

have hitherto met with far too little attention; and this very much to the restriction and impediment of our Christian enterprise. Their removal ought to be a special object of concern, and prayerful exertion to our Evangelical Alliance, which has more to deal with the interests of the common salvation than with the sectional interests of particular Churches, however important they may be in their own relations. In some respects our lectures upon them take the place of the Conferences and Prize Essays,—such as those on “Sabbath Desecration,” “Popery,” and “Infidelity,”—which have been encouraged in Britain.

[The rest of the Report referred to the proceedings of the British Organization.]

The Rev. William Kinnaird Mitchell moved, “That the Report now read be sanctioned by this meeting, and be transmitted for publication to the editors of *Evangelical Christendom* and *Oriental Christian Spectator*.” The excellent Report, said Mr. Kinnaird Mitchell, which has now been read, I cordially recommend for adoption by this meeting. Two aspects of the Evangelical Alliance’s operation are specially insisted on in it:—it exhibits the interest taken by the Western Organization in labours to aid the Mission Cause, and it expresses a hearty sympathy with the advance of religious liberty in Continental Europe. Rejoicing that that expression of sympathy is distinctly embodied in your Report, yet since I appear among you for the first time as a missionary-member of the Alliance, I shall dwell this evening rather on the former characteristic of the Report. The Evangelical Alliance has from the first allied itself to the Mission cause, and given encouragement to missionaries by cordial expressions of endearment, by prayers and conference on their behalf. It does strike a stranger when he lands among the British Christians in India, and we are glad to bear our testimony from our own impressions, that the brethren draw together more closely under the predominant idea of Christianity than at home, and that the minor distinctions, so much insisted on there, are here lost sight of, except in so far as is requisite in consistency to maintain their want of uniformity. By the syllabus of subjects for essay, drawn up in Bombay and embodied in the Report, you may see how practically this Indian Branch adapts its Alliance principles to the furtherance of Missions. Alliance operations are vastly beneficial for removing an obstacle to the spread of the Gospel, which has arisen partly from exaggerated conceptions of the diversity of opinion among Christians, and partly from the unguarded displays of unkindness which brother has shown to brother in the sight of the heathen. Those among whom we labour are quick to observe and to retort on the inconsistencies of the advocates of the Gospel. We press on them the claims of the one faith. do they not readily answer—The doctrinal differences of Christianity are many, where lies this oneness? If urged to yield to that religion whose charm is love, they are ready to reply—Your own hearts are alienated from your fellow-Christians, is this the fruit of love? It is one thing to endeavour to put them right, by explaining that there is a substantial harmony amid this apparent diversity in sentiment, since on the great facts and truths of the Gospel we are agreed—by assuring them that notwithstanding our failings we love all the people of Christ for their love to him, it is quite a different thing, and infinitely more telling, to be able to say, “But yesterday all these of whom you speak as so divided and unfriendly, met on the basis of a unity of faith, and rejoiced, and prayed, and conferred together.”

Humility was strongly marked at the formation of

the Evangelical Alliance. The brethren confessed that they had often erred, in setting forth their peculiar views on points of minor importance in doctrine, to an exclusive right to be entertained. It is a well-known fact, that in times past missionary agents have spoken with unbecoming zeal in defence of their own peculiar schemes of missionary enterprise, and in vituperation of those of others. It was surely a beautiful sight to behold missionaries of many societies united together in Evangelistic conference. They set forth the grand instrument of missionary labour as the Gospel, and their one duty as the preaching of it. But they were frank in admitting that they carried on that preaching in varied forms, and gave prominence to different plans of labour. Never should they be pitted one against another as rivals; but be brought into harmony as auxiliaries.

Forbearance we may naturally look for, in regard to the methods of carrying out the missionary enterprise, from those who have learned to bear with one another on points of doctrinal difference. Can one member of the Mission family of Jesus allow himself to expose the faults or weaknesses of his brethren before the heathen? Let us rather bring together the results of our individual experience—an experience over the missionary field, now in many cases profound but kept undisclosed;—and let us, one towards another, mix friendly advice with kindly admonition.

Prayer, we say it with gratitude, has been throughout an essential element in the Evangelical Alliance; and we in the Mission field have been oft remembered in prayer. The resolution of 1846 reads us another lesson on the spirit becoming the Evangelical Alliance upholders of Missions. It is *sympathy with native converts*. So do we hold forth the hand of fellowship to the native Christians. Casual and ordinary incident as it is, in the annual addition of names to the membership of our Western Branch, it afforded me great delight to read the name of a native brother as added this last year in the same list with my own.

Mr. Mitchell closed his address, by calling on the meeting to bear in mind, that though, as in the Report, special heed may be given to the peculiar obstacles arising from the nature of idolatry and false religions in India to the spread of the Gospel, yet missionaries are called on to speak and act under the impression that Popery—the idolatrous counterfeit of the Gospel, Infidelity—a growing evil among the youth as they shake off the superstitions of idolatry, and Sabbath desecration—and inconsistency among British professing Christians closely watched by the natives—are obstacles towards which the branches of the Evangelical Alliance in this land must direct most watchful attention.

Major Candy, Principal of the Puná Sanskrit College, seconded the Resolution, which was unanimously adopted.

The Rev. J. Murray Mitchell moved the second Resolution—“That this Meeting rejoice in testifying their adherence to the principles of the Evangelical Alliance, the great end of which is to manifest the unity that exists among all true Christians, and to discourage all unbrotherly envying, strife, and division, and they desire to unite in thanksgiving to the Father of Mercies for the large measure of success that has attended the efforts of the Alliance towards the great and scriptural object which it has in view.”

Mr. Mitchell then spoke to the following effect.—The resolution which I have the honour to move speaks of a unity which already exists among all the true followers of Christ. Many people speak of the