

me as one engaged in the Master's service. If the words seemed, as read in Nova Scotia, not to be written in a sufficiently serious style, I regret it as much as any man can do; and if they have given offence to any one, I am heartily sorry for it. They were not intended to do so. But here is what they were intended to do: they were intended to vindicate the character of men whose fair fame in the whole correspondence, and in all the speeches of the Home-Committee, every one here believed, justly or unjustly, had been foully and unrighteously maligned; they were intended as a very humble tribute, to be heard in a far-off corner, to the worth of men with whose honour I felt my own to be bound up, and as a protest against our own or any other Church being carried away by false, pernicious, and utterly ignorant ideas of mission work in this country; and as an expression not only of my own feeling in the matter, but of every missionary and layman with whom I have come in contact, by every one of whom the statement of the "*Friend of India*," that the proposal was "beneath discussion except in so far as it involved an insult to the Committee's agents already in the field," was endorsed. I felt then, and still feel, that we have all an inheritance in the noble band of missionaries the Baptist Church has given to India, and that if we permitted their faithfulness to be impugned, we, *ipso facto*, condemned ourselves, for no missionaries have, since the Apostolic age, been more Apostolic in zeal than they, and none could hope to escape if they were to be denounced. (2.) I myself have heard, not once or twice, but many times, both in public and private, from the lips of the most eminent of the Baptist missionaries, denunciations of the proposals, compared with which the strongest expression I used was mildness itself; nay, I have seen one of the protests—and that one, as the writer told me, perhaps the mildest of them all—which were sent to England against them, and I say in truth that it was stronger,—if my memory serves me right, *much* stronger,—than what I wrote, and took exactly the same view of the bearing of the proposals. (3.) I got my views of these proposals from the discussion in the Missionary Conference, from conversations with the very men who were to be affected by them, and with other missionaries, and from the various notices of them in religious and other journals, and never once have I yet heard any doubts as to what was intended by them. Even yet, though the Committee have greatly given way, there is, in the mind of every missionary I have met, a feeling that, as a body, they have been grossly defamed by men whose greatest achievement is to write glibly about self-sacrifice in well-stocked libraries, or cant fluently about it from popular platforms. (4.) One word more. The defamation of the missionaries, and the explanations of the proposals, were not contained in the proposals themselves, but in the speeches made explaining the reasons of the alleged "failure" of Indian missions, which were all traced either directly or indirectly to the sloth and want of self-denial on the part of missionaries, and in the remedies which the wisdom of the Committee suggested; and it was against the cruelty and injustice of the charge, and the folly of the proposed remedy, that I protested, and do protest. I may have "sneered" at the Committee, and if I did I regret it, but there is a certain cold-blooded and unmanly cruelty with which patience is impossible, and, in the little tenderness and great harshness which the Committee showed to men nobler than themselves, they were guilty of that kind of cruelty. I may, I say, have "sneered" at the Committee, but that I "misrepresented" or "caricatured" their conduct, I emphatically deny; and I do not believe there is a single missionary in all Bengal who has had the matter discussed as we in Calcutta have, but will agree with what I now write.

Enough. *Majora Canamus*—i. e., with inveterate "flippancy" I go on to redeem my promise to give you a few words as to the reception of the Duke of Edinburgh, unawed by the fear that my subject, as well as my style, may be too little ponderous for those who object to lightness in everything save brains. I can't help it, my friends. I trust I can look solemn facts in the face, in the