

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

The Meeting for special prayer, the Rev. Dr. Hoby presiding, was, as usual, very fully attended. The reminiscences of the past, touchingly alluded to by Dr. Hoby, imparted a tone of solemnity to the service. It was felt to be a fitting preparation for the meetings that were to follow.

As announced in the Programme of Services, a sermon was delivered in the Welsh language, by the Rev. Hugh W. Jones, of Carmarthen, on the evening of the following day, at Salter's Hall Chapel. The attendance was not large. The Welsh Baptists in London are not numerous, and the fact of the service seems not to have been known among other bodies.

At the General Meeting of the members and subscribers, the usual business was transacted. Some discussion arose on the motion, of which notice was given last year by the Rev. J. H. Millard, for an increase in the number of members of committee, which was carried. The following is now the rule in the Constitution of the Society relating to the committee :—

“That the affairs of the Society shall be conducted by a Committee of forty-eight persons, one half of whom shall not be residents within twelve miles of St. Paul's ; the Committee to meet monthly, or oftener, in London, on a fixed day, for the despatch of business ; seven members to be deemed a quorum ; the Committee to be empowered to fill up vacancies.”

At a subsequent period of the meeting the following resolution was also adopted :—

“That it be an instruction to the Committee to consider the practicability of effecting a more thorough representation of the denomination in the choice of the Committee, and to report their recommendations to the next General Meeting.”

This subject will therefore have the attention of the Committee during the ensuing year.

The election of the Treasurer and Secretaries was then proceeded with, the same gentlemen being elected as before. The following gentlemen were elected to serve on the Committee for the ensuing year :—

Aldis, Rev. J. Reading.	Goodall, A. B. Esq., Hackney.
Birrell, Rev. C. M., Liverpool.	Gotch, Rev. F. W., LL.D., Bristol.
Burt, Rev. J. B., Beaulieu.	Green, Rev. S. G., B.A., Bradford.
Bloomfield, Rev. J., London.	Haycroft, Rev. N., M.A., Bristol.
Brown, Rev. H. S., Liverpool.	Heaton, W. Esq., London.
Brown, Rev. J. J., Birmingham.	Hobson, Rev. J., London.
Brown, Rev. J. T., Northampton.	Jones, Rev. D., Folkestone.
Burchell, Rev. W. F., Blackpool.	Katterns, Rev. D., Hackney.
Chown, Rev. J. P., Bradford.	Landels, Rev. W., London.
Dowson, Rev. H., Bradford.	Leechman, Rev. J., LL.D., Hammersmith.
Edmonstone, G. Esq., Torquay.	Lewis, Rev. W. G., jun., London.
Edwards, Rev. E., Charl.	Maclaren, Rev. A., B.A., Manchester.
Evans, Rev. B., D.D., Scarborough.	Makepeace, Rev. J., Luton.
Foster, Michael, Esq., Huntingdon.	Manning, Rev. S. London.

Martin, Rev. J., B.A., Nottingham.
 Middleditch, Rev. C. J., London.
 Millard, Rev. J. H., B.A., London.
 Mursell, Rev. J. P., Leicester.
 Newman, Rev. T. F., Shortwood.
 Page, Rev. T. C., Plymouth.
 Patterson, Rev. J., D.D., Glasgow.
 Pattison, S. R. Esq., London.
 Prichard, Rev. J., D.D., Llangollen.
 Robinson, Rev. W., Cambridge.

Smith, W. L. Esq., St. Albans.
 Stanford, Rev. C. Camberwell.
 Stock, Rev. J., Devonport.
 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.
 Webb, Rev. J., Ipswich.
 Wheeler, Rev. T. A., Norwich.

To the list of honorary members was added the name of our esteemed friend W. H. Watson, Esq.

The Annual Morning Sermon was preached by the Rev. Jonathan Watson, of Edinburgh, from 2 Samuel, chap. xxiii. ver. 1—7, on the last words of David. He very forcibly urged the duty of the Church giving the best of our sons and daughters to the work of the Lord. The discourse of the Rev. Wm. Brock, at the Metropolitan Tabernacle, in the evening of the same day, was founded on the Apostle's direction to Titus, chap. i, ver. 5. The value of a Native Ministry in Heathen Lands was the subject, its advantages over a purely European one, and the duty of Missionaries to foster and establish it. At the close the preacher very powerfully called upon his hearers to carry on the work which our fathers have left in our charge.

The Public Meeting on the 30th April, was held under the presidency of Joseph Tritton, Esq. Dr. Patterson, of Glasgow, opened the meeting with prayer. The speakers were the Chairman, the Rev. Jno. Sale, of Calcutta, the Rev. R. W. Dale, of Birmingham, the Rev. J. H. Millard, of London, and the Rev. J. Makepeace, of Luton. From the full report in "*The Freeman*" we take the following extracts:—

THE PRESENCE OF GOD WITH US.

It is an encouraging thought that the command upon which we rest our obligation to evangelise the world, and a direct assurance of the Divine presence even unto the end, are inseparably connected. What God has joined together, we may not and would not put asunder. During the threescore and ten years that have rolled on since its formation, this society has grown, matured and prospered, extending its borders on the right hand and the left, multiplying its friends at home and its converts abroad. The little one has become great, and the small one a strong nation; but we must ascribe it all, as we have already done in the prayer we have offered, to the vitality of that indwelling Presence amongst us in whose favour is life, and whose loving-kindness is better than life. If the present has its trials and difficulties, and through the mists of the future some dark forms seem to present themselves—shall we say in the shape perhaps of future national depression affecting our resources? or what to my mind is worse even than that, the deadening, disheartening influence of some other Gospel than that which we

have received, and tending rather to drive us to the secret places to weep than to the waste places to work?—we must ever seek the Divine presence. God is our refuge and our strength, the Lord of hosts is with us, the God of Jacob is our refuge—beneath our feet an unfailling rock, and above our heads an unsetting sun.

Joseph Tritton, Esq.

OUR WORK.

It is necessary that we should not swerve from those simple yet comprehensive means which God has owned and is owning still to the diffusion of His truth. We are not ashamed of the Gospel of Christ—let us not be ashamed of the methods of Christ. The sending forth of chosen men among the Gentiles to preach the unsearchable riches of Christ—the encouragement of converted and competent native agency to bear His blessed Gospel to kindred hearts and homes—the translation of God's most Holy Word—which may He preserve to us in all its integrity of Divine inspiration and all its fullness of eternal truth!—into the native tongues—the further instruction of the youth, childhood, and infancy of the

heathen in the principles of righteousness and the practice of the highest virtue—to those points let us endeavour as far as possible to direct our unceasing efforts. Motives from on high urge us, and voices from afar arouse us. There is a voice upon the waters louder than the sounding sea, saying, 'Zion, wake thy sons and daughters,—Heaven and earth are in the plea.'

Joseph Tritton, Esq.

POSITION OF THE SOCIETY.

I think, when you hear an abstract of the Report read, you will agree with me that, considering all things, we have reason to be grateful to God for the position of the society at this time. At the close of a year so eventful—and may we hope in some respects so exceptional?—it would not have been surprising if the vessel had stranded on the barren shore of a disastrous deficit. Happily, though she has touched the ground, a little kindly help will float her again. It is not such a case as that of the doomed and unhappy vessel of which we have all so recently read, which, making for one of the harbours in a distant land, took the bar to its own destruction, and amidst the raging of the elements, and the farewell cheers of her gallant crew, broke up for ever. Thank God, ours is but a mere touch, and one from which I hope we shall to-day set the vessel free. Our trust is in God, but I venture to believe that that stream of sacred benevolence which has rained its healthful influences on a mass of physical suffering and sorrow—physical suffering and sorrow so nobly borne—will not fail us here. Rather would I believe that, stirred by the breath of the Infinite Spirit, it will maintain, even extend, its tide of consecrated treasure for the higher and more spiritual objects, and prove itself to be one of the branches of that divine river, the streams of which make glad the city of our God.

Joseph Tritton, Esq.

A CHRISTIAN LITERATURE FOR INDIA.

We are especially called upon to give God thanks for the growth of a Christian literature in India. You know how deeply that was needed, and how important it is that that literature should still grow. Literature of all kinds is growing there. Mr. Long, of the Church Missionary Society, whose zeal in matters of this kind has unhappily, on one occasion, brought him into some difficulties, in the midst of which he had the sympathy of all his Christian brethren—whatever they

might have thought of the prudence of the particular step—showed before the Indigo Commission that there were 8,000 works in the vernacular published in 1826, 300,000 in 1853, and 600,000 in 1857. This growth of literature shows that there is a waking up of the mind of India which is not to be repressed. The leaders of thought in England are conscious that a Christian literature of the best kind should keep pace with the growth of literature, and should repress and purify that literature which, if it is not actually impure, tends in that direction; and is it not equally necessary in India? We have these noble translations of the Word of God; the best of all holy and truly beneficial literature; and of the New Testament, the germinator of all that is excellent in the literature of all times and all countries. Besides that, we have a glorious treasury of tracts, both at the depository of the Tract Society, and at the Baptist Mission Press. These we scatter broadcast over the country. We have learnt to know, as you are learning to know here, that a tract, though speaking of religion, need not be dull—that though speaking of piety it need not be sad—and that, though dealing with such gloomy things as sin and death, it may yet contain brightness of thought. I remember once, when distributing tracts in an interior district of India, meeting with a sharp peasant, who said, "Your tracts contain good words, good teaching; but there is no *rosh* in them." *Rosh* means juice, and therefore he was just saying it was dry. We are now putting some *rosh* into them, and that arises from many of the best native Christians being engaged in writing these tracts.

Rev. John Sale.

THE MISSIONARY'S WIFE.

The wife is said to be the better half in England—they are more than the better half in India—more than that with us at home, and still more in the villages amongst the poor women, and in the houses of the richer men in Calcutta, where they may often, if they are disposed, do much for the cause of God in ordinary intercourse. If you had been struck down with fever, and if the doctor was engaged in hunting wild boars and tigers, and could not be found, you would have found the preciousness of a wife, and admired the heroic spirit with which she bore up, with no Europeans near but the few passing travellers who called and gave her absurd and contradictory advice how to treat the disease.

Rev. John Sale.

NEED OF FEMALE EDUCATION.

Another cheering sign is the desire which is manifested among the young men for the education of the women, thus ennobling them to some extent with their own views and feelings. To illustrate this, I will read some interesting verses by a lady who lived long at Serampore :—

"The light of science is to her unknown,
She smokes her hookah, and she chews her pawn;
No book, no pen, e'en music's self is mute,
She lacks the knowledge how to touch the lute!
Behold her now, low-seated on the ground,
Her languid words addressed to slaves around;
Can they do ought to cheer her dreary day,
Whilst beads she threads to while the time away?
How can these captive maidens light impart
With minds untutored, ignorant, and dark?
No ray of light can ever pierce such gloom,
Body and mind within a living tomb;
Nor can she aim at woman's high best,
To train her child in all that's good and blest:
In her no stores of knowledge can they find,
No power hath she to mould the infant mind,
Her passions uncontrolled, impure her heart,
Quick to resent, and wound with anger's smart;
Sad model she for childhood's asking gaze.
Alas! no Missionary's foot ere falls
Within the precincts of Zenana walls:
There, he can never take the Gospel plan,
They may not look upon the face of man.
Are all excluded from this prison ground?
No.—Woman's mission here is clearly found;
No rough repulse her gentle steps arrest,
Her loving work is known, enjoyed, and blest."

Here, then, is an independent witness—
not a missionary or a missionary's wife—
who, from her own knowledge, testifies to
you at once the deep necessity for instruction
and to the best instrumentality for
carrying that instruction to their homes.

Rev. John Sale.

NEED OF SOCIAL REFORM.

To the great masses of the poor is the Gospel preached, and to the poor the Gospel is consolation under their oppressions, and the sure means by which that oppression is to be broken down. The need of all this I must not pause here to illustrate. There we see them in their state of dependence upon the Zemindars, almost reduced to serfdom. We want to establish in Bengal a home something like what we have in England, when we boastingly say an Englishman's house is his castle. We want to have that home secured from the intrusion either of the officers of Government or the agents of the Zemindars, without some just cause is shown in a court of justice. We require that a man should have freedom to labour in what way he pleases, and to have a fair day's wages for that fair day's labour which he gives. We require that a man should be at liberty to cultivate his ground, to reap his crop, and keep it.

It seems simple enough, and yet there is tremendous difficulty in achieving that result. Oppression, on the one hand, and failure of justice on the other—the want of any efficient system of police and of any tolerable roads or means of communication—make it almost impossible for a man to cultivate his ground in peace, to take his crop to market when he has grown it, or to establish himself in any kind of freedom at home. You will readily perceive how greatly such a state of things must interfere with the progress of Christianity, and yet how deep is the need for Christian principle to moderate the tone of the oppressor, and to give strength and courage to the oppressed, as well as hope in that God who has said He will break the arm of the oppressor, and that he will deal mercifully with the captive.

Rev. John Sale.

THE TRANSLATIONS OF THE SOCIETY.

The very emphatic recognition of the importance of multiplying able and faithful translations of the Holy Scriptures which the resolution contains, appears to me to be in the strictest harmony with the course which this society has pursued from the very commencement of its history. From the very first you have been conspicuous for the earnestness with which you have prosecuted those literary labours which are an indispensable part of our modern missionary agency. You have always had a wonderful faith in the printing-press. Your very first missionaries—one of whom, by the way, was a professional printer—as soon as they got to the land that they were sent to evangelise, saw very clearly that it was one of the first and most urgent duties to renew that great miracle that God worked out on the day of Pentecost, and so to enable the apostles and evangelists to tell unto the people of India, in their own tongue, the wonderful works of God. And ever since 1801, when Dr. Carey first published his translation of the New Testament into Bengali, you have most faithfully and diligently followed his great and authoritative maxim. Other societies have joined you in this great work, and according to a recent report of the British and Foreign Bible Society, it appears that there are translations of the Holy Bible, or of the New Testament, or of certain parts of Holy Scripture, in between thirty and forty of the various languages and dialects of India.

Rev. R. W. Dale.

THE FUTURE OF THE BIBLE.

And besides accomplishing a great service on behalf of the people for whose especial benefit these translations have been made, it appears to me that they are destined to effect by-and-by new disclosures of the unsearchable riches of Divine revelation. The Bible having been brought into contact in India, and elsewhere, with races of men having a different history to our own, different intellectual attributes, and different moral and spiritual necessities, I cannot but anticipate that, as these people come to deal with God's revelation of His Word, there will be discovered in this book new wisdom, new and hitherto slumbering energies, new and hitherto undreamt-of glories. It is not from the labours of scholars and of critics that God's word receives its best and most precious illustrations, but rather from the life of man. The sorrows through which we are passing, our disappointments, our failures, our endeavours to do well, and the blessed triumph with which God sometimes crowns them,—all our external and internal life,—constitute a kind of instrument by means of which we arrive at the truest and wisest interpretation of God's Word. It appears to me there are passages in St. Paul's epistles which can never be understood by a man who has not been bowed down at some time or other under the tremendous pressure of great spiritual responsibility. Again, all of us have read many a time that marvellous passage, "Like as a father pitieth his children, so the Lord pitieth them who fear him." But if we have ever had to attend on the sick-bed of a darling child through a long and weary night, and heard the moanings of pain from those lips which used to discourse music so sweet, I think we have come to understand that there is a depth of meaning in that passage which we never suspected before. And just as those parts of the Bible which deal with the experimental aspects of human nature can only be elucidated by human experience, so I take it that those parts of God's word which are more directly intended to teach and to elucidate theological truth, can only be fully interpreted, and receive their ultimate development, when they have been brought into close and living contact with human intellect under every variety of form, and subjected to every variety of discipline. I suppose that but for the accumulated corruptions of the Church of Rome in the sixteenth century we should never have come to understand

all the meaning of Paul's Epistles to the Romans and Galatians; and but for those great falsehoods that Luther had to struggle against and overcome, St. Paul's theology would never have been so deeply meditated upon, or so fully comprehended; and so I believe there are parts of the writings of St. John that will never be understood aright by the church until some great and powerful spiritual community has to meet with, and to confront, a form of philosophy and theology similar to that ancient system of error which those writings were especially intended to overthrow. And hence I rejoice when I see God's Word taken into new regions of human thought.

Rev. R. W. Dale.

GREATER GENEROSITY REQUIRED.

We ought to give with larger generosity. We ought to pray with intenser fervour. We ought to call out the very flower and chivalry of our Christian youth to engage personally in this illustrious service. If I might be permitted, though belonging to another denomination of the Christian Church, to utter my thought, I cannot help saying that I do not believe that the present revenue of your society adequately represents what the churches of the Baptist order might do for this great cause. I cannot see why the £14,000 a-year that you receive in regular contributions for general purposes might not be multiplied very easily three-fold; and let me say that this is not to be done, as I take it, by speeches, no matter how eloquent, in this hall; nor by sermons, no matter how impressively delivered, elsewhere. I suppose that there are many lay gentlemen in this hall this morning representing Baptist churches scattered all over the kingdom; and let me say to them that the work after all lies mainly in their hands. Do you, lay gentlemen, determine that the local organisations connected with the society shall be worked more vigorously and more regularly than ever—that missionary sermons shall be preached, and missionary collections shall be made with relentless punctuality and regularity, no matter in the midst of what local demand. And remember that the most emphatic appeal for money consists in a generous and high-minded example of giving; and a generous giver in every church does a vast deal towards making the whole church generous. If every lay gentleman in this hall determined to double his own contribution towards this society, the effect of that

simple act would be far greater upon the liberality of all your churches than any appeals from secretaries or from pulpit orators made from one year's end to the other.

Rev. R. W. Dale.

THE LANCASHIRE DISTRESS.

So far as the decrease in the society's income was caused by the Lancashire distress, I cannot say that we have great reason to deplore it. About £1,000, or scarcely that, is the amount of diminution in the society's income to be ascribed to that cause; and the Lancashire distress, like most of the visitations of our Heavenly Father in His providence, will, I doubt not, prove the parent of great and multiplied blessings. Has it not given birth to a spirit of philanthropy of a more mighty and sovereign power than was ever heard of before? Has it not awakened emotions of pity, of charity, and of brotherly love, which it was well worth any trial, and any amount of suffering, to have created in the heart of this nation? If the Baptist churches have failed, during the past year, to give so much by a thousand pounds to the Missionary Society, it is so far a cause of regret; but they have contributed six times that amount—nay, I think I shall not exaggerate if I say ten times that amount—to the alleviation of the distress of our suffering brethren in the North. And the fountains of Christian benevolence which have thus been opened will assuredly not be sealed again. We have learnt how much more blessed it is to give than to receive; and when the unhappy occasion for this charity shall have passed away, our gifts will continue to flow as liberally as before, although in other channels; and the Missionary Society, which for the time has suffered loss, will rejoice in a greatly augmented revenue.

Rev. J. H. Millard.

GOD HAS LED US.

Is not the hand of God wonderfully manifested in the first direction of this society as to the field it should occupy? It was not to India that our missionaries turned their steps in the first instance. They had thought of the South Sea Islands; but God led them in His providence to Indian soil; and led them, as I think, without their own knowledge, up to the very fortress and stronghold of Asiatic superstition, into the very heart of the Eastern world, the Italy of Asia, the asylum of Asiatic art, the home of

Asiatic ingenious manufactures, the birth-place and cradle of Asiatic philosophy and religion—that was the spot to which God directed the feet of our fathers in order that they might be the instrument in His hand to shake the power of heathenism in its strongest hold. And we have not laboured there without success. The handful of corn scattered on the top of the mountain has already brought forth a harvest. As you have heard, there are no fewer than 30,000 converts to be found in India alone; while in Jamaica still more cheering results have been witnessed, for 23,000 converts are there to be found in connection with the Baptist churches alone.

Rev. J. H. Millard.

WHO WILL CARRY ON THE WORK?

Carey did not abandon it; Marshman did not abandon it; the brave men who had taken up their position under the walls of the enemy felt they were to conquer or to die, and in the arms of victory many of them have fallen. Shall there not be a band of successors to follow in their steps? Are there not heroic and ardent hearts amongst the young men of England at the present day? Are there not those who emulate the spirit of our forefathers, those who may be said to have inhaled the spirit of our fathers departed—the spirit of a Carey, a Marshman, a Martyn, a Brainerd? Is their spirit quenched within us, their degenerate descendants? God forbid: let the youths of England devote themselves to this missionary work—let them come up to the help of the Lord against the mighty. And the Lord himself is preparing the way. Do we not see on all hands how He is opening pathways, if we are but prepared to take possession of the land? He is breaking up the fallow ground on every side; it is for us to go and scatter in the seed, which we have hitherto scattered with too sparing a hand. What mean these convulsions of the nations on every side? What mean these changes of dynasty—these shrieks from Poland—the moans of Russia—the groans that come across the Atlantic? What do these things mean. That God himself, with His own hand, is shaking the nations, preparing a highway for the triumphal chariot of His Son!

“Kings shall fall down before him;
And gold and incense bring;
All nations shall adore him;
His praise all people sing.
For he shall have dominion
O'er river, sea, and shore;
‘Far as the eagle’s pinion
Or dove’s light wing can soar.”

Rev. J. H. Millard.

ENGLISH EDUCATION IN INDIA.

Of course, many of you know that in presidential cities and great provincial towns, education is conveyed to the native mainly through the medium of the English language, which there is such a constant desire to acquire, and the study of which is pursued so eagerly, that it is becoming quite naturalised among the higher and upper classes of the people; and the demand for English books is proportionably great. From a comparative statement of sales of works within a period of four years, it appears that there were issued from certain depositories, in the Arabic tongue, 110 works, in Sanscrit there were 620, whilst the demand for English books in the same period amounted to 72,205 volumes. If you inspect the rolls of certain colleges, of which particulars are given, the same proportions will appear with reference to the studies of the pupils. There are 299 boys studying Sanscrit, 554 studying Arabic and Persian, while there are 4,241 seeking to attain proficiency in the English language. Then, besides these Government and missionary institutions, there are schools carried on by educated and enlightened natives, and these institutions are fashioned precisely on the model of the great missionary establishments in Calcutta and Madras; and it is very gratifying, not to say amusing, to stumble upon these schools, and see the boys deep in their studies, in the court-yard of some obscure house, or in the narrow, sequestered gully—all eagerly diving into the mysteries of that tongue on the acquirement of which so much of their after-life will depend.

Rev. J. Makepeace.

GOVERNMENT EDUCATION IN INDIA.

There is the system patronised by Government, whose characteristic is that it confers education without religion, treating man as altogether a creature of time, or a piece of intellectual mechanism. It discards the Bible from its schools, so that, whilst those institutions afford the amplest means for the highest mental culture, yet, in respect of all moral influence, they present a dreary void—a blank, cheerless vacuity. The objections which the Government raise against the introduction of the Sacred Book into the seminaries, serve merely to show the groundlessness of its fears, and the undignified attitude it has been compelled to assume. In the first place, the serious apprehension is entertained by Govern-

ment that if it introduced the Bible as a class-book at the schools, parents would not send their children, and Government would be deprived of the opportunity of imparting the treasures of even secular knowledge! How baseless was the fear—how startling the assertion—is shown by the following remarkable statement of fact. A missionary institution was opened in Calcutta, and in little less than two hours 520 applications were registered, while during the following week the numbers on the list were 1,500. At Allahabad, the missionary institution occupies the place of one abandoned by Government, and although the Bible is now taught there, it contains double the number of pupils who used to attend when the sacred volume was excluded. At Azimghur there is similar success, and the natives have sent in applications for similar institutions to be founded in other parts of the district. At Bansberia there was a school opened in connexion with a native association, where similar evidences of the popularity of Scriptural instruction are observed. At Mysore the Rajah had contributed largely for the establishment of a school, to be called the Rajah's Free School, and fashioned after the model of the great missionary institutions at Madras; and at the examination which took place in the palace, in the presence of a large number of native gentry, the boys commenced not by giving answers in history or chronology, or any of the sciences, but by reading a portion of the New Testament in English, and translating it. What will you think when I tell you of the statement sent home, that when the Rajah's school came under the control of Government, Government excluded the Bible, which hitherto the Rajah had allowed to be taught? Anomalies are not rare, but certainly a greater anomaly can scarcely be found than this, that a native prince in his own school shall have the Scriptures taught, and yet so soon as the school comes under the supervision of the English Government, the Bible, forsooth, is excluded!

Rev. J. Makepeace.

GOVERNMENT NEUTRALITY.

Then the second objection urged by the Government in defence of its policy with regard to the exclusion of the Bible, is that it is pledged on all religious matters to strict neutrality and non-interference. I say upon this matter our Government is charged with great and glaring inconsistency, for should not the principle of non-interference and strict neutrality be

preserved somewhat on this basis, that if there is to be a comparative abnegation of the true religion, there must be no authoritative recognition of the false? If that were the mode of carrying out the principle, there would be no Shasters or Korans where there are no Bibles; but the Shasters and the Korans are made class-books, while the Bible is not allowed a place in the schools. This one-sided recognition of a principle is of a piece with the conduct of a Government who, while professing to stand aloof impartially between two belligerents, supplies to the one all those vast stores necessary for the prosecution of its war, which it peremptorily denies to the other.

Rev. J. Makepeace.

INFIDELITY THE EFFECT OF GOVERNMENT EDUCATION.

Having battered to pieces the stronghold of their ancient faith, it turns out the wretched inmates, all shelterless and forlorn, on the bleak, barren mountains of downright atheism. This is the natural and necessary consequence of the Governmental system of training—to rear a race of highly cultivated infidels, a generation of accomplished sceptics. Young men trained in this institution lose all respect for their traditional creed, but acquire no respect for any other, and they are let loose upon society without having placed in their hands any sure guide of conscience. Their education is deficient in its most useful branch. There has been no moral training, and therefore the pupils have no moral influence to control the movements, or preserve the equilibrium of the mind. Let me just say, then, with regard to this matter—I will not stop to illustrate the point, for time will not allow—that, in the first place, the young men trained in these Government institutions are among the most embittered opponents of the Gospel, and, in the second place, that they are among the most disloyal and disaffected of the whole community. By imparting this unsanctified instruction within its walls, the Government has been nestling and nurturing a brood of vipers in its bosom; showing how little we can expect any allegiance to man from a system of tuition from which all thought of allegiance to God is systematically excluded.

Rev. J. Makepeace.

MISSIONARY SCHOOLS.

Through these institutions we reach and indoctrinate multitudes of native youth with Christian truth, who would other-

wise be wholly inaccessible to missionary effort. We get at the higher and the middle classes of the people, subduing hostilities, removing prejudices, and creating respect for Christianity far and wide. A mighty work of preparation is going on in India, for the final triumph of the Gospel. India is growing ready for her change, and our schools are wonderfully helping on this final triumph. Out of these schools there have gone forth thousands, and tens of thousand, of native youth, who have a most thorough acquaintance with the plan of salvation, who have been well indoctrinated into the principles and precepts of our holy religion, and who constitute a prepared people for the outpouring of the Spirit from on high. If that Spirit was to descend to-day or to-morrow, there would be thousands of ready-made intelligent Christians who, having life in themselves, would be capable, from their previous high mental culture, to go forth as your most intelligent ambassadors of the cross. Once more, these institutions furnish examples of the noblest Christian heroism in those pupils who have been converted to the faith. Certainly, we have some of the most noble instances of moral courage in connection with those institutions, in pupils who have been determined to be on the Lord's side. On many occasions, when youth who have been trained in those institutions have abandoned the faith of their forefathers, and have determined to avow their attachment to Jesus, a hue and cry has been raised against them, and various streams of persecution have descended upon the hapless neophytes, compelling them to fly for shelter or protection to the abodes of the missionaries. Thither their friends and relatives have repaired, endeavouring to win them back by entreaty, or tear them away by force. If foiled in that attempt, scenes have ensued which almost beggar description, and which might well melt with pity, or rend with grief the most callous heart. Maddened into fury at the calm protestations of their children against the soul-destroying errors of heathenism, they have turned savagely towards them, and with a brow darkening with indignation, and eyes flashing with the fierce glow of fanaticism, and lips quivering with implacable rage, they have poured forth upon them a volley of appalling execration, exhausting in their attack the whole vocabulary of curses, invectives, and threats. In the whole range of the English language, I know of nothing com-

parable to those imprecations, except it be the wild wail of the frantic Eve against the fratricide Cain, in those sublimely impassioned sentences—"May all the curses of life be on him, and his agonies drive him forth o'er the wilderness. May snakes spring up in his path; earth's fruits be ashes in his mouth; the leaves on which he lays his head to sleep be strewed with scorpions! May the cool rivers turn to blood as he stoops down to stain them with his raging lips! May every element shun or change to him! May he live in agonies! May the grass

wither from his feet, the woods deny him shelter, the earth a home, the dust a grave, and heaven his God!" And if after this exhaustive attack our pupils remain unmoved, recourse is had to the courts of law; but there, too, they have signally triumphed. Sir, our churches in England ought to be proud to mention the names of these pupils, for they stand high up upon the list of the holy martyrs of the church, and of those who through much tribulation have entered into the kingdom.

Rev. J. Makepeace.

HOME PROCEEDINGS.

Numerous and important meetings have been held during the past month. Our excellent missionaries the Rev. J. Sale has visited Taunton, Wellington, Bridgwater, Crewkerne, Yeovil, Lyme, Chard, Montacute, Welliton and Watchet, in Somerset and Wilts; and the Rev. George Pearce has been the deputation to the North Northamptonshire Auxiliary, including Kettering, Clipstone, Thrapstone, &c., as well as Amersham, and places adjacent. The Rev. J. Sale has also paid a visit to Amersham Hall Grammar School, Caversham, near Reading, at the request of E. West, Esq., formerly of Amersham, the young gentlemen in his establishment having continued to manifest a deep interest in missions. The Rev. J. Makepeace, with other friends of whose names we have received no report, have visited Birmingham and Bristol, at which latter place we learn the Rev. G. W. Lewis and W. Landels advocated the claims of the Society, and, we hear, with encouraging results. In respect to the former, our esteemed Treasurer writes:—"The meetings at Birmingham were excellent. What the result may be financially remains to be seen. *My own impressions are, strongly, that unless we organize all these Auxiliaries, so as in some way to keep the thing constantly moving, and not to leave it merely to the effect of our annual meetings, we shall not be able to realize all we desire.*" We have put these few latter weighty words in italics in order to draw attention to them, for we are more than ever convinced that they indicate *the* way to augment the Society's income. And we are sure that the moral result would be good; for such thorough organization and effort, by exciting attention to this great object and end, will call forth more believing and continuous prayer.

In regard to the Bristol meetings, an event occurred the day after they closed, which will be heard with deep regret by all who knew the gentleman to whom the following extract from a letter, dated Bristol, May 21, refers:—"I am sure you will be grieved to hear of the sudden decease of our dear friend Mr. R. N. Leonard. The solemn event took place at half-past 12 o'clock to-day.

He had been in better health and spirits for the last few days than he had been for some time, attended several services of the Auxiliary here this week, and *last night* was on the platform at King-street Chapel. This morning whilst taking his breakfast, he suddenly fell back, was seized with convulsions, and died in about three hours. It is remarkable that he should have been present here at the formation of the Auxiliary in 1819, and from that time took the most lively interest in its success, and that the last public act of his life should have been his cooperation at its annual meeting, only a few hours before his departure."

Mainly instrumental in introducing the Rev. Thomas Winter to Bristol, whose death also took place recently, and by which event the society has long one of its warmest and most zealous and consistent advocate and supporter he has soon

	£	s.	d.
Reading—			
Contributions	94	15	7
Do. for <i>China</i>	5	1	2
	99	16	9
Less exps. and amt. acknow. before ..	42	19	3
	56	17	6
Wokingham—			
Contributions....	52	8	8
Do. for <i>N. P.</i>	0	18	0
	53	6	8
Less expenses ..	1	2	0
	52	4	8

BUCKINGHAMSHIRE.

Amersham—			
Profits of Lecture by Mr. J. R. Phillips..	1	1	7
Chesham—			
Contributions	8	4	0
Profits of Lecture by Mr. J. R. Phillips..	1	3	6
Drayton Parslow—			
Contributions	1	0	0
Fenny Stratford—			
Collection for <i>W. & O.</i>	0	7	3
Contribs. for <i>N. P.</i> ..	0	19	9
Great Marlow—			
Contributions	1	11	2
Profits of Lecture by Mr. J. R. Phillips.	0	10	0
High Wycombe—			
Contributions	22	0	10
Do. for <i>China</i>	1	10	0
Little Kingshill—			
Contributions	8	10	0
Less expenses ..	0	6	0
	8	4	0
Stoney Stratford—			
Contributions	5	18	8
Do. for <i>N. P.</i>	2	10	0
Waddesdon—			
Contribs. for <i>N.P.</i> ..	0	19	0
Weston Turville—			
Contributions	3	10	10

CAMBRIDGESHIRE.

Cambridge, St. Andrew's St.—			
Collection for <i>W. & O.</i>	6	3	3
Contributions	163	8	11
Do. for <i>N. P.</i>	15	10	0
Do. for <i>Schs. at Barisal</i>	7	3	6
Do., Zion Chapel—			
Contributions	28	0	5
Do., Eden Chapel—			
Contributions	5	0	0
Caxton—			
Contributions	7	8	10
Chesterton—			
Sunday School.....	2	11	2
Cottenham—			
Contributions	25	14	7
Great Shelford—			
Collection for <i>W. & O.</i>	0	12	6
Contributions	7	5	1
Do. for <i>China</i>	3	0	0
Harston—			
Contributions	2	4	0
Histon—			
Contributions	2	10	2
Do. for <i>N. P.</i>	1	6	6
Landbeach—			
Contributions	2	5	0

	£	s.	d.
Melbourne—			
Contributions.....	9	0	0
Swavesey—			
Collection for <i>W. & O.</i>	0	15	0
Contributions	4	7	2
Do. for <i>N. P.</i>	0	13	0
Do. Sun. School ..	0	8	7
Waterbeach—			
Collection for <i>W. & O.</i>	0	15	0
Contributions	3	2	5
Wilburton—			
Contributions	1	1	0
Willingham—			
Contributions	3	19	6
	304	12	1
Less expenses and amt. acknowledged before	219	15	8
	84	16	5

CHEESHIRE.

Birkenhead, Welsh Bap.—			
Contributions	11	2	7
Do. for <i>N. P.</i>	0	3	9

CORNWALL.

Falmouth—			
Collection for <i>W. & O.</i>	1	0	0
Contributions	31	11	7
Grampond—			
Contributions	5	10	0
Redruth—			
Contributions	21	8	5
	62	10	0
Less exps. and amt. prev. acknow. ..	58	3	6
	4	6	6

PADSTOW.

Padstow—			
Contributions	2	17	0
Truro—			
Collection for <i>W. & O.</i>	0	15	0
Contributions	16	16	8
Do. for <i>N. P.</i>	0	8	10

CUMBERLAND.

Carlisle—			
Contributions	1	15	0
Maryport—			
Contributions	7	0	6
	8	15	6
Less expenses	0	8	0
	8	7	6

Whitehaven—			
Contributions	6	11	8
Do. for Schools ...	5	12	0
	12	4	2
Less expenses ..	1	6	4
	10	17	10

DERRYSHIRE.

Riddings—			
Contribs. for <i>N. P.</i> ..	0	10	0

DEVONSHIRE.

Appledore—			
Collection for <i>W. & O.</i>	0	11	10
Contribs. for <i>N. P.</i> ..	0	5	0
	0	16	10
Less Expenses ..	0	0	3
	0	16	7

	£	s.	d.
Brixham—			
Collection for <i>W. & O.</i>	1	0	0
Contributions	0	17	2
Do. for <i>N.P.</i>	2	1	2
	12	18	4
Less expenses ..	0	9	6
	12	8	10

Devonport, Hope Chapel—			
Contributions	47	7	7
Do. by Sun. Schools	10	0	0
Do. for <i>Mr. Saker</i> ..	2	10	0
	59	17	7

King's Teignton Sun. S.	1	11	11
	61	9	6
Less amount prev. acknow.....	30	0	0
	31	9	6

Devonport, Morice Square—			
Collection for <i>W. & O.</i>	2	0	0
Contributions	16	19	5
Do. for <i>China</i>	2	0	0
	20	19	5
Less amount prev. acknowledged ..	14	16	1
	6	3	4

Exmouth—			
Contribution	5	0	0

Kingsbridge—			
Collection for <i>W. & O.</i>	2	15	0
Contributions	32	4	2
Do. Sun. School ..	3	13	9
	38	12	11
Less expenses ..	0	4	11
	38	8	0

Lifton, &c.—			
Contributions	2	19	0
North Devon Auxiliary—			
Donation, per J. Dur-			
racott, Esq.	30	0	0
Plymouth—			
Collection for <i>W. & O.</i>	0	10	0
Contributions	52	3	0
Do. for <i>N.P.</i>	19	0	9
Do. for <i>T.</i>	1	11	0
	82	3	9

Tiverton—			
Contributions	22	9	6
Do. for <i>N.P. Dinage-</i>			
pore	14	0	0
	36	9	6
Less expenses ..	0	9	6
	36	0	0

Totness—			
Collection for <i>W. & O.</i>	0	5	0
Contributions	1	9	0

DORSETSHIRE.

Dorchester—			
Contributions	3	8	2
Weymouth—			
Contributions	4	13	2

DURHAM.

Darlington—			
Contributions	23	0	0
Do. for Schools	10	0	0

