

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE postponement of the Annual Meetings to the month of May, in consequence of the coming of Easter at the usual period in April, has not, we are thankful to say, proved in any way detrimental to the interests of the Society. On the contrary, never was the attendance better, or the tone and spirit of the meetings more devout.

The usual Introductory Service was held at John Street Chapel on Monday, May 13, at which the Rev. Jas. Webb, of Ipswich, presided. In his brief address he urged that prayer should specially be made for the Officers and Committee of the Society, for the Missionaries, for the Native Agents and Churches, and pointed out how much the blessing of God depended on the prayerful spirit of the friends of missionary work. The prayers that followed carried out these wise suggestions; and we trust that throughout the year the prayerful spirit thus evoked will manifest its presence in all our gatherings.

The General Meeting of Members and Subscribers was held in the same place on the following day. W. H. Watson, Esq., occupied the chair. In addition to the ordinary business, two or three special subjects were brought before the meeting. The first related to the resignation of the office of Treasurer by Sir Morton Peto. The proceedings of the Committee were read at length. After speeches by the Revs. Dr. Steane, W. Brock, and Dr. Gotch, expressing their deep regret at the events which, in the judgment of Sir Morton Peto, had rendered this step expedient, the following resolution was unanimously passed by the whole assembly standing:—

That the members and subscribers of the Baptist Missionary Society in Annual General Meeting assembled, have heard with deep regret that their Treasurer, Sir S. Morton Peto, has deemed it proper to resign his office, while in deference to the honourable feelings by which he has been actuated in taking this step, his resignation has been accepted, this meeting would respectfully and with Christian love, offer to him their sincere sympathy under the trying circumstances which led to it, and, in his judgment, rendered it necessary. They regard it at the same time as being not more than due to him than to their own grateful sense of the eminent services he has rendered to the Society, that they should place on record their high appreciation of the wisdom, the courtesy, the diligence, and the unrivalled munificence with which he ever fulfilled the duties of his office during the

twenty-one years he held it ; and requesting him now to accept a place in the list of honorary members of the Committee, they express their earnest hope that he may still find it compatible with his feelings and his engagements to afford the Society the benefit of his counsels and support. They assure him, in conclusion, of their fervent prayers that it may please our Heavenly Father to sustain him under all the trials of life by His abundant grace, long to preserve him to his family, and so to enrich both him and them with His continual benediction, that they may be constrained to observe, and with assuring thankfulness to acknowledge, that all things work together for good to them that love God, to them who are the called according to His purpose.

Another subject that occupied the time of the meeting was the change proposed in the manner of electing the Committee. After considerable discussion the motion, of which notice was given last year, was adopted. For the future the forty-eight members of the Committee will be chosen as follows : Forty by the Annual Meeting, and the remaining eight by the forty then elected. As at the time of our going to press this second election has not taken place, we are unable to give in the present number of the *HERALD* the names of the Committee for the present year. They will, however, be immediately published in "The Freeman," as soon as the list is filled up.

The only other subject it is necessary to notice was the adoption of some resolutions proposed by the Committee for the permanent assistance of our senior Missionaries in Jamaica. As these resolutions will appear in the report of the proceedings we need not insert them here. The aid proposed is due to the long and devoted labours of brethren who, in some cases, have served the cause of Christ in that island for a period rapidly approaching half a century.

It is with feelings of great pleasure we add that Joseph Tritton, Esq., was unanimously elected to be the Treasurer of the Society for the ensuing year.

The sermons on the following day, Wednesday, May 15, by the Revs. Newman Hall, of London, and R. Glover, of Glasgow, were eminently calculated to stimulate and encourage the servants of Christ in the prosecution of the great missionary enterprise. Mr. Newman Hall's text was the last verse of the Gospel of Matthew. Passing in review the events which intervened between the resurrection of Christ and His ascension to glory, he showed how, step by step, the Saviour prepared His disciples for the full comprehension of His promise to be with them "always," and how the Lord perfectly impressed on their minds the reality of His abiding personal presence with His church in every age. Thus personal service is required of Christ's followers, and the Church is made strong to labour in every department of Christian duty by the conscious personal presence of the Lord to aid, protect, and bless every faithful worker in His cause.

Mr. Glover's discourse was a most impressive and beautiful one, upon the subject of "Human Mediation," his text being, "And He gave to the

disciples, and the disciples to the multitude." It was forcibly pointed out that it was in the order of God's providence and grace to bestow gifts on men by the hands of men, His gifts being thus both better understood and more readily received. On the other hand, in the process, man himself was brought nearer to God, made to sympathize with Divine purposes, and became transformed into the Divine image. Man was thus blessing and blessed in becoming the channel of mercy and of the expression of God's love, to his fallen fellow-men. The attendance at both services was unusually large.

The Annual Public Meeting was held in Exeter Hall on the evening of Thursday. The change of time from the morning to the evening doubtless led to the great increase in the numbers of persons attending. The spacious hall was filled, and the proceedings, till near the close, were most exciting and enthusiastic. John Candlish, Esq., M.P. for Sunderland (his native town), most ably filled the chair. After the reading of portions of the Report, the resolution respecting the resignation of Sir Morton Peto, given above, was read, and, amid the warmest expressions of regard, was approved by the entire audience rising.

From the admirable addresses delivered we now proceed to cull a few interesting passages. In his opening remarks, the Chairman expressed his regret at the absence of the late honoured Treasurer. He said :—

My Christian friends, the feeling which you have already manifested at the mention of a time-honoured name in connection with the Baptist denomination, impresses me with the conviction that it is with feelings of extreme regret that you miss him from the chair which I occupy this evening. It is to me a matter of deep regret that he finds it incompatible with his sense of duty to be present this evening. I trust, however, that in a very few months he will come forth from the fiery trial through which he is passing, and that you will again find him in his place by the time we meet here next year.

Mr. Candlish then passed on to remark on the motives with which the missionary enterprise should be prosecuted :—

It may not be unworthy to remind you that the mission work in which you are engaged is, perhaps, the most god-like enterprise that can engage the hearts and the intellects of humanity. The motives which influence our actions are sometimes obscure and complex. We cannot always detect the motives by which even our minor, much less our major and more important actions, are prompted. When we do, we find that they are usually very compound, and that impurity and adulteration will mix with the higher motives by which we may be influenced. In the missionary enterprise, the great work of proclaiming redemption in Christ Jesus to a dying world, I believe it is impossible that we can detect a single trace of an unworthy motive. It is, therefore, a work to which we may give ourselves with heart and soul most unreservedly, and I congratulate you, my Christian friends, as a stranger among you in this Christian city, on this vast gathering for the promotion of this great and glorious work—a work which at once dignifies you, glorifies God, and blesses men. It is like in kind, although of course infinitely different in degree, to that which brought down the Saviour himself, the great Missionary, into this far-distant world.

ENCOURAGEMENT TO LABOUR.

Two generations of men have passed to their account since the establishment of the Baptist Missionary Society, and a third generation is now occupying the field from which they have departed; and it is very true, and painfully true, that comparatively few have been gathered into the fold of Christ, and made heirs of the redemption in Him. Little has been done relatively compared with the vast masses to whom Christ has never been preached, and who have not submitted to His influence and to His rule; but yet not little in itself. If we recollect that there are at this moment hundreds and thousands hymning the praises of God on high in heaven, who, but for the agency of this Society, would have been in the darkness, and degradation, and misery in which they were before the Gospel found them, I think we have good cause to thank God and take courage.

Mr. TRITTON then signified his acceptance of the office of Treasurer, and we are sure that our readers will be pleased to have his remarks entire. He said:—

Allow me to assure you how highly I appreciate the kindness and the confidence which the subscribers of this Society have shown me in electing me to the honourable office of your Treasurer. I have but one desire, and that is, to serve the Master to the best of my ability in a season of somewhat peculiar difficulty, and to unite with you rather more in public, as I have united with you in private, to help on the progress of our Divine Redeemer's truth in the world. I am not unmindful of the responsibilities attaching to this position; for, in my view, it is not simply a financial office, but it is one which affords a wide sphere for the exercise of Christian sympathy, and for the service of Christian love, especially to those who occupy high places in the field. Nor is my sense of the responsibility of this position lessened by the recollection of those who have preceded me, amongst whom I may name Mr. Broadley Wilson, Mr. William B. Gurney, and Sir Morton Peto; and here I may unite with our Chairman in expressing with the deepest regret my sense of the loss which we have sustained through his resignation. I shall be most pleased to find that his retirement from that office is but temporary. Whether, however, it be short or long, temporary or final, he will carry with him into that retirement the affection and the gratitude of us all; and he will prove, I trust, to his own and to Lady Peto's much comfort, that if their trial be deep, the sympathy of their brethren is deeper still. And, now, one word on the general subject. I am not over-much troubled about the financial position of the Society. I have great faith in the generosity of our brethren throughout the land, based upon the strength of their religious conviction. Nor do I believe that God will permit this noble vessel of ours, freighted with the sympathies and the prayers of His people, and carrying the message of salvation to thousands, to millions of immortal souls, to be stranded in the miserable straits of an insufficient finance. There is one thing about which I am more concerned; and in accepting this office, you will allow me to speak freely upon the point. I want that we should get, if possible, more thoroughly at the hidden springs; for I believe that if we can secure a more solemn personal consecration to the cause we shall obtain a more devout, and active, and influential Union, and that then, while the streams of supply flow out at home the streams of life will flow out abroad, girdling all lands with their healing waters, and gladdening all hearts with their joyful sound.

From the remaining speeches our space will allow us to extract the following interesting portions. The Rev. H. Dowson, of Bury, was the first speaker:—

HIS ATTACHMENT TO THE SOCIETY.

I have been, sir, a member of this Society for thirty-seven years, and during that time, or a considerable portion of that time, I have had the honour of sustaining office, either in connection with the Auxiliary Societies, or with the Parent Society. Notwithstanding the imperfections of the Society on the one hand and my own imperfections on the other, my attachment continues still to this day, and I trust will continue "till death us do part."

THE DECEASED MISSIONARIES.

There has been the removal of some of our most distinguished missionaries. I mention particularly, because I knew him best, Mr. Allen, of Ceylon. I knew him before he went to Ceylon; I have travelled with him and lodged with him since he became a missionary there; and I take this opportunity of testifying to his high devotional character, his singleness of aim in the work of the Lord, his industry and zeal, his thorough consecration to his Master's work. He died at his post; he died honourably, he died in the service of his Master, and "the memory of the just is blessed." In connection with the departure of that excellent man, I must mention the name of Mrs. Knibb; and when I mention that name it recalls to my mind the manly form of that noble and lion-hearted man, who again and again stood upon this platform advocating the cause of the oppressed, and made these walls ring with his generous eloquence, and moved the whole country. He is gone; his relict is departed also: but the name of Knibb can never be forgotten. It will be fragrant through all the ages of time as long as the eternal principles of righteousness, and mercy, and the vindication of the oppressed are recognised as forming a constituent part of our Divine religion. The Lord help us in the view of those that are thus removed, to realize more entirely our responsibility, and to remember each for ourselves that "the day is far spent and the night is at hand.—*Rev. H. Dowson.*

SIR MORTON PETO.

I next refer to the resignation of our esteemed, our generous, our disinterested, and our upright Treasurer, Sir Morton Peto. I rejoice not only that that resolution which you have heard read by my friend, Mr. Trestrail, was passed at the meeting—the General Meeting of the Subscribers—but that you have this night in this large assembly given your emphatic testimony to the correctness of the sentiments it contained. I doubt not, notwithstanding all that has been whispered, all that has been said to-night, that in a little time our late honoured President will occupy a position as high as, and, I trust, by the providence of God, higher than ever he occupied.—*Rev. H. Dowson.*

ON ORGANIZATION AND SOCIETIES.

There are some that object to organization. Why, sir, I do not know what we should do in this world without organizations. I apprehend we should go back very soon to the primeval chaos if we had no organization. But this I say to brethren who object to organizations. If you can show us any better organization than that which we have, we will willingly join you. If you can show us a way in which we can more effectually carry out our Lord's commission, send more labourers into the great harvest-field, and sustain them there, come forth brethren, and we will join you in the work. But we will not leave the substance for the sake of the shadow, and until some new path is opened for us, we must be content to walk in the old paths. I believe there is a mine of wealth in the Baptist denomination still unexplored. I wish we could get to it. I know there

is a vast outlying Baptist population. I wish they could be brought in to help us in this great work. Brethren, let us be faithful to our principles, faithful to our Master, considerate of one another's feelings; let us unite as far as we can without the sacrifice of principle; and we shall stand strong and firm in this noble Society, and the gates of hell shall never prevail against us.—*Rev. H. Dowson.*

RESULTS OF EMANCIPATION.

Much, I am here to testify to-night as a living witness, has been accomplished. Traces of African superstition and those social evils which are the sad inheritance of slavery, still remain; but, thank God! Jamaica is no longer a heathen country. Her people have not been wholly christianized, but the great masses of her people are directly under Christian teaching and influence.—*Rev. D. J. East.*

THE DISCIPLINE OF THE CHURCHES.

I rejoice to be able to feel and to testify that the authority of the Bible as a Word of God is enthroned in the conscience of our churches; and hence I am bold to say that I do not believe that throughout Christendom a purer discipline or a more prompt exercise of it is to be met with than in our Jamaica churches. I have presided over hundreds of church meetings; I have had delicate and difficult questions to submit at those meetings; but when our people have been shown that the Word of God taught them to do this or that, I never found them for a single moment hesitate from the doing of it. I may also be permitted to state my conviction that the grand distinctive doctrines of the Gospel of our Lord Jesus Christ permeate the hearts of our church-members. If we want to know a man's creed, we should listen to his prayers. Sir, I have listened to the prayers of hundreds of black men, poured forth at the throne of heavenly grace in broken English, but from fervent spirits, and I never heard a single word out of harmony with the grand truths of the glorious Gospel of the blessed God.—*Rev. D. J. East.*

NATIVE AGENCY IN JAMAICA.

I may refer also to the native agency which has been raised up in connection with our Jamaica churches, and with one branch of which I am so completely identified. Sir, we have in Jamaica, a band of 800 or 900 Sabbath-school teachers in connection with our Baptist Mission churches alone. We have a band of 600 elders and deacons, faithful, self-sacrificing, prayerful, devoted men, who do honour not only to our churches, but to the African race of which they constitute a part. And then, sir, our day-school teachers are, without exception, sons and daughters of Jamaica. We have some sixty or seventy of these in connection with our congregation, a large proportion of the number having been trained in our institution at Calabar. And I may make grateful mention, too, of our native ministers. We have about forty pastors and missionaries in the island of Jamaica. Nearly one-half of that number are black and coloured men, who vindicate their manhood by their self-consecration to the world's Redeemer. I do not say they are men of learning; I do not say they are eloquent men; but I do say they are as much in advance of the people over whom they preside as the majority of ministers in my native land. And, consecrated in heart and life to the service of the Saviour, they are faithfully fulfilling the work of the Christian ministry and the pastoral oversight of upwards of 5,000 of the members of our churches; and these, almost without exception, are the fruit of the labours of your Society in connection with the Calabar Institution.—*Rev. D. J. East.*

THE LATE GEORGE WILLIAM GORDON.

There is another mission that will be thought and heard of by this meeting with feelings of deepest, tenderest interest. I refer to our mission at Morant

Bay, that field of blood from which the blood of the martyred Gordon still cries for vengeance. (Loud and prolonged cheers.) Sir, that magnificent charge of the Lord Chief Justice of England has nobly vindicated Gordon's name; it has proved that his arrest was illegal, his trial illegal, the evidence on which he was convicted utterly worthless—"a bag of moonshine!" That is the affirmation of the highest judicial authority of the land. I say, sir, that in the reading of that charge the only conclusion to which any sensible and reflecting man can come is, that George William Gordon, the patriot of Jamaica, was murdered by the Governor. Well, sir, it is for British Christians to complete the vindication, and help us in sustaining the mission which has been begun among the population amid which Gordon laboured, and in whose interest his life was given in martyrdom.—*Rev. D. J. East.*

THE MISSIONARIES OF JAMAICA VINDICATED.

The resolution speaks of your Christian sympathy with the brethren and the churches in the island of Jamaica. Sir, in the presence of this vast assembly I desire to express the grateful acknowledgments of our brethren and of our churches there. You helped us, sir, when our people were starving and naked. You helped to feed and to clothe them; and you have sustained our pastors in the hour of trial and difficulty, and when from oppressive taxation and reduced wages, and the effects of drought to which I have referred, the incomes of our pastors have collapsed by one-half, you have sustained them generously and nobly, and I feel sure that till the hour of need has passed away you will sustain them still. And then, sir, you have sustained them in ways dearer to them than any pecuniary grants you could make to themselves or their people—you have stood by their name and fame. Sir, we were accused as the authors of what our enemies called "rebellion"—falsely called it a rebellion. We never had one in the island of Jamaica—(loud applause)—and yet we were accused as though we had originated the outbreak which injustice and oppression had provoked. But we felt, sir, that we could leave our righteousness with God, and we did; and God has nobly vindicated the right. We have only to stand by, and God Himself, in His providence, has spoken on our behalf. Sir, we stood face to face, before the Royal Commissioners, and nothing was laid to our charge. Since then the judges of the land have confirmed in their charges many of the statements that we made, and before the Royal Commission vindicated all we had said as to the maladministration of justice throughout the land. And then, sir, last of all, by the mail which came in the other day, we have the climax of the vindication in the testimony of the present Governor of the island, Sir John Peter Grant. I may be permitted, in closing, to read the statement which his Excellency makes. The Baptist Missionaries, loyal-hearted and lovers of peace and order as they always have been, never allow a governor to commence his administration without their congratulations and pledges of support. And so they tendered them in a loyal address to Sir John Peter Grant. I have here before me a copy of the address, and of the answer which his Excellency returned. One brief sentence will be sufficient for my purpose to-night. He says:—"In thanking the ministers and delegates comprising the Jamaica Baptist Union, as I do most sincerely, on the part of England as well as on the part of Jamaica, for the assurance they give me, that it will be their endeavour to continue to promote, by their teaching and influence, the loyal and peaceful conduct of the 50,000 people under their care, permit me to say that they only assure me of that which I have never seen reason to doubt for a moment." And now, sir, with the judgment of the Royal Commissioners and the testimony of the present Governor, we feel that our characters are vindicated in the presence of the world; and I have only to ask you, in the name of our people, and in the name of our pastors, to continue to uphold us by your sympathies, by your prayers, and, as far as you can, by your pecuniary help.—*Rev. D. J. East.*

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PERSONAL RECOLLECTIONS.

It is a long time since I became acquainted with the Christianity of the Baptist churches. I remember when I was quite a boy, my father being a Wesleyan, Providence called him into a distant part of Scotland, up into the hills where there was no Wesleyan church. But my father, an earnest Christian, sought for an earnest Christian church in which he might worship, and it was a Baptist church, where the officiating minister was a blacksmith, well known in the neighbourhood. I used to go and see that godly man—a man of high intelligence, whose countenance and general demeanour bespoke the highest intelligence of which his order could be supposed capable. I used to go and see him shoe horses and weld pieces of iron together, with rather more interest than is common to boys under such circumstances. I felt a profound veneration for his character as a Baptist minister. Well, sir, ever since that time I have had a very warm affection towards the people connected with the Baptist churches here and throughout the world, and therefore I have the very highest opinion of the work which these churches are doing in foreign countries.—*J. Holden, Esq., M.P.*

PROGRESS IN INDIA.

I have heard the old Hindoos bewail the backsliding of the young ones. I have heard them mourn over the progressive freethinking of the present generation. They can no more put that down than they can prevent the sunrise. I take that to be the natural result of an English education, I do not mean an education in the English language, but I mean an education founded upon the principles of knowledge, and built up with the materials of English thought. Not only in Government schools, but also in private establishments, in Missionary schools, almost every school-book is a translation from some English author, and the Christianity of that author somehow or other gets into the translation; and in the higher institutions of the country the classic authors of this country are studied with an enthusiasm unknown in the academies of England. And I rejoice also in one fact in connection with education, and that is, that science takes precedence of literature. In order to inure a Hindoo boy to exact reasoning, you take him from the shadowy region of fiction, and you translate him to the unchanging and unsparing light of demonstration. And when I tell you that there are tens of thousands of young men that submit under a master's hand to this mental regeneration, that the field of this work is constantly extending, and that its operations are constantly improving, I think you will see that no conclusion can be fairer than this one—that the idolatries of the people are fast disappearing from their confidence, and will very soon lose their toleration.—*Rev. E. E. Jenkins.*

RITUALISM AND MISSIONS.

The Church of Rome is a great authority on churches, and of course we missionaries in India have to study a model because we are builders of churches there. But I am happy to tell you that your missionaries and ours have gone higher for their model than the Church of Rome. They have gone to the Apostolic Church, and it would be difficult for me to tell even intelligent men here what a mercy it is that we have so simple a model. We take the New Testament, sir, and we say to a man when God has called him to preach—it may be a Brahmin or another, a native man—and we say, “There, go away with you, and adopt the motto of the Apostle of the Gentiles, ‘I determine to know nothing among men save Christ, and Him crucified.’” But probably, sir, this person that I am inducting into the order of Christian priesthood or Christian ministry may turn round to me from the force of association, and he may say to

me, "What is the dress, sir?" Sir, we have a rubric book, and we open it and point him to the rubric. "Let your priests be clothed with righteousness." And then he asks me from the force of association, "How should he conduct a service?" and I say to him, "There is the rubric. Hold fast the form of sound words, and be not carried away by endless genealogies that only lead to questions." And he says to me from the force of association, "But is not the imagination a handmaid to faith? Has the ceremonial no place at all in Christian service?" I point him to the rubric, that great essay on ritualism, the Epistle to the Hebrews, and I say, "There, read that;" and then he reads: "There were priests that ministered unto the shadow of heavenly things, but now we have received a more excellent ministry, for it shall come to pass in those days, saith the Lord, that I will write my laws upon their hearts"—not upon their morals. Only imagine, sir, if we had to fit out these native missionaries with ritualistic millinery, the stole and the scapulary, and rosaries, and relics, and the crosses, the crucifixes, the breviaries, and beads, for low mass, and high mass, and dry mass, and matins, and vespers! and the expense of it would not be the least evil, because if he was a Brahmin he was a priest before, and if he is converted he hates the garments spotted with the flesh. Supposing I were to induct him into a laborious ceremonial or ritual, and were to tell him that he must turn his back to the congregation. He says he did that before. If I tell him that he must burn incense, he says he did that before. I tell him he must make a flexion or a genuflexion to an image; but he did that before, he says. I tell him that he must divide his service into the esoteric and the exoteric, preaching in one language and discoursing in another. He says, "I did this before." I tell him he has the power to bind and the power to loose. He says, "I have this power already." Don't you see, you may smile at all this, but these are subjects worthy of consideration. Oh the blessed New Testament! the simple model of a primitive church for ever! And so, having satisfied his doubts and fears we send him off.—*Rev. E. E. Jenkins.*

THE CONSECRATION OF YOUNG MEN TO THE SERVICE OF CHRIST.

Shall the church at home lack the consecration of talents and acquirements because we cannot offer to our young men large incomes and brilliant connections? Why have these civilians such large salaries? I do not begrudge them; they are governing a great people for the Queen; they are opening new stores of industry; they are legislating for hearth and for home for 175 millions, and therefore all honour to them. But I may say to the young men present, it is an honourable thing to turn men from their idols. Can you point to a nobler, looking at it simply as a contribution to civilization? Can you do the Church a higher service? When you take a man from his idols you make him accessible to motives of loyalty, motives of faith, motives of honesty. It is a work pregnant with beneficence and with infinite good to let in the water of life upon the arid desert of a native heart till it stands dressed in living green. Mr. Chairman, if our Queen wanted hearts and hands to defend her person, how should we evoke the valour of young England? Why, we should pronounce the names of Clyde and Havelock—names with potent spell. But I say that the names of Carey, and Marshman, and Duff, and Winslow are names charged with an electricity that ought to find responsive hearts at home, and bring forth the best sons of the Church for the glorious fight of Christ in India.—*Rev. E. E. Jenkins.*

THE DEBT.

We have been in debt before, but it ought to be observed that it is a long time since we had such a debt as this. Last year it was £2,400, and now it is rather more than double that; and the proportion is rather serious, because it amounts to about the sixth part of one year's income. That is what the debt has grown to in two years. It is a very satisfactory matter that the debt has not

arisen from any diminution in the subscriptions of the churches throughout the country; for I believe that only three times during the last fourteen years have those contributions been larger than they were last year, and every one who knows what last year was in the commercial world will see that, if the contributions did not go down something like 25 or 30 per cent., it shows an increase then of 25 or 30 per cent. in the people's attachment, and zeal, and confidence in this great cause. There is the review of the case—an undiminished income and a debt which in two years has grown to £5,000. These facts are very likely to impress many of us with the idea that surely there must have been in the management or mismanagement of the expenditure a want of that rigid determination to keep within compass, a want of the wisdom and the prudence that are so very much to be desired; and yet, I think, I could ask any sensible man to look over these accounts, and I do not think that he could find out anything there that he could pronounce a matter of profuse or prodigal expenditure. It may be that we have taken in hand unwisely more than we can well manage; but in what we have taken in hand I am sure we have not been extravagant. For one thing I would challenge anyone to point out the salaried person or officer connected with this institution whom, when the duties are considered and the qualifications necessary for the performance of them, he could pronounce in the slightest degree overpaid. But that is a very superfluous remark, because as Nonconformists and as voluntaries, you know perfectly well, you have far too much faith in your principles, and too strong an attachment to your traditions, to suppose it for one moment possible in the nature of things that any voluntary institution could pay any of its servants a farthing a-year more than they deserve.—*Rev. H. Stowell Brown.*

MISSIONARY INFORMATION TO BE GIVEN.

I do not see why we should not post our friends up thoroughly well in the affairs of this Society and all kindred institutions, and I do not see why this should not be a very frequent and earnest topic upon the Lord's day, instead of being shunted off to a Monday evening prayer-meeting. (Applause). I do not know of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord than the triumphs and struggles of our risen Lord. This Missionary Society of ours has far too long been regarded as a poor old beggar that is allowed to go round once a year, cap in hand, and then be sent off in a somewhat grudging way. It ought to be amongst us all an honoured and much loved guest, from whose conversation, from the information imparted by whom, we should derive a stimulus that would make us do a very great deal more than we have yet done. I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done.—*Rev. H. Stowell Brown.*

The week of Missionary Services closed on the Friday evening with a Public Meeting of the Young Men's Missionary Association in the Metropolitan Tabernacle. A Sermon in Welch was also preached the same evening, in Eldon Street Chapel, by the Rev. R. A. Jones, of Swansea.

On the following Sunday, the usual Annual Sermons were preached in the various chapels of the Metropolis.

It is our prayer and hope that during the year on which we have entered the spirit of grace and supplication may be poured out on all the churches, and that, in answer to fervent and frequent prayers, the missionary field may give an abundant harvest to the toilers therein.

		£ s. d.			£ s. d.			£ s. d.
Rattlesden—			WILTSHIRE.					
Contribs. (moiety).....	3	0	Bradford-on-Avon—			Bradford, Hallfield—		
Wilton—			Collection for <i>W & O...</i>	1	1	6	Contribs. Juv. Society,	
Contributions.....	1	14	Contributions.....	9	9	0	for Mrs. Robinson's	
Otley—			Corsham—			School.....		5
Contributions.....	3	5	Contributions.....	8	4	6	Cowling Hill—	
			Freshford—			Collection.....		2
Less expenses and	175	5	Contributions.....	1	2	9	Gildersome—	
amount acknow-			Hungerford Farleigh—			Collection for <i>W & O...</i>		1
ledged before.....	77	0	Contributions.....	1	14	7	Contributions.....	2
						Halifax, Trinity Road—		
	98	5	Less expenses.....	21	12	4	Contributions.....	31
				0	11	0	Huddersfield—	
SURREY.			Trowbridge—			Contributions.....		21
Guildford—			Contributions.....	5	3	0	Hull, George Street—	
Contributions.....	0	17	Warminster—			Collection for <i>W & O...</i>		3
Kingston—			Contributions.....	15	8	8	Contributions.....	43
Collection for <i>W & O...</i>	3	0	Do. for <i>N P</i>	0	10	8	Ditto, South Street—	
Contributions.....	25	1	Do., Upton.....	0	19	1	Collection for <i>W & O</i>	0
Streatham—			Westbury Leigh—			Contributions.....		8
Contributions.....	2	2	Contribs. for <i>N P</i>	1	16	11	Keighley—	
Upper Norwood—			Winterslow—			Collection for <i>W & O...</i>		0
Contributions.....	38	11	Contributions.....	3	5	6	Contributions.....	13
						Leeds, South Parade—		
SUSSEX.			WORCESTERSHIRE.			Collection for <i>W & O</i>		6
Battle, Zion Chapel—			Evesham—			Contributions.....		36
Collection for <i>W & O...</i>	1	16	Contributions, balance	0	11	9	Ditto, Blenheim Chapel—	
Contributions.....	7	13	Stourbridge—			Collection for <i>W & O...</i>		1
Do. for <i>N P</i>	1	0	Contribs., Sun.-school	2	14	0	Contributions.....	10
Brighton, Queen Square—						Lockwood—		
Collection for <i>W & O...</i>	1	10	YORKSHIRE.			Contributions.....		58
Contributions.....	21	5	Barnsley—			Do. for <i>N P</i>		3
Do. for <i>N P</i>	1	4	Collection for <i>W & O...</i>	1	1	3	Quarby—	
Ditto, Grand Parade—			Contributions.....	19	13	8	Collection for <i>W & O...</i>	0
Collection for <i>W & O...</i>	1	0	Bedale—			Contributions.....		26
Contributions.....	14	5	Contributions.....	1	0	8	Do. for <i>N P</i>	1
Do. for <i>N P</i>	0	8	Beverley—			Ditto, 2nd Church—		
Chichester—			Collection for <i>W & O...</i>	3	5	0	Contributions.....	4
Contributions.....	2	17	Contributions.....	23	1	6	Sheffield, Townhead Street—	
Forest Row—			Do. for <i>N P</i>	1	13	6	Collection for <i>W & O...</i>	4
Contributions for <i>N P</i>	0	10	Bingley—			Contributions.....		40
Lewes—			Collection for <i>W & O...</i>	0	10	0	Do. for <i>N P</i>	0
Collection for <i>W & O...</i>	1	3	Contributions.....	1	10	0	Do., Droufield.....	3
Contributions.....	15	9	Bishop's Burton—			Wakefield—		
Hastings—			Collection for <i>W & O...</i>	0	12	9	Collection for <i>W & O...</i>	0
Contributions.....	2	18	Contributions.....	8	10	9	Contributions.....	3
Do. for <i>N P</i>	2	10	Bradford, Westgate—			Do. for Rev. J. H.		
Midhurst—			Collection for <i>W & O...</i>	7	10	0	Anderson's <i>N P</i> ,	
Contributions for <i>N P</i>	1	3	Contributions.....	49	19	6	Jessore.....	12
			Do., New Leeds Sun-					705
WARWICKSHIRE.			school.....	5	0			1
Alcester—			Do., Juv. Soc., for					5
Contribution.....	1	0	<i>N P</i> "Luke" at					10
Birmingham—			Delhi.....	12	0			0
Contribution.....	10	0	Do. do., for <i>N P</i>					699
Coventry, St. Michael's Chapel—			"Tulus" under Rev.					11
Contributions.....	9	0	W. Etherington,					7
Leamington—			Agra.....	18	0			
Collec. Public Meeting	5	1	Ditto, Sion Chapel—					
Ditto, Clarendon Chapel—			Contributions.....	96	13			
Collection for <i>W & O...</i>	3	13	Do. for Serampore					
Contributions.....	23	19	College.....	1	1			
Ditto, Warwick Street—			Do. for <i>N P</i> "Thaker					
Contributions.....	20	5	Dass" Agra.....	12	0			
			Ditto, Trinity Chapel—					
Less expenses.....	52	19	Contributions.....	16	6			
	1	19	Ditto, Hallfield—					
	51	0	Contributions.....	40	0			
Warwick—			Do. for Serampore...	1	0			
Collection for <i>W & O...</i>	2	4	Do. for <i>W & O</i> , addl.	0	5			
Contributions.....	6	16	Do. Juv. Society, for					
			Rev. Q. W. Thom-					
WESTMORELAND.			son, West Africa...	10	0			
Kendal—			Do. do., for <i>N P</i> ,					
Contributions.....	4	3	India.....	10	0			

NORTH WALES.

ANGLESEA.

Aion—			Collection.....	0	5	0
Amlwch, Salem—			Contributions.....	10	0	6
Ditto, Bethania—			Contributions.....	0	12	1
Beannmaris—			Contributions.....	6	0	0
Belan—			Contributions.....	0	10	5
Bodedeyrn—			Contributions.....	0	13	1
Brysiencyn—			Contributions.....	2	5	0
Caergellig—			Contributions.....	1	13	2
Capel Gwyn—			Contributions.....	1	8	9

£ s. d.		£ s. d.		£ s. d.	
Glasgow, Baronial Hall—		Lerwick—		Dublin—	
Contributions.....	3 0 0	Contributions.....	1 0 0	Contributions.....	41 19 2
Ditto, John Street—		Paisley, Sterie Street—		Collec., Abbey Street...	2 0 0
Contributions.....	10 0 0	Contributions.....	109 16 0	Grange Corner—	
Ditto, North Frederick Street—		Do. for China.....	10 6 0	Collection.....	1 9 1
Contributions.....	21 8 2	Ditto, Victoria Place—		Portadown—	
Do. for N.P.....	4 5 10	Contributions.....	15 6 6	Collec. (less expenses).	0 12 6
Ditto, Blackfriars Street—		Ditto, George Street—		Portglenone—	
Contributions.....	40 0 0	Contributions.....	3 10 0	Collection.....	2 9 4
Ditto, Hope Street—		Perth—		Tandragee—	
Contributions.....	123 8 5	Collection for W & O.....	1 0 0	Collection.....	0 12 5
Ditto, Merchants' Hall—		Contributions.....	45 8 7	Waterford—	
Contribs., Sun.-school.	0 15 0			Contributions.....	6 18 0
Greenock—				Do. for N.P.....	1 4 0
Collection for W & O.....	1 10 0				86 17 9
Contributions.....	24 4 10				
Do. for N.P.....	3 11 3				
Irvine—					
Contributions.....	8 7 0				
Kirriemuir—					
Collec. South Free Ch.	4 0 0				
Kilmarnock—					
Collec. Public Meeting	4 13 9				
Largo—					
Contributions.....	5 0 0				

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