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the land, and enables them to prosecute their labors with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great king would appear in Judea, whose sway would be universal, and would alter the whole state of things—which expectation was accompanied by the idea of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting in the age in which we are living the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression, that a new order of things is at hand. It is owing to this that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his revealed will, and other things—the same state of preponderance is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; a city is now prepared for the spread of some kind of knowledge, there are churches and chapels where the natives see a purer worship, there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favorably operating upon the people, and very probably far more favorably than the same causes formerly operated upon the Roman empire. But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India.

There are many learned Brahmms, and among them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavoring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas; and, according to which system, its adherents are to worship only the God of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India. There they actually state that they will endeavor to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. Take, again, another great national and moral revolution—the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the west, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favorably for the advancement of truth. There are the study of European science and literature, the efforts of the press, the intercourse with Europeans, and the labors of the missionaries; and there is the fact, that many leading men among the natives have already shown a want of confidence in their own system of religion. Indeed, so much does this improved feeling prevail in the metropolises of India, that I know of numbers who are quite ready, as soon as a favorable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of ob-

lony and of persecution. I appeal to you, then, whether from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labors, though without neglecting other lands? Would you entertain a doubt as to what it was your duty to do, if you had heard an audible voice from heaven commanding you to carry forth the Gospel with power and strength to India? The extraordinary display of so many striking facts, which show such a promising display of preparation in India, is the voice of Providence, no distinguishable as if it had been heard from heaven. Yes, God has intimated to you that it is his will that India should be evangelized even now, without delay. O that British Christians may not turn a deaf ear to the voice of their God and Saviour, else the unimproved talent may be removed from them by the removal of British sway in India; and it is my firm opinion, that the late disastrous events in that country were permitted by Providence to show us how exceedingly easy it would be for him to remove that sway for ever. When the divine will has been so plainly expressed as it has, in my opinion, been, with respect to India, it would seem almost preposterous—at least, superfluous, to use any other argument.

There is one other consideration, however, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed toward India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt; and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. The rapid march of intellect; every thing, in short, happening in India, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that the latter should be the case; yet I fear that it will be so unless great exertions are made to prevent that calamity. My chief reason for entertaining that apprehension is this. For some years, a system of scientific education has been introduced into India, from whence religious instruction is most jealously excluded. All the colleges and schools connected with the government come under this description. Those in the Bengal and Agra presidencies cannot contain less than 10,000 young men who belong to the most influential and respectable class of the inhabitants, and who, when they grow up to manhood, will give its tone to, and be the leaders of society in India. Yet are they now in the awful position of never hearing a word in their schools about the way of salvation. That such an education must tend to make them infidels you will easily be able to conceive, if you consider how the enlightened instruction they receive removes and corrects numerous erroneous ideas with respect to many things in the visible world which they had imbibed from their shasters, and sacred books; for you are aware that the Hindoo shasters claim to be infallible guides on scientific subjects as well as theological; to tell the cause of rain, of thunder, and of the rainbow, and the size and dimensions of the earth, and to explain many other material effects. But what will be the consequence? These young men, finding that their sacred books contain palpable deviations from truth, will naturally enough conclude, that they themselves and their forefathers have been grossly deceived; and forsaking Hindooism altogether, and giving up their shasters, they will become, as numbers have already done, infidels, under the various denominations of Materialists, Deists, and Atheists.

And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. It is of vast importance that Christianity should be energetically supported in India, in order to sustain its character, and to confirm

the testimony which the missionaries have given respecting it. The heralds of the truth in Bengal, or in India generally, fully trusting that the societies which sent them out would support them as they required, have told the Hindoos that Christianity is that religion which must ultimately prevail throughout their land. Judge, then, what distressing effects will be produced, when, instead of those means being more amply supplied, they are still scantily furnished. Judge how painful it must be to the missionary, when, owing to the paucity of means, he is obliged to close a school, or to give up a station, and has to hear the heathen tauntingly allude to the fact. They will say, on such occasions, "What a good thing it is that we did not listen to this man, for had we done so, he would have left us to shift for ourselves, just when we had broken our caste, and destroyed our connection with our fellow countrymen." Such is the language of heathens, heard with these ears, on the failure of missionary efforts. What responsibility then rests upon missionary societies to prosecute and extend the work which they have begun in India? They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathens, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them,—to disturb the present, but not to establish and give stability to a better system. But how can missionary societies provide means unless powerfully supported by the British public, who have so frequently pledged themselves at meetings like this to aid the cause to the utmost extent of their power, but who have not sufficiently redeemed the pledge?

Another remark, and I have done. I have read of many of your naval commanders, who, when pressed by a superior force, instead of surrendering their vessels to the enemy, have nailed their colors to the mast, with the determination to conquer or to die. This is the very disposition I wish to see you, as British Christians, exhibiting toward India. O! that you would determine, in the strength of the Lord, that, having once planted the standard of the cross in that land, nothing shall induce you again to lower it in the smallest hamlet where it has already waved; and that you will not relax in your endeavors till that standard of peace and good will to man has been erected in every city and town and village, from the Indus to the Brahmapootra, and from the Himalaya mountains to Cape Cormorin.

The resolution was then put from the chair, and carried by acclamation.

Wm. Evans, Esq. M. P. moved the following resolution:—

That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the society's income with unusual satisfaction. It remarks, with pleasure and with hope, the liberal offerings of the young, especially of those in sabbath schools, and above all, it is gratified and encouraged by the zeal and liberality of the Mission Churches, from which nearly a fourth of the society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of uneducated heathens, regarding also the wonderful facilities afforded by divine Providence for enlarged Christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion."

The Rev. Dr. Fletcher, in seconding the resolution, after adverting to the pressing claims of India, and to the subjects of congratulation in the report, particularly the increase in the society's income, urged the necessity and advantages of cultivating a missionary spirit, & identifying the missionary cause with all that belongs to our personal, our social, and our public religion. Let us (he continued) rise above all that is little, and mean, and selfish, and oppose

the anti-Protestant, anti-Christian errors, that have met with the most effectual refutation in the facts and appeals of this day. I regard the cause of missions as the most important operation in the cause of God, because it is the best practical refutation of infidelity, and the most complete antagonism of the modern heresy of Puseyism. We see the God of missions directly proving the origin of missions to be from himself. If the Puseyites were Scriptural in the notion that there is no divine authority—I mean no proper validity—in ministers of a certain order, not sanctioned by episcopal power: if this were true, here is God himself proving that wherever the Gospel of the kingdom is preached, wherever the Gospel is maintained, wherever the character of the Gospel is exemplified, there is true apostolical succession—there is the sanction of Omnipotence itself; and I care not where they have received ordination, or from whom they have received it, if the truth is exhibited, if holiness is displayed, if sinners are saved. Every missionary on this platform is an apostolic man—every missionary brings before you the best signs of apostleship; and, blessed be God, every minister can look around upon the seals and signs of such an apostleship, in the ignorant instructed, in the sinner converted, in the wretched made happy, and the victims of delusion and sin raised to the high dignity of sons and daughters of the Lord God Almighty. We wish no other proofs, but would ever recognize this principle, and cherish this spirit. I rejoice in the establishment, and still more in the power and prevalence of this great society. I am now approaching the rank of the seniors; and I can recollect, nearly 40 years ago, when the venerated band of devoted men occupied the platform of this society in a very different place from this. I can well recollect, though not yet old, the controversies which were carried on as to the propriety and policy of missionary enterprises, and the gloomy forebodings of the Scott Warings, and Twinings of that day, in reference to the cause of God among the heathen. Where are they now! The cause was then frowned upon by leitered men, and was laughed at, as the folly of fanaticism, by the higher classes of the land: while to mention the missionary name, even so recently as the time of the Demerara martyr, was to call forth sneers and ridicule. But now, blessed be God, we see senators and distinguished men, in the highest ranks of life, supporting the cause of missions. We see literature now devoted to the support and advancement of that cause; and poets think it not beneath their dignity to strike their lyre to set forth its praise and honor. Adverting to this point, let me say that the year that has just closed has been one of the most distinguished and important years of our society. I would not undervalue the missionary literature of our own institutions and of other societies. I bless God for what has been done by the "Polynesian Researches" of Ellis, and the valuable work of Dr. Philip on South Africa, and all the interesting volumes published by other missionaries. But look at the accessions to the literature of last year. See what volumes, rich in the treasures of learning and research, important in argument, and delightful in spirit and in temper, have issued from the press, and others are still in progress. I feel that God has not left the cause of missions without abundant witness that hearts are still turned to feel the claims, and talent to defend the interests of this rising cause. Amid commercial depressions and political convulsions, it is an omen for good that there are hearts, and that there are heads anointed with the Spirit of God. My beloved friends in the Christian ministry, my beloved friends in Christian societies of all orders and names, I would say, "Onward" must be your motto; "Onward, onward" must be your cry; you must raise up the Gospel standard, till every mind is enlightened, and every heart is brought to bow to the authority, and love the name of the Son of God!

The Rev. W. G. Barrett, in the course of an able address, referring particularly to the West Indies, gave the following account of the results and labors of the Society mission, in the island of Jamaica:—"We commenced (he said) in the year 1834. The society had long had a valuable mission in the neighboring colonies of Barbice and Demerara: and as several