

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 19th. The Rev. B. Evans of Scarborough presided. The brethren, Revs. A. M. Stalker, F. Wills, W. Walters, and S. Leonard, Esq. engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 24th, J. H. Allen, Esq. in the chair, prayer was offered by Rev. J. Burton. The Reports of the Committee and Treasurer were laid on the table; the digest of the minutes of proceedings for the past year was read; and the Treasurer, Secretary, and Auditors for the ensuing year elected.

On Tuesday to the absence of Rev. F. W. Gotch, his notice of motion could not be taken into consideration; but a Com-

mittee was appointed to confer with the Committee, to whom were referred the resolutions proposing to alter the mode of electing the Committee, and to submit the result of their deliberations to the next General Meeting.

A resolution was brought forward by Rev. W. Robinson and carried, to the effect that the time was come for re-considering the rule of the Bible Society which prevents the circulation, by that Society, of the versions made by our Missionaries, and commending the subject to the serious attention of the Committee for the ensuing year.

On the report of the Scrutineers being presented, it was found that the following gentlemen had been elected to serve as the Officers and Committee.

TREASURER.	
SIR SAMUEL MORTON PETO, BART.	
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. T. BROWN	Northampton.
Rev. J. J. BROWN	Reading.
Rev. W. F. BURCHELL	Rochdale.
RICHARD CARTWRIGHT, Esq.	London.
Rev. HENRY DOWSON	Bradford.
Rev. B. EVANS	Scarborough.
RICHARD FOSTER, Esq.	Cambridge.

Rev. F. W. GOTCH, M.A.	Bristol.
Rev. N. HAYCROFT, M.A.	Bristol.
Rev. JAMES HOBY, D.D.	London.
Rev. DANIEL KATTERNS	Hackney.
Rev. W. LANDELS	London.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
Rev. C. J. MIDDLEDITCH	Frome.
Rev. JAMES P. MURSELL	Leicester.
Rev. ISAAC NEW	Birmingham.
Rev. THOMAS F. NEWMAN	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. T. POTTENGER	Newcastle.
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. JAMES WEBB	Ipswich.
Rev. T. A. WHEELER	Norwich.

The Rev. J. Price, of Montacute, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 25th,

in the morning at Bloomsbury Chapel, by the Rev. J. P. Mursell, of Leicester, from Isaiah vi. 6, 7, 8; and in the evening at Surrey Chapel, by the Rev.

II. S. Brown, of Liverpool, from John Revs. E. R. Hammond, of Town Malling, and John Penny, of Coleford. We are siv. 12. The devotional exercises were happy to announce that Mr. Mursell's conducted in the morning by the Rev. W. Brook, and in the evening by the sermon is shortly to be published.

ANNUAL MEETING, THURSDAY, APRIL 26.

The Sixty-third Annual Meeting of the Society was held in Exeter Hall, under the presidency of James Kershaw, Esq., M.P.

The proceedings were commenced with singing and prayer by Rev. J. Prichard, of Llangollen.

The Chairman addressed the meeting as follows:—My Christian friends,—I hope I need not detain you with any apology for having at the request of the Committee of this Society consented to take the chair on the present occasion. I thought it due, when I was first invited to take the chair, not lightly to refuse. It was desired to confer upon me this honour—for an honour I certainly regard it—and I was therefore willing to consider the case, though at all times I must confess I feel the greatest objection to speak before a public meeting. It was moreover intimated to me by the Committee, that in the selection of the individual to occupy the chair to-day it was desired to exhibit that catholicity of spirit which ought ever to exist among those who, though of different denominations, are labouring in the same spirit to promote the same great ends in the field of missionary labour. I hope, then, that I have not been presumptuous in taking the chair to-day; and I have not only in my own name, but so far as I may be permitted in my humble person to represent the body to which I belong, I have to wish you, in their names, the utmost and ever-growing success. Perhaps if I make a few references to some portions of the history of the Baptist Missionary Society, they will not here be out of place. This Society was the first in point of time of all the institutions sustained by the different bodies of nonconformists in this country; and, at the period of its formation, in 1792, the two older institutions of the established church had accomplished, and, indeed, attempted, but little for the conversion of the heathen. Major Scott Waring, a most vehement opponent of missions, in commenting upon the establishment of your Society and other societies, makes the following observations:—"For the first time the subject of evangelizing the natives of India was mentioned in parliament, by Mr. Wilberforce in the Commons, and by the bishop of London in the Lords; but the clauses were withdrawn by consent. In that year it was that the English missionaries were for the first

time sent to India. Were they sent by either of the venerable societies of our church? No; they were smuggled out, in violation of the law, by a sectarian missionary society, instituted in 1792, and from another sectarian institution"—referring to the London Missionary Society—"in 1799, but which did not send out a single missionary to India until 1803." Now, as this Society was the first to commence its labours in India, so in that mighty empire its greatest triumphs have been achieved. The pamphlet already quoted states, that on the 24th of August, 1806, the following message was delivered to Mr. Carey, the head of the baptist mission, from the governor general,—that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not. The request, when explained, amounted to this: they were not to preach to the natives, nor suffer the natives to preach; they were not to distribute religious tracts, nor suffer their people to distribute them; they were not to take any step, by conversation or otherwise, to persuade the natives to Christianity. The reason alleged for this treatment of missions was, that it was believed that your sending out missionaries to the heathen would disturb the tranquillity, and perhaps endanger even the existence of that great empire. These extracts exhibit in a remarkable degree the spirit of those times, and the great devotion of your Society in those early days. The writer goes on to say: "We must use, therefore, every possible means to counteract the efforts of those disaffected persons who have misled our native troops and our native subjects. The only effectual means of obtaining this desirable object are by the immediate recall of every English missionary, by putting an immediate stop to the gratuitous circulation of the scriptures in India, and by directing that the clergy in the pay of the Company in India should in future confine themselves to the care of the souls of their fellow Christians." There was indeed a singular inconsistency in these opponents of missions; for while they declared the object to be fraught with the utmost danger, they at the same time expressed the conviction that they would prove utterly Utopian. The same writer says: "In India the missionaries and the liberality of the

Bible Society can produce nothing but mischief. No man can have resided long in India, if he possesses common observation, without a conviction in his mind, that the most bigoted catholic of the fifteenth century was not more fully convinced of the pope's infallibility than the Hindoos and Mohammedans are of the truth of their respective religions." Again, he adds: "I am most confident that success, by circulating the holy scriptures, and by encouraging missionaries, so far from being probable, would be impossible." The anti-missionary writers of that day were scurrilous in the extreme. You have heard how that venerable man, Dr. Carey, was treated. I feel, however, that I must not detain you with matters more particularly in reference to India, but refer you for a single moment to the commencement of your mission in Jamaica. That mission was commenced, I think, in 1813, and it soon attained very considerable success. I will not dwell upon the different periods of its labours, but simply state, that the encouragement which the Committee of this society received was matter of gratitude to God, to you, and to all the Christians of Great Britain, who observed the course of that mission in the West Indies. I will not refer either to the number of your converts to Christianity in that country; in your last report, I believe, it is stated, that there were at that time some 38 churches, and more than 18,000 members of those churches; and I cannot help referring for a moment to the efforts which were made by your faithful missionaries in exposing and bringing to light the horrors of slavery. By their direct appeals to the Christians of Britain, they exercised, through the grace of God, an influence in this country, and over the legislature, that soon extinguished slavery in the West Indies; and to your honoured missionaries we are for the most part indebted for the abolition of that cursed system. Why, if those faithful men had done nothing more than abolish that system, they would have deserved the thanks and the gratitude of the country; but in addition to this, they have brought thousands upon thousands to the cross of Christ and to the feet of their Redeemer. But at this time of day, and especially in an assembly such as this, I need not stay to defend Christian missions. They have, as you have seen, engaged the support and the sympathy of the Christian church for a period of more than fifty years, and now I believe I may say that they are among the most noble institutions of your country, and that they will remain permanently to dignify and to adorn the land. They have been supported by the holiest and best of men—the warmest friends of humanity, liberty, and religion. I think I see on this platform around me to-day a body of men, who, for talent, wisdom, piety, and zeal, may be compared with any assemblages of the

same kind in the world, and the sanction of their names is a guarantee to the excellency of our cause. I trust that this society will continue to prosper in their hands, and that we shall have reason to be thankful in future years, more than even in those which are past, for its efforts and for its success. To be unconcerned or inactive in this great cause were, with our professions, the badge of our inconsistency, and, with our avowed convictions, the proof of our unfaithfulness. I had intended to address to you some other observations, but I will not do so at the present moment. I therefore beg to call upon the Rev. Dr. Angus, who will read the report.

The Rev. Dr. ANGUS, in the room of the Secretary, read the report.

Sir S. M. PERO on presenting the cash account said,—I feel, dear Christian friends, that on the present occasion I may be pardoned if, in addition to simply reading the balance-sheet, I occupy your time for not more than five minutes. In accepting, as I have done, at the unanimous request of your Committee, the office now of sole treasurer, I cannot, in justice to my own feelings, or to that respect which is due to the memory of my late beloved colleague, do less than for one or two minutes refer to the fact of his decease. He was no ordinary man: for twenty years, in holding the office of treasurer of your society, he devoted himself to its affairs in no ordinary way; and it is due to him that I should say, that during the time I have been his colleague, amidst much affliction, he has so devoted himself to the interests of that Society, as to leave me scarcely anything to do. His piety was of no ordinary kind. An eminently wise, practical, and holy man, his life seemed to me a practical commentary on the text, "Brethren, remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that ye through his poverty might be made rich." In following Christ his aim was to be like him; and pity, benevolence, and love for his fellow man were the ruling characteristics of his life. And although he has left the society of those whom he loved on earth, what a blessing it is to feel, that nothing which occupied him on earth, in respect to our mission, needs a feeling of change in heaven. He is now the associate of those whose greatest delight is to see the return of the repentant sinner.

The Rev. J. C. HARRISON: Mr. Chairman, my Christian friends,—I am sure that we have all listened with deep sympathy to the very touching reference which has been made by your present treasurer to your late treasurer, and that we all feel thankful that one so worthy to pronounce his eulogium has taken his place. Most sincerely do we wish for him the same career of holiness and

usefulness as that which his predecessor has enjoyed. And we have listened, with great satisfaction, to the brief and comprehensive abstract of the Report; for sure I am, that the record of the labours, and the encouragements, and the successes of our worthy Christian missionaries, ought to speak to the heart of every Christian man, and ought to form the strongest arguments for the increase of our liberality and our prayers.

I have much pleasure in submitting to this meeting the first sentiment; and although, if I had chosen my own turn, I should certainly not have taken this very prominent position, yet I feel that when we put our services at the disposal of a great Society, we ought to do so without reserve, and just take the position which may be assigned to us. Moreover, as I am in some sort a stranger among you, and belong to another, though hardly to another, denomination, I feel that, as in the case of our honourable and excellent chairman, your secretaries, in giving me this position, bring into the fore-front the catholic feeling with which you are pursuing the operations of your Society; for although you hold your distinctive peculiarities, and on all fitting occasions have no hesitation in avowing them, yet still you feel that the missionary field is one so vast, and its wants so pressing, that you cannot dispute about minor points here, but gladly welcome any Christian brother who holds the truth as it is in Jesus. The resolution which I have to submit is this:—

“This meeting has heard with satisfaction, from the Report which has been read, of the progress of the gospel in those districts of Bengal where the missionaries of the Society are labouring, and regards the spiritual destitution of the greater portion of it as a reason for renewed exertion on the part of the churches to enable the Committee to send out additional labourers to occupy this important field, and carry to the perishing heathen the bread of life, which cometh down from heaven.”

Sir, the very mention of Bengal carries us back in thought to the earliest days of your Society, and to those honoured men who were its founders; and could we but catch more of the spirit which they displayed when they led the van of nonconforming missions from England, we should feel no fear at all about the prosperity of your institutions. And I know of nothing which is more likely to keep alive our zeal in missionary operations, than the study of those great and good men, who, with nothing to encourage them but the force of their principles and the promises of their God, conceived the vast design of evangelizing the heathen world. It is very evident, sir, that they had souls that firmly grasped and duly sympathised with the very spirit of the gospel. They turned to that gospel no hasty glance; they gave to that gospel no divided allegiance; they looked upon its magnificent purpose, its wise and glorious

truths, its benevolent spirit, and they delighted in the whole. They felt that other systems fell far short of this; they just touched the very surface of society, where all men are so very different from each other, and therefore were but partially applicable, whereas this goes to the very heart of society, seeks not simply to reform, but to renew, and therefore is fitted for the whole family of men. If this gospel, then, which they felt was so complete, could only be diffused through the wide world, would it not be to all men as life from the dead? And if they could be but the humble instruments in first commencing this work,—if they could but give the first impulse to the churches, though they might never see the fruit themselves, it would be a thing worth living, yea, worth dying for; and even if they did fail in this attempt, failure here would be far worthier than to stand looking coldly on the perishing heathen, without an effort to serve them. But we are quite sure that failure was a thought which very seldom glanced across the minds of these men. Their faith in the gospel was as firm as their conception of the gospel was magnificent. They did not say, “This would be a glorious thing if it were true;” they said, “It is a glorious thing, because it is true.” With masculine understanding they had examined the evidences of Christianity; with loving hearts they had welcomed its truths; by blessed experience they had proved that it was the word of God; and with this conviction their duty was plain,—they must obey; and, therefore, conferring not with flesh and blood, they prayerfully addressed themselves to their great work. Their commencement was small; to the eye of sense it appeared almost absurd. When they looked at the myriads who were lying in the darkness of heathenism,—when they thought of the dangers that must be braved, the obstacles that must be overcome, the prejudices that must be vanquished, before one soul could be instructed and saved,—and when they looked at their first collection of £13, and their second collection of about £70, they could hardly wonder at the scornful sneer of the worldling, or of the ill-concealed smile of some of their less enthusiastic friends. Well, if the means were very disproportioned to the end, and if they received little encouragement either from the church or the world, a voice unheard by the multitude, but distinctly heard by them, said to their inmost heart, “Be not afraid; only believe.” That voice was obeyed; and, in these days of speculation and questioning, when it is thought a high achievement, a somewhat splendid and shining virtue, to doubt, it is quite refreshing to look back upon their rock-like faith. Persuaded that there is in truth inherent and irresistible power, that whatever is divine must ultimately prevail,

they judged of the probable success of their enterprise, not by the amount of instrumentality which they had at command, but by the omnipotence of the principles they were permitted to wield. To those who doubted or smiled, they said, "Who hath despised the day of small things?" That tiny leaflet, which just rises above the soil, shall, in the course of years, become the monarch of the forest; that narrow rill that bubbles up from the fountain, shall swell into the mighty river that shall carry fleets on its bosom; that feeble infant that slumbers in the arms of the aged Simeon, shall become the wonder-working Redeemer of mankind; and this humble mission that you despise, based on the truth and promise of God, shall encircle and conquer the world. You judge by the eye of sense—we by the eye of faith; you look for the success of your enterprise from the wealth, and influence, and power of man—we, taught by a diviner wisdom, take as our rule, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Oh, sir, let this spirit but prevail in our churches,—the noble comprehensiveness, the strong faith, the yearning compassion of your Careys, and Pierces, and Fullers, and Rylands, and Sutcliffes,—and then there will never be wanting a band of ardent and youthful volunteers to go down into the well, as Fuller said, nor a noble phalanx at the top to hold the rope!

But, sir, your Report speaks of the present state of Bengal now, more than fifty years after these efforts, which were begun in so much faith and prayer. It seems there are in connexion with your denomination in Bengal about 1,500 persons who are in church fellowship, chiefly drawn from the ranks of heathenism—a number which represents, of course, about five or six times as many nominal Christians, who are under training, and a corresponding proportion of children who are in schools. Now, how would your fathers rejoice if they could witness these results! and with what eagerness would they wish to give themselves anew to the work! But if they could, again, see the fruits of missions to India in general, they would find still greater cause for exultation. I have not the very last returns; but I remember reading, in 1852, from the report of Mr. Mullens, that there were at that time about 19,000 members in church fellowship, amid a community of 112,000 native Christians; that in schools of various kinds there were about 79,000 children and youths, presided over by 443 missionaries and 668 catechists; making altogether 1,141 labourers. And when, besides all this, it is recollected that, since the commencement of your operations, infanticide is punishable by law; the Suttee is abolished; government patronage of idolatry is nominally, and for the most part really withdrawn; that the native can be-

come a Christian without forfeiting his inheritance; that brahmins are (a thing once unknown) obliged sometimes to resort to secular callings; that temples are seen sometimes in ruins; and that many high-class Hindoos are beginning to lose their faith in their own religion, though, alas! without transferring it to any other,—do not all these things give token that there is a hidden work advancing far wider than that which meets the eye, and that, if we are faithful, what is now witnessed will be only like the first crumbings of the mountain which are prophetic of its growing instability, possibly of its sudden fall?

But then, sir, how do these facts increase our responsibility and drive us anew to the work? When God gives us great and growing success in any of our operations, he thereby most distinctly beckons us onward; he puts his seal to his own work and thus encourages us still to advance; and if, when he is giving us success at every step, and is thus saying to us, "You are in the right track, pursue it with still greater ardour,"—if, then, we hold back, or show anything like indifference, why we are guilty of disobedience to our great Leader, besides inflicting a grievous wrong upon souls who are waiting for our instructions. Nor is this all. We have put the Hindoos around our missionary stations into a new position; we have thrown some light upon their darkness; we have rendered them dissatisfied with some of their absurd and gross superstitions; and it will be unjust and cruel if we now draw back, without leading them into the full enjoyment of the great salvation. We have done so much that we must do more.

Nor let any suppose that the Christian churches at home will be soon released from their missionary responsibilities—that the multiplication of native agents, and the self-government and self-support of native churches, and the aggressive labours of native Christians, will soon enable us to retire from our work. We are all acquainted with the history of Western Christianity; we know how soon after the death of the apostles Christian teachers corrupted the gospel by the infusion of their philosophic and pagan beliefs; how heresies rapidly multiplied; how in the process of years the Greek and the Romish churches emulated each other in the grossness of their superstition, until the light was almost extinguished; and when Christianity takes a deeper root in India and China, what is to prevent the history of Western Christianity being repeated in the East? But, sir, the missionary enterprise is one from which we ought not to wish to retire, and of which we ought never to grow weary. It is quite an honour to be engaged in it at all. Why, sir, if you only look at its present and immediate bearings, without any reference to the eternity beyond,

you will at once see that there is nothing which is destined to move society so deeply, and nothing which will exert so wide an influence upon the whole history of the world. I know that there are many who, in forecasting the future, turn their eye to the progress of trade, and the extension of civilization, and the character and tendencies of human governments, and the influence of war, and scarcely ever glance upon operations so quiet and unostentatious as ours. But, just as it is not the most startling and striking phenomena of nature, the thunder, the hurricane, and the earthquake which produce the most lasting results, but those quiet and noiseless powers which are ever acting, yet scarcely noticed, so it is not those brilliant events in which statesmen and philosophers delight, but the silent movement of the kingdom which "cometh not with observation," which will most affect and transform the world.

Perhaps, sir, there was never a time in which events were more calculated to secularize the spirit of the church, and never a time in which the church needed to have the tone of its piety more exalted, or to exert a stronger faith, self-denial, and prayer. That vast events are at hand in the forming of the character of which the church ought to take a prominent part none can doubt. Facilities will probably be afforded for exertion; doors will be opened which we might enter; and the question returns, Are we prepared to take advantage of these opportunities? While governments and people are straining every nerve in carrying on this war, and the politician and the merchant are on the watch to turn to account every opening that presents itself, is the Christian church alive, awake, earnest, waiting the commands of her Lord? While these pioneers, the warrior and the statesman, are filling up the valleys, levelling the mountains, clearing the forests, are the spiritual husbandmen prepared to sow the seed and reap the abundant harvest? Let it not be that the church shall be found wanting when her hour shall come. And depend upon this, that that which shall make the church equal to her position shall be a new infusion of the missionary spirit,—that spirit which animated the breasts of your noble forefathers,—the spirit of fealty to the gospel, faith in God, and yearning pity for souls. Let the cultivation and strengthening of this spirit be the present work of the church. Let the temporary excitement of these meetings be followed by deep, calm thought, prolonged and earnest prayer. Everything around us seems to say, "Let not your hand be slack." Voices from the myriads that now crowd the earth's surface, from the north and the south, and the east and the west,—voices from the depths below, voices from the heights above,—voices of anguish and despair, voices of

triumph and joy,—all say, "Go forward!" And one voice, which we cannot, will not, must not resist, says, "I have loved you, and given myself for you;" "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are God's."

The Rev. T. A. WHEELER: I am very sorry to find, sir, that in some quarters these public meetings are looked upon with disfavour, and are either misunderstood or misrepresented as occasions of boasting, and opportunities which we gladly seize somewhat unworthily to court the alliance of the world. I need not say that with such sentiments I have no sympathy whatever, and hail with delight the celebration of these anniversaries. We are furnished by them with opportunities of dwelling upon secondary motives to Christian sympathy to which elsewhere we cannot so fully appeal, and by the public proclamation of our proceedings and our prospects, we challenge the attention and criticism both of the church and of the world; a matter of unspeakable advantage to us—for if, shut up within our several denominations, our societies seclude their plans and the results of their labours from public attention, they are sure to grow feeble and sickly. Let all be open and free, the sympathy of the church will give vigour to our growth, its criticism will correct our errors, and the very scorn and opposition of the world, though it may make our societies rock like forest trees in a storm, will only make them strike their roots deeper into the compassionate and benevolent feelings of our nature—a soil the fertility of which they can never exhaust.

It has been, sir, by the wise, the unostentatious, and persevering adoption of such a course, that we have corrected many prejudices and exposed many cavils. The fear that in such operations as these we were presumptuously intruding upon the purposes of the Most High God—the hobgoblin with which our forefathers, good men! sometimes frightened themselves, and tried to frighten us, is well-nigh wholly gone. The subtle, enlightened, and high-born philosopher of the East, who, by his learning and his dialectic skill, was to confound and put to shame the truant tailors and cobblers whom we sent to preach to him the gospel of Christ, has succumbed to the power of the truth; and the witty and sophistical arguments to which our chairman has just alluded, will never more be revived. We never hear, now-a-days, sir, of the enviable condition of lands where men are found in a state of nature, without laws, without commerce, sustained by the spontaneous products of the soil. The veritable lands of the blessed they were represented to be, surpassing the dreams of poets and philosophers; for the statements which have been made on this and similar plat-

forms, the observations of those who have known them and inspected them, have only shown that they were the abodes of vileness and atrocity.

Of all these objections there is only one that survives, that is, that the energy and the property of these societies should be expended at home. I cannot divest my mind, sir, when I hear that objection, of the feeling, that it in some measure springs from an over-estimate of the importance to us of the land of our birth. Patriotism is a noble virtue; but it is not worth all that men sometimes rate it at. We know to our cost, that ambitious kings and intriguing politicians, under pretence of appealing to it, have fomented discord and kindled the torch of war. Even now we have so lately lost our antipathy to those who were miscalled "our natural-born enemies," that we are intoxicated with joy at the interchange of friendship with our nearest neighbours. My Christianity does not teach me to regard my countrymen absolutely less, but it does relatively less. It makes me feel that all men are my kinsmen, and all men have a claim on my compassion and my regard. What matters it whether a man be a Hindoo or an Englishman—whether he be born within the four seas or in the plains of Bengal? If I know his necessity, and have power to succour him, how can I withhold my succour? And to him who rebukes me on the score that I am not patriotic, I will say, "Go to! I will learn my patriotism from the story of a certain man that went down to Jericho and fell among thieves."

These societies, sir, however, are expressions of pity—an emotion which in its exercise is determined by the urgency of the appeal that is addressed to it, which in its course of charity moves now here, now there, as from this quarter or that there arises a cry for help. You cannot—it is useless to attempt it—you cannot dam up the stream of our benevolence till there is no more want and no more need at home. At the very first, though faint sound of some great ruin from abroad, it will burst your barrier, and spread its beneficent influence, if need be, to the poles. Pity measures no distance; feels no toil; counts no cost; it hears but one language; it sees but one race; it will be bound in by no pre-conceived plan, and hampered by no cold calculations of duty; for even he who picks his way over the field of carnage, to seek out some fallen kinsman, shall be arrested in his progress by many a groaning form, and stoop to do for foeman that which he sought to do for friend; while, it may be, some more piercing wail of anguish still shall reach his ear, as he pursues his errand of benevolence, and with hasty strides he shall pass even fatally wounded comrades to seek out and relieve some dying foe. We are not insensible to the fact that there are

districts of our country destitute; we do not wish to hide from ourselves, that in every large place you may go into alley after alley, and street after street, where no sight meets the eye but filthiness, that expresses the filthiness of the mind, where no language meets the ear but oaths, blasphemy, and the foul utterance of obscene lust; we do not want to forget that there are thousands and millions of our fellow countrymen who are absent from our public worship; but aggravate all these evils a thousand-fold, and then you have not conjured up a scene which for tragic horror can for one moment rival that which meets your eye in the East. If you could commission the destroyer to spread his wings in darkness, and passing over this isle, beat down every sanctuary, take from every family the word of God, and by some fell enchantment make every soul insensible to the influence it has once exerted, you would not then gaze on a ruin so vast as that which meets you in the single province of Bengal alone. We may well, then, be appealed to, Mr. Chairman, in relation to these operations. We are told sometimes there are heathens at home. We practise on ourselves not unfrequently by rhetorical phrases. I ask, where, in this land, are the fruits of heathenism, if it is to be found at home? Where, under pretence of worshipping the most high God, is perpetrated all manner of lewdness, the abhorrent progeny to which heathenism has ever given birth? For false religion has shown itself powerless to lift up man from his degradation, and the result has been that his corruption has dragged it down to its own level, and it has become the patron of vices which it could not root out. We hear of heathen at home. Where at home? Under the awful sanctions of religion, by the terrors of the world to come, are men commanded to regard their ministers as incarnations of Deity, to expiate their sin by bloody rites, and to commit murder for sacrifice? And we ask, where, in heathen lands, either in ancient or modern times, those things have not, to a greater or to a less extent, prevailed! We know that there are to be men found around us who are indulging in all evil, who are given up to the prosecution of all sin; but even they themselves recognize it as such, and it is still branded as such by those who witness it. It was left the sole distinction of heathenism to take the great moral actions of men, and in respect to them call virtue vice, and find the people believe it. Not even the reeking putrefaction of rank herbage, as it lies rotting on the soil at the subsidence of some flood can be half so pestiferous and fatal as the miasma which a life so universally evil must throw off. Is there a spot, sir, in this land of ours, within an hour's walk, in which the knowledge of the truth could not be obtained? Can you point to a district in which

the poor conscience-stricken sinner could not, in the course of a single day, learn the knowledge of that great remedy by which God's mercy saves a ruined world?

But how is it abroad? In this province of Bengal, twenty millions are to be found without a single resident missionary among them. Darkness has settled over the land, through which shines no beacon, glimmers no star—a denser darkness than brooded over Egypt of old. And what have we done to remove this evil? We have sent out as yet eight men only, as a response to the appeal that has been made to us. What have we done in relation to the vast districts that outlie the boundary we are now contemplating? Little or nothing. And how are we to do it? We must be stirred up to do it by the same course which our fathers took, who were wiser often in their generation than some of us who make light of their memories, and cast their theology aside. What was the plan they adopted? They appealed to this emotion of which I have been speaking. They did not deliver eloquent harangues merely on the greatness of the results that were to be achieved; they did not in argument demonstrate the duty of Christians to enter upon the prosecution of these enterprises; they did something infinitely wiser; they went and told the tale of the wretchedness of foreign lands—they went and described the condition of the people, and by such a course they seized the master key which unlocked the coffers of the rich, and did more—penetrated their hearts, and touched their most generous sympathies and wishes. I cannot help feeling, that perhaps some of us whose duty it is to convey all information to the people, to make known, from all means by which we ourselves can gather knowledge, what is actually doing, and what needs to be done in foreign lands, stand in the way of that which we would fain help to greater success. If we did but more fully communicate all that we know, I am persuaded that greater results would be obtained. We hide from the people things which they ought to know, and which, if they did know, it would not be merely a matter of logical conclusion with them to respond to, but a matter of instinct which they could not resist.

I think, too, sir, that we have, not only as ministers, but as churches, been somewhat diverted from our great work by secondary influences, which, for a time, have been at work around us. We have been distracted by the din of polemical strife, instead of regarding steadfastly the end of our calling, the salvation of souls. Men have risen up, reforming our ecclesiastical polity, and we have stood forth to battle with them against the changes which they would introduce; and in the discussions and disputes which they have thus given rise to, we have for-

gotten, in some measure, that there was a nobler work and a greater consideration—the holding forth the truth as it is in Christ Jesus; for, after all, there is much more depends upon a stout heart and a strong arm than on the shape or temper of the weapon we wield; and though we may improve our ecclesiastical arrangements, perhaps, and mend our doings in some respects, there is more depends on our hearty adoption of the means which lie within our reach, to set forth the true gospel, than on any such subordinate arrangements whatsoever. We look at the example that has been set us, and are thankful that God raised up in the church men as fit to begin and to prosecute to great success this great enterprise. Without ostentation, and without vanity, we may say, that we mean, in our day, to follow the example of our fathers; and when our time comes we will, like them, die in the field with our harness on. But there is one thing we mean to do likewise,—we mean to fall in our ranks in advance of the position where they fell.

The Rev. WILLIAM ARTHUR proposed the following sentiment:—

“This meeting has heard with regret of the return of honoured missionaries who have been compelled through failing health to relinquish foreign service, and of the probable temporary return of others. It also records its deep sense of the loss which the Society has sustained in the death of one of its Treasurers, W. B. Gurney, Esq., who for upwards of thirty years nobly devoted himself to its interests. This meeting magnifies the grace of God in him; and while taught afresh by these facts, to ‘cease from man,’ it desires to look up with renewed faith and dependence to Him who can fill all vacant posts, and who, in himself sufficient, liveth and abideth for ever.”

It is not my honour to have had, even in a slight degree, the acquaintance of the gentleman so prominently noticed in the resolution; but, to any one in any way connected with the church of God and the enterprises of that church, particularly as affecting foreign missions, it is enough to know that the fact stated in the resolution is true—that for thirty years he had nobly devoted himself to the purposes of that Society. Remembering the scripture statement that “the memory of the just is blessed;” it is touching to think that one might so live that when he ceases (as soon each of us must) to be a man, and becomes as to this world but a memory, yet that memory may be mightier for good than a man. This is illustrated in the present case. As long as God shall give Sir Morton Peto health and grace to hold his present important office, the memory of William Brodie Gurney will be an incitement and a strength to him. It is a touching effect of the joint operation of the curse and the blessing—the curse inflicting death, the blessing turning death into immortality, that as we advance in life we are gradually educated to look to the heavenly country

as the home of our friends, the gathering place of the good. One by one, objects of natural affection which bound us to earth are removed, and invite our thoughts to heaven. I trust that the hint which has been dropped by my predecessor will be well and earnestly taken up by many of the young who are present; that they will determine not merely to bear the standard when the standard-bearer faints, but to advance the standard further and yet further, under whatever dangers and difficulties they might have to encounter.

With regard to missionary operations generally, I feel that the one great necessity of the day is men—men of the right mind. Allusion has been made to the fact that some looked upon foreign missions with jealousy, because they feared that they withdrew force from Christianity at home. My whole life, and sympathy, and activity have been identified with foreign missions; but to my brethren who are connected with Home Missions I would say: "If you ask me what is the best thing you can do for our Missionary Society, I do not say give us eloquent speeches,—you may do that, and we thank you for it; I do not say, give us crowded and applauding meetings,—you may do that and we acknowledge their value; I do not say, acquire to us the good word of the press, or the favourable eye of the legislature, or bring down upon us the smile of the great and the learned,—you may do all that, and, as far as it goes, we will value it; I do not say, bring us your thousands and your tens of thousands,—do that, for it is the Lord's claim upon you, and we will thank you for it; I say, you may bring all the eloquence in the land to adorn the cause, you may bring all the popular sympathy of the country to surround it, you may bring all the genius in this or in other nations to give it some place in the legislature and some respect with the press; you may give us millions a-year of your money, but you will do nothing towards the conversion of the world, unless, out of your churches, out of burning prayer meetings, and under burning sermons, you train up for us young men with hearts of fire and tongues of fire, to go and spread the gospel abroad." Then, as to the work abroad, the first great service to be done is to maintain and to extend primitive Christianity at home. I will venture to say, that, if you will answer for the conversion of England, missionaries will answer for the conversion of the world. Englishmen cannot be converted and brought to the foot of the cross in large numbers without making missionaries; the Lord will see to that. Let them but maintain the life and power of religion at home, and you will have suitable instruments for carrying it far hence.

Much allusion has also been made to the country in which I am particularly

interested—British India. When I heard of the, intention of the Society to send out there twenty additional missionaries, I greatly rejoiced. I long to see the day when other churches will be prepared to follow with some worthy efforts in the same direction. I regret to find that only eight have been sent. I bless God for those eight. For my part I utterly abhor the mode of calculation frequently introduced upon platforms, in accordance with which effects were expected according to the number of men engaged. If there were only one where there should be a thousand, yet let us never say, "What is that one?" You know not what he may be. The five loaves were nothing in the disciples' hands; but, placed in the Saviour's hands, they were enough and to spare. Therefore, though the twenty men have not been sent out, let us not despair, nor think that the eight can do but little; the Lord's power resting upon each of them, might make one of them do more than a thousand. Christianity must never be called down from her own peculiar sphere of superhuman power and glory to be regulated merely by the calculations of earth. When we look at what has been done in comparison with what ought to have been done, or perhaps with what might have been done, the first impression was not only humiliating, but discouraging; but let us look at the matter in another point of view. Forty years ago the question of the East India Charter was under discussion; a few years ago it was again discussed; but the tone of feeling with regard to missions was strangely altered. It was at the former period predicted by the great thinkers of the world that the missionary enthusiasts would make a noise for a few years, send out a few consecrated cobblers, and come to a most ridiculous end. We might turn to the representatives of those men, and say,—"True, we have not done all we ought to have done, we have not done all we might have done; but we have done ten thousand times more than you and your predecessors thought we ever could do." If we look at India as it now stands, there are millions of our fellow subjects who have never heard the name of Christ; there are tens of millions who have never seen a word of the blessed gospel; grey-headed men have been born under the British rule, have grown up, and are going down to the grave British subjects; and yet within 500 miles of their native village there have never yet come the feet of him "that bringeth god tidings, that publisheth peace."

I believe there are some people who think that all India is tolerably well occupied by missionaries. They ought to remember that if our queen were to take her Indian empire alone she could count man for man with the Emperor of Russia, the Emperor of Austria, the Emperor of the

French, and the King of Prussia, and afterwards she would have a royal residue behind. In her empire she is sovereign over more Mussulmans than the Porte, as she is sovereign over more Roman Catholics than the pope; so that with a grace and an effect never given to any country before, this country that rules over men of every religion and protects every man's conscience, is in a position to say to Spain on the one hand, and to Turkey on the other, that the religion of a man shall not be a civil offence. With regard, however, to India, I would urge my plea upon this great Society that they would sustain and greatly extend their efforts there. They have done much; it was God's mercy and honour to them to give them the men who went there so early and who worked so well. At that time they had to meet with the contempt not only of the world but of the church; and when William Carey went out many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains and order them to remove and to be cast into the sea." I would have said, and my Christian friends would have said, "that is perfectly true; this Hindooism is as vast and as solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard seed;" and William Carey said, "I will go up to the mountain;" and lonely and weak he walked up towards that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" and the world looked on and laughed. A celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a consecrated cobbler. All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him, the voice grew stronger, it was repeated in more languages than one—"Be thou removed, and be thou cast into the depths of the sea!" and now there is a considerable company who are uttering that one word, "Be thou removed!" There are now living the representatives of the very men who first smiled at this folly. I ask them, "What say ye now?" "Well," they say, "you have not got into the sea yet." That is perfectly true; but do you say that the mountain, during the last forty years, has not removed? who will say that it has not stirred at all?

No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the consecrated cobbler.

The Rev. WILLIAM BROCK: The proposition makes becoming mention of the deceased senior Treasurer of their Society. It could not but be remembered that last year he presided at the annual meeting. I do say that it is becoming of us in our annual assembly to make mention of his name honourably; for if ever a society had to thank any person bearing office in its affairs, the Baptist Missionary Society has to thank William Brodie Gurney. It was about twenty years ago he became the Treasurer, and for that long period he was indefatigable in his attendance at our business meetings, and most munificent in his contributions to our funds. He had long before that been connected with the friends of the mission in support of its operations; and there is not a single living missionary connected with the body, I believe, to whom he was personally unknown. And it would have been wrong if we had not again and again to-day made mention of his name. He occupied a position where at one time he must have been wooed rather strongly by the fascinations of the fashionable; but he refused the fashionable and adhered to the evangelical. He became a nonconformist, and continued so all his life through. He conceded to every other man full freedom of conscience, and, acting upon this principle, he took the liberty of using his own. And, committed as he was to occupations that might have absorbed him, he subordinated the secular to the spiritual, and made, as far as imperfect man can make it, the spiritual to be supreme. Blessed as he was with a large family, with all its privileges and responsibilities, and bringing them up in the nurture and admonition of the Lord, which he did most effectually,—he had a heart for his neighbourhood, and was in every sense the benefactor of his country. Many of us will remember how he used to supply himself with pleasant pages on a sabbath morning, and how he scattered them as he went from his own house to the house of God; and, if it shall be necessary to collect his letters, there will be found in every part of Great Britain and Ireland, letters second to none of a similar nature, in affectionate entreaty to those to whom he wrote them, that they would turn their hearts unto God. Thousands of our children will recollect him as a

missionary lecturer,—and some who were older than children well remember the address which he went all over England to deliver, and by which he deepened our attachment to this form of Christian effort. I know of no man upon whose tombstone you could more properly inscribe the epitaph than on that of our senior treasurer—“Having served his generation by the will of God, he fell asleep, and was gathered to his fathers.” We have to mourn to-day that he has gone from us; but we have at the same time to rejoice that his mantle has fallen upon a man of equal excellence. We bless God that we had the efficient services of the departed for twenty years, and we hope in God’s providence to be blessed for twenty years to come with the zealous co-operation of his right worthy successor.

But Mr. Gurney is gone; and our committee has taken an opportunity of warning us to cease from man, and all that would lead us to repose on that which is merely human. I certainly think it becomes us to look a little to our simplicity and our godly sincerity; it becomes us to go back in our thoughts, and recollect by what means our successes have been achieved. I am not quite sure that we have always maintained our principle, always adhered to our rule. I cannot help thinking that there have come over us in the course of fifty years certain remarkable influences and changes, the tendency of which has been rather to corrupt us from the simplicity that is in Christ. Our fathers were very familiar with opposition. Carey went to India under strict prohibition; and Wilberforce failed to get the ear of the House of Commons in reference to our proceedings; while the *Edinburgh Review* could joke about apostates from the anvil and the loom, and inquire whether it was expected that the millions of India were to be converted with £13 2s. 6d. How all that is altered now! The noble and mighty smile upon us: the governor general and the baptist missionary might go to India in the same ship; and all our missionaries might have, if they chose, contributions from the public funds. Such being the altered circumstances of the age, I fear that if we are not disposed to rely upon an arm of flesh, we are apt to regard it as a supplement to the arm of the Lord. Because our circumstances are so favourably altered, therefore we are full of hope. Now, if we are putting confidence in our altered circumstances, and not relying in the power of God alone, woe betide us. And as the time of our prosperity was the time of our simplest and most complete recognition of our dependence upon God, I would go back to that again—to the time of earnest, wrestling prayer,—a time when we had indefatigable labouring abroad, and self-denying contributions at home.

I think, furthermore, that our very

organizations have been mischievous to us. We must of course have a missionary society,—that is a necessity of the case; but a missionary society may become a snare, it may arrest the sympathies and sensibilities of the church. At first the work had to be carried on by individuals in their capacity as Christian men, feeling the debt which they owed to their perishing fellow creatures, and the honour due to their Saviour. But, in process of time, the missionary society met them, and offered to take their contributions, and to administer them on their behalf; and this no doubt was well, constituted as we are, and considering the nature of the work; but, I do believe there is a great danger of our just giving of our money, and thinking no more of it; forgetting altogether that there is responsibility in the matter, and that the sympathies and prayers of the churches are as necessary as money. I would therefore call back all my brethren throughout the country to this, that it is not enough to have a man’s money,—you must have his sensibilities; not enough to have his pecuniary contributions,—you must have also his spiritual offerings; not enough to have his cheque upon his banker,—but his supplications before the throne; remembering that the “effectual fervent prayer of a righteous man availeth much.” Then it will not be, as I fear it is too much the case now, that organizations come between our sympathy and the world that lieth in the wicked one. I have for some time past been thinking upon this subject, and it appears to me that we have lost time, and wasted our strength. I hold that the business of the missionary is to preach Christ’s gospel, and to have nothing else to do; yet this certainly has not been the plan pursued by many of the missionaries in India of late years. In illustration of this, permit me to bring forward some passages from the life of the Rev. Dr. Judson, whose object it had been for many years to keep this point before the church. That excellent man was evidently of opinion that there was a danger of the one great work of the missionary being forgotten. It was thought that the circumstances of India were such as almost of necessity to lead to the ministers of the gospel becoming school masters, instead of proclaiming the great salvation which they were sent forth to make known; and accordingly they had occupied themselves, as Dr. Judson affirmed, in teaching reading, geography, and arithmetic, and left themselves scarcely any time for preaching the gospel at all. Similar testimony had been borne by others familiar with the workings of the missionary stations. Not long ago in Calcutta, there was a conference of the church missions, when it was declared that a very small number of the agents of that institution were actually and constantly engaged in preaching the gospel

of Jesus Christ. We are to go to the heathen, and preach among them the unsearchable riches of Christ. When I say that, I mean our missionaries are to engage in such work exclusively; and if that be done, I submit there is no time left for doing anything else. They are gone there as messengers of the churches, and they have no position in India but that which the churches give them. The churches selected them, adopted them, and sent them forth; and they have therefore just to do the churches' work, which is simply this—to beseech the world to be reconciled to God. I know that this teaching, this secular instruction, is said to be preliminary, and indirectly doing the work. But hear what Dr. Judson says besides:—"In the conduct of the missions there seems to me a strange tendency to rely on human devices, and to waste [time, money, and strength, on inferior interests. We have a great deal too much whetting of the scythe; a great deal too much building of granaries, while the ground is fallow, and the seed is lying useless for the want of a scatterer." Now, if this be true of the general way in which the missions in India are conducted, then I do say we are wrong, and it is time that we become right. Why spend our time in the preliminaries, when we may go on and address ourselves to the work itself? Why take precious missionary life and employ it in that which is said to be the indirect way of advancing the object in view, when the direct is lying at our very door? We may do a great deal of good in the school-room undoubtedly; but our place is in the pulpit, and not in the school-room. Our work is] to preach the gospel to men, women, and children, in the pulpit, the bazar, or the market-place; for, while we may do good by our education of the children, it is preaching that saves men's souls—the preaching of Christ's holy gospel that brings men from darkness to light, and from the power of sin and of Satan unto God. Gentlemen, Christian brethren, I ask you to look at this matter most carefully, and to say whether we have not been departing from the simplicity and godly sincerity which ought to characterise our movements, and which did characterise the first missionaries to India. I think we have certainly got wrong here. I have heard it said, yes, and on this platform, that we have no rational hope of the conversion of the parent of heathendom. Let me read you a passage which I have seen within the last month:—"It is perfectly clear to me, that the preaching of the gospel, except to those converted already, is time, money, and labour lost." If that be so, that the [preaching of the gospel is to be abandoned because there are a class of persons beyond the reach] of its influence, then I would, were I a missionary, lie down and die. If I have not mistaken the

deep-seated convictions of the denomination to which I have the privilege of belonging, we can all with one accord devoutly say, "We believe in the Holy Ghost, and that salvation is of the Lord alone." But if we say of one group of persons they are too old to be converted, of another that they are too debased, of another that they are too infatuated,—yea, if we say of any living man he is too far gone to be converted, we are limiting the Holy One of Israel and belying our great doctrine, that salvation is of the Lord. Where is "salvation to the uttermost" if the old pagans are beyond redemption? Where is "cleansing from all sin" if three-score years and ten of guilt have put men beyond the reach of the love of Christ? We have dishonoured God by such imaginings, and God has been displeased. It is for us, therefore, to retrace our steps, and put our hands upon our mouths, and our mouths in the dust, and acknowledge that we have been wrong and sinful, both in our thoughts and in our conduct. Such men as Carey, Marshman, Henry Martyn, and John Williams, did not so learn Christ. Nay, there is no basis for the doctrine which is creeping upon us, and certainly there is no justification for the practice to which we have been led. Our work is the Lord's, and it is not for us, therefore, to talk of impossibilities. It is the Lord who is on our side, and it is for us to go up to the mountain, and say, "Be thou removed, and take thyself hence into the depths of the sea." Let the Holy Spirit be vouchsafed to us—the great desideratum of this, as of all other times, and pagan infatuation, debasement, old age, and every other supposed insurmountable difficulty in the way of the conversion of India will be speedily swept away. Let us look again towards God's holy temple—let us again acquaint ourselves with the founders and the fathers of our Society, and walk as they did by faith and not by sight. They could sing—

"When we are weak then are we strong."

They could understand Milton's grand language—

"The irresistible might of weakness."

They could denounce themselves as men who believed that the "foolishness of God is wiser than men," and that the Lord being on their side, it was not for them to be afraid. But, brethren, it may become a question for us whether we are not acting in such a way that we ought to be afraid. For can we expect that our labours will receive the blessing of the Most High if they are not those which he has commanded us to perform? But it has also been represented and enforced that there are departments of our baptist missionary operations which will "die of starvation," if we do not accept some assistance from the public funds. Now, is that so? I will not

receive the statement unless the demonstration shall be so perfect that I cannot help it; but if it is so, then I say, for one—let them die of starvation. If there be a single thing connected with our operations which we cannot carry on by the free-will offerings of God's regenerated people, I say we have no business with it. We never had any business with it, and the sooner we become rid of it the better, as an evil thing which the Lord must hate. And if this shall involve our taking an inferior conventional status, let us be men enough to take it. If it be necessary to become unpopular in the estimation of the world, in order to do that which is right, let us become unpopular. Our loss of conventional status will be our gain of moral power, our suffering will be our stability, our weakness will be our strength, our feebleness our defence. He who is the head of all things to his church, seeing you decline the help of weapons which are carnal, will render unto you his help in the weapons which are spiritual, and you will find that they are mighty through God for the accomplishment of everything on which your hearts are set.

The collection having been made,

The Rev. J. BUCKLEY, General Baptist missionary from Orissa, East Indies, in proposing the third sentiment, said:—Mr. Chairman,—This is the first time I have had the honour of standing in this hall; and, as I expect before the end of the year to be holding forth the word of life in India, it may probably be the last. But I am not sorry to have the opportunity of bearing my testimony to the importance of the operations of the Baptist Missionary Society; for I know some of your missionaries, and deem them men worthy of being held in reputation; and I have carefully studied for several years Dr. Yates's Bengalee bible, and can honestly say, that in my judgment it is a faithful and pre-eminently valuable translation of the word of God, and stands at the head of Indian versions. God has greatly honoured you as a society, in enabling you to give to the perishing millions of India his precious word; and in the benefit of these labours of your agents, every missionary society in India has shared.

As the representative of the missionaries in Orissa, I am happy to acknowledge our obligations. When my predecessors entered that land thirty-three years ago, they found what very few missionaries have found in entering a new field,—the whole word of God in the language of the people, and this translation was made by the "consecrated cobbler," to whom repeated reference has been made this morning, whose name will live when that of his reviler shall be forgotten. The tracts too that were blessed by God to the enlightenment of our elder converts were either printed at Serampore, or were translations of Bengalee tracts prepared there. It

is therefore right for a missionary returned from that land to acknowledge such obligations in the generous spirit of Christian love. I shall now be glad to enlist your sympathies in behalf of Orissa, the scene of our missionary operations. To me it appears as important a sphere for Christian exertion as any that India presents. Of this I am persuaded, that in no part of the world is the darkness denser, or the ignorance greater, or the depravity more awful. The celebrated shrine of Juggernaut, to which pilgrims from every part of India resort, is at Pooree, in Orissa—a place that has been fitly designated the head quarters of the devil's kingdom upon earth. There is a general impression abroad in this country, that this support of idolatry has terminated. Such however, I regret to say, is not the case. Four years ago it was announced in this hall that preliminary measures had been adopted for the purpose of severing all connexion on the part of the rulers of the land with this idolatrous shrine, and the information was received with general plaudits. The first intimation that reached Orissa of any thing being intended, was in the report of that meeting read by one of the missionaries at Cuttack, but a few days before the despatches were received by the local officers of government. It was at that time generally believed by the natives that the donation for the support of the idol was about to cease, and, anxious to know the impression which this report made on the people, I employed my pundit, who was a brahmin, to make general inquiry, and I found it was every where represented by those who were interested in upholding idolatry that Juggernaut had intimated to the company that he did not require their support any longer—a plain proof that there is no reason to fear an insurrection from terminating this connexion with the temple; as some Europeans, little understanding the native character, have vainly supposed. One man indeed said with some indignation, "Do you think that our god will receive the money of those foreigners? It is true he has condescended to do so for some time, but he has told them that he does not require it, and will not receive it any longer." But when, a few months after, it was found that there was no immediate prospect of the donation being withheld, another story was set abroad and generally received by the people, that Juggernaut had one night in a moment crossed the great sea and appeared to the Company, and to their astonishment had said, "And will you dare to withhold my money?" and they, anxious to be on terms of friendship with so powerful a being, had at once agreed to continue their support. It is high time that this connexion with idolatry should entirely and for ever cease. Again and again have the missionaries been taunted with

this. "Ask that fellow," said one of our hearers to another, "what the government give so many thousand rupees for, if Juggernaut be not divine." The present is a very suitable time to sever this connexion with idolatry. The Rajah of Koorda, who was the superintendent of the temple, and in fact the high priest of Juggernaut, died in January last. It was his office, on the day on which the idol was brought out of the temple, to sweep the car on which the god was placed; and his son who should succeed him is a leper. According to the rules of the temple, no leper can engage in its services, and it seems likely that this will involve the priests in some difficulty;—the more the better. Another circumstance may be mentioned. This year Juggernaut will get a new body, and the old one will be thrown aside as useless. This takes place once in about twelve years, and it is said that the man who takes out of the old image, and puts into the new, what renders it, after the brahminical formula has been used, divine, always dies a few days after. It is to be hoped that the magistrate of the district will this year exercise all that vigilance which is certainly called for.

The mission with which it is my privilege to be connected has been described as a preaching mission. All the missionaries labour to acquire at the earliest period the language of the country, and when they have acquired it, it is their great work to go here and there preaching to the beathen the unsearchable riches of Christ. You will ask me, what is the result of more than thirty years' labour? I should answer, knowledge is increased, inquiry is excited, the prejudices of the people are diminished, and the priests are less regarded. An incident in illustration of the latter point may be mentioned. Two or three months ago, Mr. Miller, one of my colleagues, was crossing the Mahanuddi, which is the principal river of Orissa, in a boat with many of the pilgrims, and a pilgrim hunter, who was a brahmin. The pilgrim hunters go to different parts of India for the purpose of enticing pilgrims to the shrine. And I was informed by a gentleman, that he believed there were at least 4,000 of these missionaries of Juggernaut in different parts of India. Alas! there are not 400 Christian missionaries of all societies in India. Mr. Miller heard them speaking one to another about himself, and speculating as to what was his profession, &c. He honestly told them that he was a missionary; that it was his work to expose the folly and sinfulness of idolatry, and to direct them to the Lord Jesus Christ—the only Saviour of sinners. On reaching the other side, he overheard the conversation between the boatman and the pilgrim hunter, who was very anxious to leave the boat without paying any money. "You know," he said, "I am a Brahmin, and I will give you my blessing

instead." "I value your blessing very highly, very highly indeed," said the boatman, "but I must have the money." The Brahmin tried again. "I will give you a little of the Mahaprasad (the holy food), and you know of what value it is;" (the sacred food is what has been presented before the idol, and it is afterwards sold for eight or ten times as much as the ordinary rice.) "Oh," said the boatman, sarcastically, "I know that the holy food is very valuable, much more so than I can express; but I must have the fare, and you shall not leave the boat till you have paid it." Very reluctantly the Brahmin gave the money. Now, there is hope for India when the Brahmins, who have been the greatest curse of the land for twenty centuries, are less regarded—their blessing less desired,—their curse less dreaded.

Do you ask as to spiritual and saving results? For six years my predecessors laboured in Orissa without witnessing any saving fruit, and they were ready sometimes to give it up in despair, but one text greatly encouraged them. It was this: "They sung a new song, saying, Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" and they reasoned in this way, if the song of the redeemed is to be sung by men of every tongue, and people, and nation, there must be some from Orissa, and we will labour on in the hope that we shall be instrumental in gathering them. They lived to see the fruit of their toil; they have finished their course and entered into rest; and are now doubtless singing, "Worthy is the Lamb that was slain," with a goodly band, from dark, idolatrous Orissa.

To another interesting feature of the mission I will briefly refer. Notwithstanding what has been said this morning about schools, I am not ashamed to say that we have schools in Orissa, and that I regard them as an important and useful part of our operations. With us the course pursued has been that the missionary has gone forth to preach the gospel, and the missionary's wife has attended to the school. God has committed to our mission as large a number of destitute orphan children as to any mission in India, and we desire to train them for Him. Many of these children were rescued from a horrid death among the Khonds—a barbarous tribe inhabiting the hilly tracts of Orissa. Eighteen years ago the Khond country was for the first time entered by Europeans, and it was then discovered that for many generations human sacrifices had been perpetrated amid the most revolting circumstances, as a part of their religion. As I referred to the shortcomings of the government in regard to its connexion with idolatry, I am happy that I can speak with unmixed satisfaction of their benevolent exertions in the cause of suffering humanity. From the time the sacrifices were

discovered down to the present, they have employed officers to suppress them; and it is pleasing to state that about 2,000 who were doomed by cruel superstition to be cut to pieces, have been rescued: a measure of success which proves that the God of mercy has smiled on this work of mercy. Many of the children thus rescued have been placed in the mission schools, and are being trained for Christ. Others in our schools are the children of parents who died on the Juggernaut pilgrimage; or were received in a time of famine. The Lord has in many instances rendered the instruction given an effectual blessing. One instance shall be briefly given. Joanna was a young person trained in the school, and became in early life a disciple of Christ. She was baptized and added to the church; and, after pursuing for a year or two a course of consistent piety, was called to her heavenly home. When near death she placed her wasted arms round the neck of the missionary's wife, who had watched over her, and said, "Oh, mother, I've been thinking how kind it was of Jesus to send you and others to this heathen land to tell us of his love! You have been more to me than my own mother, for she could not have told me, as you have, of the love of Christ. Don't weep for me, mother; I am going to the land where all tears are wiped away. Christ is precious. It is all light with me." And thus she expired. Remember my friends that you are committed to the spiritual conquest of India. The difficulties are much greater, as they appear to us in India, than you can suppose; but if they were a thousand times greater than they are, what would they be before Omnipotence? "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings of grace, grace unto it!"

The Rev. CHARLES VINCE, of Birmingham, in supporting the sentiment, said—In rising to speak, I feel that I am a practical illustration of Mr. Wheeler's statement, that unknown men are beginning to occupy the field; and I am certain that before I have spoken for a great length of time, you will find that the "young men" need to be sustained by your sympathy and prayers, or they will not accomplish that heroic work, to which Mr. Wheeler has pledged them. I know not that one should lament that, by the lateness of the hour, brevity is imposed upon him; for, indeed, by ordinary minds there can be nothing done in the way of novel arguments and fresh aspects of the missionary question, which may require lengthened explanation or protracted appeal. Not many have the power of originating new persuasive forces; we can but reiterate the arguments and appeals of former days. The old sculptor in the Scottish story went round with mallet and

chisel, not to grave new inscriptions on the memorial slabs, but to re-touch and revive the time-worn sentences that told of departed worth and the duties of the living. So our work at these annual gatherings is not so much to reveal something new, as to revive the old impressions of Christian duty and devotedness, which are so liable to be effaced by the hurrying footsteps in the hot and breathless pursuit of the world. And surely none need seek a work more honourable than that of re-touching and preserving the impressions, so deeply graven on the heart of our denomination by the skilled hands of our baptist forefathers. It would be strange if to-day we had to learn our duty for the first time. We have all left that low ground where ignorance can be pleaded as an excuse for indolence. We have reached that state of enlightenment, so favourable for the discharge of duty, and yet so full of responsibility and so fraught with danger.

The sentiment I have to support relates to most familiar truths, which are constantly corroborated by new experiences, that for existence and success our societies are dependent on the divine blessing. That is a wise arrangement which has made prayerfulness the topic to be insisted upon immediately after the collection. This brings labour and devotion into that close connection, which it is our sin and weakness in the least degree to sever. We never need to be more reminded of our dependence, than when we are making sacrifices and putting forth effort. Severed from prayer our exertions are very apt to become arrogant and profane, they degenerate into mere ostentatious bustle, noisy and little worth as the pharisees' charity. Toil there must be; the spiritual temple cannot perhaps be reared amidst the majestic silence that characterised the building of Solomon's house for God. But one thing we can and ought to secure, that in the sacred structure the noise of axe and hammer shall not be heard above the voice of prayer. Hearts to pray ought ever to increase in proportion to hands that work; and the sound of labour should blend with, and be lost in, the ascending volume of supplication, that secures the blessing of the Lord to establish the work of our hands. There is a prevalent scepticism that looks upon prayer as the foe to labour. Facts brand the suspicion as a libel. Work is more likely to stifle prayer than prayer to repress activity; if two men start together, the one with an undue estimate of labour, and the other with a disproportionate bias toward prayer, it will be found that the prayerful man learns to work and so authenticates his petitions long before the working man learns to pray, and so sanctifies his exertions. The present is pre-eminently a time when it behoves the Christian church, to give the great-

est practical proof of her unshaken faith in the efficacy of prayer, as the power that brings down to earth the blessing that raises it to heaven. Very recently an atheistic writer asserted that Christians were losing their belief in the profit of prayer, and he expressed great joy at the prospect of the church speedily abandoning supplication. However, mistaken in his opinion he was most consistent in his exultation, for he who would have a goddess world has one guarantee of it in a prayerless church. Let us see to it, that from these festivals we return to our homes and churches more than ever imbued with the spirit of devotion, and impressed with the truth that eighteen centuries of eventful history have brought to light no new truth for us to proclaim, and no new power for making the old truth successful: the gospel of Christ is still our only message; the Spirit of God the source of our success, and prayer the appointed means for securing this promise of the Father.

It is strange there should be a necessity for insisting so much upon the doctrine of divine influence, as if it were a disheartening doctrine. The fact that the excellency of the power is of God is our only and sufficient hope that the glorious eras in the history of the church will return upon us with renewed and augmented splendour. Sad, indeed, would our hearts be, if as we read of the past we believed all was done by human strength, for we might well doubt the possibility of human strength ever attaining such skill and achieving such wonders again. We rejoice in the conviction that all was done by that Power which fainteth not neither is weary; but abideth the same yesterday, to-day, and for ever. As one walks in a gallery of art, rich in the works of the master minds of the past, he cannot but sorrow, as he remembers that the power which created those works of genius has perished. The hand that wielded the pencil or chiselled the marble into an almost living likeness of the human frame, has now mouldered into dust: in the records of the past, we find men taken out of pagan cities and from the depths of wickedness, and moulded into the likeness of the divine beauty that was in Jesus. We are thankful, that Paul did not accomplish this, that Apollos was not the skilled and mighty worker in this transformation. If they had, we might despair of such changes now: the Spirit of the Lord changed these men from glory to glory into the image of Jesus. We may expect the same things still, for the Spirit of the Lord is not straitened.

May I be allowed to say one word as to the funds? As prayer is necessary to make exertions successful, so is effort necessary to prove the sincerity of prayer. One cannot help feeling jealous for the ancient honour and pre-eminence of Christian motives to liberality. In these days we see motives, not exclusively Christian, stimulating men to large and costly sacrifices. What a noble sum the spirit of patriotism has recently raised in our land! Shall patriotism outstrip piety? Shall love of country and sympathy with temporal distress do what love to Christ and anxiety for eternal interests are too weak to accomplish? In ancient days patriotism could do much, but Christian love could do more: the man that proudly said "I am a Roman," might feel his citizenship a stimulus to heroic deeds; but he that could say, "I am a Christian," realised thereby a mightier influence, impelling him to move in paths of difficult duty and self-denial, where the other could not follow him. We would see the old motive wielding its wonted power and acquiring its ancient pre-eminence. We rejoice to see the leaven of Christian benevolence leavening the whole lump, and filling the world with a spirit of self-sacrifice unknown to ancient times; but the church must keep the fore-front position. The men that learn philanthropy at the cross of Christ ought to be most proficient scholars. The magicians of Egypt did some marvellous things in imitation of Moses, but there were some works done by the man of God which they could not do. While the world is learning to imitate the church in works of love, let there be some marvels of self-sacrifice on the part of Christians, which the world by its enchantments shall be too weak to accomplish. Love to Christ and the world he died for, must rise above all other motive powers, as the mountain swells sublimely above surrounding hills, and towers so high above them that its shadow falls upon their summits. Men and brethren, we know our duty;—may we have strength to do it. There is but one alternative for us;—we must either gird up ourselves for hard work, or prepare our backs for the many stripes awaiting the servant who knoweth his Lord's will and doeth it not. Let us be up and doing; that by our zeal, under the divine blessing, the story of God's love may travel round the world like the morning sun, to awaken slumbering life and clothe the waste places with beauty.

During the proceedings of the meeting devotional services were conducted by the Rev. Dr. Wills, of Norwood, and the Rev. Joseph Davis, of Portsea.