

The resolutions were moved by the Rev. John Rattenbury, the President of the Conference; the Rev. Dr. Tidman, Secretary of the London Missionary Society; the Rev. Jno. Baker of Pontefract; the Rev. G. Perks of Bristol; the Rev. Dr. Cairns of Berwick; the Rev. Dr. Hannah, the Rev. T. Adams, a Missionary lately returned from the Friendly Islands; the Rev. A. T. James of Birmingham; the Rev. W. M. Punshon, the Rev. Thomas Jackson, the Rev. John Scott, and others.

In the course of a speech of great eloquence, the Rev. W. Morley Punshon said:—"In spite of all that sceptics may say, there is not an idolatry that ever cursed mankind which did not embody, amidst all its filth, wailings of the benighted in their darkness and of the polluted in their shame. And it was just this latent confession of need and earnestness for delivery which saved those idolaters from utter destruction so long. They professed to give refuge to the troubled soul, though they brought weariness and aching on the spirit, and any refuge was better than none. Incarnation is not a new thing; sacrifice is not a new thing. They existed all of them in the ancient and colossal forms of error, against which we war; traditionally imbibed, perhaps, from early revelation; but there they are. Buddhism and Druidism, what were they but confessions of a felt need? an earnestness for the application of a healing balm? Then we have an ally in the heart of our enemies. We can go confidently to every man on earth, and say to him, 'You are not at rest; you are not satisfied: you are at enmity with God:' and we feel there is something in him which gives a response and an answer to our appeal; and it is only for us to show that we have the gospel of grace and salvation as a remedial scheme, which can and does avail, and the gospel will assuredly prevail. Surely we have no reason to fail, or to be discouraged, because the conversion of the world does not go on quite so rapidly as we should like; because our impatience would fain have 'the fulness of time' come too soon. God works by means. No doubt He could have converted the world long before this by an exercise of His own omnipotent power; a flash of His wing would have shadowed all the nations in light; an utterance of His voice would have bid the darkness vanish

from the world for ever. But he has not chosen to do this; He works by human instrumentality. Even in the conversion of the blessed apostle St. Paul, there was a human instrumentality recognized; even in the call of Cornelius there was a human instrumentality recognized. Why could not the angel at once have told Cornelius the tidings, and preached to him the gospel? Because God works by human agency; and all that man can do man must do. That is God's ordinance; and when man cannot work any longer God steps in and does the rest by his own unaided strength. We cannot, any one of us, raise the moral Lazarus from the dead. That is beyond our power. But we can roll away the grave-stone; and we can remove the grave-clothes after the resurrection. We come close on the miracle on both sides of it, and then man falls back, and God stands out and says:—'Lazarus, come forth!' and he lives. Then, if we have this gospel, and want to find out what it can do, we have only to listen to Mr. Adam's statement of how it has converted Tonga, and we have only to look at an illustrious instance, as I take it, near at home. We have only to look at those large, swarming, crowded towns in Lancashire, where the people are pining and black with coming famine and want of bread, and we find no Chartist riots, no great disturbances now, as there would have been before the Gospel pervaded that region. Discontent repining, and insurrection would have arisen; but we find a people hearty in prayer; a people pliant under suffering; a people disclaiming to take advantage of a seeming difficulty and of the pressure of want to violate international law; a people who 'fret not themselves in anywise to do evil.' I take it that that is about one of the grandest instances of the power of the Gospel that we can point to in the experience of these our modern times. Then if we have a Gospel so adapted, as I agree with Dr. Cairns it is, I hope he will agree with me that we have right and warrant and authority to take this Gospel into our hands, and to offer it all the world over. Yes, the promise is:—'Good will to men' to the alien whose life has been a discord in the universe; to the wayworn pilgrim wearied with his travels to many shores to the earnest blind who have lived