

Society is always ready to crown his work by printing all that he can translate. And now, my lord, with enlightened Savage Island on the one hand, and benighted New Guinea on the other; with behind us that noble track marked out by this Society, in the increase of the blessings of peace, and life, and joy; with the great trackless desert before us, unfertilized by the streams of the water of life, can we rest upon the finished work, and forget what has yet to be done?

Can we to men benighted  
The Lamp of Life deny?

The resolution was unanimously agreed to.

The Rev. Dr. MANNING, of the Religious Tract Society, proposed a vote of thanks to the various officers, branches, &c., &c., and the election of officers for the ensuing year. After recounting in detail how he had visited many places in Europe, Africa, Asia, and America, he went on to say: I have thus visited all the entries of Christian activity, from San Francisco to Damascus, with a special purpose and special qualification. I have gone with a resolve to believe nothing that I am told, and to look at everything which I am not wanted to see. I have gone out on behalf of the Religious Tract Society as its chief business officer, for the special purpose of investigating the condition of things, and seeing how far they came short of the representations which had reached us. And then I have no bias or interest at least in favour of this Society. In one sense you and we are one in the end and aim we have set before us; but our agencies are perfectly distinct, and, remembering the imperfection of our poor, fallen humanity, it has been impossible but that there should be occasionally rivalry and competition among our respective agents in different parts of the mission field. I, therefore, claim to speak to-day with the knowledge of an expert, and with the impartiality of an unbiased and disinterested witness. If I were to say to you that I have found your operations faultless and flawless; if I were to say that they had attained a standard of ideal perfection; if I were to say that they were as perfect as my imagination could have constructed them; if I had angels for my agents, and perfect saints for my object, you would not believe me. I can scarcely say that, my lord, for the operations of the Religious Tract Society; but this I can say with implicit confidence and absolute sincerity, that your work, Divine and noble as it is in its conception, is wisely administered, is well and vigorously conducted; that you have all over the world, as far as I have been able to visit them, a staff of men of whom any society might be proud, if the petty feeling of pride were not swallowed up in the deeper sense of gratitude to Almighty God, who has given you such servants and agents. Just one or two sentences more suggested by what has fallen upon our ears to-day out of the Report. Mention has been made in this Report, and in many reports submitted this year and last year, of the danger of a deficit and the want of funds adequately to carry on the work we have set before us. It seems as though the normal expenditure was in excess of the normal income; that in our endeavours after enlargement we have transgressed the bounds and limits of prudence. There has been preached to us on all sides—sometimes by our committees and sometimes by our contributors—the necessity of retrenchment and curtailment. My lord, I asked these gentlemen, where will you begin? Will you begin at home in your domestic operations, in this happy England of ours which owes all its prosperity and its civil and religious liberties to the Bible? Are we so unworthy of our heroic and patriotic ancestors, the giants who feared God and did not fight against Him; who suffered and died that they might transmit to us this free and happy England whose constitution is based upon the Bible, and may God ever keep it so! Is it for us now to pause and restrict our agency? Is it for us now, just at this time, when we see all around us the rising flood of infidelity and Romanism, two tendencies not so unlike in essence and origin as they seem, springing as they do both of them from inability or unwillingness to believe in an invisible