

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

FROM various causes the meetings of this year have been of unusual interest, and were attended by a greatly increased number of country ministers. The special prayer-meeting, the last that will take place in the present Mission-house, was crowded. It was held on Thursday morning, the 20th of April, the Rev. H. Dowson conducting it, and adding to its interest by a very suitable address.

In the evening of the next day, Dr. Prichard, of Llangollen, preached the annual Welsh sermon in Eldon-street Chapel.

On the Lord's Day, April 23rd, missionary sermons were preached, morning and evening, in seventy-nine chapels of the metropolis, and forty-three juvenile services were held in the afternoon. The collections on the whole appear to be in advance of last year.

The general meeting of members and subscribers was held on Tuesday the 25th, in the Library of the Mission-house; but the room becoming inconveniently full, the meeting adjourned to Albion Chapel. After the usual preliminary business, and the adoption of the amendment in the constitution of the Society proposed by the Rev. N. Haycroft, M.A., the discussion of the Report of the Committee, and of the alterations proposed by the Rev. C. Stovel, was entered upon. In the result, the whole were set aside by the adoption of the previous question. Before the close of the meeting, however, notice was given by the Rev. B. Davies, of Greenwich, of another motion for next year on the terms of membership in the Society. The Treasurer and Secretaries were re-elected, and the following gentlemen chosen to serve on the committee for the present year:—

Aldis, Rev. J., Reading.
Birrell, Rev. C. M., Liverpool.
Bloomfield, Rev. J., London.
Bowser, A. T., Esq., Hackney.
Brown, Rev. H. S., Liverpool.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Burchell, Rev. W. F., Blackpool.
Chown, Rev. J. P., Bradford.
Dowson, Rev. H., Bradford.
Edmondstone, G., Esq., Torquay.
Edwards, Rev. E., Chard.
Evans, Rev. B., D.D., Scarborough.
Foster, Michael, Esq., Huntingdon.
Goodall, A. B., Esq., Hackney.
Gotch, Rev. F. W., LL.D., Bristol.

Gould, Rev. G., Norwich.
Green, Rev. S. G., B.A., Bradford.
Haycroft, Rev. N., M.A., Bristol.
Heaton, W., Esq., London.
Hobson, Rev. J., London.
Jones, Rev. D., B.A., Brixton.
Katterns, Rev. D., Hackney.
Leonard, G. H., Esq., Bristol.
Lewis, Rev. W. G., jun., London.
Maclaren, Rev. A., B.A., Manchester.
Makepeace, Rev. J., Bradford.
Manning, Rev. S., London.
Martin, Rev. J., B.A., Nottingham.
Middleditch, Rev. C. J., Blockley.
Millard, Rev. J. H., B.A., Huntingdon.
Mursell, Rev. J. P., Leicester.

Mursell, Rev. J., Kettering.
 Paterson, Rev. J., D.D., Glasgow.
 Pattison, S. R., Esq., London.
 Price, Rev. T., D.D., Aberdare.
 Robinson, Rev. W., Cambridge.
 Smith, W. L., Esq., St. Albans.
 Spurgeon, Rev. J. A., London.
 Stanford, Rev. C., Camberwell.

Templeton, J. Esq., F.R.G.S., London.
 Thomas, Rev. T., D.D., Pontypool.
 Tresidder, J. E., Esq., London.
 Tucker, Rev. F., B.A., London.
 Vince, Rev. C., Birmingham.
 Walters, Rev. W., Newcastle.
 Webb, Rev. J., Ipswich.
 Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached at Bloomsbury Chapel by the Rev. George Gould, of Norwich. The text was taken from 2 Corinthians, chap. x., 3rd to 5th verses. The subject illustrated was the Christian Campaign. By the generous liberality of our Treasurer, a copy of this excellent discourse has been sent to every Baptist minister in Great Britain and Ireland. The evening sermon was preached by the Rev. W. Arthur, at Surrey Chapel. The text was John xii. 46. In a most interesting manner the preacher pointed out the numerous ways in which the gospel had benefited mankind, ranging in its blessings through all departments of social and political life, as well as imparting the hopes and joys of the life to come.

The public meeting on the 27th was held under the presidency of Sir Morton Peto, the Treasurer. The devotional portion of the meeting was conducted by the Rev. Stewart Gray, of Windsor. From the speeches, which were of unusual interest and power, delivered by the Revds. W. Farebrother, C. Bailhache, W. Sampson, R. P. Macmaster, and C. Vince, we give the following extracts. To the remarks of Mr. Sampson we wish to draw especial attention:—

OUR RESPONSIBILITIES.

We should look at our meeting to-day as one of the most solemn religious services that can be held. We are told that we are put in trust with the Gospel. To be put in trust with any property is one of those things which men in commercial life feel to be a solemn responsibility, but when, as Christian men, we feel ourselves placed in trust with the Gospel, we are invested by Almighty God with the most solemn responsibility possible. We are not simply met here to learn the successes of the past; we are rather met to consider whether we have done in the past all we can do, and whether, in the future, we cannot do more and better than we have done in time past. You must bear with me for a moment—those, at least, who were present at the subscribers' meeting—when I say that I have never attended a meeting, since I became a Christian man, which gave me so much pain. I say, without hesitation, that if you expect laymen to attend your subscribers' meetings to hear such discussions as took place on that occasion, you will be disappointed. And

more, I feel that the great work of missions cannot prosper while such a spirit prevails as was then manifested. I am speaking plainly, but I do so because I love the Society. There is no man who loves your denomination more than I do, and I trust that you will receive my faithfulness in the spirit of Christian love. The question is, are we, as a denomination, doing all we can in regard to Christian missions? I unhesitatingly say, we are not. You ask me for my proof, and I simply ask you to look at the sums we have spent in building new chapels at home, and to ask whether the slight increase which has taken place while I have been treasurer of your Society, is at all proportionate therewith. I am distressed to say that they bear no comparison whatever. We ought to have it in our hearts to inquire, "How is this?" and humbling ourselves before the Lord to determine in His strength that it shall be so no longer.

Sir Morton Peto.

WHAT WE OUGHT TO DO.

With regard to India, we have expended £14,700—a large sum; but what

is the position of India at the present moment? India now is not the India of ten years ago. You have a civilization going on there that is awakening inquiry and speculation; and, I say, that unless the glorious Gospel of the blessed God is preached throughout India, you will simply have the casting aside of idolatry, and infidelity grasped instead. Are you prepared for this? Then, let me mention what is doing in the North of Europe. In Norway at the present moment there is one of the most extensive awakenings of many years past. We have an agent there, a godly man raised up in Norway itself; but I have often had it in my heart to bring the claims of that country before our Committee; for what can one agent do among so many people? Take Russia. In South Russia there is an awakening which has excited large public attention. There are three gentlemen there at the present time—men holding a respectable commercial position—who are imprisoned for having embraced the Gospel. And let me say—for this is an occasion on which we ought to acknowledge services done by those who are not connected with our own denomination—that a deputation of good men of various denominations representing the Evangelical Alliance, is about to wait upon the Emperor to ask for the release of these brethren. But are you prepared, if they are released, to respond to the call to send the Gospel there? I have extensive works in Australia, and I happen to know that there never was a time when a larger or more promising field was opened to the view of Christian people, than Australia at the present moment. If we could, as a Society, say to a good many godly men, who at this moment are without pastoral charge, "Go there, and we will help you for a few years," I believe that many self-supporting churches would be raised. There are many persons there who have gone out from our churches and Sunday-schools, who would welcome such brethren. But we are not in a position to take advantage of this field, and it is our duty to lay this to heart this morning, and consider whether, with all these prospects of usefulness—with the additional fact that there is not one of our missions that is not calling for extra help—whether we

are doing all we can as individuals to help on this work?

Sir Morton Peto.

AFRICAN MISSIONS AND THE ANTHROPOLOGICAL SOCIETY.

At a meeting some five or six days ago of one of our learned societies, a paper was read by Mr. Burnard Owen on missionary successes and negro converts, proving, by incontrovertible facts, the success of African missions, and also pointing out the impediments arising from the encouragement afforded to drunkenness and debauchery by traders putting ardent spirits against the Bible. Captain Burton, her Majesty's Consul on the Coast of Africa, on that occasion thought it right to say that Christian missions were the curse of Western Africa, and that the only antidote to them was the spread of Islamism. This statement might not be worth attention, because Captain Burton afterwards said that the missionaries had not their Scriptures translated into African tongues, and if Captain Burton can advocate Islamism—being himself, I presume, a Mahometan—we can afford to leave him. But I feel bound to take the first opportunity, as your treasurer, to say that Captain Burton's statement, in maligning the character of your missionaries and their converts, has no foundation in truth; and I hereby challenge him to meet me on this platform and tell me cases, before Christian men, which he can at all quote as evidence of the assertion. It is because I feel it due to our friends on the Western Coast of Africa that I take public notice of this fact.

Sir Morton Peto.

HAVE OUR MISSIONS BEEN SUCCESSFUL?

What was the position of India fifty years ago? Contrast Lord Minto's administration with the administration of Sir John Lawrence. The former declared that no missionary should enter India, and when seven brethren landed at Calcutta, they were placed under restraint; two of them, however, dropping down the river and finding shelter under some nominally heathen flag. I wonder whether anyone would dare to repeat the calumnies which were uttered against our missionaries in India at

that period. There were then not five hundred persons throughout that vast country who had broken caste and placed themselves under Christian instruction, and now there are not fewer than 213,000 who have done so. I find that there are no less than 50,000 Christians inhabiting one part of Burmah, and in every one of the mountain valleys there is a church, a manse, and a minister sustained by the voluntary contributions of the people. Look at the position of British India, the craving for intelligence, indicating a great revolution in progress; and I contend that this is mainly owing to the labours of men sent out by your Society and other similar institutions.

Rev. W. Farebrother.

IN CHINA ?

I know not whether any of you ever notice in the telegrams from China, anticipating the mails, such lines as this:—"There have been missionary riots at Amoy." Perhaps you want to know what these missionary riots are. They are scenes exactly like that described in Ephesus, where great numbers will come together and vociferate for hours the name of some deity. Some time ago a trader of wealth in one of the principal streets of Amoy determined to close his business on the Sabbath. He was a Christian; so he put up a card—"The proprietor of this establishment is a Christian, and the place will be closed every seventh day; business will be resumed at sunrise." The people of the street demanded a conference, told him they would not have the customs of their fathers broken, and that he must pull down the shutters. He would not, and the consequence was that they did, and what was worse, they put him to death. Several such scenes have occurred at Amoy. But underneath this there is the broad fact that Christianity has taken root in the cities of China. Look at Pocio, where the first Christian martyr died. There are churches there, and 485 of the inhabitants have been brought to a knowledge of the truth. The martyr to whom I have alluded, after being subjected to the torture, was told that he must deny Christ; but he said, "I can die, but I cannot and will not deny Him." A Christian church has been formed at Pekin, with thirty-five members; another

at Hangchow, in the interior, with more than thirty members. At Shanghai more than 400 have been brought to the knowledge of the truth; at Amoy, 1,000. When I mention these numbers I contend that, compared with the efforts that the churches of this land have been putting forth, the results are highly gratifying.

Rev. W. Farebrother.

IN AFRICA ?

Let any one take a map of Southern Africa, and he will find it dotted with large towns. Who built those towns? The native tribes would probably have ceased to exist by this time but for the missions. The towns are the outgrowths of the mission settlement. The people are growing rich in material wealth, and more than half these settlements sustain their pastors, and do it generously; and there is even a South African Congregational Union. I would refer to your own great mission to the West Indies, and again I would dwell, with the profoundest respect, upon the memory of the illustrious men who founded it. In your report I hear of churches sustaining their own ministers. I hear of schemes for education—just those things which I should expect to hear of in churches of our own land. I have no hesitation in saying that those people have been won to civilization and the gentle amenities of Christian society by your missionaries. In estimating the results of modern missions, let us glance at Madagascar. It was said that the people there, if deprived of the presence of the missionaries, would go back to their idolatry. God suffered this to happen, and, besides this, I know nothing in the persecution of Diocletian or of Nero, or in the days of Mary, more fierce than that which these native Christians had to endure in Madagascar. But what is the state of things now? In Antananarivo there are 10,000 people out of 40,000 who, with more or less regularity, attend the public worship of God. There are seven large churches, two of which will accommodate 1,500 each, and in almost every village round, there are small bodies of Christians presided over by one of their own number. Upon the whole, I believe that the inroads on heathenism, during the last seventy years,

have been greater even than those made by the Apostles and the fathers during the first century of the Christian era; and if there be any foundation for that statement, again I say there is enough to call forth our adoring gratitude.

Rev. W. Farebrother.

RECENT ATTACKS ON MISSIONS.

Expressions of gratitude, always fitting, are especially so now when foes are gathering from all quarters, new ones as well as old. They come from the outskirts of the Church, and from the Church itself. Men with small science, but enormous pretensions; men with no science, but great credulity; men with large knowledge, but without God—all engaging in the fray. The old Book is being again assailed by unholy hands; but the purposes of God shall nevertheless be accomplished. Till last week it was unknown outside the scientific world that there was an Anthropological Society, upon whose platform there has been made the most hostile attack that I ever remember to have heard or read of, on Christian missions. Flippant hands would try to take the crown off the head of King Christ, and to put it on that of Mary; Islamism is declared to be a better religion for the African than Christianity; the enlightened African Christian who has learned the lesson of the Cross, is pronounced to be a despicable man by the side of the untutored savage, who has not yielded his faith to it; our missionaries, misunderstood and maligned, are represented as men whose philanthropy and religion consist in a love of living without doing anything, and an earnest desire to sport black coats and white neckties. I for one take this attack as a symptom of the wide-spread hostility to all Christian truth and missionary enterprise amongst the men of science of to-day, saving a few honourable exceptions. We, as Christians, know that there is an explanation of all this to be found in the Book that is so much abused, and it is that the carnal mind is at enmity against God.

Rev. C. Bailhache.

CAUSE OF HOSTILITY TO MISSIONS.

The ground of this hostility to mission operations in connection with the African

race is, I think, explained by the very basis of the researches that are carried on by those opponents. Men who do not believe in the divine origin of the race, find it hard to believe that the race can be lifted up to God. We who believe in the divine origin of the race, preach, in the faith of the old Book, the glorious destinies that are in store for it, and I do not know that the common view of the enunciations of this Society can be better described than in words I heard at a meeting in my own chapel the other day. A Yorkshireman had attended a meeting of the Anthropological Society, and, when he came away, was asked by a friend what was going on, and what the learned gentlemen had been saying. He said, "Well, I don't exactly know. There were many things I could not understand; but there was one thing I th'owt I made out; they believe that we have come from monkeys, and I th'owt as how they were fast getting back again to where they came from."

Rev. C. Bailhache.

THE MISSIONARY SPIRIT SHALL INCREASE.

I am looking forward to the time when we shall see a change in two or three respects. We shall not hear in days to come, as we have heard in days that are past, that we want men, and that we want means. We thank God that neither men nor means have ever been denied us yet, but we believe that, because right views are spreading, the time is coming when, instead of having to ask on the right hand and on the left whom we shall send, we shall be besieged by crowds of devout men, who shall say, "Here we are; send us," and when, instead of being obliged constantly to plead, in order that our treasury may be filled, the money will flow to it spontaneously, and to our hearts' content. I believe that because the right theories are spreading, our missionary activity is becoming every day less dependent upon excitement and novelty, and more dependent upon well-matured convictions. It has been a constant complaint at our meetings that we could not get up the enthusiasm of our brethren as in days that are past and gone. I think that this may be partially accounted for, but also think that the Christian church

that has passed from the state of fitful excitement into that of an abiding conviction, has got an almost infinite gain. Because these principles are spreading, I look forward to the realization of better things, and when that day comes, we shall put our societies into their proper place. I do not think that our constituent parts are harmonised properly just now. To the honour of our officers and committee, I say that if it had not been for the impulse constantly and persistently given by them to the churches throughout the country, our chairman would have had good reason for speaking in far more desponding tones than he has done. I confess that the stimulus has come mainly from them, but I do not think it ought to be so. I think it ought to come from the churches to the centre, and that instead of having men here to excite our energies, we ought to be able to blame them, if we blame them at all, not because they do not stir us up enough, but because they work too slowly for our growing zeal.

Rev. C. Bailhache.

SERAMPORE COLLEGE AND ITS WORK.

I fear that the large majority of the supporters of this Society think that that College stands in the same relation to India as the Regent's-park, or the Bristol College stands in to England. I only wish that it was so, and that we had such institutions scattered through the land. We are seeking, to the utmost of our ability, to give a religious education to as many as will come to us to receive it, and I believe that there is no part of the mission work of more importance to the ultimate benefit of that great country in a Christian point of view, than the work which we have had the privilege of doing there. If you could but see that work for yourselves—if you could see between 400 and 500 native students gathered together every day to receive instruction—if you could see them standing in the hall in the early morning, before the commencement of the duties of the day, and bending the head as one of us asks the Divine blessing on the labours of the day—if you could follow them as they file off class after class to their rooms, and occupy the first hour in the day in receiving instruction from the Bible—if

you could see the interest evident in the faces of these lads, and the eagerness with which they listen to any explanations of truth which we are able to give them—if you could see that during the hour there is scarcely any necessity to call for the attention of a single member of the class, I am sure you would feel that that work which we are doing there is not in vain. I know that in connection with the Institution we give secular education—and I grant that it is for secular education that the majority of the scholars come—but whenever a new student comes to enter his name, we tell him plainly that "We are a missionary institution. You have been for some time in Government schools where you have never heard the Bible read, but here you must attend the first hour of every day to learn what we have to say about the Bible and the truth of God;" and I have never known a single individual stay away because he is expected to attend the Bible-class.

Rev. W. Sampson.

EFFECT OF EDUCATION ON HINDOOISM.

What, I ask, is Hindooism? You all of you know something about it; but you have only a very faint conception of the terrible power which it still exerts upon the minds of the masses of the people of India. The founders of the system had the folly, in originally teaching their religion to the people, to tell them that everything which they could possibly do or say was connected with religion. You will perhaps be startled at my saying that they had the folly to do this, for we sometimes wish that Christian men would do everything in connection with religion; but let me explain what I mean. The original teachers of Hindooism stood before the people and told them that they could learn nothing whatever unless it were divinely revealed to them from heaven—that there was no fact in geography or astronomy, or any other science, which was not revealed in their divine books. When Government schools were established, and they began to teach the lads what geography and astronomy really were, the effect was, that as soon as Hindooism was brought into contact with Western science, it could not stand before it,

and there cannot be an educated Hindoo upon whose mind Hindooism, as a religion, can exercise much or any hold. While, therefore, the Government schools were not established with a religious object in view, I say, that indirectly, they have been the means of doing a vast amount of good. A large number of the educated young men felt that the religion in which they had been brought up was altogether a wrong one, and rested on no solid foundation, and as soon as they believed this they became infidels. They did not carry on the argument, and say—"These European teachers have taught us true astronomy and geography, and it is possible, therefore, that they may teach us true religion;" but when the foundations of their old religious system were broken up, they lost faith in any religion whatsoever, and I do not know that we can be surprised at it. It was the legitimate result of the education that so many of them were receiving.

Rev. W. Sampson.

THE BRAHMO SOMAJ.

As one of the results of the educational movement they have now formed amongst themselves a society which is exerting an immense amount of influence upon the people. It is not a Christian society, but a society whose members oppose Christianity and Christian missions, wherever and whenever they have an opportunity; and, notwithstanding this, I for one hail the formation of such a society, for I would rather see the people thus banded together to oppose us, than I would see the stolid apathy and indifference which up to this time have been manifested towards us. I am quite sure that the leading man of the society—the thinking and active man who inspires them to their work—is, as far as we are capable of judging of him, an earnest seeker after truth. I should like you to see what is the position which these men have now attained, and what is the work which they are doing.

Rev. W. Sampson.

ITS RELIGIOUS PUBLICATIONS.

I hold in my hand a volume of thirteen tracts published by the society, and which they endeavour to disseminate, as

we do our tracts, amongst the people. I will read to you the titles of some of these tracts—"Prayer, its Spontaneity, its Necessity, and its Utility;" "The Pilgrim of Love;" "Love every Man as thy Brother;" "Brethren, Love your Father" (meaning God); "He forsaketh none of us, may we never forsake Him." Another tract consists of a number of prayers which these Brahmists ask their supporters to use. May I read the short prayers? This is a prayer for deliverance—"O Holy Father, amidst the temptations and perils of the world thou only art my refuge. In thy protection are all my hopes. Conscious of sin and corruption; where shall I, O God, repose my troubled heart but upon Thine infinite mercy? I am Thine, Thine for ever; unto Thee do I cry, O my God. Send me not away for my sins, but heal me, and root out the evil from my heart. Oh! how solemn are my relations to Thee, and how awful therefore is mine iniquity! Being Thy child and servant, I have disobeyed Thy commands; being the object of Thine unbounded affection, I have ungratefully turned away from Thee. Though Thou didst constantly bid me eschew evil, and call me to Thy path, I neglected Thy bidding, I heeded not Thy call. Thy love to me, O Lord, is infinite, but I love Thee not; my love is fastened to the world; the magnitude of my guilt is immense, and makes me tremble to stand before Thy holy place. Deliver me, O Thou gracious God of salvation, and purify my soul with the waters of penitence. Deliver me from corrupt thoughts and actions; deliver me from an unclean heart, from bad company and counsel, from hypocrisy, fickleness, and uncharitable dispositions. Deliver me from worldliness, and whatever tendeth to turn away my love from Thee. Teach me to search my heart, and sacrifice whatever is wrong in it." Now, sir, if you did not know the principles on which this prayer is founded, there is scarcely a word in it which you could not put up yourselves. Let me read you a few passages from a family prayer—"O God, our Father, who has bound us together in this family by the ties of domestic affection, help us to draw near to Thee. Thou art the guardian of our lives, the giver of every

good, our guide and counsellor; may we never forget Thine infinite mercy; sweeten and strengthen these relations which bind us to each other by drawing unto them the affections of each one of us; foster in us the right feelings towards each other, and cast out selfishness, jealousy, and whatever creates discord and ill-will amongst us." Among the tracts which I have here, is one controversial, one on "Revelation," and another on "Atonement and Salvation." I say it is a grand thing that, whatever may be the cause, the attention of these young men has been attracted towards subjects like these, and that they should occupy their time in meeting together to discuss them Sunday after Sunday as they do, and hold as orderly religious services as any which you can hold in this country, where they sing hymns, and offer prayer, and give exhortations answering very much to our sermons.

Rev. W. Sampson.

VIEWS OF THE ATONEMENT.

I should like to say a word or two about these tracts on "Revelation," and "Atonement and Salvation," because you would then see the exact position of these men. I may tell you briefly that just as the writings of Francis Newman and others of his school were prevalent here, and were sent out to India, the Brahmists had just arrived at the stage in their progress after truth, which made them feel that those books supplied the want they felt. They therefore received them at once as a Gospel, and preached most strongly at the time, and for some few years after, the principle that all religion is founded in man's consciousness, and that it is to our own intuition we must look if we would have any truth revealed to us from heaven. We must remember the position from which the men come; we must remember that when they began their search after truth they had not, as these teachers at home, the full light of truth; and whereas we mourn that the writers to whom I have referred, seem going back from the light into the semi-darkness in which they now are, we rejoice because these Hindoos, on the other hand, have come out from the darkness so great that it might be felt, into the

twilight—a twilight, I believe, in their case, not of the evening but of the morning. If the life of the man is spared who at present is the leading genius amongst them, and who inspires their actions, I believe that sooner or later he will come to a knowledge of the truth as it is in Jesus. Even since this book was published he has advanced another step, and now preaches most fully the doctrine of the justice of God. He does not now say, as he does again and again in this book, that because God is a God of infinite love, he will therefore forgive the sinner on his repenting of his sins; but he says—"No, God is a God of infinite justice as well as a God of infinite love, and sin must be punished." This is the position which these men now take, that there is no hope whatever of the sinner except in his being able to bear up under the punishment, and when the punishment is over, standing free because he has borne the penalty which his sin inflicted on him; that even though in this world punishment sufficient cannot be inflicted, because of the heinousness of sin, yet the punishment must be endured in the world to come, even though it be for endless ages; and they say—"Though you may not go into literal hell-fire, you will carry with you, if you sin here, the hell-fire of remorse in your own conscience." I say I rejoice in this, because, let a man look at sin like that—let him have something like a conviction of the heinousness of sin, and he is prepared to hear the Gospel; when he is made to feel the burden of his sin, there is a glorious opportunity presented for pointing him to the Lamb of God, who was slain for sin.

Rev. W. Sampson.

THE SERAMPORE STUDENT.

In connection with this, I refer to another tract I hold in my hands, written and published by an old student of Serampore College—a man whom we have fixed upon to do a portion of my work while I am here. He is not a professed Christian, but it will just show you what an element there has been set at work among the educated natives themselves. I said this young man is not a Christian, but I do not know that I am right in saying that. He is not an avowed Christian. I have asked him

again and again why he did not come to be baptized, and to make a profession of religion, and his answer has been, that, if he were to be baptized, he should lose the respect of his family and all his influence over them, whereas now, though he tells them he does not believe in Hindooism, they listen to what he says, and he constantly reads the Bible to them, and he does not want to lose this chance of doing them good. There is much sophistry in this, but you want to go and live among the people there, to know anything of the value and the power of words like these when spoken by this young man. He goes with others to the meetings of the Brahmists as the advocate of Christianity, and tells them that their principles are wrong. In this book he refutes the arguments of the Brahmists, and argues against their notion of salvation, which is, that if men repent, God, being a God of infinite mercy, will forgive. He takes up this by saying that repentance is not efficacious to bring back sinners of every description to God; and then he goes on to say that, even if it were, true repentance is an impossibility; and to prove this position he quotes the words of Dr. Angus. His closing appeal is—"Dear brothers, be not deceived, repentance cannot of itself visit the human breast; remorse is not necessarily followed by that mental change, a return to God. Read consciousness, which you call your Bible—read that carefully—and you will find that a sense of guilt cannot restore to the mind its health any more than a sense of stupidity can make a man clever; the sinner may for a while be awakened under the consciousness of his deep guilt, but he cannot move an inch from the precipice on which he stands." Now, I put this young man forward as a specimen of the class of men whom the religious institutions of Bengal are turning out, and in whose minds we have done what we can, under God's help, to implant a right knowledge of the state of man by nature, and the requirements of God; and I am sure, after what I have told you, you will feel that we have not laboured altogether in vain, even though we cannot as yet number hundreds of thousands of these educated young men as professed Christians.

Rev. W. Sampson.

APPEAL FOR HELP.

We have heard of the success of missions: I am not going to say a word to damp the interest of the friends of missions; but I do fear that we let the light, which shines from the success, almost darken our sense of the immense amount of work that has yet to be done. I could tell you of men who have given up their all for Christ, young men and old men, who have left home and friends, and lived on a small salary, which scarcely enabled them to provide the common necessities of life. I could tell you of one of our native preachers who has been offered by his father three times as much as he is getting now, if he will only turn back, but he will not. I could tell you of another young man who refused to give up his Christianity when his mother pleaded with him to do so, and even when she said to the Christian friends around—"Well, he won't come back, but oh, be kind to him, for he is my only son;" and if a man can stand that, I think he gives proof of having something like the love of Christ in his heart. Well, this appeal is from men who have worked among people like that, and who tell you that there are nearly 180,000,000 in India who are without the truth and who urgently need your help. I look at the names of those who send this appeal, and I see that some of them are names which will be honoured in the history of the church. Oh! if you could only see these men, belonging to your own denomination, and see how careworn and pressed down they are with the magnitude of their work, I am sure the sight would quicken you to do more than you have yet done. To whom is the appeal made? It is made especially to the young men of our churches, and it comes from your brethren and fathers, who have gone out to that great land, and have given the best of their lives to the work, and now they ask you to go and help them.

Rev. W. Sampson.

WHAT MUST BE DONE.

I should like to tell you what you, as a missionary Society, must do if you would keep up your agency there. There is one fact in the statistics which have

been already alluded to, which I wish we had engraved on our hearts. Five per cent. per annum of the missionaries sent out from Europe and America die or are superannuated from their work, so that five per cent. per annum must be supplied by our churches if we would keep up the staff to its present state. We have in India thirty-seven missionaries, and to keep up the number you must send out two men every year. If you mean to increase your staff you must send more, but if you send two you only fill up the gaps. Now how many have you sent out? Why, for the last two years you have sent none, and for years before that you have only sent one; and I tell you the effect of it is, that I can now reckon up eight or ten men on my fingers who have been working there for twenty, twenty-five, thirty, and in one case forty years, whose lives no Society would assure for twelve months, and there is not a young man in the country who, when these men drop off, can step into their place. There is Mr. Wenger, a man of whom the Society may be proud. And you have not one man specially qualified, as he is, to do his work when he drops. Then there is Mr. Trafford, at Serampore, and the only way in which he could be helped when I left was by taking Mr. Martin from his work. So it is in every case: if you mean to render any help whatever to any aged brother in the work, you must take another man from some part of the field which he at present occupies. Mr. Ellis has been sent to help Mr. Page, who needs much more than Mr. Ellis, with all his Scotch energy, can give. Then there is our old friend, Williamson. An old trembling man, but one of the finest Christians it has ever been my lot to associate with. He is working to the utmost of his power in the bazaars, and though he is so enfeebled that he cannot stand up without assistance, he is lifted every day into a conveyance and carried to the bazaar, and there he sits till his voice and strength fail him, preaching and talking to the people. There is Mr. Lewis, of the Baptist Mission Press, and who, I say, is committing suicide by staying in India. Every doctor in the city he has seen has ordered him out of it instantly, and if he were to

break down, the only chance you would have of carrying on that Press would be to take away some other brother from the scene of his labours, and put him there.

Rev. W. Sampson.

THE ANSWER ?

What shall be the answer to this appeal? Oh! I would to God that the young men of our churches would deluge the committee with applications! Tell me you have no money! I do not believe that the Baptist churches in England would let it be said that ten or twenty young men were asking to go to India, and could not be sent because there was no money. If they would let that be said, let it be recorded as a fact; but, young men, if there be any here from our colleges, and if you will permit one not very old to speak to you, let me say—don't you keep back from making your application, because you believe the Society has no money; but let it be their duty to tell you they cannot send you. I have thanked God again and again that we had men to manage this Society like your treasurer, secretaries, and committee. I do not lay any blame on them; God forbid that I should. I am not a personal friend of theirs, but they have always treated me better than I ever had a right to expect. No; it is to the country churches, and to you country pastors who are sent here to represent the country churches, that I would make my appeal. I appeal to you as one who has come from India. I mourned more when I left it than I mourned when I left my old father and mother to go there. The one human thing we want there now is help. The cry does not come to you from 180,000,000 of people—mark that; they are too low sunk in degradation and ignorance to know their want; but it comes from men, some of whom are tottering on the verge of the grave—men borne down by the heat and burden of the day. They ask you for help, and I ask you, what shall be the result of the appeal? These men, old and feeble as they are, do not give up the hope of success. If you do not send us help, we will do the work still; if you neglect our appeal, we will still, as long as strength and voice are given us, still go on with the work, and

leave the result with our Father in heaven.
Rev. W. Sampson.

DISTRESS IN JAMAICA.

They had been so accustomed to the language of congratulation with regard to Jamaica, that an expression of regret sounded somewhat strange and unfamiliar. They had looked at Jamaica, not with pride—for every item of glory they had laid reverently at Emmanuel's feet—but with gratitude and joy, because it had developed some of the most heroic characters, and they had esteemed it one of the brightest missionary gems in the crown of Jesus. Those who were slaves there had been made free men, mainly through the noble efforts of the missionaries. Supported by that ransom price which reflected immortal honour on this nation, those who were labouring under civil disabilities had been raised from degradation; those who were steeped in ignorance as well as vice had enjoyed a religious education, and many of them proved that they had superior powers and capabilities; and those who were heathen in heart had been made Christians in the spirit of their minds, and in the manner of their lives. With seventy-four regularly organised churches belonging to their own connection, having a membership of nearly 30,000 Christian souls, with all those churches self-supported, and raising £1,300 a-year for missionary purposes, and with a well-conducted college and training schools for native pastors, as well as numerous Sunday and day-schools, they had looked upon Jamaica as a fair and fruitful field, which had fully repaid all that they had ever spent upon it. Now, however, in consequence of the extreme drought which had prevailed there for the last two years, great distress had fallen upon that highly favoured land. The extreme poverty had well-nigh dried up all the sources of income in connexion with the churches and schools, and the want of even decent clothing had reduced congregations to mere shadows of their former selves. Already, however, the sympathy of people in this country had shown itself, and he had no doubt it would go on doing so till a rescued and rejoicing people cried that it was enough.

Rev. R. P. Macmaster.

OUR WEAK PLACE.

We are sometimes in danger, perhaps, of forgetting that although our Society is for the embodiment of a Divine principle and the carrying out of a Divine commandment, and the achievement of a Divine purpose, it is yet a human institution, and has attaching to it some of the weaknesses belonging to everything human. It is notorious that there are differences of opinion amongst us as to what is the weak place in our Society; but the framers of the resolutions have made up their minds, and I agree with them, that the weak place is our exchequer. The thing to be lamented is, that it seems impossible to uplift the income of our society—not to make it adequate to the wants of the world, but to be a representation of the principles we hold and the resources which God has placed at our disposal. I believe it is one of the follies of Popery that poverty can help spirituality, and that to consign oneself to beggary is greatly to help on one's saintliness. It is amazing what strange things have been prescribed for the cure of carnality. One of the saints used to teach that uncleanness of body was a great help to holiness; he said the filthy habits of a monk were the anchor which held him to his cell; for if he dressed as nicely, and was as clean, and smelt as sweet as other people, worldly folk would ask him to their parties, and so he would not maintain his piety. I am afraid that some of these follies of Popery still linger among the Baptists. I have heard of some churches who keep their ministers poor in order to make them spiritual. They seem to think that worldly goods would make them carnal, and so they assume to themselves the prerogatives of Divine Providence, and put their pastors through a discipline of life-long poverty. Some people seem to think the same about this Society, but a greater fallacy was never uttered. The constant struggle with pecuniary difficulties, the dread of debt, and the spasms of liberality which are the result, cannot promote a high tone and pure spirit in our Society or any other.

Rev. C. Vince.

SANCTIFIED USES OF MONEY.

I find that some of our friends seem to have a contempt for money. About fifteen years ago, when I was very eloquent, I recollect I had one sermon against money, but at last it occurred to me that being a poor man myself, cynical people might say as they heard me denouncing money, that it was the old fable of the crow over again who got all the pheasants in the wood together, and persuaded them that coloured plumage was a very unsightly thing, and that there was nothing like unbroken black, so I left off preaching against money, and thought I would wait till I had some, and see whether it was a thing to preach against or not. I agree with Charles Lamb, when he says that money is not dirt, as some people say it is, but that it is a good house, beautiful pictures, a splendid library, a fine garden, because money secures all these things. I say, sir, money is not dirt; but it is hospitals for the sick, houses for the destitute, asylums for the fatherless, schools for the ignorant; it is the ship in which the missionary sails across the sea, the bread that he eats, the chapel in which he preaches, the Bible which he gives to those who are perishing. Money is not dirt: it was that which the wise men laid at the feet of the infant Saviour, and with which He and His mother were supported during their forced exile in Egypt; it was that with which the Galilean women bought that with which they ministered to him on his last journey to Jerusalem to the altar of the world's atonement. No; money has been dignified ever since it waited upon the footsteps of the incarnate Son of God, and ministered to His bodily necessities; and it has become dignified still more by the extension of his kingdom among men. It was that with which those two or three lonely Jews paid their fare in the ship in which they embarked from Troas, and brought to Europe that which hath uplifted it to a height of prosperity and glory unequalled before in the history of the world; it was that which the Phillipian Church sent to the good Gentile missionary in the Roman prison-house, and which told him of hearts which had been moved to grateful love by the story of Him who, though

He was rich, yet for our sakes became poor.
Rev. C. Vinoc.

OUR RESOURCES.

May I say that we have not yet exhausted our resources? I do not believe that our Divine Lord and Master has ever yet said of our denomination, as of one amongst the Christian sisterhood—"She hath done what she could." In Mr. Gould's admirable sermon of yesterday morning, there was an allusion to the great resources of England. It was calculated twenty-five years ago by Mr. R. Macqueen, and he gave the data of his calculations, that every year there grew out of the soil of this British island that which was worth £474,000,000. Since then many men have calculated that the present annual produce of our soil is £600,000,000; and if our Christian willingness would only take one tenth of that, not by the constraints of law but of love, and lay it upon God's altar, we would have £60,000,000 annually to spend for benevolent purposes. Some years ago the late Archbishop of Canterbury went very carefully into the matter, and he came to this conclusion, that accounting our poor-rates amongst our benevolent payments, and reckoning £5,000,000 for it, an equal amount for private charity, and £2,000,000 for our public institutions, the benevolence of England laid upon God's altar only £12,000,000 of money every year. There was never anything like the increase in our resources known in the world before, for while in fifty years we have nearly doubled our population, we have in the same time nearly quadrupled our wealth. Professor Leone Levi has recently stated in the Journal of the Statistical Society that whereas fifty years ago we had 16,000,000 of people, and if the realised wealth at that time had been divided there would have been £112 for every man, woman, and child in the country, we now have 30,000,000 of people, and the realised wealth, if divided, would give to every man, woman, and child £206. As far as I can judge in the manufacturing districts Christian people have had their fair share in this increase: but how is it that we, as a Society, have not shared in it?
Rev. C. Vinoc.

NEED OF UNION AND CONFIDENCE.

Our friend yesterday lifted the veil, and showed us one of our wounds. I refer to the chronic state of the body, and I say there has been a want of mutual confidence, sympathy, and kindness. Our members have learned to weep with those who weep, but they have not yet learned the higher duty of rejoicing with those who rejoice. It seems to me that one of the most beautiful things in the political history of England during the last fifty years was the friendship between Richard Cobden and John Bright. During their conflict for free trade, were those men ever jealous of each other's honours? How they guarded each other's reputations, and were jealous of each other's fame, but all this spirit existed while the conflict was going on, and

depend upon it that it was part of the power which achieved the victory. When shall we, as Christian churches, learn not to be always carping at and criticising each other, but to confide in each other, to help each other, and to rejoice in each other's prosperity? I know that the proneness of human nature is to envy and jealousy. You know even Miriam gave way to it when her brother Moses came to be honoured, though she had acted in so sisterly a way before, and God afflicted her with leprosy, testifying to her that that was what her soul was like. God may never do this with us, but depend upon it that the blight and mildew of His displeasure will rest on us unless we are more bound together in Christian love than we have hitherto been.

Rev. C. Vince.

It is with pleasure we record that during the progress of the meeting, the Secretary announced a donation of One Thousand pounds from a friend, as a Thank-offering, to the Funds of the Society.

The services of the season were brought to a close by an interesting meeting of the Young Men's Association, in Walworth-road Chapel, at which Mr. Alderman Abbiss took the chair. We trust that the sacred impressions produced, and the lessons given, will continue to exercise a sanctifying influence throughout the year.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T. for Translations.

	£ s. d.		£ s. d.		£ s. d.
NORTH WALES.		Garwen—		Menai Bridge—	
		Collections	0 13 3	Contributions	5 0 0
ANGLESEA.		Holyhead Bethel—		Newburgh—	
Amlwch Salem—		Contributions	20 6 0	Collections	1 15 8
Contributions	10 9 6	Do. Hebron—		Pencarneddu—	
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Lilywhendy Soar—		Pool Pembrey Bethlehem—		Vellnvoel Adulam—	
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The remainder of Acknowledgments from South Wales, and Scotland, Ireland, and Foreign, next month.

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Feb. 27.
CAMEROONS, Saker, A., Feb. 28, Mar. 6; Smith, R., Feb. 21 and 22; Thomson, Q. W., Feb. 28.
SIERRA LEONE, Diboll, J., Mar. 18.
AMERICA—NEW YORK, Colgate & Co., Mar. 17.
ASIA—CHINA, CHEEFOO, Kingdon, E. F., Jan. 6 and 28; Laughton, R. F., Dec. 31, Jan. 26 and 31.
CEYLON—COLOMBO, Pigott, H. R., Mar. 27 and 29.
KANDY—Waldock, F. D., Mar. 29.
INDIA—Allahabad, Edwards, J., Mar. 13.
AGRA—Bernard, J., Feb. 22; Gregson, J., Feb. 17, Mar. 7 and 21.
BACKERGUNGE—Anderson, J. H.
BARISAUL—Page, J. C., Mar. 13.
CALCUTTA—Lewis, C. B., Feb. 22 and 23, Mar. 22, April 4 and 6; Sale, J., Mar. 18; Wenger, Feb. 21; Goolzar Shah, Feb. 22.
CHITTAGONG—McKenna, A., Feb. 8, Mar. 29
CUTWA—Reed, F. T., Feb. 1.
DOOMKA—Johnstone, E., April 3.
GTA—Grieff, J. E., Mar. 11.
JESSORE—Hobbs, W. A., Mar. 11, 29, 30, and 31.
KROOLNEAR—Johnson, J. C., Feb. 19.
RANGOON—Binney, J. C., Feb. 13.
SERANPORE—Martin, T., April 3; Pearce, G., Feb. 9 and April 6.
SUMATRA, PADANG—Ward, N. M., Feb. 20.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Ap. 3 & 22.

FRANKFORT-ON-THE-ODER—Grundeman, R., April 3.
WEST INDIES—HAYTI, Webley, W. H., Mar. 26 and April 18.
PORT-AU-PRINCE—Baumann, W., Mar. 24, April 29.
NASSAU—Davey, J., April 8; Lareda, J., April 9.
SAN FERNANDO—Gamble, W. H., April 4.
JAMAICA—ANNATTO BAY, Jones, S., Feb. 6.
BROWN'S TOWN—Clark, J., Mar. 23.
FALMOUTH—Kingdon, J., Mar. 22.
FOUR PATHS—Claydon, W., April 6.
GURNER'S MOUNT—Randall, C. E., Mar. 30, April 5.
LILLYPUT—Milliner, G., April 5.
KETTERING—Fray, E., April 7.
KINGSTON—Claydon, W., Mar. 24; Oughton, H., Mar. 15.
MONTGO BAY—Dendy, W., April 6; Hewett, E., April 9; Henderson, G. R., April 5; Henderson, J. E., April 5.
MOUNT CAREY, Hewett, E., April 7.
PORT MARIA, Sibley, C., Feb. 7; Mar. 23.
RIO BUENO, East, D. J., April 6.
ST. ANN'S BAY, Millard, B., April 7.
SAVANNA LA MAR, Clarke, J., Feb. 7; Hutchins, M., April 3.

ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following friends
 For clothing, &c., for the Relief of the Distress in Jamaica.*

Mr. W. Upton, Waltham Abbey.
 Mrs. Tuckett, Isle of Dogs.
 Mrs. Wadman.
 Mr. Allen, Bockingham.
 J. C.
 Friends at Edinburgh, per Rev. J. C. Dovey.
 Mrs. Tozer, Hackney.
 Mr. W. Godwin, Whitechurch.
 Mrs. F. C. Smith, Burleigh.
 Mrs. Cearn and Mrs. Godfrey, Liverpool.
 Mrs. Lang, Liverpool
 J. May, Esq., Cowley.
 Ladies at Penzance, per Rev. J. Wilshire.
 Friends at Broadmead Chapel, Bristol, per Mr. James Ackland.
 Friends at Hammersmith, per Rev. S. Green, for Rev. J. Clark, Brown's Town.
 Friends at Norland Chapel, Notting Hill, for Rev. W. Claydon.
 Friends at Middleton Cheney, per Rev. F. F. Medcalf, for Mrs. Knibb.
 Juvenile Dorcas Society, Cheltenham, per Miss Whittard, for Rev. B. Millard.

Salem Chapel, Cheltenham, Missionary Working Party, per Miss C. E. Whitehead, for Rev. E. Hewett.
 Mrs. Saffery, Tottenham, for Mrs. Dendy and Miss Dovey.
 For Rev. A. Saker, Cameroons, West Africa.
 To Friends at George Street Chapel, Plymouth, per Mr. Alger, for a Case of Clothing.
 For Rev. W. K. Rycroft, Turk's Island.
 To Mrs. Whittemore, for a parcel of Books.
 For Magazines;—
 To Mr. H. F. Cloak, Kennington.
 Mr. John Douglas, Nottingham.
 Mr. A. Templeton.
 Mrs. Cozens, Upper Clapton.
 Miss Simmons, St. John's Wood.
 Mr. J. P. Grieve, Poplar.
 Mrs. S. Williams, Clapton.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's, White Hart Court, Lombard Street, to the account of the Treasurer.