisions in the markets all over the island, that those who were able to purchase or hire land found it soon to be much more their advantage to cultivate their own grounds and supply the markets, than to labour in any other way; and whatever may be the deficiencies of the negro, Quashee is sharp enough for this, that if he can get 1s. 6d. by working for himself, he won't do it for any other man for a shilling. The consequence of this has been that we have now mountain stations—free villages multiplied all over the island—barren tracts brought into cultivation—waste lands redeemed; and where there was formerly nothing but waste, you find now the villages of Hampden, Wilberforce, and Clarkson Town, and other places, identified with the names of men who have been benefactors to their species, identifying themselves with great principles, and exercising a moral influence on the people, which they will continue to exercise till the last generations, teaching them, by the very names that have been adopted, love for country, patriotism to be shown at any cost, and a large-hearted benevolence, which is to take the world for its sphere of operation, and rest not at any difficulties which oppose it. Take this one fact in reference to the social condition of the island. An American writer, Mr. Bigelow, who has recently published an account of his visit to Jamaica, says that there are, out of a population of about 293,000, 50,000 free-

holders; and Mr. Clark, one of our missionaries, extensively acquainted with the condition of the island, gives the number at 60,000. To illustrate the improveability of the negro character, take the following facts. There is scarcely any position occupied in England by the working and middle classes which is not now being occupied by black and coloured men in Jamaica. I say, black and coloured men, and I must explain the distinction. In the West Indies, where slavery existed among Englishmen, they had some respect for their own descendants; and, besides that, they did not believe that negroes descended from Saxons; hence they always made the distinction, whenever white blood was in a man's veins, of calling him coloured—not as they do in America, of calling nearly white people negroes. Now, we will begin at the top; if you go to the House of Assembly you will find twelve coloured or black men out of forty-seven representatives; among the judges of quarter sessions you will find one coloured man; at the bar you will find one barrister, and a most eloquent one too; at the Kingston Hospital you will find the chief surgeon a coloured man; you will find one among the members of the honourable board of council; and the proprietor and editor of the *Morning Journal* newspaper are coloured men. And, then, if you come down lower you will find clerks, book-keepers, overseers, magistrates, persons in every position almost in the middle classes, among the coloured and negro population. The fact is, that these men use a weapon which cuts two ways. They say, on the one hand, "The negroes are so lazy, they won't work; and they are so low in the scale of humanity, it is of no use trying to raise them;" and then afterwards they turn round and say, "Oh! but don't you see that these people are independent of labour, and so we must have immigrants;" and so they get a bill passed through the House of Assembly to bring immigrants, and they send delegates to England to get immigrants, and to ask the British Government to lay a poll-tax of a dollar a-head on the negroes (that was the modest request) to force them into the field—these independent people! Now, the truth is, it is not worth their while in many instances to engage in estates-labour, because it is not so well paid for as other kinds of labour. But if the negroes are so socially degraded and so incapable, how is it that we get our markets supplied? There are 15,000 white people, and they do not till the ground; there are more than 20,000 coloured people that do not till the ground for the most part, but the markets are filled with all kinds of provisions and vegetables, and ground provisions of every description. Where do they come from? Out of negro ground; they are the products of the labour of these lazy, incapable negroes, who won't work. More than this, a

very great proportion of the coffee, and ginger, and pimento exported from the island to this country, is the produce of negro ground. Further, a very large proportion of the revenue derived from import duties is derived from the consumption of those articles which are in common use, and consequently derived from the masses of the people. The import duties in 1851 were three-fifths of the whole revenue of the island. We are told that Jamaica has been ruined socially and commercially by emancipation. I beg to say, it was not by emancipation; for, on the authority of West Indians themselves, Jamaica was ruined so far back as 1792. According to the reports to the House of Assembly, 177 estates were sold about that time, because sugar-planting would not pay; and there were executions lodged in the provost marshal's office, amounting to more than 22,000,000*l.*, because sugar-planting would not pay; and that was when the planters had the monopoly of the whole market, and the slave-trade into the bargain. It must have been because protection was such a bad thing. I dare say, if I were to go through the country, I could pick out a good deal of social discomfort and misery; but my object to-day is not to tell of what is bad in Jamaica—I admit all that, as much as can be found of it, and unhappily the family of Croaker is so large that I need not trouble myself to take up any of these matters.

Now let us come to the moral condition of the island. What is that? Oh! bad of course—as bad as it possibly can be; people are fast going back to barbarism—there is no good to be done with them? That is one side of the story—now let us hear the other. We will come to facts. It has been said that nothing lies like a fact, but I know that nothing speaks the truth like a fact; so that it may do both. Now, what are the facts here? In the county of Middlesex, containing a population of above 131,000 at a half-yearly assize, about two years ago, the number of prisoners upon the calendar was twenty-one, and so extraordinary was this number considered, that it called for special notice from the judge, who lamented that after all the efforts that had been put forth by missionary societies, and schools, and addresses from the bench, there seemed to be no making any impression upon the negro mind! But you will say, perhaps, that is not a fair specimen. Then we will come to the general penitentiary. In the returns very recently made for one whole year, the number of committals for the whole island was 571, out of a population of above 377,000. I do not call that a very high state of crime. There is one thing I know—and I trust I may be excused for saying it—that nobody would ever think of getting up in a Jamaica congregation and giving such a caution as was given last night by the respected minister of

Bloomsbury Chapel. No one would ever think of writing up at the doors of any place of worship, "Mind your pockets." I admit that there are in Jamaica thieves, drunken people, unchaste people, bad servants, and lazy people; but are they confined to Jamaica? If they are not, you prove nothing by proving that they are there. I have seen more unblushing vice and immorality in the towns and villages in England, during the eight months since I have returned to this country, than I saw during ten years and a-half of my residence in Jamaica.

We may go on, then, I think, to the spiritual condition of the island. It is very true that we do not as we used to do, have immense crowds coming to six o'clock prayer meetings; it is true that you do not get quite such exciting accounts of success as used to be obtained; and I must say, with reference to the remarks of the respected chairman, that, as they apply to Jamaica, they are matter for rejoicing. I do not mean to depreciate those accounts at all; but you must remember that they were sent home while every thing was novel in the operations of the missions in that island, and after the astonishing re-action which followed the persecutions in which, by white mobs, the chapels of the missionaries were pulled down. But why is this? Is it because there are less people attending the means of grace? I think not. One reason which may be assigned is this—that in many places where there was one chapel you will now find four, and consequently the people of a given district are spread over a larger space. There is now no necessity of crowding them together in places not large enough for them; and, with the passing away of the necessity, most assuredly there has been a great accession of comfort; for if it was not exactly pleasant to be stived up in Bloomsbury Chapel last night, it would have been much less pleasant had we been so in Jamaica under a tropical sun. Mountain stations have been formed as branches of the main stations, and many have been made independent; and I believe, if the congregations were collected from these districts, we should find the number much larger than it used to be. As far as we can ascertain the statistics of attendants on religious worship throughout the island, one in two of the adult population are found to attend, very nearly one in four being in actual communion with the Christian church. Now, if you refer to Vanderkiste's work on the dens of London, you will find it there proved by figures that there are more communicants in connexion with the churches of Jamaica, out of 377,000 inhabitants, than are to be found in London, out of more than two millions and a half. Well, if you want to know what kind of churches and Christians they are, all I can say is, that I think they will bear comparison with a great many churches and a great many Chris-

tians that I have met elsewhere. I do not mean to say they are without faults; they have their strifes, and divisions, and inconsistencies, and weaknesses; discipline has to be exercised among them continually; they often grieve the faithful pastor's heart, and sometimes the pastors grieve theirs, too. The fact is, there are just the same evils to be found among them as are to be found in our own country; and I do not believe there are any of a peculiar character. It is very true that they have not so much intelligent piety as is to be found here; but is it to be expected that they should have, when only the other day they were in the position of goods and chattels, and it was but very recently that the first strenuous efforts were made to enlighten them? How can we compare those churches with churches in England, where people have been under Christian influence, direct and indirect, for ages? But if simple-hearted attachment to the leading truths of the gospel, if love to the means of grace, if liberality often out of the depths of poverty in contributing to the cause of God, if general consistency of character, prove the sincerity and the depth of piety, then you will find piety among the churches in the island of Jamaica, and you will find it, also, among the churches in the other West India islands. I know it is easy to find fault; but it is much easier to pick out their faults than to exceed their virtues. There are two important points in connexion with the spiritual condition of the island, to which I will just call your attention. One is, the rapid increase in the means of religious worship and instruction. Fifty years ago, you could hardly find a chapel in Jamaica; now you will find, from the reports of various missionary societies, that there are 264 missionary stations in an island 150 miles long, with an average breadth of fifty. You will find that, in addition to European, there are rising up in connexion with all sections of the Christian church, not excluding episcopalians, native teachers, and in connexion with most of these stations a day or Sunday school; and there are very few districts in which the children of an age capable of being instructed do not receive instruction, at any rate to some extent, in the elements of knowledge. These are a few facts, but they are connected with principles of world-wide application, and ought to encourage us all to go forward with increased earnestness in the work of missions. They teach us the power of the gospel to raise men from degradation and slavery, and set them up erect as men—to give them not only freedom of body but freedom of mind, and that higher freedom with which Christ makes his people free—freedom from the slavery of sin. They teach us that the negro is not only capable of becoming a Christian, but of taking up his position as a Christian

teacher and a Christian pastor. Why, philosophers have been, I do not know how long, trying to find out what the negroes were, and they have tried to persuade us that they were a connecting link between man and the monkey; but Christian missions have proved that they are "bone of our bone, and flesh of our flesh," and that "God hath made of one blood all nations of men for to dwell on the face of the earth," giving us, as they do, a principle with which we can go forth into the whole world, and hail every man as a brother and a friend, or, if not as a friend, we can raise him from his degradation, and make him capable of becoming such. Will you not, then, my Christian brethren, go on in this great work in the West Indian islands, that they may not only be thoroughly evangelized, but effectually instructed? and will you not exert yourselves also in other parts of the earth, and especially in behalf of the same race which is yet in bondage? Would that some American would rise up, with all the eloquence, with all the fire, with all the fervour, with all the dramatic power of a John Gough, and go throughout the length and breadth of Christian America, and purge it from that foul blot which is upon it! Then we should have the church of that land walking side by side with us in this great and glorious enterprise, consistently addressing itself to the conversion of the world, and not, as now, with a plague-spot of leprosy upon its brow. Then should we be able to feel that no man would be able to say that Christianity does not destroy slavery whenever it comes. I believe that it does; I believe that it destroys oppression of every kind, just in proportion as its genius is understood and its principles appreciated, and felt, and acted upon. What missions have done for the inhabitants of the islands of the West Indies they will do for the whole man, as man, all the world over. His heart is the same. It matters very little about the colour of his skin, and the adventitious circumstances by which he is surrounded; there is a power in the truth of the gospel to reach his heart, and it is through the heart that man believeth unto righteousness, and it is only through that belief unto righteousness that he can be raised to dignity; and if we would accomplish all the brightest hopes of patriots and philanthropists—if we would have peace on earth and goodwill among mankind—if we would have all the evils that afflict humanity destroyed—if we would have the glory of the Redeemer established in the earth, and the praise of the Lord going up from all nations, we must preach the gospel to every creature, and that gospel will become "the power of God unto salvation to every one that believeth." Send it forth, then; ye who have the means, contribute of your means; ye who have the talent, go to the throne of God, and

ask him to show you whether that is a path in which he would have you to walk. O young men of England! shall it be said that there are men whose hearts beat more quickly, whose pulses throb, and whose longings go forth, when they hear of wars and rumours of wars, and determine to acquire to themselves glory upon the battle-field, and that while we are seeking for twenty men to go and proclaim the Saviour upon the plains of India, they cannot be found? Come, encouraged by what God has done—impelled by a sense of the duty God has laid upon you,—come up to the help of the Lord, to the help of the Lord against the mighty!

The Hon. and Rev. B. W. NOEL then addressed the meeting upon the topic of "India as a Mission Field." He said: In what you have heard already, my Christian friends, I am persuaded that motives enough have been suggested to prompt your untiring zeal in the cause of British India; but those remarks have not been sufficiently exact with reference to the subject now before us to show with sufficient vividness and distinctness what is the character of that country, or rather of that family of nations which is included in British India. It is not enough to say that the idolatry of the Old and of the New Testament was precisely like that of Hindostan. The idolatry of India is worse. The gods of Greece and Rome had at least human features; they were made from the model of men who were of mingled passions like ourselves; but among the three hundred millions of the gods of India, affecting the character of their worshippers, there is not one which represents a virtue—not one which is not a monster of iniquity. Why do the Hindoos scarcely ever worship their chief god Brahma? It is because he is reckoned too bad to be worshipped, and the gods, by consent, determined that he should not. Their god, Shiva, has for his prevailing characteristics revenge and malignity; the character of Krishna is notoriously that of a licentious profligate; their god, Juggernaut, is represented by an old idol without legs or arms, because the legs and arms of the god were cut off by a sentence of the gods for his incurable iniquity. Now, if these are the principal deities of India, what but impurity and cruelty can be the result of a religion which has such patrons in its gods? Their priests are such men as we may find among priests who have borne the Christian name; but, happily, with exceeding rarity. Imagine a religion, whose priests generally should be like Alexander VI., a monster of iniquity who outdid the emperors of Rome in cruelty and wickedness. Such are the Brahmins of India, the priests that model and form the national character. If you ask, how are they instructed in morals by their sacred books, those sacred books contain

tales worse than the worst novel of the worst novel writer in infidel France; and thus all their views of goodness and truth are unhappily perverted. If you ask a Hindoo what holiness means, he will point you to men in whom you will see that holiness, as personified in them, consists in the abandonment of every social duty, in covering the body with filth, and leaving the mind to absolute inertness. While God has made men to be brothers, and to be associated as brothers, aiding one another in bearing the sorrows and the toils of life, the religion of India has pronounced one class, sprung from the breast or head of the deity, to be for ever supreme, and another class to be for ever degraded. The Shudra, whatever his virtues or his talents, must never rise to the condition of the Brahmin; caste places an insuperable barrier between them,—the Brahmin must ever be the lord, and the Shudra must ever be the slave,—and while the lower classes of India, are in this condition, the female, instead of being protected, as, from being made weaker than man, she was intended to be, is degraded and crushed; and the children are entirely neglected. Infidelity is now spreading rapidly in India; and this is a new claim which it has upon our sympathies. Let but the gospel penetrate the homes and the hearts of the population, and they would be raised as much as the negroes of Jamaica have been raised in the scale of human existence; their homes would be rendered peaceful and happy, their women would be honoured and respected, their children well-trained, and India would be worthy of England, as its ally and its sister. Formerly, there were laws in existence in India opposed to the introduction of Christianity; but these laws have happily been abolished, and the opposition is changed into decided friendship, the government being now well aware that the strength of the British connexion with India is materially increased by every convert that is made to Christianity. Formerly, the vices of Europeans served only to cast discredit upon the religion of Christ, and added to the neglect of it by the idolater; in this respect a vast change has taken place, and many of our missionaries have been most materially aided and strengthened by the example and friendship, and the contributions of private civilians and officers. To this let me add, that a few years since the government spent annually a lac of rupees in teaching Sanscrit and Persian, which made them more bigoted Mohammedans and more bigoted Hindoos; but, now the Government has originated numbers of English schools, a great change has taken place in the transacting of business, and it becomes the interest of intelligent young men in India to study English; and as soon as they become acquainted with the English literature, it destroys all their lying

legends and superstitions. Science is doing the same thing. There is no acquaintance with real knowledge that does not make a Hindoo necessarily a sceptic to his own faith. The association of Hindoos with Englishmen is still further carrying on the same work. They cannot be associated with the English without endangering the loss of caste. If a Brahmin handles a dissecting knife, he loses caste; if he becomes a professor of medicine, or even drinks a glass of pale ale, he loses caste. They are doing this, however, constantly—many of them in secret; and there are thousands of intelligent Hindoo youths in India who know that they have forfeited caste, and they begin to feel, though they may not always avow it, the intolerable burden of the position in which they are placed. If caste has been one great hindrance to the spread of the gospel, and the elevation of the working classes in India, that is being daily undermined. But still more important preparatory works are taking place. When the first missionaries went to India, there were no preparatory school-books of any kind, there were no Christian tracts written to give a summary of the faith. The bible was unknown. Preachers might proclaim the great truths of our religion, but they had no book of authority to sanction their statements. Every nation in India has now a translation of the word of God, and every part of India is filled with tracts disseminated by missionaries and their agents. School-books have been compiled for their instruction; and all this is a preparation for further and more vigorous attacks upon native superstitions and vices. Enough, then, has been done to justify us in continuing the exertions we have already made. Who would be disposed to stultify our past efforts by saying, "We have expended so much on these preparatory exertions, and now when we see our way to success we will stop?" Or who would throw contempt on the self-denying labours of the excellent men who have gone before, just when their successors are beginning to reap the fruits of that harvest for which they so arduously sowed? That preparedness of the field, as Mr. Manning called it, will justify you in any self-denial which you may have exercised in contributing to these results, and any interest you may feel in their further prosecution. But the object of all these efforts is conversion, and we are not without proofs of God's blessing in this respect. Conversion is God's work; and wherever it takes place as the result of prayerful, arduous efforts on the one hand, and a disposition to listen on the other, then you may see that God has set the seal of his blessing to the work of his servants. Though the converts may only amount to a few thousands, yet they are sufficient in number to hold up a specimen of what real religion is to the millions of Bengal and India. Conversions have taken place in

every class, from the brahmin to the pariah, men even sacrificing their rank and their property in order to profess Christianity. In all missions, I believe, the great task has been to bring a few at first to listen to the gospel. That task has, by the blessing of God, been accomplished. Savage tribes have seen that the gospel was not only true for us, but was also adapted to them; and when they have seen their own countrymen loving and preaching the gospel, numbers have been converted and saved. These first few thousands gathered to Christ by your missionaries, through the aid of the Holy Spirit, are just the most important part of the great harvest which is yet to be gathered in Hindostan. Instead of despising the smallness of the numbers, we should bless God that the chief difficulty in our way, judging by all other missions, has been already surmounted. But while we thank God for his blessing in their arduous undertaking, the magnitude of which may cause some men's faith to fail, it is cheering to add that we are aided by so many other communities of Christian men engaged in the same work. There is hardly a great Christian denomination that has not its representatives in British Hindostan, who are co-operating with us in this great work of trying to bring the people to the feet of Jesus Christ. Look over the mass of India, and there is not a part in which you will not see other brethren labouring as well as ourselves. The free church of Scotland has taken the lead in the matter of education, and has been signally blessed of God in bringing numbers of young men of intelligence to renounce the follies of brahminism and profess the faith of Christ; and a small army of men is now preparing to become, in their turn, messengers of truth and mercy to their countrymen. The church of Scotland is also giving great attention to the education of the young. The missions of the church of England, which are found in every part of India, from Cape Cormorin to the foot of the Himalayah, are not only paying attention to the education of the young, but promulgating the gospel with fidelity; and in the south, at least, with abundant success. The American missions are also being prosecuted with energy and sagacity; they have entered the north of Hindostan, and are labouring there with much success, as well as trying to make the Saviour known on the western coast of India. Our German brethren are not behind the rest. If their numbers are few, and their poverty is great, their labours are such as, in some respects, may be a model to us all. Their energy and zeal, and the marked manner in which God has blessed them, are enough to animate any of these who are engaged as part of the great missionary army in endeavouring to subdue the superstitions of Hindostan. In Orissa, the general baptist missionaries are labouring with

success, and the missionaries of the London Society in Northern, Western, and Southern India, have been as faithful and as laborious as any of their brethren. Is it not encouraging to us to think that the various denominations are engaged with us in this great work? A hundred millions of our fellow subjects are far too many for us to hope single handed to reach; but, when our brethren are sustained by men of kindred spirits, whose missions are studded at distant intervals over all Hindostan, we may look forward cheerily to a day of greater progress and greater result. It is something to know that 18,000, who once bowed the knee to hateful idols, are now worshipping Jesus Christ. But when I add, that among these 18,000 there are agencies beginning to work by which they can hold up to their countrymen the power of the gospel, to strengthen the understanding as well as sanctify the heart, this warrants us to expect ere long still greater results. It is a great thing for India when a brahmin renounces his pride and his separation from other classes, and becomes a Christian and a preacher, associating with those whom he loathed and scorned, and considering them as on an equality with himself, thus manifesting the power of the gospel in humbling the proud heart of man. But it is a triumph full as great when the shudrah, who believed himself scarcely capable of improvement, rises to the same elevation as the brahmin, becomes a more intelligent, eloquent, and successful preacher of the gospel, standing out before his countrymen at large as no longer stamped with the degradation which their superstitions have hitherto branded them with; thus showing to the millions of India that the working classes of that land are capable, through Christianity, of similar emancipation. Nay, it is more glorious to religion still when we learn that not only the shudrah but the pariah, the very outcast of society, the man who is the scorn of his countrymen, loathed and shunned by them all, comes to seek the Saviour, and becomes a scholar and an intelligent professor of the faith, being made the means of converting many of his countrymen to the only true religion. This is what the gospel is doing. Let me say that in some instances whole villages have become Christian, and in others considerable churches have been formed. This example of what the gospel can do is beginning to act powerfully on the consciences of the Hindoos. The Hindoo, when he visits a Christian village or family, sees that the husband has learned to be tender to the partner of his days; that the woman has become worthy of his best affection and esteem; that the parents are training their children as candidates for eternal life; that the family is blessed here, while it has the prospect of a happy eternity. Thus they must pronounce

our religion a better and a truer one than theirs. These agencies have resulted in the establishment of one or two independent native churches. That is the very object of our missions. It is not merely the salvation of thousands of souls; but what we want is, to see a number of Christian men associated in church fellowship, manifesting the power and purity of the gospel, self-governed, self-supporting, electing their own pastors, maintaining Christian discipline, and training up evangelists to go into the villages around them to proclaim the same life-giving truths. If that has taken place in one instance, you may look forward to hundreds soon. When you see the first blossom upon one of the trees in your garden, you know that thousands will follow ere long. Now, then, when your object has been just reached, just when you are climbing on the battlements of the fortress you wish to win, you must not be backward in the undertaking. Courage! courage! a little more perseverance, and prayer, and toil, and the very fortress itself will be won. India will yet, I believe, yield to the gospel, and when it does, the fall of Asiatic idolatry is not far off. I used to think that it was destined for India almost exclusively to bring about that fall; but circumstances have so wonderfully altered that I am now rather disposed to speak of China as an aid to your missions than of India bringing about a change in China. I believe the hearts of our missionaries in India ere long will be greatly cheered, and the millions of the population have their faith yet more staggered when they hear of a people more numerous and fully as intelligent as themselves, throwing aside their idols to the scorn they merit, and worshipping the God who made them in spirit and in truth. Everything prompts us to go on with this work. There is no one here who has made a contribution to this cause that does not feel that the £10,000 you have voted is not a farthing too much. Some among the rich have set a good example of liberality, and I am sure they feel that they have not given more than the circumstances require, which circumstances may be rightly interpreted as the very calling of divine Providence to us to go on in this work. And if the poor among us have given liberally because they love the heathen, they will feel that the sacrifices they have made have been made well. Thus both classes, who have set so good an example (the poor perhaps a still higher example than the rich) may, by their self-denial, concur in carrying on this great and good work to its final results, under the blessing of him who has originated and prospered it.

A collection having been made, JAMES SHERIDAN KNOWLES, Esq. addressed the meeting as follows:—I feel, as I ought, intensely the responsibility of the position in



which I stand; nor should I be capable of proceeding to discharge the duty to which I have been called with any confidence were it not that I know we are all of one heart and soul. Oh! it is delightfully refreshing to see the creatures of the living God throng together to do honour to him. It is especially so when we look abroad and observe that the vitality of Christianity is not proportionate to its profession. There is a want of vital Christianity in the great protestant population of the country,—a want of that unanimity which carried free-trade, in a cause where the bread of eternal life is concerned. We want more co-operation—more of the spirit of brotherhood in our common labours for Christianity. You know it is said that the adversary is not outspoken now as he was a few years ago, but that he keeps silence. He does not, however, desist from working; nay, in proportion to his silence is the greatness of his industry in undermining the foundation of the country, and the crown, and the protestantism which constitutes its integrity, its health, and its duration. I congratulate you upon the delightful report which has been read to you, and the information which has been given respecting the condition of India, Jamaica, and China, with respect to missions. The great probability seems that idolatry will give way before your labours. But suppose this were not the case—suppose your reports were the reverse of favourable, still ought not the gospel to be preached to the heathen? Ought not the word of God to be fulfilled? What saith the Lord? “This gospel of the kingdom shall be preached unto all the world, for a witness unto all nations.” Who dares to say that we should not send missionaries to this quarter or to that, when it is the whole world which the proclamation of the Lord embraces? What Christian will say that the expenditure is profuse? The anti-missionary argument with respect to India some years ago, was that the missions were a failure—that there were but a handful of conversions, at a cost of thousands of pounds. Even if it were but a single conversion at the expense of many millions, it would be a rich result; not in the eyes of worldly men, but in the eyes of Him who best knew the value of the human soul, and who has rated it beyond the gain of the whole world. It is not the success of the attempt, but the nature of the attempt which the Lord regards. When the missionary Williams became the meal of the cannibal, his attempt, though abortive, was as precious in the sight of God as when he went from island to island, and tamed with the tongue of the gospel nation after nation of benighted savages. But the work of the Lord is never unattended with success. That success may not arrive when man expects it; but the Lord has a time and a way of his own by which he will bring it to pass. In the

martyrdom of Williams succeeding missionaries will only behold the crown which he won. Their first thought, indeed, may be avoidance and safety, but the next will be emulation and respect. I doubt not, in his last strait the modern martyr had that before him which made him regardless of suffering,—the passion of his Lord, that the certainty of his impending destruction was divested of all overpowering terror, as Christ was revealed to his spirit, and Calvary was present to him, together with the victory over death which his Saviour had achieved. But, under any circumstances, shall not the gospel be preached to the heathen? The answer may be determined by another question, Shall the missal and the pope be preached? The first attempts of the Romish aggression have long passed by. Had not Rome timely preparation for it? When did it arrive? When the established church began to crack and split. Give not to Pusey the wretched credit of that system which plays fast and loose, which preys upon protestantism that it may pander to popery. The Jesuit had been at work in the country.—Rome was familiar with the rubric, and gloated over certain passages fraught with abominable leaven, and she detected means whereby the whole heap might be leavened. The conjuncture was favourable. Dissent, though inferior in regard to the law, was superior in point of numbers. Here was the opportunity to tell the church that she was opposed by a giant; let them join themselves to the Romish church, and the giant would become a dwarf. If Rome exerted such influence and cunning here, will she not send missionaries to the heathen? Is she not doing it and with success? Why? She teaches men to walk by sight; she thrives by the weakness and credulity and superstition of mankind. She boasts of her St. Xavier, who rivalled the apostles in making three thousand converts in one day. You know the secret of her success. It is conversion from one species of idolatry to another—no miracle, but a perfectly natural process. It is easy to lead the mind in a direction, when that direction is congenial with the old one. The question for you is, God or the pope? God or the “lord god the pope?” The Creator of the universe or the enshrined worm of the Vatican? The extricating of the heathen into the light of the blessed day-spring which hath visited us from on high, or the plunging him into a deeper profound of darkness, and a more deplorable, because he will be cheated into a belief that he is emerging into light. But the enemies of foreign missions tell us to look at the heathenism at home—millions of titles, in assuming which, persons have rendered themselves responsible for the duties of the missionary, and yet fail to discharge them. Oh! that the church would revert to its primitive state in respect





