

THE MISSIONARY HERALD.

ANNUAL SERVICES.

THE introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 23rd. The Rev. G. Isaac, of Brighton, presided. The brethren Revs. Jos. Davis, W. W. Evans, B. C. Etheridge, and S. Pearce, engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 28th, Rev. Dr. Acworth in the chair, prayer was offered by Rev. Thos. Welch. 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.

The Revs. Drs. Angus and Steane were placed on the list of Honorary Members of the Committee.

A resolution was brought forward by Rev. Dr. Steane and carried, in relation to the reply of the Bible Society to the Memorial of the Committee. This document will be found in the Appendix to the Report.

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.	Rev. S. MANNING . . .	Frome.
Rev. JOHN ALDIS . . .	Reading.	Rev. C. J. MIDDLEDITCH . . .	London.
JOSEPH H. ALLEN, Esq. . .	Aston Clinton.	Rev. JAMES P. MURSELL . . .	Leicester.
J. L. BENHAM, Esq. . .	London.	Rev. ISAAC NEW . . .	Birmingham.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. THOMAS F. NEWMAN . . .	Shortwood.
Rev. WILLIAM B. BOWES . . .	London.	Hon. and Rev. BAPTIST W.	
Rev. WILLIAM BROCK . . .	London.	NOEL, M.A.* . . .	London.
Rev. J. T. BROWN . . .	Northampton.	THOMAS FEWTRESS, Esq. . .	London.
Rev. J. J. BROWN . . .	Birmingham.	Rev. T. POTTENGE . . .	Newcastle
Rev. W. P. BURCHELL . . .	Rochdale.	Rev. WILLIAM ROBINSON . . .	Cambridge.
RICHARD CARTWRIGHT, Esq. . .	London.	Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. HENRY DOWSON . . .	Bradford.	GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. B. EVANS . . .	Scarborough	Rev. CHARLES STOVEL . . .	London.
Rev. F. W. GOTOR, M.A. . .	Bristol.	Rev. F. TUCKER, B.A. . .	London.
JOSEPH GURNEY, Esq.* . .	London.	W. H. WATSON, Esq. . .	London.
Rev. N. HAYCROFT, M.A. . .	Bristol.	Rev. JAMES WEBB . . .	Ipswich.
Rev. DANIEL KATTERNS . . .	Hackney.	Rev. T. A. WHEELER . . .	Norwich.
Rev. W. LANDELS . . .	London.	Rev. B. WILLIAMS . . .	London.
Rev. JOHN LEECHMAN, M.A. . .	Hammersmith.		

The Rev. W. Upton, of St. Alban's, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 29th, in the morning at Bloomsbury Chapel, by the Rev. Norman McLeod, of Glasgow, from Gal. vi. 14; and in the evening at Surrey Chapel, by the Rev. C. Vince, of Birmingham, from John xvii. 22. The devotional exercises were conducted in the morning by the Rev. S. Manning, of Frome, and in the

* Joseph Gurney, Esq., and the Hon. and Rev. B. W. Noel, declining to serve, in consequence of inability to attend, the Committee will have to elect gentlemen to supply their place.

evening by the Rev. J. G. Oncken, of Hamburg, and Rev. Thomas T. Gough, of Clipstone.

The attendance at these services was unusually large, and the collections were somewhat in advance of the previous year. The spirit pervading the meetings was devout and earnest, and the effect of them will not soon pass away.

ANNUAL MEETING, THURSDAY, APRIL 30.

THE Sixty-fifth Annual Meeting of the Society was held on Thursday, April 30, in the large room, Exeter Hall, under the Presidency of the Right Hon. the Earl of Shaftesbury. The audience was larger than usual, very few seats either in the body of the hall or the galleries being left vacant.

The Rev. H. J. Betts, of Southwark, gave out the Hundredth Psalm—

“Ye nations round the earth rejoice
Before the Lord, your Sovereign King;”

and offered prayer.

The Chairman then rose and said: Ladies and Gentlemen,—In these remarkable times in which we live, there is nothing more consolatory and more full of hope than the institution of missions to the heathen. Our great and paramount duty, and the immense benefit to them and to ourselves, would, of itself, be a sufficient argument; but we will look at the institution of foreign missions, not only with reference to our duty, and their direct effect upon the objects of our compassion, but to the happy and beneficial influence which they produce upon the various branches of the Church of Christ, its several phases, localities, and denominations. Now, if any one conceive the notion, if it be put into his head by the grace of God to think of sending the gospel to nations that are sitting in darkness and in the shadow of death, the first thing that he does is to contemplate the vastness of the field before him, and to shrink with terror and dismay from the thought that, single-handed, he can produce any effect whatever upon such a mighty mass of created beings. He sees at once that it is too much for himself; that it is too much for any separate body; that it is too much almost for a nation; and that from nothing whatever but the combined energies of all who entertain the same views as himself, can he have the slightest hope of producing any perceptible effect upon the great field submitted to his view. Well, then, he will see that combination is the first step, and if combination, in our fallen nature, and in the various difficulties that beset us, is of itself not practicable in all its departments, in all its

forms, phases, and conditions, still, at least, we may come to this, that we may agree whenever we can, to give the right hand of fellowship; we may agree, whenever we can, to desist from controversy and opposition, and join hand in hand for the advancement of that great cause which tends so especially to the glory of God and the lasting welfare of the human race. Here is the grand distinction between Protestantism and Popery. In Popery they consent—for they have variations quite as much as we have, and to a far greater extent—but they consent to suppress their variations, and hold only to the one point of common unity—the headship of the Pope. We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great commencement—this is the great end of Protestant operations. I will just call your attention to one other point. There are men who, unable to deny the statements we now make, but call them speculative, do deny that missions and missionaries have produced any practical results whatever upon the great mass of the heathen world. Now, without travelling over the vast space that has been occupied by this Society, let us look only to India, and that is alone sufficient to give a complete answer to all natural objections. I recollect perfectly well, when I first came into public life, and held an office in the Board of Control—now, perhaps, some thirty years ago—what was the state of India then, as compared with its state now. I remember at that time we talked of India, the religion of India, the prejudices of India, the superstitions of India, with bated breath, with fear, and with terror. We hardly dared to mention within the walls of the Board of Control the existence of such a thing as the suttee, and the objections that might be urged against it. Everybody said, Let it not be even once named that you even regard such matters; for, depend upon it, the tenure of your empire rests upon a

most tottering foundation, and if you touch these things the whole fabric will crumble into dust. But how is it now? Suttee is abolished; infanticide is suppressed; many of those cruel and degrading rites that form the hope and joy of the Hindoo population, are now nearly exterminated; pilgrim worship is greatly abated; and there are doubts whether Juggernaut will long remain. Look still further, and you see the marriage of the Hindoo widow is permitted, and you find many natives of eminent character themselves foremost in establishing systems of female education; and I might go through a still vaster field. But, I ask, is it not the fact, that all violent opposition is now abated in India; that all prejudice and superstitions seem to be cut up by the root, and that the field is open to march wherever you please, say whatever you like, and do whatever you can? And is there a man of common sense who can ascribe the change to anything else than the operations of missions and the advance of Christianity? I know there are some who will deny that; but then I know there are some people who are so besotted, that they will deny the law of gravitation, and that man is compounded of soul and body. But now, my good friends of the Baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the Christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomination, because the service and sacrifices of himself and his excellent wife have been brought before me recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of Baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause. Missions to the heathen are more than ever necessary in the present day. Something is necessary

to draw men out of themselves. Something must be done to make men feel that every human being in the world has claims upon him; that every created being in the sight of God is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest. Unhappily, it cannot be denied, there is in the present day, from a variety of causes, an immense tendency to desire the acquisition of wealth; and nobody will tell me that there is a proportionate anxiety in the right expenditure of it. There is an immense increase amongst all classes—and especially among the middle and poorer classes—of social luxury—luxury in everything, so far as I can judge, except the luxury of doing good. The expenditure upon good and holy things, in proportion to the enormous increase of the private income of the country, is nothing at all. The increase in the wealth of the country of late has been gigantic; and will anybody tell me that the increase of the resources of missionary, religious, and philanthropic institutions has been also gigantic? Indeed, I believe it is quite the reverse. I hope, therefore, and trust, that those who are in this selfish state of mind will give one moment for reflection upon the great operations in which you are engaged. Let them give but one hour to learn a lesson from your devoted missionaries, who are come from all parts of the earth to give you the narrative of their sufferings, their hopes, their fears, their failures, and their successes; let them take a lesson from these men; let them learn what is to be done, how to do it, how many there are in need, and how they can relieve that necessity; and let them learn, from the experience of the missionaries, the mighty happiness that will devolve upon every one who shall sacrifice his energies, wealth, and influence to the service of Almighty God; and then, perhaps, he may acquire—indeed, I am sure he will acquire—a practical knowledge of that which he has oftentimes theoretically learnt from the pulpit—that it is far more blessed to give than to receive.

Sir Morton Peto, the Treasurer, submitted the cash account, from which it appears, that the total income of the last year was £21,752 19s. 10d., and the expenditure £22,039 0s. 9d., leaving a balance of £286 0s. 11d. due to the Treasurer. The increase in the Society's income for the year is £2,065 2s. 4d.

The Rev. Frederick Trestrail, the Secretary, read the Report, which will be found at length in the "Missionary Herald" for May.

John Marshman, Esq., said:—The Report which you have just heard with so much interest affords a most gratifying exemplification of the progress which has been made in the diffusion of Divine truth, more especially among the people of India, under the auspices of this Society. The object of these meetings, which are annually held in this hall, is to take such a retrospect of past exertions as shall serve to give us a strong stimulus for future labours, and it is upon this ground that I have been requested to take as my subject for the few words with which I shall trouble you—India, prior and subsequent to the missionary enterprise. The subject has been already introduced to your notice in the happiest manner by your noble Chairman, and nothing is left for me except to give you some details of the progress of moral courage among the Governments of India, and the moral improvement among the people generally. It is befitting that, in the sixty-fourth anniversary of the Baptist Missionary Society, there should be a comparison instituted between the state and condition of India before the missionary enterprise commenced, and the condition which it now exhibits; and that not with any spirit of boastful exultation, but in order, from the comparison, to gather the strongest arguments for redoubling our efforts for its improvement. Before I advert to the improvement which is exhibited in the circles of native society in India, it is necessary, for a few minutes, to notice the great and beneficial change which has taken place in the views and sentiments of those who are appointed to govern the country. The first and most serious obstacle to the introduction of Divine truth into India lay in the prejudice of the India House, which was, at one time, as strong as those of the people against the reception of Divine truth. The first step towards improvement was to remove this prejudice, and to open the door for the introduction of the gospel into India on the part of those to whom Parliament had committed the interests of the country. It is delightful to reflect how these prejudices gradually melted away, and there cannot be a more gratifying contrast to us, whether as Christians or as Englishmen, than that which is presented between the prejudices existing among the public authorities of this country while this Society was in its cradle, and those sentiments of good-will by which they are now animated. The first reference which appears ever to have been made to the subject of evangelising the heathen, in the House of Commons, was during the charter discussions of 1792, when an illustrious individual, the sweet tones of whose voice have so frequently thrilled through

these assemblies, after having endeavoured to destroy the fetters of the slave in the West Indies, determined also to break the fetters of superstition in the East—I allude to the late William Wilberforce. He proposed the following resolution to the House:—"That it is the opinion of this House, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in the East; and that, for these ends, such measures ought to be adopted as may greatly tend to their advancement in useful knowledge, and to their religious and moral improvement." To the surprise of all who took an interest in the welfare of India, this resolution encountered the strongest opposition in the Court of Directors and in the Court of Proprietors. It was then discovered for the first time that those to whom the administration of affairs in the East had been entrusted by Parliament had imbibed the opinion that nothing would so tend to damage British interests in India, and particularly the interests of the East India Company, as any attempt to introduce secular or divine knowledge among the people. The Court of Proprietors met in a frenzy of anxiety, and, with the exception of one individual, the first treasurer of the Bible Society (Mr. Thompson), they unanimously denounced and rejected the proposal, and drew up a petition to the House of Commons, deprecating, in the strongest manner, Mr. Wilberforce's resolution. The debate in the India House is amongst the most singular documents in our Indian history. In the Commons, Mr. Wilberforce was met by the same spirit of opposition; and Mr. Fox said he objected to the whole measure, because he considered all schemes of proselytism wrong in themselves, and productive, in most cases, of mischief. And he thought the present age far too enlightened to think of making proselytes. Such were the feelings entertained here in 1793, just at the time when Dr. Carey was embarking in the vessel which conveyed him to the shores of India. Unfortunately these feelings were too strongly reciprocated by the members of the Government in India. I will give you one instance of the interruptions to which the operations of the missionaries were subjected. In 1806, Sir George Barlow became Governor-General of India, by the death of Lord Cornwallis; and in that year the Serampore missionaries first ventured to preach in Calcutta. As soon as information of it reached the Governor-General, Dr. Carey was desired to attend the police, and the magistrate informed him that he was directed by the Governor-General to say, that, as the Governor him-

self did not interfere with the prejudices of the natives, he required that the missionaries should not interfere with them. The magistrate signified that the missionaries were not to preach to the natives, nor suffer the native converts to preach; that they were not to distribute religious tracts, nor suffer other people to distribute them; that they were not to send forth converted natives, nor take any steps to persuade the natives to embrace Christianity. At the same time the magistrates said they were satisfied with the character and deportment of the missionaries, against whom no complaint had ever been lodged. This, of course, put an end to the operations of the missionaries in Calcutta, but through the intervention of Mr. Brown and Mr. Buchanan, clergymen of the Church of England, the order was modified; but in the very next year, on the arrival of Lord Minto, the same course of annoyance and interruption was pursued; and although the missionaries resided under a foreign jurisdiction, over which the British Government had no control, they were obliged to submit every tract that was published to the revision and the censorship of the Governor's secretary before it was circulated. In the course of the year Lord Minto wrote to the Court of Directors, advising them to use still more strenuous means to prevent what he called the surreptitious resort of missionaries to India. You will be happy to learn that this state of things has been entirely changed. The Government of India now recognises that it holds that empire, not for any selfish purpose, but for the improvement of its inhabitants; and they find that in this career of improvement, the missionaries are amongst the most important of their auxiliaries. Let me give you one instance. You recollect that there was lately an insurrection in the east of Bengal, among the tribe called the Santals; the rebellion was put down and tranquillity was restored, but Government considered that as soon as those tribes were disarmed, it was their duty to prevent another outbreak, by introducing among them the principles of civilisation, and they could devise no better means than that of enlisting in this cause missionary agency. The whole of the Santal tribes have now been made over to one of the missionary bodies in India, with the most liberal offer of schools, and of all the other machinery of civilisation and conversion. Let me now refer to the effect which has been produced upon the minds of the natives, by the introduction of true principles among them. First, I would allude to the sacrifice of children at Saugor. From time immemorial, the natives had been in the habit of going thither and drown-

ing their children, in pursuance of superstitious vows. Lord Wellesley, one of the most illustrious men we have ever had in India, was resolved to put an end to this practice. At his request, Dr. Carey drew up a report on the subject; the effect was soon visible in the passing of a resolution in July, 1802, positively prohibiting the practice; and a body of Hindoo sepoys was sent to the place to see that the order was obeyed. The practice ceased immediately and for ever; and when this circumstance was brought forward afterwards as an argument for putting down the rite of female immolation, the natives had become so thoroughly ashamed of it, that the most influential and learned persons in Calcutta actually denied that such a practice had ever existed among them. But with regard to the practice of female immolation, this was one of the religious usages which Government did not then venture to touch. I believe the subject was first brought forward in 1805, in a memorial to Lord Wellesley. The Serampore missionaries laboured long and earnestly to suppress this custom, and at length, in 1830, after twenty-five years of agitation, that illustrious nobleman, Lord William Bentinck, by an act of the Government of India, put an end to it. Before the missionary enterprises, hundreds of widows were annually sacrificed upon the funeral pile; and by a refinement of cruelty, the torch was lighted by the eldest son; whereas, after the introduction of this enterprise into India, this rite, which had two thousand years of prescription to back it, has been absolutely prohibited. There is another rite, also, which has been gradually falling into disuse—I allude to the swinging festival, in which men in frantic devotion are swung round a pole with hooks in their backs, amidst the shouts of the mob; one of the most brutalising of Hindoo practices. Perhaps one of the greatest curses in India, and one of the greatest sources of crime, has been the law of the Shaster, by which the marriage of widows is absolutely prohibited. Through the growing intelligence of the upper classes, however, there has been of late a spirit of opposition to this time-honoured rite; and petitions have been sent to the legislative councils, numerously signed by the natives themselves, without any prompting, I believe, from Europeans, requesting that an Act should be passed to legalise the marriage of widows, and to endow their offspring with all the rights of succession. This Act was passed about twelve months ago; and since that time we have had the extraordinary spectacle in the capital of British India, of two marriages of widows in families of the highest social respectability. Thus it may be

seen, that we have, as it were, unfossilised the Hindoo mind, and given such an impulse of improvement to it as is likely to produce the most beneficial results. The last point to which I would refer is that of education, the rock on which, according to the statement of the standing council in 1792, the empire was to split. Since that time, we have been going on with all our sails set upon that rock, and the bark which contains the fortunes of British India has not yet split. Instead of considering the education and improvement of the people as one object which we should avoid, the Government now considers it as one of its most imperative duties. There has been lately an Order in Council to establish a university in Calcutta upon the model of the University of London; and we find in a long list of names the first functionaries of Government, the most learned and influential natives in India, and the chiefs of all the missionary institutions in Bengal, associated at the same council board. Moreover, those who had received an education at our colleges, whether Missionary or Government, have opened schools for the instruction of their countrymen, and hundreds of them are now receiving there the knowledge of European sciences and languages, which shall enable them to take honourable degrees in the university that has been founded. This impulse is now extended to the north-west provinces, which, with regard to Bengal, are generally considered in the same light as that in which Sparta stood to Athens. At Agra, about two years and a-half ago, a native of rank and influence determined to establish female schools. That which the missionaries had found the most difficult of all things this man undertook without any reference to external aid; and so successful was he, that there are now in the north-western provinces no fewer than ninety-five girls' schools, and under the energetic government of Mr. Colvin the greatest exertions have been made for the promotion of education among the people, who voluntarily submit to a school rate in addition to the sum which the Government has a right to demand of them. I will not say that all these improvements are to be traced directly to missionary efforts; but this fact is indisputable, that at an early period the Government of India, from a feeling of selfish timidity, was most strongly opposed to the admission of any knowledge, secular or divine, into the country. The missionaries were the first to venture there to establish schools, to print tracts, to preach to the people, and to do everything necessary for the introduction of Christianity. They met with the most determined opposition, but they continued to persevere

in their labours until, in 1813, chiefly through the aid of the missionary societies, Parliament was constrained to open the gates of India to the introduction of the Gospel. I say, therefore, that it is owing to the missionary enterprise that we are enabled to see that change in the views and conduct of the Government which is so gratifying in itself, and so productive of beneficial results.

Mr. E. B. Underhill then said: The topic on which I have been requested to dilate is, India as a mission field. I do not suppose that any one will agree in what appeared to be the opinion forty years ago, that India was given to the English crown in order to subserve the interests of the East India Company. I may say, indeed, that in my opinion the great things which have been done in that land in favour of civilisation and Christianity, owe none of their origin to the predominance of the East India Company. Missionaries will tell you that every step has been gained against the opposition of that company, and that it is a happy thing that it has been shorn of its strength, and that through the energies of Christian men, India is once, and for ever, open to the reception of the gospel. Neither do I suppose that you will agree with the statement of a Hindoo, made in my hearing, that India has become the possession of the British crown, because in some former state, in some transmigration of the souls of Englishmen, they had obtained so great merit that they deserved the authority they had acquired; or with another statement, also made in my hearing by a Hindoo, that in past ages, when some white man, from this little isle, showed great kindness to the wife of Ram, when borne away in exile to Ceylon, he was assured, in consequence of that act of kindness, a future dominion over India. I think there will be but one opinion, agreeing with my own, that India is given to England, not merely for the purpose of gain and commerce, but for far higher ends, for the introduction of a civilisation that shall elevate the people, and that the churches of this land may convey to the perishing millions of that country the bread of life, and give them the knowledge of Christ's redemption. Never in the history of the church has there been a field of such magnitude, and involving stakes so mighty and so tremendous; never before has the Christian church had opened to it no fewer than 150 millions of people, to whom to communicate the blessings of the gospel with the greatest freedom of action and freedom of approach. I have travelled over that country for a length of 1,400 miles, and a width of about 400 miles. In the remarks which I am about to make, it will be understood that they apply not to the whole of

India, but to the northern portion, known as Hindostan. I should have entered into some observations as to the island of Ceylon, which I also visited, and to some extent traversed, but that I understand our missionary, Mr. Allen, gave you a graphic description of that country at your last meeting. In that portion of India in which your missionaries labour, there are probably some sixty millions of your fellow-men. You are assisting there about thirty-five European missionaries, to which you must add three brethren acting as assistant-missionaries, and eighty-five or ninety native Christians, engaged in the great work of promulgating the gospel. All these brethren it has been my privilege to see and to have intercourse with; and let me say, in this public assembly, that they are a body of men of which the Christian church need not be ashamed; a body of men who have obtained the estimation, the love, and the regard of all who know them; not only among the English-speaking part of the population, but still more among their heathen neighbours. There are not a few amongst our Hindoo friends, who do not hesitate to trace to missionary influence, and to God's blessings upon their labours, all the privileges they now enjoy, whether of civilisation, morality, or Christianity. Perhaps you will allow me to recall some few incidents and scenes in which I have seen our missionaries labouring; I will not occupy too much time, but will endeavour to select a few examples, which may be illustrative of the whole. First, I may refer to what is dear to the hearts of us all—the work of itineracy in that great land. However it may be that some missionaries are engaged in other labours, such as translations, schools, and the like—all sacred occupations—by far the largest proportion of the missionaries of our own denomination in India are engaged in traversing that great country—its markets, its bazaars, and its desert places—lifting up their voices, and calling, "Prepare the way of the Lord!" Over the vast district of Eastern Bengal, there are three or four large countries, if I may so call them, in which no missionary is known to preach regularly the gospel of Christ, and it is to this district that our brother Bion has of late years frequently gone. It contains no less than 23,000 towns and villages, and a population of 3,600,000 human beings, who, for all the purposes of the communication of the gospel of Christ, are entirely dependent upon the labours of Mr. Bion. For the last few years he has occupied from five to eight or nine months in the year in visiting those regions. He generally goes in a large boat, which he has fitted up, and in which he sometimes takes his family. He is frequently exposed

to the greatest dangers, his boat being surrounded by crocodiles, in dangerous proximity to tigers, or exposed to the assaults of wicked men. Nevertheless, he has persisted in his work, and God has given him numerous proofs that his labour has not been in vain. In the district of Silhet, a young Mohammedan had gladly received the gospel on Mr. Bion's first visit. On his second visit he inquired for him, and found him in a most pitiable state of idiocy. He had begun to proclaim the gospel among his neighbours, and in order to prevent him from abandoning the worship of his fathers, a poison had been administered to him, the effects of which Mr. Bion witnessed. Some time afterwards he visited that part of the country again, and could not see the young man. On going, however, some way farther north, and on entering the market place of one of the towns, with his native brethren, who were preachers, they were suddenly accosted by this very man, who clapped his hands, and announced his joy at seeing them. Mr. Bion conversed with him, found that his intellect was entirely restored, and discovered an amount of Christian character which assured him that the word of God had not been in vain. He, moreover, ascertained that he was in the constant habit of proclaiming to the people the gospel of Christ, and communicating to them those treasures of knowledge and life which he had himself received. These itineracies are not always so productive of beneficial results as in the instance I have mentioned. The missionary distributes the Word of Life, and knows not whither those blessed leaves travel; and it may not be until many years are passed away, that he learns how great has been the harvest that God has been preparing. I will now refer to another kind of labour—labour in the city—let it be the labour of our brother Williams, whom I see on this platform, he having returned from Agra, the capital of the north-western provinces. The population there is a very mixed one, consisting of Mohammedans and Hindoos.—Just see us one morning before sunrise. We drive through the city, pass over the bridge of boats, to the other side, and walk a little way, to a place where two roads meet. We find under the trees, sitting upon the dry and sandy soil, a number of men waiting for the approach of the vehicles containing cotton and other merchandize for sale in Agra. They are too busy or careless to listen to the missionary's voice. They make no response to his words, or if they do, it is only to laugh or to sneer. We leave that spot, and retrace our steps, walking along the river-side, not "where prayer to God is wont to be made," but where the heathens are wont to congregate and to worship the idols which

occupy almost every building. Here are the various gods, smeared over with red paint, before which the people are presenting their offerings. As a stranger I stop and ask questions, and in a few minutes a number of persons are gathered about us, The Brahmin of a temple brings out a seat on which he directs us to sit down, whilst our brother talks to them about the things of God. I stay a few minutes and hear him address them. I remark the attention with which they listen to him, happy to feel that their ears are open to the message of eternal life. Not understanding the language, I leave him for a little while, and stroll a little farther. I look through a doorway, and see within two women circling round about a tree, as an act of devotion to obtain the favour of a god, that they may not be motherless, or that their children may be preserved from some evil eye. I look into another doorway, and see a venerable man with a long white beard, sitting upon the ground. Every now and then a native enters the door, and bows before him, and then sits down. At length he reads one of the Shasters; the old man is instructing them in the theory of their idol-worship. My brother soon joins me, and I direct his attention to what is passing. The old man is reading something about the creation of the world. I need not detain you with any description of the cosmogony of the Hindoos. It affords our brother an opportunity of speaking with the old man about the creation, as recorded in the holy volume of God's Word. An interesting conversation ensues, and the people listen in the presence of their Pundit, or Brahmin, to the words of eternal life. Let us take another city—Patna—in which dwell large numbers of Mohammedans, but not many Hindoos. Some years ago, a few godly men, with Mr. Start at their head, preached God's Word to the people there, but amidst great persecution. Passing through the city with several missionaries, one of them said to me, "I once stood under the eaves of that house, and brickbats were showered upon me." "What did you do?" he was asked. "Why," he replied, "I went to the place the same afternoon and preached again." It is in that way that a hearing has been gained in Patna for the words of eternal life. One afternoon we left our dwelling, four or five in number, and walked down the street of the town. Our brethren went to an open place, and a crowd of two or three hundred persons soon gathered and listened to one of the missionaries with marked attention. Presently another spoke, and the people maintained a breathless silence. He commenced by reciting two or three lines of one of their epic poems, and from these as a

text he began to proclaim the words of the kingdom. He was presently interrupted by a Mohammedan, who said, "Who is this Christ of yours?" "He is the Son of God." "But was he not the son of Mary?" "Yes." "How can God be born of woman?" So this introduced a short controversy, in which several Mohammedans joined, but they one after another turned on their heel and walked away amidst the laughter of the crowd. I afterwards said to the missionary, "Who was that man opposite you who was nodding assent to all your remarks, and doing all he could to maintain order and silence?" He replied, "He was once our strongest opposer in Patna; he has pelted us, and thrown the dust in our faces. I one day met him in the street, and he walked lamely. I asked him what was the matter, and he showed me his toe, which was in a gangrenous state. I told him to go home and I would give him something to cure him. I effected a cure, and he has since been our best friend; he will never permit a crowd to insult us or to interfere with our preaching." There was another man present about whom I asked, having observed the approbation with which he appeared to listen to what was said. He, I was told, was a Brahmin; he always went to hear missionaries, when they visited the place, but he could not yet see his way to profess the name of Jesus Christ. Let me now take you to the district of Barisaul, where Mr. Page and Mr. Martin are labouring together. It is a low country, the central part being occupied by an immense swamp; and here it is that our brethren toil. The people build their houses upon little mounds; fifty or sixty of them constitute a village. The first of these villages that I visited was Chhobikarpur, where there resides an excellent brother, named Shoron, who is often appealed to by the people in their disputes, and who exercises great influence among them. On one occasion, a man made a vow that if God blessed him with a live calf (his cow having given birth only to dead ones), he would make an offering of three measures of ghee to Shoron. It so happened that he had a live calf afterwards, and he kept his vow accordingly. It was in the chapel of this good brother that Mr. Page, Mr. Martin, and I, found ourselves one Wednesday evening, and soon after our arrival there a drum was beaten—for they gather the people to worship by a drum—and a congregation of some 150 people assembled to meet us. This good brother's congregation on the Lord's day varied from 150 to 200 when I was there; but the other day Mr. Page wrote me to say that it was greatly increased, that he usually preached on the Lord's day morning to

some 300. When I was there, there were some seventy persons in communion, and this good brother was in the habit, month by month, of administering the Lord's Supper to them. Since that time the church has increased, and I suppose that there are now not fewer than 100 of these native brethren sitting round the table of the Lord on the Sacrament day. We had a very interesting conversation with the people who were gathered together. So great has been the power of the gospel in that village, that whereas, when the preaching commenced, Christianity was in the minority, it is now in the majority. There are perhaps sixty or seventy families in the village, and, when I was there, there were not more than fifteen who remained attached to heathenism. Now, you must understand the value of the work in this way. These people have become attendants at the place of worship at the loss of caste and family connection. They are not what you would call true-hearted believers—many of them are not converted at all; and yet I can hardly call them nominal Christians, because Christians as they are in name, Christianity has cost them vastly more than a nominal profession of Christianity in this our favoured land. They therefore hold a species of intermediate position; and the great additions to the churches in the district of Barisaul are made from this class of persons, who have given up caste for Christianity, and to this extent have become attached to the gospel of Christ. I say, then, there is great gain, even in this respect. I dare not tell you what idolatry is. I can only say this much, that, take all the most painful descriptions of idolatry in the Word of God—nay, take any description that you can find in any language—and no language is too strong to express its criminality and its vileness—even then you can form only an imperfect idea of its abominations. So that it is a positive gain for Christ when any body of persons only cast that away, though they do not actually become converted. It is a great gain for humanity and for civilisation that there should thus be driven out of sight scenes shocking to human nature, and disgusting to the sensitive mind. The circumstances in which this chapel was erected are interesting. Our brother, Mr. Page, had proposed to build a chapel on that spot, but was immediately threatened that, if he did so, it should be pulled to pieces, and he and his people driven away. "Well," said Mr. Page, "we will try." Accordingly, he quietly collected the materials, gathered together the bamboos, and the mats, and the grass, and then, on a day he had agreed upon, he and his native teachers, and some fifty or sixty native

Christians, went in a body early in the morning to this spot. They immediately set to work, digging the holes and preparing for the erection of the posts. Of course, this could not go on without obtaining immediate notice, and, in a very short time, some 300 men were gathered together to oppose the erection of this house of prayer. Nevertheless, Mr. Page said, "Go on; I will help you and defend you;" and with his own hands he began to dig the holes, to set them an example. The morning passed away with many attempts to interrupt them till at last Mr. Page thought matters were getting too threatening, and it was time to interfere. He called upon the constables present immediately to take down the names of the people who were riotous; and no sooner did they find that he was determined to present them to the magistrate of the district, than very quietly they all slunk away; and these 300 men failed to prevent the erection of that house of prayer. It was in this chapel that we were gathered; the larger portion of those assembled were women, the men being busy about their rice harvest; and during conversation that day I had many interesting incidents of missionary labour told me. Here is one that I find I have recorded. On one occasion a lad belonging to the Christian community was called upon to give evidence in a court of law in a question of assault. Under the instigation of the attorney, and in his tremor at coming for the first time, into a court of justice, he swore that he saw the man beaten. In fact, he had not seen him beaten, but he saw him immediately afterwards with the marks of the blows upon his person. For two months this lad was continually sending to Mr. Page, to say he had something to tell him; and he used to spend hours mourning over the falsehood he had uttered; "For though," said he, "I was in some way constrained by the attorney, yet the guilt was mine"—a most interesting illustration of the power of conscience. But there was another sad tale I heard on the occasion, which I will just repeat to you. The wife of one of our native brethren was very near her confinement, and she was continually saying she should never get through it. All argument was in vain; she spent nights and days in weeping, and refused all comfort. At last she was urged by Mr. Page to give him her reason for her sad anticipation. After considerable entreaty she said that, in her heathen state, she had put to death several children belonging to herself and other people; in one instance actually cutting the infant in pieces; and now that she had the prospect of another child, she could not, she said, conceive that God would pass by her

crimes, but she was sure that he would take the life both of herself and her babe. The issue corresponded with her forebodings; her death was, indeed, sad, but was still not without marked and satisfactory tokens of that repentance which is unto life eternal. You see, brethren, in this incident just the character of the people; you see the state in which the missionaries find them, and you see the cruelties and the crimes that go on in heathen lands—how the very tender mercies of the heathen are cruel; and not once only has our brother had to interfere to save the lives of innocent children suspended on the branches of a tree, in order to avoid some evil, or to escape the results of some superstitious practice. I find that I have recorded: “Afterwards, in the evening, the native preachers present at the station came and sat down with us, and conversed with us as to the prospects and the spread of the gospel in this district. Their report is very encouraging. The heathen, they said, everywhere exhibit much interest in the preaching of the Word. The annual ‘poojahs’—that is, the annual worshipping festivals—are decreasing, both in the number of people present, and also in the offerings. At the various ‘melahs’—that is, the fairs where the people congregate on certain days—the offerings to idols are rapidly diminishing in value, and the Brahmins complain of the smallness of the people’s gifts. It is the conviction of the native preachers, that idolatry has no hold on the hearts of the people. The rites of idolatry are observed from custom. It is common to hear the people say that Christianity is too good, too holy for them, and that its commands are too pure for them to keep them. On preaching in a place for the first time, the native preachers usually commence by reciting and commenting on the Ten Commandments; they then proceed to proclaim the glad tidings of the Saviour, who is able to save to the uttermost every transgressor. When I asked them how the people received this sort of address, it was replied—and a very peculiar reply it was—‘They approve of the Commandments, but they feel the atonement.’” Mr. Page, in his preaching, would sometimes describe the life of a zealous Hindoo—how the Brahmins claim his property—how, even to the hour of death, they pursue him, and follow him after death in their demands on his descendants—and how, with all this, there is no hope of salvation, no pardon of sin. The people will listen with great interest to the recital, and frequently at the close will exclaim against the frauds of the Brahmins. This will suffice to show you the character of these brethren, and the work in which they are engaged. I remember

asking some of the people themselves their feelings with respect to the gospel. One man said:—“Before the gospel came we were under the *dhap*.” This very remarkable expression will be understood if I tell you that the *dhap* is the scum and the tangled roots of the weeds that float on the surface of the swamps in which they dwell. It is very thick—almost so thick that you can walk on it: and he said, “Before the gospel came we were under this *dhap*, in darkness and ignorance, and wanting the knowledge of eternal life.” One day I was going along a muddy path, across the swamp, feeling that if I slipped I should fall into a deep muddy ditch, when a man, a very active Christian boatman, interrupted me. He said, “Sir, before you sent the gospel we were like the tortoise, creeping in the mud below us, and we knew nothing; we were ignorant altogether of the way of eternal life.” I was much struck by the expression of one native Christian in Barisaul. He said, “Sir, the gospel has come, and we live by Christ Jesus; and now we ought to live to his praise, and to the extension of his glory.” These little incidents will be sufficient to show you generally the spirit of the people; and of all the native Christians which I met with in India, there are certainly none to equal the Christians of Barisaul, in their generosity, in their zeal, in their promptness to help and to aid. Why, brethren, during the seven or eight days we were crossing this district, obliged to take with us every particle of food we required, or to shoot it as we went along, every bit of bread, every article of clothing, and, in fact, all that we three persons required for our use and our comfort, had to be carried on men’s heads or shoulders, or in the little canoes pushed through the mud by men wading to their waist in it,—all this time there was not merely no complaint, but the people came from village to village to meet us; many a time was I hoisted in men’s arms, or on their shoulders, to cross the muddy swamps through which we went; and the whole of the labour was done without one farthing remuneration. But I find, that time will fail me to continue these reminiscences of my interesting journeys in that far-off, but beautiful and magnificent land; and I will only make one or two remarks, therefore, on the character of our native brethren, and on our native churches and pastors. Generally speaking, the native brethren have received comparatively little education; and yet, so remarkable is the character of the Bengali or the Hindoo, that he rapidly acquires an amount of knowledge, which, I think, the poor people in this country would hardly attain; and you would be surprised to hear

the shrewd and clever remarks often made by very illiterate men upon what they hear. The native brethren, however, are generally the shrewdest and best of the Christian population; and, for the most part, they are selected, not from any particular choice in the matter, but from the necessity of the case, from the higher castes. Many of these native Christians have had no instruction except in the Bengali, and the books for their instruction are comparatively few; and yet I am astonished at the ability with which they understand the Scriptures, and the instruction they give to the people around them. Our brother, Mr. Page, has a bi-monthly meeting of all his native preachers, and, on these occasions, they are accustomed to read various parts of Scripture, converse upon them, and receive from him instruction in the Word of God; and it is by these laborious means that they are prepared for carrying out the Word of Life, and presiding over the native communities which they teach. A large number of the native preachers are in a dubious sort of position; many of them act as pastors and as evangelists, while the missionary is still recognised as the true pastor of the people. Gradually, in many places, however, the native brethren are acquiring the power of administering the ordinances of the gospel; and in several districts, though the native churches are not independent, yet they are gradually in this way acquiring the qualities of independence, under the conduct of their native preachers. It may be satisfactory to you to know that the conduct of the churches under these native brethren is generally wise and prudent. Indeed, in more than one instance, I have found that the native pastor of a church was more strict in his discipline than the missionary was prepared to allow. I remember an incident which will illustrate this fact. It was not altogether an act of discipline, but it will show the way in which they carry forward the interests of their churches. We were down at a place called Luckiantipoor, sitting in our little bungalow with the native preachers, surrounded by members of the church, and various matters connected with the church occupied our attention. There was one man sitting amongst them who was very attentive to all that passed, and attracted my notice by the fineness of his countenance, and the intelligence of his eye. I said to him, as soon as I could, "Are you a Christian?" "Yes," he said, he hoped he was; and, through Mr. Pearce, a conversation ensued, which led both Mr. Pearce and myself to think that he was a truly Christian man. We then turned to the pastor of the church, and we said, "Why is not this man admitted into the church?" He hesitated to tell us. "How

long has he been attending the chapel?" "He has been attending five years." "Where does he live?" "He lives about three miles off." "And does he come every Sunday?" "Yes, all the year round; during the rainy season as well as the dry season that man is never absent." "And do you think that he is a Christian, a true disciple?" "Well, we think he is." "Then, why do you not baptize him, and admit him to the church?" This was the explanation:—"In the place where that man lives there lives also his father, separated from his wife. That father, one Sunday some time ago, went out fishing—fishing is the great means of livelihood of the people in that district—and obtaining the fish, he went to the nearest market and sold it, and with the produce purchased the food for their Sunday's meal. Now, we have reason to believe that man participated in that dinner; therefore it must have been known and approved of by him; therefore we do not admit him to the church." Of course it is unnecessary for me to say what was right or wrong in this; but it will just prove that these native brethren do exercise a great amount of shrewdness and ability in the administration of the trust committed to their hands. I am glad that the Society has permitted me to arrange the formation of a class for their instruction, in connection with Serampore College; and I rejoice also that the class is at present under the instruction of Mr. Pearce. They have made very considerable progress, and he speaks very highly of some of the young men that are in it. One young man is already at work at Barisaul, and Mr. Page is so fond of him, and so pleased with his ability and power, that he keeps him always by his side, wishing him to go with him everywhere, to assist him in his laborious work of itineracy through that great district. I would close, brethren, by a few remarks upon the results of all this labour. So far as our own mission is concerned, I find that there are in the churches about 1,200 or 1,300 native Christians; there are connected with these churches about 300 of the Europeans and East Indians. As I have already said, there are about 85 to 100 native pastors and preachers, who labour continually either as pastors of these churches or in itineracy throughout the country. Besides these results, our brethren, as you know, are largely engaged in the work of translation; and, perhaps, it is this work which is the most difficult of all to estimate and comprehend. Now, there can be no question that the effect of the translations already executed has been very great on the form of the literature of Bengal; that they have tended largely to purify the Bengali language of its offensiveness and

its impurity. Nor am I indisposed to think, that the great zeal which is now exhibited in Bengal, in the production of a native literature, both by Europeans and natives themselves, owes its spring and its origin to these missionary labours. Why, although the Serampore press, as a press, no longer issues missionary publications, though it continues to a certain extent to send forth works of education and the like, yet from that press there has sprung up in Serampore itself no less than six native presses; and all of these, I think, have two printing-presses constantly employed. I visited one of them one day with Mr. Long, of the Church Mission, and he said, "Just bring the books you have printed at this press," and they brought a large heap of books which were in general circulation. Now, you must not suppose that these books are pure in their character, that they are freed from superstition; nay, many of them are reprints or translations of the Shasters; many of them contain the impure stories and legends of Hindostan; but, nevertheless, they exhibit a mental activity which was totally absent when Missionary labours began. I remember that in "The Friend of India"—of 1820, I think—there was a list given of the Bengali publications, which consisted of somewhere about twenty books; and the writer of that paper, Dr. Marshman, I believe, said, "We may rejoice at this, that at least there is the beginning of a Bengali literature." Perhaps there has proceeded from the press in the first twenty years of the century, two thousand publications. But now, in Calcutta alone, there must be upwards of two hundred thousand copies yearly of various books issued by the native presses, so greatly has the excitement of literary study sprung up amongst the people. Then, again, with regard to the Word of God, it is very difficult to trace proofs of its power throughout the country, and some have thought that books were destroyed, and that they had very little influence over the minds of the people. Let me mention one or two facts that will show the contrary. Mr. Leslie told me this fact on the day that I left. He said: "Almost within a stone's throw of my house, I was one day called to visit a man who was dying. I went to his house, which was a shop in the bazaar, and found him near to death. He wished me to read the gospel and to pray with him. I conversed with him, and found that he knew the gospel well. He professed himself to be a Christian, and on further conversation, I learned from his lips, that for eleven years this man, in the secret of his household, in the bosom of his own family, had been daily habituated to read God's Word and

to have family prayer." And though this was within a short distance of the missionary's house, it had gone on for eleven years, and he did not know it till the man was brought to the very gates of the grave. Another incident occurred just before I left in Baraset. Our brother was passing down the street, when a man called to him, he conversed with him a little while, and the missionary found that he knew the gospel. He visited him on two occasions afterwards, and on the second occasion he brought Dr. Yates's New Testament with him; and as he left he said, "I am a Christian. I am not an idolator, but I have not courage to profess my attachment to the Saviour." These instances do not stand alone; there are hundreds such, you will be told by missionaries from all parts of Hindostan. One word with respect to schools. I shall not go into the controversy whether these are parts of missionary efforts or not; they exist, and have wrought great results. Especially is this the case in Calcutta and the other Presidency towns; and a most remarkable revolution of sentiment and of thought and feeling is manifesting itself amongst all the educated minds of India. We see the effects of that revolution in the changed opinions of the people; but we do not yet see the result in the changed character of their religious worship and devotion. And finally, brethren, with regard to preaching. I have given you some examples of the manner in which it is carried on, and we know, by the formation of those churches to which I have referred, its blessed and saving results. There is one thing, I would state, in conclusion, and to which I ask your most prayerful and earnest attention. Everywhere we found that the people knew somewhat of the gospel—not enough to lead them to cast away the bonds of superstition and of caste—not sufficient to lead them as sinners to the Saviour's feet, but yet sufficient to enlighten the eyes and to affect the mind. One of the most singular results of preaching has been, that it has not shown its effect yet. The multitudes are so vast that the word is rather diffused than concentrated in any particular spot; and it is because of the impossibility of concentration of labour in India that the immediate results are comparatively so few and so little obvious. Could our brethren in India work upon two or three thousand people, as missionaries in the Southern Sea have wrought, or could they gather about them fixed and settled stations, as in the West Indies, we might see more bright and shining results. They cannot do this; they go out and preach, and are listened to by hundreds and thousands; the crowds vanish away, but they carry with them some

portion of the truth they hear, and this accounts for that singular diffusion of divine knowledge all through the population, which is yet not enough to affect the daily habit and worship of the people. Now, brethren, this seed is widely scattered; it wants but the rain of heaven to fertilise and cause it to grow; and it is for this rain that the missionaries in India and the missionary societies at home appeal to you for your most earnest and fervent prayer. Many a time have I seen the land thirsting for rain in India; the blades of grass withering away, the very birds opening their mouths with thirst, and we have longed for the shower that should refresh the atmosphere and give us life. So, brethren, is it with the desert of India's moral condition. The word has been widely scattered; the seed is in the soil, it wants but the waters of heaven to fertilise it and cause it to fructify. Do you, then, Christian brethren, go to your homes and pray, earnestly pray, not only for more labourers in this great field, but that the Divine Spirit may descend on what has been sown, and the plant spring up to a ripe and early harvest.

The Rev. J. H. Hinton engaged in prayer, and a collection was made in aid of the funds of the Society.

The Rev. John Graham said: My Lord and Christian friends, the topic that has been assigned me to speak to is, "Christian Missions the Harbinger of Civilisation." Christian missions take the very line of action that the blessed Redeemer took; and they follow his example and his spirit. Jesus came into the world, and took little children into his arms and blessed them; and Missionary Societies have gone out, and taken children that would have been slaughtered by the hands of their own parents, and have taken them into their bosom, and blessed them, and extinguished infanticide. Jesus stretched out his hand to helpless widowhood and to weeping sisters; and wherever your Missionary Societies have gone forth, they have extinguished widow immolation, have raised the female character, and exalted it into its true position. So, likewise, as to the bodies of men. Jesus fed them; your Missionary enterprise develops the soil and feeds the bodies of men; while it feeds their souls, and everywhere spreads the effects of civilisation. I have sometimes thought I should like a dialogue with a scientific or a secular philanthropist, on this subject of the civilisation of the heathen. I should like to ask them what they would do that we do not do? As they look on the lands of the heathen, and see the savage, naked, and squalid, and wretched, I can conceive them saying, "We must at once organize

an association." Perhaps they would get it incorporated by royal charter, and then they would call it something like "The Royal Philanthropic Society for Sanitary Reform in Heathen Lands." We have been organizing such societies for the last fifty years, and they have worked effects among the heathen. I can conceive these scientific and secular philanthropists saying, We must have a "Royal Philanthropic Building Society for the Heathen." I can conceive them saying, We must have a "Royal Philanthropic Society for the Development of the Industrial Resources of Heathen Lands;" it is a pity that the soil trodden by savages, and possessing so much fertility, should not be cultivated. I can conceive them, as they look a little deeper, saying, The hearts of the men are as uncultivated as the soil; we must organize a "Royal Philanthropic Society for the Diffusion of Useful Knowledge among the Heathen;" for constructing their languages, and for writing them; for pouring translations of our own and the treasures of other literature into them. I think I could go on enumerating some fourteen societies that would be required by these philanthropists for the civilisation of the heathen. But, as we look upon them, we say, "We have been doing all this; and the only difference between your societies and ours is, that yours have no existence, and ours have." It reminds me of what an Irishman said to an Englishman. A number of Irish carmen were importuning him to hire a horse and car, and were expatiating upon the merits of their respective animals, when, at last, one poor fellow shouted out, "Oh, sir, take my horse, he is a very poetical animal." The said horse was an old creature that could not, apparently, carry his own skin. "Well," said the gentleman, "I will have your horse;" and as they were hobbling along as well as they could, he said to the man, "Why did you call your horse a poetical animal?" "Because," said the man, "it goes far faster in imagination than it does in fact." Now, I hear a cry from many of these secularists, perhaps from *The Reasoner*, or some other review, saying, "Take our chariot and drive into heathen lands." Like the Irishman's horse, I think it would go far faster in imagination than in fact, for I see no means in the hands of scientific philanthropists and secularists of carrying civilisation to the heathen. To give a more dignified illustration of the conduct of certain good philanthropists among us, it reminds me of what Huc and his companion tells us, in the memoir of their visit to Thibet, of a certain llama; he was only the representative of a large class, he was a great philanthropist in his way. A dreadful storm arose, and he said to Mr.

Huc, "I must go and send horses to poor travellers to-day." "That is a most admirable thing," replied the Jesuit missionary; "I hope you will have good speed in doing it." When he returned at night, after sending horses to the travellers, he brought back a few samples of them. They were a number of slips of paper with the figures of horses drawn on them. He had gone to one of the neighbouring hills, and had thrown these papers to the winds of heaven; and, having satisfied his philanthropy by this, he returned home, boasting how he had served the poor travellers, and sent horses for them. This appears to me very much like the philanthropy of these stay-at-home gentlemen, who profess so much sympathy for the heathen, and yet are doing all they can to undermine Christianity—the only thing which can benefit and civilise the heathen. Such men would curse the Puritans, and would slander John Bunyan. Ah! were John Bunyan here to-day, he might come upon this platform, and speak under the ægis of British liberty—that ægis which has been raised by the hands of sturdy, stalwart men, who were willing to give their life even unto death to erect the standard of liberty for us. I say, the conduct of some of these would-be-philanthropists really appears to me as ridiculous as the philanthropy of that poor llama who served poor travellers, as he conceived, by sending them these paper horses from the top of a hill in a storm. These philanthropists do raise the wind a little, and they sometimes do send out their paper scraps, and tell us that missions have done all but nothing; that they are a failure; that we had better give up the mission field, and come back. But we want to know who will take it in our place. It appears to me that there is no power at present in our community, or in any civilised lands, that would attempt to take the gospel, or rather civilisation—for we leave the gospel for the moment out of the question—except one spirit. I see there is the spirit of commerce—commerce will go to load itself with lion-skins and elephant-tusks; but how little does it care to sit down and busy itself among the obscure heathen to teach them the arts of civilisation? I see there is the spirit of scientific enterprise; but the men of scientific and speculative spirit generally like to speculate at home, and to publish the result of their speculations to those who are better able to appreciate them than the poor tribes of Central Africa, or of the South Seas, or India. I repeat it that there is no spirit but one that will attempt to take civilisation to the heathen. There is a spirit that can do it, and has done it; the spirit that brought the Son of God

from one world to another, from one nature into another nature, from one degree of suffering to another, until he reached the cross of a reputed malefactor, and went down into the grave and died for a perishing world; the spirit that animated Europe's first missionary, when, in answer to the cry of Europe's helplessness and wretchedness, he crossed the Bosphorus and preached in Philippi; preached salvation to the perishing Macedonians, and afterwards at Corinth and Rome; the spirit that animated the Moffatts, and the Williamsons, and the Livingstons, that are mentioned in this catholic report of this catholic society; the spirit that animated the Knibbs, and the Judsons, and the Careys, and the others whose names are in the Book of Life. But now, my dear friends, the whole of the collection to-day is not taken up. The Secretary came to me with a sufficiently earnest countenance, and said, "By all means speak, for we want that debt extinguished—make an appeal on behalf of it." Now, are you prepared to do anything to extinguish this debt? It will not take a great shower-bath of guineas to extinguish it. If there are some of you that have the spirit of that baronet who last night put a £50 bank-note in the hands of the Treasurer in behalf of this object, if you have the spirit of the noble unknown, the more noble for being unknown, who lately gave £2,000 towards this Society—I say, if you have anything of the spirit of these men, and give according to your ability to this that you acknowledge to be the cause of Jesus Christ and humanity, it will not be long till your debt is extinguished, and your Society put on a broad and solid footing. And if my feeble voice to them could reach the Baptist Churches of Great Britain, if it could reach the churches of the special and peculiar Baptists, or "Particular Baptists" as they, I believe, are called,—if it could reach the churches of the General Baptists, and if it could reach them at the table of our Lord, my voice would be this, "Be sure that you show before the churches the sincerity of your love to those of your sinking, your ever-sinking, and ever-to-be-sunken brethren of the heathen, except you interpose, or God stir up the heart of his people to interpose, and save them from sinking deeper." I would say, by your loyalty to the crown, by the moving of your heart before the cross, and by your awe in prospect of the judgment seat of Jesus Christ, do something for the heathen. It will react on your sympathies at home, and you will receive blessings into your own souls greater than that you have communicated to them.

The Rev. H. Dowson, of Bradford, said:

If I had not had entrusted to my hand the most important of all the sentiments upon the paper—the very sentiment of the day—I think I should have contented myself with reading it, and then sitting down. But looking at that sentiment, I feel that it would not be courteous to you, my Lord, occupying that position, nor to this great assembly, nor to the important and excellent Society, the interests of which we are assembled to promote, if I were not to make one or two observations upon it. The sentiment is this: “That the missionary enterprise is eminently promotive of love and concord in the church of Christ.” There is just one word in the sentiment to which I demur; that is the word “enterprise.” I would rather substitute the word “work,” because, in the popular sense of the word, “enterprise” supposes something of a hazard, a chance, a speculation. Applied to secular matters, and to some secular matters, we may indeed call them enterprises. But I would rather call our missionary engagements, the operations of this Society, a grand work, because there is no uncertainty about it. It is sealed by Heaven's decree, and confirmed by God's promises and prophecies, that whatever may become of other things, the Word of God shall prosper. “Love and concord in the Church”—a beautiful thing to look at—the reflex influence of all our missionary engagements upon the churches that contribute, the churches that sympathise, and the churches that pray. Without detaining you at any length, I may just remark that there is a beautiful analogy between nature and grace. In nature, that healthfulness may be continued, there must be activity. There is that stagnant pool, it only produces noxious life, and contains in its depths the elements of corruption and decay. But go to that gushing, ever-flowing, glittering fountain, and there is nature in her activity, nature in her healthiness, nature in her beneficence, nature in her grandeur and glory. Then there is another law of nature, that certain elements thereof must come together, must unite. If those drops of water that come down from Heaven's graciousness upon the thirsty earth, repelled one another, instead of, by a beautiful law, uniting with one another, they would produce no sufficient influence upon the face of the earth; but with this property of union or fellowship, they flow into those streamlets that fill through our valleys, and these into those rivers that wind their way to the mighty ocean—that ocean which is the very highway of the nations, and which instead of severing the countries of the world, does, indeed, unite together the kindreds and the people

of all lands. Now, we apply this to the gospel. We apply this to the operations of the missionary society. We apply this to our churches. A church without activity for the spread of the gospel is just like that stagnant pool. It may profess the highest orthodoxy. Would to God that all our churches, not only professed, but held it firmly, too! It may illustrate in practical operation the grand principles of the gospel. It may be exact and precise in its rules and discipline; and we cannot be too exact and precise, if we are borne out by the letter and spirit of Christ's gospel. But if it has no Christian activity, and no missionary spirit, then it is like that stagnant pool; and the breath of heaven's wind must come down upon it to stir its depths, and some purer source than its own must pour into it living waters; and its sluices and channels must be opened, in order that these waters may flow out and irrigate the land around. There must be activity; and, in order to this activity, there must be union. Our blessed Lord says, “That they may be one, as thou, Father, art in me, and I in thee; that they may be one in us; that the world may know that thou hast sent me.” The unity of the church is to confound the unbelief, and to inspire the confidence of the world in the great mission of our Lord Jesus Christ. Now, suppose any body of men engaged in any enterprise—I call it now an enterprise, because I am assuming it has a secular character—suppose this enterprise to require vast resources, great self-denial, and consecration on the part of the individuals—to be connected with the most important results, to extend to the interests of posterity, to be menaced and obstructed by the most formidable foe, led on by one of consummate wisdom and character that may inspire confidence in all his followers—suppose it to be an enterprise, not of fraud, but of truth—not of injustice and cruelty, but of righteousness and benevolence—the men engaged in this enterprise have a bond of union as soon as they pledge themselves to it, which nothing can disturb or destroy. Well, apply this, not to the missionary enterprise, but to the missionary work—our Father's great work—that upon which the eye of his infinite love and omniscience constantly rests—a work connected with the grandest results—a work which brought the Saviour from his throne—a work for which the resources of Omnipotent wisdom are pledged—a work which requires self-sacrifices and devotedness—a work not only connected with the interests of time but the destinies of eternity—a work led on, directed by the Son of God—I say all that are united in

such an enterprise as this have a bond of union that can never be destroyed. Suppose some usurper were to land on our shores, and stamp his iron foot on our seagirt island, menacing our liberties and our very faith, how would the political struggles of the times be hushed in the voice of general indignation! and mere strangers to one another before, or, perhaps, alienated in their minds, would forget all their differences in seeking a common union. If there be among any of our churches, as sometimes does unhappily arise, a little bitterness and dissension, sometimes between individual members, sometimes between the office-bearers and the pastor and the members of the church, here is your recipe—"Engage in Christ's cause; hold a special prayer for the heathen abroad; come together and consult how you may best spread the gospel around you; have a missionary collection; set your young people to work." It will be like oil upon the troubled waters; and, as you feel love to Christ and love to man warming in your hearts, instead of burnishing your weapons and brandishing them against each other, you will take the weapon and plunge it into the breast of the Prince of Darkness. Beat your swords into ploughshares, and your spears into pruning-hooks; work for Christ,—work for Christ, and then you will have peace. One thought more. If I meet a man in this dark world of ours who has the love of Christ in his heart, and who says, "I wish to do good in Christ's name; to spread his truth among men," I would "see eye to eye" with him in that work. There may be some matters of truth which I think I can grasp with a firmer hand than he—but what of that? It is the field of battle; the foe is before us; and I stand by his side, and will fight with him in the name of Jesus. He shall have my sympathies; he shall have my prayers; and then, when the battle-field has been swept and cleared of every foe, I will go up with him there, and wear the crown, and wave the palm with him before the throne, and we shall cast together that crown at Jesus' feet, and say, "Worthy is the Lamb that was slain." Now, expressing my unabated confidence in the operations of this Society, my love to its directors, and my love to all its agents, I leave this sentiment to your prayerful and believing thought.

Dr. Steane said: I think I should be but speaking the simple truth if I were to say that we have, for the most part, not been unmindful of the apostolic exhortation which enjoins upon us, "Honour all men." But I think you would equally agree with

me if I were to add, that, as a denomination, we have been as little distinguished as most by the honour we have paid to our fellow-men, on account of the high social position they may have occupied, or of the rank and aristocratic title by which they may have been known. But when we see them associated with Christian virtue and adorned with the graces of the Christian character, in the person of our noble Chairman, then I think we should be at once prepared to yield a cordial obedience to another apostolic injunction which requires that we should render honour to whom honour is due. It is not on this occasion alone that we have been indebted to a denomination to the great kindness of the Earl of Shaftesbury. He has not only identified himself with us on the ground of our missionary work to-day, but on the ground of religious liberty. He has taken an active part, and yielded most valuable service in the protection we have sought from foreign Governments for our persecuted brethren on the Continent. Dr. Steane related the part taken by his lordship as president of the conference at Hesse Homburg, and concluded by moving:

"That the very cordial and sincere thanks of this assembly be presented to the Right Hon. the Earl of Shaftesbury for his great kindness and courtesy in taking the chair to-day, and in presiding over the proceedings of this meeting."

The resolution was seconded by H. Kelsall, Esq., and carried with acclamation.

Lord Shaftesbury: Be assured that I thank you very sincerely, and from the bottom of my heart, for the vote that you have been pleased to pass. But, at the same time, I must say I think very little is due to me for having come here to spend two or three hours, to testify the deep respect and gratitude that I ought to feel, and that I do feel, for such great and blessed efforts in the cause of religion and humanity. There is no enjoyment greater to me, and if I may use the expression, no feeling of pride that I entertain more sincerely, than when I find myself joined with these hearty, respectable, and earnest fellow-citizens of mine in a great work, the issue of which is the glory of God and the welfare of mankind. I hope and trust that it will please Him to allow us to meet again to receive the narrative and records of triumph in the East, and to join together heart and soul in giving Him thanks for the past, and in putting up earnest and deep supplications for the future.

The doxology was then sung, and, after prayer by the Rev. James Edwards of Nottingham, the assemblage dispersed.