



CHURCH MISSIONARY SOCIETY  
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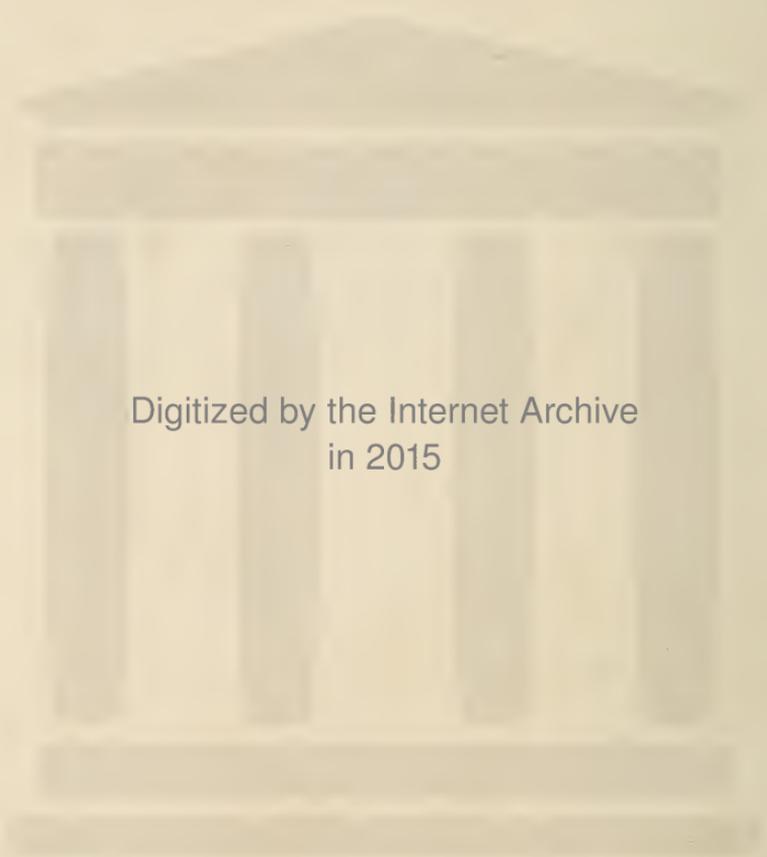
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# THE CHRONICLE

OF THE

## London Missionary Society.

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### ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

THE recent Anniversary Meetings of the Society were looked forward to with deepest interest by those of the Society's friends who knew the circumstances in which it is placed; and many were the prayers offered that the presence of God might be specially manifested, and His Spirit sanctify all its proceedings. Those prayers have been abundantly answered; and we have reason to think that on many grounds the present Anniversary will long be remembered with thankfulness and pleasure. The following is a brief notice of the several Meetings:—

MONDAY, May 6th.—A PRAYER MEETING was held in the Mission House, at seven a.m., to entreat a special blessing on the approaching Services. The Museum was well filled, and, besides the officers of the Society, a large number of Missionaries, Ministers, and Students were present. On Monday afternoon, at three, a GENERAL MEETING of Directors, Delegates, and others, was held in the Board Room, when, amongst other important business, the REPORT of the INVESTIGATION COMMITTEE was received, and ordered to be circulated; and the following RESOLUTION was passed:—

“That this meeting is glad to know that, in the present financial position of the Society, the attention of the Board has been directed to the necessity for a judicious reduction of the expenditure: and that, inasmuch as, in accordance with the constitution of the LONDON MISSIONARY SOCIETY, its ‘sole object is to spread the knowledge of Christ among heathen and other unenlightened nations,’ the Board be respectfully requested to take into their immediate consideration the duty and expediency of reducing the expenditure of the Society in the West Indies, and in other stations of the Society that may be in a similar condition.”

On WEDNESDAY MORNING, at SURREY CHAPEL, after the usual liturgical service, prayer was offered by the Rev. W. M. STATHAM, and the ANNUAL SERMON was preached by the Rev. Prof. MCCOSH, LL.D., of Belfast, who took as his text John xiv. 6—"Jesus said, I am the way, the truth, and the life." The Rev. DAVID MARTIN concluded with prayer. A second SERMON was preached in the evening, at the POULTRY CHAPEL, by the Rev. ALEXANDER THOMSON, M.A., of Manchester, from Luke xii. 49. The devotional services were conducted by Rev. E. H. DELF, Coventry, and Rev. J. P. GLEDSTONE, Sheffield.

On THURSDAY MORNING the ANNUAL PUBLIC MEETING was held in EXETER HALL. The proceedings left a deep impression on all present of the nobleness of the Society's work, the greatness of its claims, and the necessity of securing for it a heartier support on the part of all the Churches.

On THURSDAY EVENING, a SPECIAL SERMON to YOUNG MEN was preached to a crowded audience in WESTMINSTER CHAPEL, by the Rev. Dr. NORMAN MACLEOD, of Glasgow, from Luke xvii. 5. The same evening three PUBLIC MEETINGS for the YOUNG were held at Craven Hill Chapel, Kentish Town Chapel, and Kingsland Congregational Church.

On FRIDAY EVENING, the usual MISSIONARY COMMUNION was held in FIVE CHAPELS. At UNION CHAPEL, Islington, the Rev. J. KELLY, of Liverpool, presided; and addresses were delivered by the Rev. M. A. SHERRING, of Benares, and the Rev. S. HEBDITCH, of Bristol. At HANOVER CHAPEL, Peckham, the Rev. J. ROWLAND, of Henley, presided; and addresses were delivered by the Rev. J. B. FIGGIS, M.A., of Brighton, and the Rev. P. COLBORNE, of Norwich. At TOTTENHAM COURT ROAD CHAPEL, the Rev. A. REED, B.A., of St. Leonard's, presided; and addresses were delivered by the Rev. J. HALLETT, of Norwich, and the Rev. J. FOREMAN, Missionary from Berbice. At WYCLIFFE CHAPEL, the Rev. JOHN KENNEDY, M.A., presided; and addresses were delivered by the Rev. J. ANDREWS, of Woburn, and the Rev. T. POWELL, from the South Sea Islands. At BLACKHEATH CONGREGATIONAL CHURCH, the Rev. J. BEASLEY presided; and addresses were delivered by the Rev. G. L. HERMAN, of Chatham, and the Rev. E. STORROW, from Calcutta.

#### ANNUAL MEETING IN EXETER HALL.

THE ANNUAL MEETING of this Society, held in Exeter Hall, was, as usual, very numerously attended. The chair was occupied by George Leeman, Esq., M.P. for York. The platform was crowded with ministers and gentlemen, amongst whom were the Hon. A. Kinnaird, M.P., G. Hadfield, Esq., M.P., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., Sir Francis Crossley, M.P., W. E. Baxter, Esq., M.P.; Messrs. James Spicer, W. R. Spicer, J. Cheetham, Esq., M.P., W. H. Willans, Henry Wright, C. E. Mudie, J. K. Welch, Isaac Perry, E. Ridley, C. Jupe, Charles Reed, E. Grimwade; the Revs. James Parsons, Henry Allon, J. Stoughton, David Thomas, Dr. Mullens, W. Ellis, Dr. Legge, Robert Robinson, W. Fairbrother, J. C. Harrison, J. G. Miall, S. Bergne,

J. G. Rogers, Dr. Raleigh, A. M'Millan, R. W. Dale, E. Mellor, A. Thomson, G. B. Johnson, Dr. Morton Brown, J. Kennedy, Dr. Jas. Campbell, Dr. Ferguson, Dr. G. H. Davis, John Alexander, R. Bruce, W. Cuthbertson, R. Sewell, E. Mannering, H. R. Reynolds, A. Hannay, W. Gill, G. Gill, J. Corbin, T. W. Aveling, C. Dukes, Newman Hall, Jas. Rowland, Andrew Reed, F. Trestrail, of the Baptist Missionary Society, and T. Penrose, Primitive Methodist, and others.

The proceedings were commenced by the Rev. ROBERT ROBINSON announcing the missionary hymn,

“O'er the gloomy hills of darkness.”

The Rev. G. B. JOHNSON, of Edgbaston, offered prayer.

The Rev. Dr. MULLENS, the Foreign Secretary of the Society, read an abstract of the ANNUAL REPORT:—

When our fathers established this Society, they were met by a formidable array of difficulties of which we know nothing. In all elements of usefulness we occupy at this hour a position of advance, in marked contrast to that of our predecessors. With a mighty advance in practical freedom, in intelligence and education, in social comfort, in material resources, the entire religious life of England has secured a solidity, an elevation, and a general influence of the most marvellous kind. Our Missions too have reached a higher grade of usefulness than hitherto. But this advanced and noble position; this position which is the concentrated result of long toil, of souls converted, churches edified; this position, which is the proof of great success in the past, and the guarantee and instrument of far larger results in days to come, is precisely that attainment and possession of our Society, which the friends of the Society appear least to appreciate. There is no department of labour, no kind of agency, no sphere of usefulness, which does not manifest the lofty position which the Society has attained.

#### I.—THE MISSIONARIES AND THEIR LABOURS.

The last Report showed that during 1865-6, there were, carrying on the Society's work, 167 English Missionaries. On the 1st March last, so far as we can ascertain, there were 169. Of the whole number fifty-eight have been Missionaries for more than twenty years, and twenty-six for more than thirty. Two of our veterans, Mr. MOFFAT and Mr. BROWNLEE, on the 13th January completed a fifty years' service in South Africa.

It is impossible for any Report to describe in detail, and with full justice, the varied labours in which these brethren are engaged. Not only on the Sabbath but through the week, not only in the pulpit but in the school, the market, the private house, in a boat, under a spreading tree, our brethren expound and enforce that Gospel which shall sanctify and govern the hearts of many nations. In the cities of China and India, in the villages of Africa, among the swamps of Guiana, beneath the palm groves of Samoa, they seek to

be instant in season and out of season. Some are pastors of churches, others preach almost entirely to the heathen. Some are training students in seminaries. Some superintend a range of simple schools; others, in Indian cities, give large time and effort to the important Institutions taught in the English and native languages. A few are revising translations of the Bible; others are preparing commentaries, schoolbooks, and other Christian literature. All have to share in building; and, besides our Medical Missionaries, a great number constantly give medicine to the sick. Here we see Dr. TURNER, in the admirable seminary at Malua, training the Native Teachers; Mr. EDKINS and Mr. MUIRHEAD penetrate the Mongolian desert, to inquire into the place and prospects of a Mission among the Tartar tribes; while Mr. JOHN, after completing the Hankow Hospital, is isolated within a vast sea, the overflowings of the mighty Yangtze, which has drowned half the streets of Hankow. We see Mr. STORROW and Mr. JOHNSON, Mr. COLES and Mr. BLAKE, Mr. HALL and Mr. RICE, surrounded by the hundreds of their students and scholars, diligent in their daily English studies. We see the TRAVANCORE brethren in the midst of their many agents, advising pastors, instructing catechists, reading evangelists' journals, examining candidates, and auditing accounts; while, in their midst, Dr. LOWE and his seven students administer to their crowd of patients in the hospital that medicine which shall relieve their pain. Dr. MATHER re-edits the Hindustani Scriptures. The brothers STRONACH, fellow-labourers indeed in the kingdom and patience of Jesus Christ, still watch over the prosperous churches of Amoy, which they were honoured to found. In the midst of barbarism, Mr. MOFFAT carefully revises that Sichuana Bible of which he was the first translator; in the midst of civilisation, after reading the proofs of the Chinese New Testament, Dr. LEGGE, consulting his learned pundits, dives deep into the ancient Chinese classics, and strives, by an erudite commentary, to make plain the early history of China. While Mr. LAWES, who describes himself as the "poet laureate" of Savage Island, after completing the New Testament, prepares the first Christian hymnbook, for the use of the converts he has brought to Christ. Mr. THOMPSON, visiting the Missions in Cape Colony, drives with hard toil across the fiery dust of the Karroo desert; Mr. JANSEN and Mr. MUNRO, in their long canoe, traverse the gorgeous and silent forests of Guiana, to visit the little Mission among the Indians below the rapids of the Berbice. Mr. MURRAY, opportunely arriving in a screw steamer, prevents war among the Christians of Manua; Mr. CHALMERS, voluntary leader of the band of converts who keep the *John Williams* afloat, sticks by the vessel to the last, and, with his brave wife, refuses to quit the ship till she is anchored safe in Sydney harbour. While Mr. PHILIP, pastor and schoolmaster, doctor and lawyer, engineer and magistrate, of the flourishing Hottentot Christians of Hankey, whom he did not quit for twenty years, when overturned in a ravine on a visit to his out-station, preaches to his people with a broken arm, rather than deprive them of that bread of heaven which they had come many miles to hear. Who would not rejoice and thank God for such men? Of the ninety

Protestant Missionaries labouring in China, the five who stand first in public estimation for character, scholarship, and zeal are Missionaries of this Society. Among the five hundred Missionaries of India, not a few of our brethren occupy a high and honoured place; while in all other of the older Missions the men who with fidelity and zeal have steadily maintained their posts for twenty-five and thirty years, are numerous, and are all held in honour. A just consideration of toil like this will show that never in the Society's history had the Directors greater reason to thank God for the grace bestowed upon their Missionaries, or stronger ground for holding them in esteem as workmen not needing to be ashamed.

During last year twelve Missionaries proceeded abroad, and nine Missionaries' wives. With the exception of Mrs. Hall, who was returning to Madras, all these friends were commencing their career in the history of the Society.

During the same period the Society lost by death the services of five Missionaries, and four Missionaries' wives; nearly all young in service, but earnest in the Lord's cause.

## II.—NATIVE ASSISTANTS.

The increase of our Church Members, and the enlargement of their spiritual life, have from time to time placed at the disposal of the Society an increasing number of Christian helpers for the local service of our various Missions. No exact account has been taken of them since, thirty years ago, they had reached the number of 700. Complete returns have been asked for, and will be gathered during the present year. But at the present time, so far as can be ascertained, they seem to number 1400 individuals.

For many years our Missions have presented but isolated cases of ordained natives, trained under peculiar circumstances, or brought out by the peculiar care of some far-seeing Missionary. Thus it was that several years ago Mr. TSUNSHEEN was ordained in China; Mr. SAMUEL FLAVEL at Bangalore; Mr. JAGANNADHAM at Chicacole; and Mr. LINDO in Jamaica. But there was no class of pastors, and all pastoral care of the native churches remained in the hands of English Missionaries.

Happily, the steady growth of our churches has in recent years brought forward a great number of superior men, as principal native agents in the various Missions, and it is from among them that the class of native pastors is beginning to grow rapidly. Last year our lists showed twenty native ordained Pastors and Missionaries, not reckoning the Tahitian or Madagascar brethren; and of the twenty fourteen were in India. During the year ten have been added in India, and one has died. In Travancore, three of the pastors ordained last year have become entirely free of all help from the Society. In all the Society's Missions the number of these pastors is about sixty.

The THEOLOGICAL INSTITUTIONS or CLASSES for the training of the Native Ministry are ten in number. They are found chiefly in the Eastern and South

Sea Missions; and as such have no existence in the African and West India Missions. They are in some places mere classes, with a few students. But a few are large, and exercise a very wide influence. The largest in India are the Seminaries in Madras, Bangalore, and Nagercoil. In the South Seas the parent Seminary in Rarotonga, the Seminary at Malua in Samoa, and that in Huahine, have all a good number of students. Classes have also been formed in Savage Island and in the Loyalty Group. The total number of students is 170; of these sixty are in India, and 108 in the South Seas.

Of the spirit which animates these young men numerous facts speak. Mr. WHITMEE tells us that last year, when eight new teachers were needed to proceed to the Western Missions, SEVENTEEN offered themselves for the important service. Mr. GREEN shows again how the Huahine students have entirely undertaken the new Mission in the Paumotu Islands.

On the other hand, cases continually occur in which men who have been trusted as upright, zealous, and consistent, have lamentably fallen, sometimes into sinful habits, sometimes into downright apostacy. The most mournful instance brought to the Directors' notice during the past year is the case of the Pastor NAPARIO, in the Island of Raiatea.

### III.—THE NATIVE CHURCHES.

The high and useful position attained by the Society is further illustrated by the character and importance of the Native Churches. As a rule, the converts, who were easy to win, have been hard to raise; and in ordinary Christian life some of the most zealous, the most consistent, the most liberal, the most missionary, have been found among the few converts, drawn, by hard struggles and heavy penalties, from the caste population of our Indian towns.

But, whether easily or hardly won, we rejoice in the fact that at this hour the three hundred churches gathered through the ministry of this Society contain twenty-six thousand members; and that round them, looking to them for instruction, and influenced by their example, lives a population of not less than one hundred and thirty thousand souls, who have given up all idolatry, and call Christianity their religion.

The great Christian virtues, the fruits of the Spirit, are developed in these churches as in the older realms of Christendom. In them enlightened conscience makes war with sin; Christian love casts out fear; the eye of faith sees heaven in a dying hour.

Numerous instances are reported from all the Missions of the happy death of converts whose devoted and consistent lives had adorned their Christian profession, and whom grace preserved steadfast to the end.

Mr. WALLBRIDGE describes the loss of one of his excellent deacons at George Town, Demerara. Mr. WHITMEE describes at length the conduct and character of WILLIAMU, a teacher and deacon on the island of Upolu.

On the other hand there is a strange mixture in these churches of striking

graces and prominent defects. Far greater irregularities of character are found among them than in the highly-trained churches of Protestant Europe and America. Heathen knowledge, heathen habits, "old sins" are not soon "purged" away. The high public opinion of Christian communities at home, a safeguard of inexpressible value to us, has yet to be formed among them. Many of the members have but a poor moral stamina. Many who learned to read late in life, or never had disciplined minds, have little knowledge. Many fall, but they struggle back again and do not give up. During the last year several cases have occurred, illustrating this moral weakness.

Many proofs are available that, in their general character, in their knowledge, their steadfastness, the whole spirit of their piety, these churches are superior to what they once were. For some time past it is known that several of our Mission churches have given most liberally to the cause of Christ. In the West Indies, in South Africa, in the South Seas, collections have been made upon a large scale. During the past year the total contributions abroad have amounted to £15,713, of which about £9000 are the offerings of the Native churches to directly religious objects.

But the Directors are not contented with this state of things, however encouraging. We have not yet reached a fixed end; we are in the midst of a process. Some of the churches in Africa and in the West Indies have probably been pressed too hard; and under the increasing demands of an improved civilisation, under changed habits, and from a new position in general society, the new generation will give less than the older which is passing away. But great numbers of the churches contribute little, and some even give nothing. The Directors desire that there shall be pressed on all the Mission churches the great lesson taught to the Corinthians by the Apostle Paul, their duty to maintain, as far as practicable, the ordinances of the Gospel, and to spread it into the regions around. Where the lesson has been taught, great advance has been made. Many of the churches in India gave nothing a few years ago, and now are doing well.

No low estimate ought to be set on this attainment of the Society's operations, the CHURCHES and the SOULS brought within their influence. It is not only that so many individual souls are saved. We have rescued them from heathenism, from false religion, from advocacy of error, from the practice of error, from open, unchecked vice and crime. We have drawn them from the world's disorders and cruelty, from wrong and misery. In the great warfare with vice, they have changed sides, and are now valiant for the truth. We have drawn not only them but their children; we have drawn them, not as isolated individuals, but as families, as neighbours, as fellow-citizens, as nations. We have drawn into the church, for man's happiness and the Lord's glory, all the influences of their private, social, and public life. We have won their intelligence, their moral life, their literature, their material resources, their public law. Henceforth heathenism has lost them, and Christ has placed His sanctifying hand on all they have and all they are. These Christians are

all His ; their children His, and generations as they succeed each other shall be more completely His, to give Him all the glory of their growing love, and add their contribution of immortal souls to His Millennial reign.

“ For to His triumph soon  
He shall descend, who rules above,  
And the pure language of His love  
All tongues of men shall tune.”

They might have died as millions are still dying ; but they live as Christians, and the end of the righteous is before them. Would that the English churches realised more completely what they are ! Follow them in their daily life. Look at them on the Sabbath. There, where once all days were alike, they gather on the first day of the week in the house of prayer. From China eastward, round to Lifu westward, in twenty-four languages, these Christian converts gather for holy worship. In the broad streets of Peking, among the green hills of Amoy ; amid the tall roofs of Antananarivo, and the well-watered gardens of Hankey ; among the deep ferns of Raiatea, and in the cotton-fields of Samoa ; in Calcutta and Benares, within the shadows of the wealthy temples of Kali and Mahadeo ; or where the creamy surf in curling waves throws up the garnet sands of Travancore, each Sabbath day rises the hymn of praise, the earnest prayer ; each month they break the bread and drink the cup in memory of Him whom, not having seen, they love ; in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory ; receiving the end of their faith, even the salvation of their, SOULS.

“ Knowest thou the value of a soul immortal ?  
Behold the midnight glory, worlds on worlds !  
Amazing pomp ! Redouble the amaze.  
Ten thousand add, and twice ten thousand more ;  
Then weigh the soul. ONE SOUL outweighs them all.”

#### IV.—THE WORK OF THE PAST YEAR.

The most prominent feature in the INDIA Mission has been the ORDINATION of ten of the Evangelists to the work of the Ministry ; either as Pastors of Churches, as Missionaries to the heathen, or Assistants to the Missionaries. This raises the number of ordained brethren in India to twenty-three. English education continues to extend its influence. The INSTITUTIONS in Calcutta, Madras, and Bangalore, are fuller than ever, and very efficient. The school fees in India, during 1866, amounted to £940. In CALCUTTA, five students from the educated classes were baptized as Christians ; and in the last days of the year one of the teachers, who had long been impressed by Christian truth, had grace given him to make a public profession. In 1851 and 1852, when such things took place, Hindu society was convulsed to its centre, and the institution lost half its scholars in a fortnight. But now no commotion what-

ever has taken place, and these conversions are taken as matters of course. The attitude of the educated classes towards Christianity has wonderfully changed, and the impression it is making on them is very strong. In the same great cities female education now occupies a larger place than ever in the labours of the Mission.

In MADAGASCAR still have the churches rest and are edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied. Perhaps nowhere in the world may there be found churches of Christ more completely enjoying a true peace, a clear faith, a simple, heavenly joy. They have come out of great tribulation; the ransomed of the Lord have returned. The long and dreary march through the gloomy valley of the shadow of death is over. Nor Pope, with his cunning devices, nor Pagan with his spear, his stones, his fiery flame, has subdued or deluded them. Fresh from exile, from prison, and from chains, they have entered the land of Beulah. The Garden of God welcomes them with its fragrance, and spreads before them its delicious fruits and matchless flowers of undecaying bloom. The winds are hushed around them. Loaded with delicious fragrance, the air breathes balm; and, streaming through the over-shadowing trees, the radiant sunshine pours over all the golden glow of a rich summer's eve. All good things are around them for comfort or for beauty; and grace has enriched them with fulness of blessing unto the utmost bounds of the everlasting hills. He who was with them when they passed through the waters, and when the flame kindled upon them, is their Captain still. He is leading them to the tender pastures and beside the still waters. They dwell beneath His shadow with delight; His banquet is spread; His banner over them is love. The lines have fallen unto them in pleasant places. They camp under His care; and, while the ear is ravished with triumphant songs from the unseen seraphs, whose loving guardianship preserved them in their days of peril, stayed on the everlasting arms, in perfect peace, they rest and are refreshed.

If the measure of our suffering be the measure of our greatness, we cannot wonder that this martyr church is strong in faith, giving glory to God. Hence all the quiet but solid strength of their present prosperity. Hence the great increase, but not too rapid increase, in their numbers, amounting to seventy-nine churches, containing 4400 members, in a Christian community of at least 18,000 individuals. Hence it is that, though persecution left them poor, they have built nearly a hundred village chapels; that their search into the Word of God is deep, continuous, and unwearied; that their congregations are crowded; that, at a Missionary prayer meeting held early in the day, sixteen hundred persons gather together; and that, when a volunteer preacher finds it inconvenient every Sabbath to visit a distant village, his brethren invite him permanently to reside there, and offer to pay him a sufficient income till that village shall be Christianised.

And how shall we forget their day of jubilee, when, on the 22nd of January last, the first stone church in memory of their martyrs was set apart for worship.

By the entire Christian population, and even by many heathen, it was felt to be a truly festive day. From early dawn they began to gather around the edifice, eager to secure a place on an occasion so memorable. You see the little parties of Christian villagers making their way across the western plain. Streaming along the high road of the city, the many processions, headed by their singers, mount to the noble platform of rock on which the Church of AMBATONAKANGA stands. The building will hold eleven hundred people, but over four thousand have gathered around it. The doors are opened at eight; sixteen hundred manage to squeeze in, and the remainder wait in patience for five hours more, to get their turn in the afternoon service. The English Missionaries, the Native Pastors are all there; and then follows one of the strangest things in their eventful history. Attended by a procession, duly marshalled with music, high officers of the government bear from the Queen a condescending message of congratulation and encouragement. And then the Native Pastor opens the service. He is one of the earliest Christians in the island, a man of great ability, of noble, long-trying character. He was converted in the old chapel that stood on that very ground. For years he was hunted for his life; but the Lord kept him. His noble wife, a true martyr, died in chains; but, hid in hollow walls, in holes of the rock, in solitary huts and cowhouses, he marvellously escaped. And when at last, like the rest of the "slain" church, after long silence, he walked once more through "the streets of the city," his "enemies beheld him" in wonder. There he stands in the face of day, honoured and known, the Native Pastor of that church, and the appointed tutor of the Queen's adopted children. Over the graves of the martyrs prince and people exchange a cordial welcome. There, where one QUEEN, raging furiously against the Gospel, had bound its followers, in sight of her old palace and of the now sacred spots where she had destroyed their lives, another QUEEN sends to the same people, her Christian subjects, by Christian officers, her royal message of peace, recognising their religion, assuring them of her protection, and giving them true liberty to worship as they will. And who can doubt that the hearts of all assembled turned gratefully that day to yet another QUEEN, who, in her height of power, and in her loneliness of sorrow, had not forgotten God's despised and persecuted ones; but had prayed that, as a favour to herself, their persecution should cease, and the persecuted be set free?

The SAMOAN MISSION continues to enjoy prosperity and peace; the Seminary at Malua flourishes; an extraordinary demand exists for the Scriptures, which every Christian seems resolved to make his own; the influence of the Missionary is still efficient in preventing social war; and the liberality of the churches still abounds. SAVAGE ISLAND, becoming more closely allied to the civilised world, through the influence of its beautiful cotton, begins to encounter the greater temptations to which a community of simple manners is by that contact exposed; and the first drunkard has been seen upon her shores. As truly as a pious lad on entering London life needs the daily support of a mother's counsel and a mother's prayers, so do these young communities, exposed to the vices and

temptations of stronger nations, demand the help, the sympathy, and the prayers of the English churches from which their piety springs.

In SOUTH AFRICA, more completely than in any other Mission, has the past year proved a year of disaster, suffering, and loss. For three years the colony has suffered from successive droughts. Season has passed after season, and the rain has been withheld, the rivers have dried up, and the fountains have failed. Naturally the last year was the worst of the series; and it was only at the end of the year and the beginning of the present, that at last the bounty of God gave in abundance the rains of heaven, to fill the rivers, cover the earth with the verdure for which it mourned, and fill all hearts with food and gladness. During the season of want there is no doubt that the sufferings of the people have been very great. While resources fell, prices continued to rise; large numbers passed many days, scarcely once finding a satisfying meal: and who can wonder that, when seed-corn was given them for their fields, they unthrifly cooked and ate it, that they might have one meal before they died? In these troubles more than twenty of the Missionaries were seriously involved. There is no doubt that many of the brethren suffered severe privation. But every request was granted, and the Directors not only expressed the deepest sympathy with their brethren, but gave them substantial aid.

#### V.—FUNDS OF THE SOCIETY.

The result of this irrepressible growth, fostered by the kind providence and loving care of the Master for whom the service has been done, has been for the Directors in their management of the Society's affairs, embarrassment, difficulty, and debt. That embarrassment commenced with last year, when the accounts were closed with a balance of £7450 against the Society, which was paid from the legacy fund reserved for such a contingency. During the entire year the Directors have had the difficulty in view, and have adopted a series of measures to meet it. In July and August several Special Meetings were held with the London ministers and officers of churches, to lay before them the growing needs of our Foreign Missions. Two papers by the Home Secretary were published and widely circulated, showing the growth of those Missions, with the increased claims they present for agency and help; and urging that an addition of at least £10,000 a year is needed to the Society's permanent income. In all the autumn Auxiliary Meetings the Secretaries and Missionary Deputations were urged specially to make the facts known. In November a Special Resolution was passed by the Board, instructing its Committees to decline all applications for measures of extension; and they have continued steadily to do so. In February a solemn and impressive Meeting for prayer was held by a hundred and twenty of the London ministers and Directors; and during the spring special visits have been paid to the County Associations in various parts of the country to consult with the country ministers on the same subject.

The accounts of the year appear as follows:—

## EXPENDITURE 1866-7.

1. Payments by the Treasurer in London . . . . .	£90,072 12 10
2. Raised and appropriated at the Mission Stations . . . . .	15,017 17 6
	<hr/>
	£105,090 10 4

## INCOME.

## I.—CONTRIBUTIONS FOR GENERAL PURPOSES—

1. Subscriptions, Donations, and Collections . . . . .	£49,736 12 1
2. Legacies . . . . .	5,813 9 8
3. Fund for Widows and Orphans, and Superannuated Missionaries . . . . .	3,235 4 9
4. Australia and Foreign Auxiliaries . . . . .	1,959 15 6
5. Dividends . . . . .	453 15 7
6. Contributions at Missionary Stations, English and Native	15,713 4 6
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	76,912 2 1
II.—PROCEEDS OF PROPERTY sold in China and Singapore . . . . .	4,110 16 8
III.—CONTRIBUTIONS TO SPECIAL FUNDS . . . . .	2,046 16 8
IV.—DRAWN FROM THE SPECIAL FUNDS . . . . .	16,244 18 10
Balance in hand May 1st, 1866 . . . . .	776 6 7
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Total Income . . . . .	100,091 0 10
Balance against the Society . . . . .	4,999 9 6
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	£105,090 10 4

Thus it appears that in this, the seventy-second year of the Society's history, with its valued Missions blessed and extending, it closes the year with a debt, wholly unprovided for, of £5000. But this is but a part of the truth. Had it not been for the unexpected addition to the income of the proceeds of the property in Hong Kong and Shanghai, that debt would have amounted to £9000. Reserved funds have prevented it from rising to £11,500. Yet again the enlargement of the India and China Missions gives a claim to £9500 more. And it is plain that the Society has expended during the past year nearly £21,000 more than it received from all ordinary sources of income.

How lofty the honour which God Himself has put upon our efforts! with what signal tokens of success has He followed them!

We led the van in China, and to this day our Missionaries and their churches occupy a front place in the scholarship, the enterprise, the zeal, the wisdom, the efficiency, the self-denial, with which Christ's work is carried on in that great empire. Many and distinguished have been our martyrs, who have suffered, bled, and died for Christ's truth. The men who have stood up boldly to defend the despised races of Africa; Smith, who died in prison; Dr. Philip, who wrung from the Cape government the charter of Hottentot liberty, the FIFTIETH ORDINANCE; Moffat and Livingstone and many more, who have lived

for the African, and prayed and toiled and proved him to be a man, all went forth from our midst.

Our Polynesian Mission still meets with those wonders of grace which marked it from the outset.

Are we men like our fathers? Have we their compassion? Do we possess their noble faith? and can we allow their work to stand still? The world calls you onward. The boundless fields which God, in answer to our fathers' prayers, has opened, still utter the cry of the Macedonian, "Come over and help us."

Ye MESSENGERS of the Churches! MISSIONARIES among the heathen! look from that high stand-point to which you are raised, and pray for your brethren at home, that a larger baptism may be poured upon them by the Spirit of that Divine grace, without which you cannot labour, without which the most devoted labours must be fruitless.

MINISTERS of Churches! The settlement of this question rests with you. It is for you to set before the Christian people of this country the claims of the great outer world lying in wickedness. It is for you to stir up the churches to a faithful use of all those great resources with which they have been endowed; and to show what share our Foreign Missions shall receive of that sympathy and benevolence which the churches ought to exercise. It is for you to decide whether, as at present, the heathen world shall be thrust out of the high position it once held, by a multitude of pressing claims which happen to be near; or, from the grandeur of its opportunities, the energy of its appeal, the magnitude of the interests involved, it shall occupy the front place to which it is entitled in the affection, the generosity, and the prayers of men who desire the coming of Christ's kingdom. This year it must be decided. This year the resolve must be taken. Shall we simply cut down our successes, cut down our efforts, contract our labours to the measure of former days, or expand them in the intensity of our consecration to the measure of that fulness of blessing which we are permitted to enjoy? Proud of the noble position of usefulness which it has attained; proud of their Missionaries, of their efficient agencies, and thankful for the results attained, the Directors deliberately place the Society in your hands. They can do only what you decide.

The Lord summons you onward, and in His name we appeal. By all His showers of blessing so lovingly bestowed; by the prayers He has heard; by the successes you have won; by the mighty arm that protects, by the promises which sustain; by His desire that all men should be saved and come to the knowledge of His truth, we appeal to you. By those principles which give you the vigour, the freedom, the healthy piety which you enjoy; by that spiritual teaching from an open Bible which saves you from the destroying errors which fill the air around you, and gives you grace to impress and mould the age in which you live; remember your obligations to that dark heathen world which knows nothing of the mercies you enjoy. We appeal to you as Englishmen, whose rights have grown more secure, and have been rendered more complete, than in the years gone by; as Christians of large sympathies; as men of noble

lineage, whose fathers did much for Christ's cause. We appeal for the Master, for the souls for which He died. And we must not, we cannot appeal to you in vain.

The CHAIRMAN said: My Christian friends, after the eloquent, the exhaustive, the thoroughly practical report with which this meeting has been enchaind for the last three-quarters of an hour, I am sure that I do but give utterance to your feelings as well as my own when I express the profound admiration with which this meeting has received that valuable document—a document which, whether we regard the grandeur with which it seeks to invest the whole subject of Christian Missions, the deep spirituality of tone which pervades its every line and its every word, the perfect and beautiful photograph, if I may so speak, which it has given to us of the whole range of our mission field, or the practical sagacity of the suggestions which it offers to us, is worthy to rank amongst the highest of the productions of the Christian literature of the day. With the closing words of that appeal still ringing in our ears, and, as I trust, largely at this moment affecting by God's Spirit our hearts, let me in the first place congratulate this great Society that, amid much that is presented to us in the report which appears to perplex, our missions were never in a position of greater usefulness, or upon which there seemed to be descending more of the power and the Spirit of God in every part of the Mission-field, than they present at this moment. Therefore, although, as the Directors have told us in that appeal, they have exceeded the income of the Society during the last year by a sum of no less than £5000, let it be ours this day to see to it that we respond to that appeal in the only mode in which we can practically respond to it, and that we seek, so far as our individual influence is concerned, in the various auxiliaries throughout our country, to rally around those Directors, in the same spirit of confidence which they have displayed in the interests of the Society, that God will Himself bless our efforts. Let us upon this occasion endeavour, if we can, to send forth into our churches in the country that spirit which breathes through the whole of the report, and be it ours this day to make this a practical meeting. The honour, I conceive, of our denomination is involved in the financial condition of the Society. I believe that the constituency of this great Society take an interest sufficiently large and sufficiently deep in that honour, and are imbued, as the fathers of this Society were imbued, with enough of that old spirit which animated them with gratitude to God for what He has done for them, at once to grapple with this subject, and to place this Society in the future in a position which shall ensure to it a permanency of efficiency and of good.

J. K. WELCH, ESQ. (Chairman of the Board of Directors): As Chairman of the Board, I am anxious to state emphatically to the meeting one thing with regard to our valued friend the Rev. Dr. Tidman. For twenty-seven years he has been engaged in the service of the Society to the satisfaction of every member of this large constituency. He has laboured most assiduously, but now his health has broken down, and he can no longer perform the official duties of his office. I am sure you will indemnify the Directors and most cordially approve what they have done when I tell you that during the past year they unanimously voted that the official salary of Dr. Tidman should be continued during the period of his life. This was no act of generosity, but one of simple justice, and we accordingly took upon ourselves the responsibility of voting £500 a year to the Doctor. When that offer was proposed to Dr. Tidman, while he deeply felt the obligation, he shrank from accepting it, and accordingly, by arrangements to which I need not refer here, he has been placed in the position of having all his wants in this world supplied, and he hands you back the annuity for the good of the Society. I am very sorry he is not here to-day, because I should not have thought it out of place, even if he had been

present, to say what I have said. But I am sorry to say that, although yesterday he anticipated being present, he has written me a letter this morning which will account for his absence. He says—"My dear Mr. Welch,—To my bitter disappointment and regret, I am unable to be present at our annual meeting this morning. May you be richly blessed with the presence and grace of the Divine Saviour in whose name you assemble. Excuse brevity, as I can only with difficulty write this line."

The Rev. A. HANNAY, of Croydon: The Resolution which has been put into my hands is in these terms :—

"That the Report, of which portions have been now read, be adopted and published in full, with its appendix and statement of accounts. That this meeting desires to record its deep gratitude to the God of all grace for the continued blessing which He has given to the Missions of the Society, and to the lofty position of usefulness to which He has raised them. The meeting is thankful that the Society continues to enjoy the services of so many able and faithful Missionaries, and that a great increase has taken place in the number of ordained native pastors. It recognises the solid progress of the Missions to the native races of Africa, both on that continent and in the West Indies ; the spiritual strength and peace of the Mission in Madagascar ; and the large-hearted liberality of the churches in the South Seas. And its desire is that grace may yet more and more abound, until these churches attain the full stature of men in Christ."

There can be nothing more natural or more conducive to the continued prosperity of this Society than that at the great annual gatherings of its friends there should be a sketch of the Society's position, representing the work which has actually been done, and the estimate of the work which is to be attempted. This we have had to-day in the Report, part of which has been read, and as few men have been in such a position as Dr. Mullens has been in for forming a complete estimate of the position of the Society, so I am sure the meeting will allow me to say there are few men who, whatever their advantages, could have prepared a sketch so vivid, so impressive, so comprehensive—I had almost said so poetical—as that which is contained in the report which we have just heard. I have much pleasure in moving, in the terms of the Resolution, that it be adopted and published in full. It is no mean testimony, I take it, to this Society that now, when the first and second generations of its agents, and supporters, and officers have passed away, and its affairs are in the hands of a third generation, it can still be said that these Missions occupy a lofty and stable position, and that over the wide field on which it conducts its operations there are signs of solid progress. There are no tests, I think, of the soundness of the principles on which any institution is based, or of the wisdom and honesty displayed in the management of any institution, like that which is yielded by the use and experience of years. Unsound principles, random or unscrupulous management, always work, sometimes in hidden ways, sometimes through long processes, to bring about instability, humiliation, and the cutting off of results ; and I take this Report, the seventy-second of the Society, which is able to say, after so long a term of years, that the fruits of the Society's labours endure, and that its work goes forward with a peaceful and fruitful progress everywhere, as not only an occasion for gratitude to the God of all grace, but as a testimony more eloquent than man can utter to the soundness of the principles on which the Society is based, and to the wisdom, on the whole, of its past administration. There is a point glanced at in the Resolution which I have just read which, I think, is worthy of notice in this meeting : I refer to the large increase of ordained native pastors. To this I should not like to be understood to refer simply as a sign of the general progress of the Society's Missions. Though the development of Christian intelligence and Christian worth on the part of certain native converts which these appointments imply gives a glimpse of the growing work which the Society is carrying on in all its spheres of labour which is peculiarly pleasing, yet to me the special interest

of these appointments lies in the future which they open up of a time when the several communities, among which this Society has organised Christian institutions, shall have become so matured in Christian knowledge, and shall have entered withal so fully into the spirit of all their responsibilities as Christian men, that they will be found, as a rule, furnishing from their own members pastors for their churches, and leaders for their Christian work, supporting their own institutions from their own resources, and helping others also. Nor do I regard this simply as a question of relieving the resources of the Society at home, and enabling it to use those resources for new enterprises. There is to my mind a more important view in the conforming, by these means, of the Christian life, of converting heathens to a robust and manly form. We found the nations to which we have taken the Gospel made children by their several idolatries; it will not do for us to take the Gospel to them in such forms as shall leave them children still. There is, perhaps, no error into which such a Society as this would be more likely to fall, if there were not, indeed, combined in its management a profound Christian philosophy with a healthy religious impulse, than to treat the churches which they succeed in founding in heathen nations, and the evangelistic work of those nations, as though they must permanently depend on English bounty and on English ministries. The references we have had in the Report read to-day are assurance enough that the London Missionary Society is avoiding this peril. It seems to me that the appointment of native pastors is a very important part of this work. I do not believe that those Christianised countries, which are the trophies of the London Missionary Society, can ever have the religious life they have received through this Society's agency, fully developed in a complete, natural, and symmetrical form, by foreign teachers. It is true God has made all the nations of the earth of one blood; but it is also true that He has made them of different types of mind—some in whom a keen, clear, hard, intellectual power preponderates; some whose minds are almost altogether a thing of the imagination; and some whose minds lie hid in a coil of emotions; and I for one believe that no one of those types of mind, or the races by whom those types of mind are represented, can ultimately become the common and exclusive teachers of the rest without cramping their growth and denying to them something of their nature, strength, and native grace. I verily believe that men whose minds are made in England and America cannot ultimately be the teachers, the final teachers, of Hindoos, and Kaffirs, and Sandwich Islanders. It is a great vocation that we have had—to break in upon their darkness and their ignorance with the Word of Truth, and to speak to them of the mystery of godliness and of that Divine Father who is above us all as He is revealed to us in Christ Jesus, in terms, however imperfectly soever, adapted to their mental condition. We have, at least, had this honour—of giving them a new starting-point—a starting-point for a new history. But I truly believe that if that history is to go on with a steady and continuous impetus; if Christianity is to enter as a cleansing and healing agent into their whole life; if it is to pervade their social relations; if it is to become the basis of their civil institutions; if it is to be the life of their civilisation; if it is to make them fit for a place in the great compact of nationalities such as God meant them to occupy—they must be taught and led by their own best minds. Those “children of the sun,” who have most of the property of the sun in them—most of his light—most of his attractive and controlling power, must lead and teach their brethren who have less of it. Teaching minds will spring up in connection with all our Mission Stations. These will need, no doubt, for some time, oversight—the tutorship and counsel of European agents; but the fact that they exist is evidence of the healthy operations of the Society's Missions hitherto; and the fact that this Society is placing those men in their true position as teachers is to me an earnest of higher and worthier progress than we have yet seen.

The tone of the report, if I rightly discriminate it, was, upon the whole, cheerful and

hopeful. But there is a fact of great gravity which, I think, I am bound to notice; it is connected with the financial position of the Society—that the liberality of the churches has not continued to enlarge with the enlarging needs of the Society. That, I think, is a grave point. Years ago the agents of this Society went out to their several selected fields of labour in foreign nations: when those good men came to work in their limited spheres—limited because of their limited number and the limited resources of the Society—there were constantly opening up to them opportunities on that side and on this of extended and fruitful toil in the Master's service. They saw whitening fields shining in a distance which they could not reach, and to which they could send up no skilled reapers. They appealed to the Lord of the harvest, they appealed to their Christian countrymen; and in answer to those appeals—in answer, I doubt not, in many instances, to those prayers—there stepped forth from time to time from the ranks of the Christian State of England, men, athletic men (you have heard some of them named), of whom no society, no nation, needs to be ashamed—men whose hearts were aglow with Christian love, and who said, “We are ready for this service.” The appeal then lay to the churches, “Shall these men go? Will you charge yourselves with their support?” and the churches once and again replied with promptitude and with enthusiasm, “Let the men go; we will charge ourselves with their support.” Sometimes it was in excited assemblies like this that the constituents of the Society pronounced their favoured word—that they said “Yes;” but in the reflective quiet of their homes they did not fail to make that “Yes” good—ay, and they often bettered it, and it came to be a kind of proverb and a prophecy that the resources of this Society, the liberality of its constituents, was a springy, elastic, practically inexhaustible thing, which would not fail the Society in any strait. But now, sir, we have come, it seems, to a different position, and the question has been forced upon the Directors, Has the Society at last touched the limits of the bounty of the churches in the matter of foreign Missions? Has it overstepped those limits? Is the elastic, springy, practically inexhaustible liberality of the churches exhausted at last, so that the Society can rely upon it no further? Have the churches—to use a phrase which has become popular, elsewhere—adopted “a hard and fast line,” beyond which they will not go, in carrying forward Missionary enterprise,—a line say of £50,000 per annum? That is the question which has been raised by the present condition of matters in relation to the finances of the Society. I am extremely unwilling to suppose that the answer will ultimately be in the affirmative; and yet, sir, we are bound to look at the actual state of matters in the face. I am glad that, on authority, again and again to-day, the fact has been placed before us that we are spending £400 a week more than we are receiving. That is the state of the case; and the alternative is fairly before the constituents of the Society—contraction of operations or enlarged income: that, I think, is the word of to-day, and ought to be pressed home by every speaker, whether he speaks on the financial question or not,—contracted operations or enlarged income. I doubt not that there are many of this assembly whose hearts to-day say, “Contracted operations! Let us not name the shameful word.” I heard one gentleman say, “No, no,” when something like that was spoken of in the Report. I, sir, sympathize with that sentiment. There can be no one on this platform who can have any interest in putting a shameful word in the mouth of the London Missionary Society, but there is no one who does not believe that it were less shameful to contract operations than go on accumulating debt. Ay; and there are some of us who believe it were even less shameful to contract operations than to live in the delusive and unhealthy excitement of constant special appeals. I do earnestly urge, therefore, that this question of contracted operations or extended income will be fairly and earnestly considered by all the constituents of the Society. We can do little in an assembly like this; but I trust a feeling will be evoked to-day which will at least clear away the Society's debt for the past year. But we need the steady, sustaining

power of principle rather than the spasmodic tribute of passing impulse of this kind. This question must be remitted from this meeting to our churches, to our families, to our individual consciences as Christian men. Not here can a grave matter of this kind be settled ; but there it may, in the prayer-meeting, in the fellowship gathering, at the domestic table, which ought to be sacred in all our households as the very altar of God ; and in our closets, where we go to ask God's forgiveness of sins, and review our responsibilities for Him who shed His blood for us. Here, sir, we must consider this question ; and I venture to think that we shall have difficulties to contend with. I may be wrong, but I have seemed to myself to meet occasionally with an incipient scepticism,—a kind of half-formed, half-conscious scepticism, among the members of our churches, and in some instances contributors to this Society, about the utility of societies of this kind. We have long had to contend, as you know, against a spirit in our popular literature which has been running in this direction, and, though we have contended against it mainly with good effect, I am not sure that we have not received some taint. And now, in other matters, there are, I think, perils. There is one peril in the loose talk we are hearing every day against doctrinal Christianity. Then, sir, to refer to the other great peril just in one word. There are the luxurious habits which our increasing wealth is bringing among us. I do not speak of this as diverting money from the exchequer of this Society—that I venture to think is a bagatelle—but they soften the fibre of the spiritual man, they plunge him in an apathy to which all great things cease to be great, and which even the Christian nobleness of the Missionary enterprise will not rouse. I am persuaded that it is time, not on Missionary platforms merely, but in every pulpit where the preacher may take his stand, that there should be a testimony lifted up against those perils ; and if, brethren, we go down to our churches convinced of the great necessity that is laid upon us by the wants of this Society, seeking above all to deepen the spiritual tone of our churches, we shall have, I am persuaded, as the result, not niggard contributions wrung from the hands of unwilling men, always odious in the eye of Christ, always odious in the eye of good men, but free, spontaneous, gladsome offerings, that will not only lift the Society out of its present difficulties, but start it on a new career of honour and of progress.

The Rev. T. DURANT PHILIP (twenty-two years missionary of Hankey, South Africa), in seconding the resolution, said : If I were standing here to-day simply as an advocate of this Society, I should feel some trepidation in facing so large an audience ; but I stand here, not as an advocate, but as a witness, and I hope to keep in mind the obligation that rests upon a witness to speak the truth, the whole truth, and nothing but the truth. I know it can be said of me, “Thou testifiest of thyself ; thy witness is not true.” Nay, but I have other things to testify than of myself, and the words of this resolution themselves furnish me with one topic, to which I would fain testify. “The meeting is thankful that the Society continues to enjoy the services of so many able and faithful missionaries.” Now, coming from South Africa, this is one of the points on which I want to bear witness. You have your missionaries in South Africa, but unfortunately, or fortunately (in whichever light you may regard it), the climate is so healthy that you very seldom see them, and you know very little about them. With the exception of a few who have recently gone out from this country, I happen to know every missionary within the bounds of the colony ; and as I know, so I would wish to speak of them, that the esteem and love with which I myself regard them might be excited in your hearts, and that you might feel a sympathy for them. If I were to mention the names of some of these men, such as Kolbe, and Smit, and Paterson, and Taylor, they would fall on your ears as most unfamiliar names, and yet these men are doing a most substantial, thorough, and excellent work in their various spheres of labour. If I were to

mention, again, the names of Helm, and Anderson, and Kitchingman, and Read, those of you best acquainted with missionary enterprise might suppose that I was mentioning the fathers, and not the sons who have taken up the mantles of their glorified sires. Among the missionaries in South Africa, I think a third are sons of missionaries themselves. There are some names that perhaps you would remember—the names of Robson, and Edwards, and Brownlee, who are our patriarchs—men who have been labouring thirty, forty, or fifty years in the mission service without having once returned to this country. Of these men I would wish to speak to-day, that a feeling of sympathy, and esteem, and affection might be awakened in this great assembly, and that that feeling might be wafted over the 6000 miles of ocean that lie between us, and cheer their hearts. You will ask me, perhaps, why are they not better known? For this reason; they are men who would rather be doing their work than talking about it. They live surrounded by a population inimical to their work, and constantly challenging their reports and statements, and pronouncing them exaggerated. Rather than lay Christianity under any charge of exaggeration, these men are content to go and labour in the vineyard of the Lord, in all the heat and dust of their work, content with the reward that cometh from Him that is above. Still, although these men are looking up to the eyes of their Master, and are content to wait until the day when the Master shall say to them, “Well done, thou good and faithful servant,” yet they know and we know that it is the Master Himself who has established the Christian Church, that by mutual sympathy and encouragement we should sustain and support one another; and there is one thing, at least, of which they have the feeling, that in any want of sympathy towards them and their labours the mission in which they are engaged may suffer at your hands, and that, as you hear little or nothing of them, so you may suppose that there is nothing doing. I would, therefore, desire to raise up my testimony, firstly, on their behalf. I stand here, not in my own person, but as the representative of those men; and I wish to carry back to them the feeling of the churches in this country, that they are esteemed, beloved, and trusted, and that, while you do not hear of them, you feel that they are carrying on their work energetically and successfully. Very recently you sent us out one man from this country to whom was not given a long and honourable career of thirty, forty, or fifty years. His career was very short. He landed emaciated with disease, he listened to no remonstrance to rest and take care of himself; but he threw himself at once into his labour, although he could only stand and in a hoarse whisper preach Christ to his people. For some months John McLeod was able thus to preach Christ, and when he could not preach to them in the pulpit he did it on his sick-bed. Was it a European magistrate who visited him, or a merchant, or any friend from the neighbourhood who out of sympathy came to him? Was it any one of his own congregation? He spoke to one and all of that Saviour whose Gospel it was the great ambition of his life to preach. I remember well one day his saying to me, “There was one thing I did desire. I did hope that Christ would give me some few years to preach His Word among the heathen; but it is not His will, and He has thus called me to surrender that office, and has disappointed me; but the Lord’s will be done.” There was a profound impression produced upon all classes of the community by the cheerful way in which he contemplated death, and the earnest way in which he spoke to all of that salvation which he came to preach, and I truly believe that the words that are to be inscribed on his tombstone will be for many a great truth, “He being dead yet speaketh.”

The second point on which I can bear my testimony is as to the results. There are some undertakings in which it is glorious even to fail. Even if we stood here as missionaries to proclaim our failure, the undertaking in which we are engaged is so great that it would be glorious even to fail. Shall we be deterred from carrying the Gospel to what are

called the degraded races of mankind, because men will say beforehand that they are incapable of it? Are we not even to try—are we not even to bring that Gospel home to them, and preach it to them, and let it be shown that they are incapable first? Now, I could give you the results in the same form in which our report gives them. I could say to you that we number in South Africa some 5000 communicants; but probably the answer you would mentally make to me would be this, “We do not want to know the number, we want to know the quality of your converts,” and that is the point to which I shall address myself. When I first went to South Africa, and became the successor of my lamented deceased brother in the station in which I am now labouring, I found myself exceedingly ignorant on a great many things that I might have been benefited by knowing. I was perhaps a little acquainted with the classics and books of various kinds, but I found myself exceedingly ignorant of agricultural and other branches of business to which I had to direct my attention. When I went amongst my people it was a real pleasure to me to mingle with them in their various occupations, and to stand for some days alongside one of their rude threshing-floors when they were beating out the grain. There was a great circle of hardened ground, into which hundreds of sheaves of wheat were thrown, and a troop of horses or oxen were driven in, and men with whips drove them round the circle until the whole of the grain, as they thought, was trodden out. Many a time as I saw them wading up to their girths in the bulk of straw I thought, “What a heap of grain there will be when it is all cleared out!” Presently the men came round with their rakes and forks, and turned on one side the coarse straw. They came, not with any of your winnowing machines or any such elegant machinery, but with their shovels, and pitched the mingled mass of chaff and wheat into the air, allowing the autumn breeze to drive away the chaff, and letting the wheat fall by its own weight upon the floor. When all this was done there was a very little heap of grain, and I came to the conclusion that it takes a great bulk of straw to grow a very little wheat. I believe that is as true of Christian churches in this country as it is of churches amongst the heathen. We have found it so in our experience, and I appeal to ministers around me whether they do not find it to be their experience. But we have the wheat, I am happy to say. Though there are, in all churches, many persons whose Christianity is of a very low grade, and of a very indifferent character, there are those whose Christianity is sterling, solid, and substantial. I do not know how I can answer the statements that are sometimes made on this subject better than by furnishing individual instances. I think with great veneration of an old deacon of my own church—a gray-headed man of slave extraction—whom I not only esteem, but most heartily love. He has been a deacon of that church all the years that I have been labouring there, and has maintained his Christian consistency all those years without blame, in all the relations of life. He has built one of the best houses in the place, with five or six apartments. In the cultivation of his ground he shows the industry which should be expected from a Christian, and in his commercial dealings and all his relations he illustrates and adorns the Gospel of our Lord and Saviour Jesus Christ. There is one peculiarity with respect to this man, and one peculiar cross that he has to bear: he is troubled with a wife whose shrewishness amounts to insanity, and in all cases of domestic quarrels in our church we have nothing to do but to refer the young people to this man, and he comes down upon them and says, “Well, you know I have my own cross to bear.” The fact is so notorious that the young couples who may be inclined to quarrel cannot refuse the advice that comes to them from such a quarter; and he has quieted and pacified many a couple in that way. Then let me take another instance. In a neighbouring church, to which Mr. McLeod came to be pastor, there is another deacon, a man of another race. He was formerly a heathen far in the interior of Central Africa, and away from any missionary influence. He narrates his own conversion in this way:—One day he brought a troop of sheep down to a Dutch boer who had emigrated some-

where in the neighbourhood. When he had sold them, the boor said (for though these boors are very unenlightened, you must not suppose that they are all so, and that there are no true Christians amongst them), "Do you know that there is a God?" The poor heathen could not conceive what was meant, and the boor explained to him that there was a great invisible Being who had made him, and who would call him to account as a sinner for all that he had done. The thing struck him as so strange, so wonderful, so ludicrously incredible, that he fell back on the grass and roared with laughter. Nevertheless, he went home pondering the thing, and could not get rid of it. He went to his own heathen tribe, and one of his countrymen, who had travelled hundreds of miles to Port Elizabeth in order to earn money to purchase cattle, told his people that at the place to which he had been the land ended, and that there was an infinite expanse of ocean, upon which the people who lived there built great houses, with many apartments beautifully furnished, and that without a pathway on that expanse they travelled backwards and forwards. This, the man said, was the second wonderful thing he had heard in his life, and as it came from his own countryman he could not but give heed to it, believing that the man would not tell him a lie. Well, the man said, "With regard to this second thing, I can ascertain the truth for myself, for I can do what my countryman did—travel to the place; and who knows but I may find out the truth of the first statement as well?" So he travelled from his home in search of the ocean and in search of God; and I need not say he found them both. He had put these things together in his mind, and had come to the conclusion that as the one might be true so might the other. He heard of the Gospel of Christ, and became a follower of that Gospel, and he is a man who makes himself eminently useful in the church to which he belongs. Working as a mason in the day, his recreation in the evening is to preach the Gospel to the poor heathen at the farmhouses where he is labouring, and many are the sheep whom he has brought into the fold. Here, then, are some of the results. I cannot call them brilliant; they are not brilliant; a foundation is never a brilliant affair. I think Remus thought so, when to his cost he leaped over his brother's walls in infant Rome; and so thought Tobiah, who could reproach the children of Israel with his jest, that even a fox if he went on their stone wall could throw it down. We have plenty of jests of that kind, and we might say sometimes as Jeremiah said, "Here, O Lord, behold we are despised." Still it is a foundation which is made by the Master Builder. A foundation it is after all, a mere massy affair, grovelling down deep to find the rock, and a very unsightly structure it is; but, blessed be the great Master Builder, He has given us an insight into His plans. We know that while we are laying the foundation, and there are no results at present that are brilliant, that building shall rise up until you see its richly-mullioned windows, and its groined roof, and its florid pinnacles, and its flying buttresses, and everything that is beautiful and brilliant as a result of mission work; yea, till the tower itself and tapering spire shall be finished, and the topstone be put upon it with shoutings of "Grace, grace unto it."

GEO. HADFIELD, ESQ., M.P. : Mr. Chairman,—I am aware that I am somewhat irregular in interposing at this moment, but I am desirous of doing so before the motion is put, and also because my own time is limited. Sir, I do think that we, the laity—if I may use a term which may be somewhat offensive—are really called upon to act. About forty years ago I remember being at a meeting in a chapel in Manchester, in which we, by an unaccountable impulse, astonished the country by raising £1000 at one collection, and it was a greater sum than you are aware of in those times. Now, sir, I rejoice to hear that the Society is in distress, because it stands thus: the work of the Society, the influence of the Society throughout the four quarters of the globe is unimpaired, and the need for it is undiminished, and with this opportunity before us our power to assist the

Society is great, and correspondent with the call that is made upon us. I would make my appeal to the merchant princes in the country whose names I could repeat, which would be received with every mark of approbation, esteem, and love from the Society; whose prosperity keeps pace with their merits; who do not decrease by what they give, but increase as they give, and prosper as they deserve. Sir, we have in the north of England unshackled all mankind, and we have put up in St. Anne's Square a statue to the memory of Richard Cobden, "the man that gave the people bread." Now, sir, I desire that we may have spiritual Cobdens who will give the bread of life to the nations of the earth. If you have this opportunity of increased giving do embrace it. Time is short. It is forty years ago since that event occurred to which I have alluded; and those of us who were present have not another forty years to spend on earth. Let us put our hands in our pockets, and see if we cannot clear the Society from its present difficulties in a manly and straightforward way worthy of the occasion. Let us do justice to the appeal that the great Head of the Church makes to us—not to go to different parts of the earth as missionaries, but to work our mills and our warehouses, to obtain the means of assisting the Society in a manner and to an extent that it has never been assisted hitherto. Sir, I never could tell what nature designed me for. There was never any post but one that seemed to suit me. I was very impulsive, perhaps sometimes very unwise and enthusiastic. Once, I remember, they called me a fanatic, and, alluding to that extraordinary collection, they said, "It shows what these clergymen and parsons can do if they get one fool among them. If one simpleton can raise a thousand pounds, what can all the blockheads of the country raise?" Well, the character, such as it is, I have endeavoured to bear for forty years with tolerable composure, and, having a liking for old things and old friends, I am still willing, if necessary, for Christ's sake, to be called a fool. Greater men than I have had the same thing to bear. Now, sir, I have only to say, instead of my hundred pounds that I have given every year, put me down for a thousand pounds.

The motion was unanimously adopted, and the collection was made.

Rev. R. W. DALE (of Birmingham): Mr. Chairman, ladies, and gentlemen,—You have already learned from my friend, Mr. Hannay, the nature of the Resolution that I have to submit to this meeting; and I heartily wish that he had been intrusted with it; for I am sure that the vigorous, brilliant, and fervid eloquence which he commands would have secured for it a far more cordial acceptance than anything which it is in my power to say. He seemed to suppose, however, that I regarded the financial position of the Society as a kind of private preserve of mine. Preserve! Why, the word calls up pleasant memories of shady paths through the woods, and of green, fresh foliage where the golden pheasants have their nests; while this subject, which he humorously called a "preserve," seems to me nothing more than a "waste, howling wilderness." However, although I do not think the "lines have fallen to me" this morning "in pleasant places," although I cannot call this preserve of mine "a godly heritage," I feel that there is hardly any aspect of the Society's present position that requires the graver and more serious consideration of its friends and constituents than this.

The position I occupy this morning has fallen to me in consequence of my having been a member of a Committee appointed last May to inquire into the present condition and recent history of the London Missionary Society. I greatly regret that Mr. Rooker, the Chairman of that Committee, or Mr. Miall, of Bradford, its Secretary, is not occupying my place this morning. They have devolved this duty upon me—not, I am sure, from any want of deep and fervent sympathy with the objects of this Society, not from any want of confidence in those who have the conduct of its affairs. As I am about to

adventure upon, perhaps, the driest speech ever delivered from this platform, I trust you will listen to me for the short time I intend to occupy your attention with the same kindly consideration which you would have given to Mr. Rooker or Miall had they happened to have had this Resolution in their hands. The Committee to which I refer was appointed on May 7, 1866, for the purpose of inquiring into the general condition of the Society, and, at the same time, considering whether any and what measures should be adopted for increasing its resources and efficiency. The Committee consisted of twenty-four members, of whom about one half were laymen. The members of the Committee came from London, from Leeds, Liverpool, and Manchester, Plymouth, Bristol, and Norwich, and from Ireland and Scotland.

They met for the first time on the 19th June, and by adjournment on the 20th. They met again on August 9th, and I know that several members of the Committee have spent many days in the investigation of the questions which arose in the course of this inquiry. I feel bound, sir, to bear my most hearty testimony this morning to the frankness with which the Secretaries of the Society and the London Directors gave the Committee all the information that they asked for. As honourable men, they had nothing to conceal, and they concealed nothing. Whatever we wanted to know, and they could tell us, was told without any diplomatic reserve or ambiguity. I also feel bound to bear my testimony to the readiness with which the Secretaries of the Society, and other gentlemen employed in the Mission House in Blomfield Street, undertook the very heavy and exceptional labour imposed upon them by the proceedings of the Committee. As promptly and as energetically as the work could be done, which the Committee requested them to do, the work was done. I also feel bound, sir, to say that during this inquiry we came to know, as some of us had not known before, how much time and how much energy had been devoted to the conduct of the business of this Society, not only by various ministers living in London, but by distinguished laymen who have large businesses of their own to superintend, and who week after week give an amount of time to the affairs of this Society, and an amount of ability too, which, if devoted to the conduct of the affairs of commercial companies, would secure them a large and handsome income. Well, sir, as the result of the work of the Committee, a resolution was passed which I feel obliged to read to this assembly, and there was an earnest and entire concurrence in it:—"That, after an anxious and deliberate investigation, extended over several days, of every question which appeared important to the character and operations of the London Missionary Society, the Committee are unanimously of opinion that it is in every way worthy of the confidence and support of the churches. Its history during the past is the record of remarkable triumphs of the Gospel abroad, and of a great quickening of religion at home. The Directors and officers, though of course not infallible, have conducted its affairs on the whole with a fidelity, wisdom, and success, for which they deserve the thanks and confidence of the Christian churches whose affairs they have administered. The Committee are, however, impressed with the strong conviction that the Society does not receive from many of our churches the support which it may fairly claim, and they most earnestly commend it to their increased affection and liberality. The catholicity of its constitution, the noble character and illustrious achievements of its missionaries, the success of its enterprises, and the general efficiency of its administration, give it a high and honourable place among similar institutions, and the Committee hope that amidst the multiplied and legitimate claims of our home population, which are so nobly responded to, the Church will not be forgetful of the high object of this Society, hitherto so honoured of God to carry the Gospel into the regions beyond." That is the deliberate expression of the judgment and the feeling of this Committee, after their protracted investigation into the history and position of this great institution. And now it becomes my duty to present to

this meeting certain facts relating to the recent history of this Society and its present position, which have come out in the course of our investigation. And let me say that I shrink from speaking on this occasion in any sense as a representative of this Committee. I can tell you the facts which have come out from their inquiries; but it would be great presumption on my part if I pretended to represent their estimate of these facts in every particular. Those who are anxious to see this can read the printed report which was submitted to the Board last Monday. I can never speak at all unless I am conscious of having perfect freedom to say all that is in my own heart on the subject which I have to discuss.

The first point to which I wish to call the attention of the meeting is the number of missionaries connected with the Society. During the last thirty years, over which period our inquiries extended, the wealth of this country has vastly increased, and our churches have had their fair share in the general increase of the material resources of the nation. We know, too, that during these thirty years great events connected with the extension of the Gospel of our Lord Jesus Christ in heathen countries have successively kindled the enthusiasm of the churches of this country; and this hall has again and again witnessed the excitement which these events have produced. In the early part of this period Robert Moffat came home to tell us of the triumphs of the Gospel in South Africa. John Williams came to tell us of islands in Polynesia in which idols had been utterly abolished. We saw on this platform the refugees who had been driven from Madagascar by fiery persecution. Later still there came the opening of the ports in China to Christian Missions. Then came the tragic events of the Indian mutiny. Then Dr. Livingstone, whose life we still trust God may have preserved, stood on this platform, and received here not a more enthusiastic welcome than he had received from men of science elsewhere, but a welcome in which I think there must have been more intense and hearty affection than it was possible he could awaken among those who had no special sympathy with his higher work. Then came, as you remember, the pathetic story of the sufferings, and the endurance, and the triumphs of the Christians of Madagascar, and the reopening of that island to Christian Missions. And before this came the opening of the entire Chinese empire to our work. I can remember the enthusiasm which some of these events have created among the constituents of this Society in this hall. I can remember the enthusiasm which they have created in different parts of the country where I have gone on behalf of the London Missionary Society. And now, sir, what has been the result of all this increased wealth, and of these repeated periods of enthusiasm? At first the result seems satisfactory, for in 1837 we had only 112 ordained Europeans connected with our Society, and in 1866 we had 154. In 1837 we had only 134 Europeans of all kinds connected with it; in 1866 we had 167, the number having now risen to 170. But, sir, although these figures at first sight seem encouraging, they contain very little to gratify the hearts of most of us who are assembled in this hall this morning. Those of our brethren who were in their strength from the year 1837 to the year 1846, some of whom we rejoice to see on this platform on the right and on the left to-day—they may listen to these figures with profound thankfulness to Almighty God; for during the first ten years, from 1837 to 1846, there was an increase in the number of ordained European missionaries of not less than fifty. Beginning with 112, the number rose to 162 in ten years, and the total number of Europeans connected with the Society rose to a still greater extent. But, sir, after 1846, for some reason or other, there came a sudden decline in our agency which we have only been slowly recovering. There were actually nine less ordained missionaries in connection with this Society last year than there were in the year 1846. There were twenty-one less Europeans of all kinds connected with this Society last year than there were in 1846. Now, sir, without trying to investigate all the causes which may have produced this decline in the number of our European

agents during the period of twenty years since 1846, I may say that, in my conviction, it arises not from any causes to be found in Blomfield Street, but from causes which suggest grave inquiries in relation to the temper and spirit of the piety of our churches throughout the country. Great as are the financial difficulties of the Society at the present moment, there have been times, and not very long ago, when the Society had funds which it could not expend because it could not obtain effective men. We have heard again and again of the importance of grave and settled convictions of duty in relation to this great enterprise. Sir, I believe such convictions are indispensable, but I cannot but remember that throughout all the ages of Christendom, from the day of Pentecost until now, it has not been under the lash of conscience merely that men have done great and heroic work for Christ, but under the inspiration, and enthusiasm, and passion which the Spirit of God kindles in human souls; and I cannot but feel that something of the heroic temper which characterised the devotion of our fathers has begun to disappear among us. I cannot but fear that something of the romance and poetry which there should be in our piety has begun to disappear. I do not believe in a cold, heartless, intellectual religious life. Such a religious life will never solve the great social questions which wait for their solution in our own country. Such a religious life will never produce such men as those whose names year after year are heard from this platform, who have been our apostles in the countries far away; and I trust that, dry as these figures are in relation to the extent of our European agency in foreign countries, that I have had to submit to the meeting this morning, brethren on this platform will most seriously consider whether they are accounted for by the character of the religious life which has been common in our churches during the last twenty years.

There is, however, one great element of compensation for the want of development of our European churches during the period to which I have referred. In 1837, although, of course, we had a considerable number of native agents occupying inferior positions of usefulness, we had, so far as we can learn, but one native pastor connected with our Society; and for fifteen years there was scarcely any increase in the number of our native pastors. Fifteen years ago you had but six, while to-day, including native pastors at Madagascar and Tahiti who were not enumerated in the schedule presented to the Committee of Investigation, but who have been referred to this morning—including the native pastors of Madagascar and Tahiti—instead of the six you had in 1851, you have now less than sixty. I think that, however much we may grieve over the want of development in the European agency of the Society, we may be thankful to God for this singular proof that His blessing is with us; and as for native agency of another kind, including evangelists, catechists, schoolmasters, and teachers, why Travaneore alone reported last year about 450, and you have 1400 of these agents, so far as we are able to learn, in connection with your foreign stations throughout the world. Year after year speakers on this platform have urged most seriously upon the Directors of the Society the importance of developing native agency. Too much cannot be said about that—and they have done it. They are here this morning to say that what has been urged again and again at our Annual Meetings with great eloquence and force of reasoning has had its effect upon their missionaries, and they have some sixty pastors and 1400 of other sorts in connection with their Society. But the time has not come in any province or missionary field to withdraw European agency altogether. We may diminish it, as I think, very considerably in some directions; but the culture, the experience, the familiarity with the religious life of European Christendom which our European missionaries possess, are of infinite value in the development of the dogmatic thought and ecclesiastical life of the churches we have founded in heathendom.

Well, now I come to what Mr. Hannay thinks I wanted to make my special preserve,

but which has been so gloriously poached upon, first by the Chairman, secondly by Mr. Hannay, and, most gloriously of all—if you will forgive me for saying it—by the hon. Member for Sheffield. I am told, sir, that there were some people in the hall who did not hear what Mr. Hadfield said. Why, if he had said it in a whisper, and I had been over there, at the far end of the room, I should have caught it. I could not have missed it, however low the tone might have been in which what he promised was given to the Meeting; but if anybody did not hear it, and has not had an imagination lively enough to conceive what it was that occasioned our applause, I beg to say Mr. Hadfield promised to give us, instead of £100, this year £1000. However, I shall come back to that presently. Now, so far as our income is concerned, the inquiry we undertook commenced, as I have stated, with the year 1837, and the gross average of our income during the three periods of ten years which the inquiry covered, is as follows:—From 1837 to 1846 our gross income was £77,900; from 1847 to 1856 it fell to £70,900; and, unhappily, the whole of that fall, within a few hundred pounds, is accounted for by a diminution in the ordinary home receipts of the Society. Your gross income fell about £7000 during the second decade, and nearly the whole of that is accounted for by a diminution in the home receipts. Now, I think those of us who were moving up and down the country during the years between 1847 and 1856, could see no signs of any great overwhelming financial calamity in the houses in which we were entertained when we visited various towns on behalf of the London Missionary Society. We could see no proofs that our people were all finding their way into the Bankruptcy Court, and were obliged therefore to restrain their gifts. What we did see everywhere, while the income of this Society was diminishing, was that more costly wines year by year were on your tables, that year by year you built larger greenhouses, that year by year you had handsomer carriages and nobler horses. These things we found all the country over. All the time while the luxury of living amongst us was so constantly developing, there was such a diminution in the income of this Society that it amounted on the average to no less than £7000 a year. Now, happily, there has been a return since 1856 to a somewhat better condition, and our home receipts have reached from £44,630, which was the average for the preceding ten years, to £47,876 during the last ten. We have been for the last decade £3000 a year higher than we were during the middle decade, but we are still £3000 a year lower from 1857 to 1866 than we were from 1837 to 1846, and that fact I have to press upon the attention of the meeting this morning.

It is true, sir, that the first decade was in some respects exceptional. During the five years preceding 1836, the average home income of the Society—its ordinary home receipts—was only between £35,000 and £36,000 a year. During the five years immediately after 1836, the average home income of the Society rose to £51,000 a year. There was a rise in that period of not less than £15,000 a year. What I want to know is, whether such a rise can be effected again. Now, that is the question we have to determine this morning; we need something like the same kind of increase of our home income during the next two or three years, that our fathers secured just thirty years ago. We know how that was secured. Robert Moffat came and spoke to you, John William came and spoke to you, the Madagascar refugees came and spoke to you; but must our greatest and most distinguished missionaries be taken away from the work in which they delight, in order to open your hearts, and incline you to support them in their enterprise? Are you waiting for fierce persecution like that which drove the Malagasy refugees to England, in order that, by the heroic endurance of your fellow-Christians, you may be touched to a nobler liberality? Are we always to be dependent upon accidental influences of this kind, in order that our income may be adequately developed? Is it not enough that the great God in heaven, to whom from day to day we ourselves appeal for mercy, desires to make that mercy known to all kindreds, and peoples, and nations, and tongues?

I have said that an increase of about £15,000 a year would be the kind of thing that we should like to see during the next three, or four, or five years ; and, in order to establish that position—although I will not ask for £15,000, but for £10,000 in my resolution—I ask you to look back just two years in the history of this Society. Some of you remember the meeting here two years ago. Well, in May, 1865, we seemed to have a clean balance-sheet, and many of the friends of the Society—inasmuch as the Treasurer reported no debt—thought that our financial affairs were going on satisfactorily. But our income during the preceding year, 1864-65—the current income—had really fallen below our expenditure to the extent of £8000. The equilibrium was secured thus :—We had the special India fund, from which we drew £1500 ; we had the special China fund, from which we drew £1000 ; we had the Madagascar Mission fund, not the fund for the churches, but the Mission, from which we drew £5340, the total being £7840. Well, two years ago, the Madagascar special fund was exhausted, but you did not expect us to give up the Madagascar Mission. The special fund on which those Missions had been resting was extinguished when we met here in 1865. What would you have said if we had proposed to withdraw all our agency from Madagascar ? But the fund being extinguished from which the Madagascar Mission was previously supported, it was obviously necessary that there should be an immediate increase in the regular ordinary home receipts of this Society. Did you give us that increase ? Why, instead of that, when we met here last year it appeared that our ordinary home income was £1000 less for 1865-66 than it had been for 1864-65. The Madagascar Mission was thrown upon us ; there had been an increase of European missionaries in different parts of the world ; there had been an increase of our native agency in different parts of the world ; and, I repeat, our receipts were £1000 less than the preceding year. As we had withdrawn in May, 1865, £8000 from our special funds in order to meet the claims upon the Treasurer, it was inevitable that last year we should draw still more freely. When we broke up last year, we still thought, many of us, that we were not in debt ; but how had we kept out of debt ? By a very legitimate process—by drawing upon special funds which were intended for circumstances of financial pressure. We had drawn upon our India fund to the extent of £4000 in round numbers ; we had drawn upon our China fund to the extent of £4500 ; we had drawn upon our reserved legacy fund to the extent of £7500 : so that last year we made matters right by drawing on special funds to the amount of £16,000. That was the amount of excess of your expenditure over your income in 1865-66. Now, sir, have things improved during the past year ? Well, in some respects they have. Our ordinary home income is just about £5000 more for 1866-67 than it had been for 1865-66. I believe we owe the increase almost exclusively to the energy, and the earnestness, and fidelity with which our secretaries have done their work. I should not be just to my own feelings of admiration for the energy with which all three of them have been doing their work during the year, if I did not bear that testimony to them this morning. Unfortunately, to balance this increase in our ordinary home receipts, we have derived an inferior income from our legacies, from our Australian contributions, from our mission stations, and, of course, from our dividends, because we sold out so much stock last year ; and, excluding a special Australian contribution in 1865-66, the income from those outside sources is £3000 less for the last year than it was for the year before. That goes a long way to balance the £5000 increase which we have received from home. Meanwhile there has been an enormous development of agency. We have had more European agents, we have had more native agents, prices everywhere have been increasing, and the result comes before you this morning. Mr. Welch said that you must have line upon line, as well as precept upon precept in this matter ; and, therefore, I again call your attention to our actual position to-day. We are £5000, speaking in round numbers, in debt, but we drew during the

year from the sale of lands in Singapore, Shanghai, and Hong Kong £4000, and we shall not have those lands to sell again next year. We have sold our general stock to the amount of £500 ; and, now all the general stock is gone, there is no more to sell next year. Our reserve legacy fund has been sold out to the amount of £1908, and there is not a shilling left of that fund to look to next year. Our China fund has been reduced by £5487, and our India fund by £4000. Altogether we have drawn from these sources not less than £16,000, so that, in addition to the £5000 in which we are in debt, the current expenditure has gone beyond the current income to the extent of at least £21,000.

The question, as has been justly said, that we have to consider to-day is, How are we to deal with this deficit? It will not, I think, disappear by any supernatural interference of God's providence. I think we must not expect that, somehow or other—we do not know how—things will get right again. We ourselves have to determine how the matter is to be dealt with. Now, sir, let me say, with all seriousness, that I believe the first duty of the Directors—I will speak of them first—is to consider most seriously whether they cannot reduce our expenditure in those parts of the world where our Missions have already done their proper work. The London Missionary Society was not intended to provide subsidies for the maintenance of Christian churches already firmly established, and surrounded by a nominally Christian population. The duty of withdrawing European agency from native churches that have gained strength is very distinctly and emphatically recognised in a part of the Report which Dr. Mullens felt compelled to omit, but which will appear in the printed copy, to which I call your special attention.

It will be necessary to make these reductions with the utmost caution and delicacy, and with the utmost consideration for the position of the native churches whom they will affect ; but, for the sake of the native churches themselves, and not merely as an economical measure, these reductions must, as I take it, be made ; and I ask you, the constituents of the Society, to sustain with your confidence your Directors in a policy of this order. You may have special associations with a station here and there, which, it may be thought, has grown strong enough to stand alone ; you may be the personal friend of missionaries who have laboured there in past years, of missionaries who are labouring there now, who may be withdrawn. You must sustain the Directors in working out this principle—that when people have been brought to Christ they may have to be trusted to Christ, and to the Spirit of Christ, and they are not to be perpetually sustained in religious worship and action by support derived from this country.

But, sir, save what you will in that way ; diminish your expenditure in Jamaica and in British Guiana ; diminish your expenditure in the South Seas, your expenditure in Southern Africa ; reduce your expenditure, by the exercise of a most rigorous economy, in China and the East ; and, as far as I can see, it is simply impossible to save more than £10,000 a year—if you can do that—by the most rigorous and relentless application of the principle to which I have alluded. The Directors may, perhaps, save you that ; they cannot save you, I am quite sure, one shilling more. I am very doubtful whether they can do that—whether in the course of five or six years they can do it—it is certain they cannot do it at once. Well, now, there is £10,000 to be dealt with still. If they reduce your current expenditure £10,000 in the course of a few years, it will still be £10,000 above your income. Now what are you going to do in order to destroy that deficit? Do you intend to extinguish your China Mission in order to get out of debt? Do you intend to tell Dr. Legge to go from this meeting back to China as soon as he can with a commission to dispose of your property in Singapore, Shanghai, Hong Kong, Canton, Amoy, and Peking? Do you intend that the hospitals in connection with your Society shall be closed? Are your forty native evangelists to be dismissed? Do you intend that your native pastor at Hong Kong shall return to secular life ; that your

nineteen most accomplished missionaries shall return home; that your churches in China, numbering 1000 communicants, shall be left to sustain a desperate struggle against the difficulties that surround them? Do that, and when you have extinguished your operations in China, you have only just saved that £10,000 that you have to deal with. Or, will you turn to Mr. Storrow, who is on this platform this morning, and tell him to go back and close your institution at Bhowanipore? Is he to break up your staff of catechists; close your girls' boarding-school; stop your Zenana work, and recall every European missionary you have in Calcutta? Is he to go on with the same sad tidings to Mr. Bradbury and Mr. Hill, at Berhampore; to Mr. Kennedy, at Benares; to Dr. Mather, at Mirzapore; to Mr. Budden, at Almorah? Do you intend to extinguish the whole of your Missions in Northern India? If you do, you may still get rid of this £10,000 deficit, which still stares us in the face. But are you prepared to do that? Are you prepared to go to Madagascar, and terminate at once your connection with Missions in that land? Do that, and you will only save permanently a sum of £3000 or £4000 a year; and you will find that is little more than one-third of the sum with which you have to deal. I repeat, no matter how earnestly your Directors may deal with this great question, they cannot, without extinguishing a Mission like that in China, without extinguishing a Mission like that in Northern India, bring their income and their expenditure together. What, then, is the issue? Why, that the meeting should pass and hold to a resolution like this: "THAT this meeting desires to express its unabated and most cordial confidence in the Directors and officers of the London Missionary Society, and that, having learned from the Report that the expenditure for the year exceeds by £20,000 the ordinary income, the meeting pledges itself to sustain the Directors in their efforts to reduce the expenditure, and immediately to increase the home income of the Society by at least £10,000 per annum." Ah! it is all very well for you to applaud; but when you are written to for your collections on behalf of the London Missionary Society, do you intend to write back and say you have got a chapel debt to deal with, and cannot make your collection this year? Do you mean to write back and say you are making a great effort in connection with the county association, and cannot have the Missionary collection this year? Do you mean to write back and say you belong to a new church only just settled in the outskirts of a great town, and that you must get things in order before you can venture upon your Missionary collection? You may applaud, and you may pass this resolution here as cordially as you like; but we know the kind of letters that come to the Mission House from different parts of the country from time to time. If you mean to pass this resolution, you must resolve that every church throughout the country represented at this meeting shall have its Missionary collection without fail. You must resolve that in every congregation there shall be, in wind and in sunshine, under financial pressure and in financial success, the steady work of the Missionary collector bringing the results of the liberality of your people to our Society. You must resolve that in every town, and in every considerable village, there shall not only be the annual sermons, but there shall be an annual meeting on behalf of the London Missionary Society. I believe we have the thing in our own hands, and we can do it; you and I, my brethren, if we like, can do it. But then are we prepared to do it? Are we prepared to say, Whatever else is done or left undone—no matter whether, for a time, we do without the painted window in our new chapel; no matter if we do without a new organ this year; no matter if we leave some perfect finish of grace and beauty unattempted in the structure we are raising, in which we are to worship God,—China shall still have the Gospel from us, India shall still have the Gospel from us, and not a single man shall be recalled from any part of the Mission field who is doing earnest and effective work for Christ? We have recently received from Tasmania a challenge, to which I beg to call the attention of this meeting, and which I trust will be

taken up by some gentlemen who are here. Mr. Hopkins, of Tasmania, one of the most generous friends of our Society, has written to say, for he saw what was coming, that he is ready to give £500 to the London Missionary Society if forty-nine gentlemen can be induced to join him in order to make fifty. That will produce the sum of £25,000. Well, sir, I have been prowling about, trying the last day or two to catch one friend and another, in order to make up the fifty. I have not been very successful yet. I think Mr. Welch means to be one of the fifty. Mr. Hadfield means to be two of them ; and we shall be very glad indeed, not for the dual vote, but the dual gift as freely as you like. Now who is going on, in order to complete this most illustrious and glorious fifty. Mr. Hopkins has begun, Mr. Welch has gone on, Mr. Hadfield has improved somewhat on his predecessors, and we shall be glad to receive during the course of this morning's meeting one promise after another on the part of gentlemen here, that this sum shall be secured. It is all very well for gentlemen to talk of sending forth a spirit from this meeting to penetrate the churches of our country. I believe that a spirit will go forth from this meeting ; but it will go forth mainly, not as the result of any of the appeals made by the speakers, but as the result of the deeds that will be done by gentlemen who are able to deal with this great financial difficulty. Let them give £500, and that is a vast deal better than the most eloquent speech ever delivered from this platform, and it will produce a great deal more effect on the country. Our speeches are so long to read ; but a single line carries the £500 and all it means : and I promise that, though the most interesting address of Mr. Hannay, and that other interesting address of Mr. Philip, and the addresses of others who will speak presently, will be passed over when the readers of the *English Independent* and the *Nonconformist* come to them, yet that every gentleman who gives £500 to-day shall have his speech read in full, and commented on all the country over. Sir, the subject before us is not merely one having secular aspects. I believe it has the gravest aspects of a spiritual and Divine character. I quite concur with what has been said by Mr. Hannay in regard to the influence which the spirit of the secular press has begun to assert on the minds of so many connected with our own churches in different parts of the country. There has been a sort of half-confessed scepticism and suspicion with regard to these Missionary enterprises altogether. It is manifested here and there by men whose Christian lives and character one cannot but confide in. But, my dear brethren, if the Gospel is not a Gospel for the people of China, of India, and of Africa, it is no Gospel for you. It is just as true or just as false with regard to every inhabitant of Canton and Peking as it is with regard to every inhabitant of Birmingham, Manchester, Liverpool, and London, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." If you have any doubt as to whether it is an obligation to send this Gospel to the heathen, you ought to doubt whether it is your duty to preach it to the people of your own country, and you ought to leave your pulpits until that question is settled. I am sure of this, that it is impossible to believe in the Gospel for yourselves with a whole heart without preaching it to the whole of the human race. Included in the same act of faith—implicated necessarily in that—with which I repose in Christ as my Saviour, there is the recognition of Him as the Saviour of mankind the wide world over. There is a great deal of criticism about the result of our work, and we have stories from wandering gentlemen who have been seeking their pleasure in the South Seas and in certain parts of Africa about the imperfections of our converts. No doubt they can find imperfections in them. Suppose some Pharisee had happened to wander down to Corinth a few years after the Corinthian Church had been established, what a story he might have come back and told in Jerusalem about the people that belonged to the Christian churches that this apostate Paul was founding in different parts of the world ! Can you show us anything worse than the Corinthian Church could show, in

any part of the Mission-field that we are occupying? Yet we know that in that Corinthian Church, spite of all its imperfections, there were working those great and mighty forces which regenerated the dying empire, which have built up the civilisation of modern Europe, which have created our literature, our laws, our social life, which gave existence to our majestic cathedrals, inspired our noblest artists and poets, and have brought peace and purity into ten thousand homes in this country—the same forces which are working now in India, in China, and wherever our Gospel is preached. And whatever imperfections there may be in the character and actions of our people as yet, they are in God's hands—every Christian is His workmanship, and He will shape them all in His own good time into forms of majestic strength and transcendent beauty.

The Rev. Dr. LEGGE, who has just returned from Hong Kong, seconded the resolution. In the course of an able speech, he gave the following sketch of Missionary operations in China:—I have visited all the Mission stations in China, excepting those at the extreme north and in Peking; but I must confine myself to a portion of the field. Go with me first to Amoy, 300 miles north from Hong Kong. There are three Missions in that island. One was established in 1843 by the Americans and by others; our own Mission followed in 1844; and a few years after the English Presbyterian Mission, through William Burns and Dr. Young, entered the same field. Our own men remain to this day. They are the oldest missionaries now in China. They went out into the field more than a year before myself; and there they are still, never having returned to this country. The Missions at Amoy have been singularly successful, through the perseverance, the ability, and the single-heartedness of the missionaries. I visited the station in 1852, and there were but ten communicants in connection with all the Missions. If you were to go there to-morrow, you would find in connection with our Mission upwards of 400 communicants, and, in connection with all the Missions, more than 1200—1200 men and women regularly assembling round the table of our Lord. But let me come now to my own station at Hong Kong. It and Shanghai were the earliest occupied of all our Chinese stations, but the Hong Kong station has since been the most feebly supported at home. I was preceded in it by Dr. Hobson, a model medical missionary, who was driven from Hong Kong by the breaking out of the war to Shanghai; and it was a sad day for the Mission when shattered health compelled him, ten years ago, to return to this country: but his books are there still; his medical writings have been reprinted again and again by the Chinese themselves; and when I was in Japan, his works on physiology were reprinted for the use of the medical men there, by the Government. Well, I went to Hong Kong, taking with me three men who had been converted to Christianity in another place, so as to form a nucleus round which others might be gathered; and when I left, ten weeks ago, I had just administered the communion a day or two before to upwards of a hundred communicants. Now it is very difficult to build up a church in Hong Kong, because of the nature of the population. When I was there in 1843 I do not think there were 10,000 Chinese altogether, and I believe now there are 120,000; but they are mostly men engaged in the pursuit of business, doing trade on a larger or a smaller scale, having their families in China, and when they have succeeded in their object, or been utterly disappointed in it, they take their departure. The consequence of this is, that the removals from our Church have every year been much more numerous than those occasioned by death, and yet, at the same time, this circumstance has in many respects done much for the furtherance of the Gospel. Many have gone out from us, and lived the truth, and preached the truth in other places, and been the means of bringing many to God. The two principal teachers and catechists connected with your Mission in Canton were from our Church. In Australia, California, and Singapore, members of our Society have been playing the part of faithful preachers of the Gospel,

and have been signally useful among their countrymen. On my way home eight weeks ago at Singapore, I was visited by one of three Chinese whom I had in this country with me twenty years ago. He came to the house where I was staying, bringing his wife and children, and his father and a younger brother, and some other relative—together a large Christian household of eleven or twelve souls; and our friend Mr. Keasberry told me that he was his right-hand man in all Christian enterprise. He said to me, "Look at these papers, that you may be able to say to friends that may inquire about me when you get to England what sort of a man I am, and do not take it upon the word of Mr. Keasberry." So he showed me one certificate after another which he had received from the managers of the Peninsular and Oriental Company's business in that island, of which he is a respected and trusted officer. But in connection with the Mission outgoings, so to speak, of our Church in Hong Kong, I must not omit to refer to our Poklo Mission, which is altogether its child. Among the men whom I baptized in 1856 was one who had been keeper of the temple of Confucius in Poklo city. He had returned to his own place, and for some time I heard no more of him. In 1858, two German Missionaries, in travelling through the country, came to the city of Poklo. They were mobbed, and in danger of being stoned, when a man rushed among the crowd, and, with earnest gesticulation, told them that they must not harm those people, for they were good people. That man was Charc, and our German brethren told me how much they were surprised to find such a man there, when they expected to meet with none but heathens. They were astonished to find a man who would face the rage of his fellow-townsmen in order to succour the Missionaries. They told me he was a very strange man,—that they could not doubt he was a believer, but many people took him to be mad. One of the things he did was to go throught the streets at Poklo and the country round with a board on his back containing some text of Scripture, and so the man, entirely on his own motion, without any communication with our Mission, pursued his way, until the Word of God grew so mightily and prevailed that in 1859 and 1860 nearly 100 of the people of the country were baptized who had been brought under his influence. The Word grew so mightily, and prevailed, that surprise and hostility were excited; persecution ensued and waxed hot, the Christians were driven from their villages, and all their property plundered. Charc himself fell a martyr, and died a martyr's death. The storm swept so fearfully over the district, that it was not possible for a Christian to show his head. After a time it exhausted itself. "The Lord is mightier than the noise of many waters; yea, than the mighty waves of the sea." The storm exhausted itself, and a different feeling arose in the hearts of the people. We have now a German brother in connection with our Society, specially appointed to that station. He has a house in Poklo city, two village chapels, and a school-room in a third, and a number of catechists under his care. When I saw him last, in the end of the past year, the number of professed Christians in Poklo district was over one hundred. These statements are a sufficient proof that the Christianity which we are establishing at China is not a spurious nor a feeble one; it is a real and a powerful Christianity. And, with regard to the general character of our members, I will only repeat here what I have said again and again to members of my English church in Hong Kong. Many kind friends do not know that an English church has grown up there in connection with our mission; and I am glad to have to say that it is now self-supporting. But I say I repeat here what I have said again at our Lord's table to our English communicants—Americans, English, Dutch, Germans, Episcopalians, Baptists, Presbyterians, Congregationalists, ay, and Plymouth Brethren, too—I really could see nothing in the Chinese communicants to make me have less confidence in them than I had in others; and I believe, sir, that upon the whole the members of our Chinese churches in China are as worthy the right hand of fellowship as the members generally of the Congregational churches throughout the country.

These facts, sir,—and I could continue for hours adducing others of a similar character—are quite sufficient to show that our missions, so far as China is concerned, have been anything but a failure. We want men of wealth, we want men of the largest endowments and most highly finished education. I do not believe that the Society will send us to China any but good men. If I may venture to say so, I think we have been on the whole good men who have gone out. We need the foremost men that the Church can supply from its pulpits at home, and we need those men to go up to “the high places of the field, to the help of the Lord against the mighty.”

Mr. ROBINSON announced that a lady, who did not wish her name mentioned, had just presented £50 towards the present expenses of the Society; and a gentleman who had sent a donation of £10, expressed himself as most happy to be one of a hundred gentlemen who would give a subscription of £100 a year for the next five years.

Mr. FAIRBROTHER said the friends of the Society in Wiltshire and Somersetshire wished to take part in this movement, and he had just received a promise from one gentleman to the effect that £1000 would be received from that district. He had also received a promise from a friend in Essex, which he considered equivalent to a thousand pounds more.

The resolution was then put and carried unanimously.

The Rev. EDWARD STORROW, Missionary from Calcutta, moved the next resolution:—

“That this meeting rejoices in the steady continuance, stability, and enlargement of the important Missions in India and China; it recognises the loving care and protection by which they have been shielded from harm, and the labours of the Missionaries have been carried on in comfort and peace; it rejoices in the great opportunities of usefulness which these Missions enjoy of bringing the Gospel to the ears of so many millions of heathens, and is thankful for the wide-spread preparation for the reception of that Gospel which is being secured by the increase of sound general knowledge, and of pure Christian truth. It desires that the native churches may grow in numbers and Christian excellence, and the native agents abound in truest zeal in aiding the cause of Christ among the masses of their idolatrous countrymen.”

He said he could give a large number of facts about Missionary work in India, which would have filled the minds of all present with hope, if time had permitted.

The resolution, having been seconded by Mr. HENRY WRIGHT, was carried unanimously.

CHARLES REED Esq., moved the following resolution:—

“That this meeting cordially concurs in the sentiments of affection expressed by the Directors for Dr. Tidman, on the occasion of his retirement from his responsible duties; and rejoices that so kind a provision has been made for him by the friends of the Society, and that his name continues on its records as the Honorary Foreign Secretary. That the Hon. Arthur Kinnaid, M.P., be the Treasurer, that the Rev. Dr. Mullens be the Foreign Secretary, and the Rev. Robert Robinson and the Rev. William Fairbrother be joint Home Secretaries of the Society for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year.”

He referred in terms of high eulogium to the efforts which had been made for many years on behalf of the Society by Dr. Tidman, and expressed his great satisfaction at the provision which had been made for him on his retirement. He did not believe that retirement would be complete, because Dr. Tidman was not a man to retire altogether from duty so long as life lasted; he would be sure to stand by and give the Council whatever help he could in the great questions affecting the Society.

The Rev. JOHN KENNEDY seconded the resolution, and it was unanimously agreed to.

J. K. WELCH, Esq., moved a vote of thanks to the Chairman for his kindness in presiding on the occasion, and announced that Mr. Leeman had put his name down for £100 a year for five years.

The resolution was seconded by the Rev. A. MACMILLAN, and carried.

The CHAIRMAN, in acknowledging the compliment, said he was much obliged to the meeting for this token of their kindness. The subscription which Mr. Welch has announced was given rather in the character of treasurer to one of the auxiliaries of the Society; and before closing that meeting he would wish to impress on any of his lay friends who happened to be present, and who occupied the office of treasurer in other districts, the necessity of endeavouring, as far as they possibly could, to enlist the co-operation of their constituents in the work that was being carried on.

Rev. J. G. ROGERS pronounced the benediction, and the meeting separated shortly before three o'clock.

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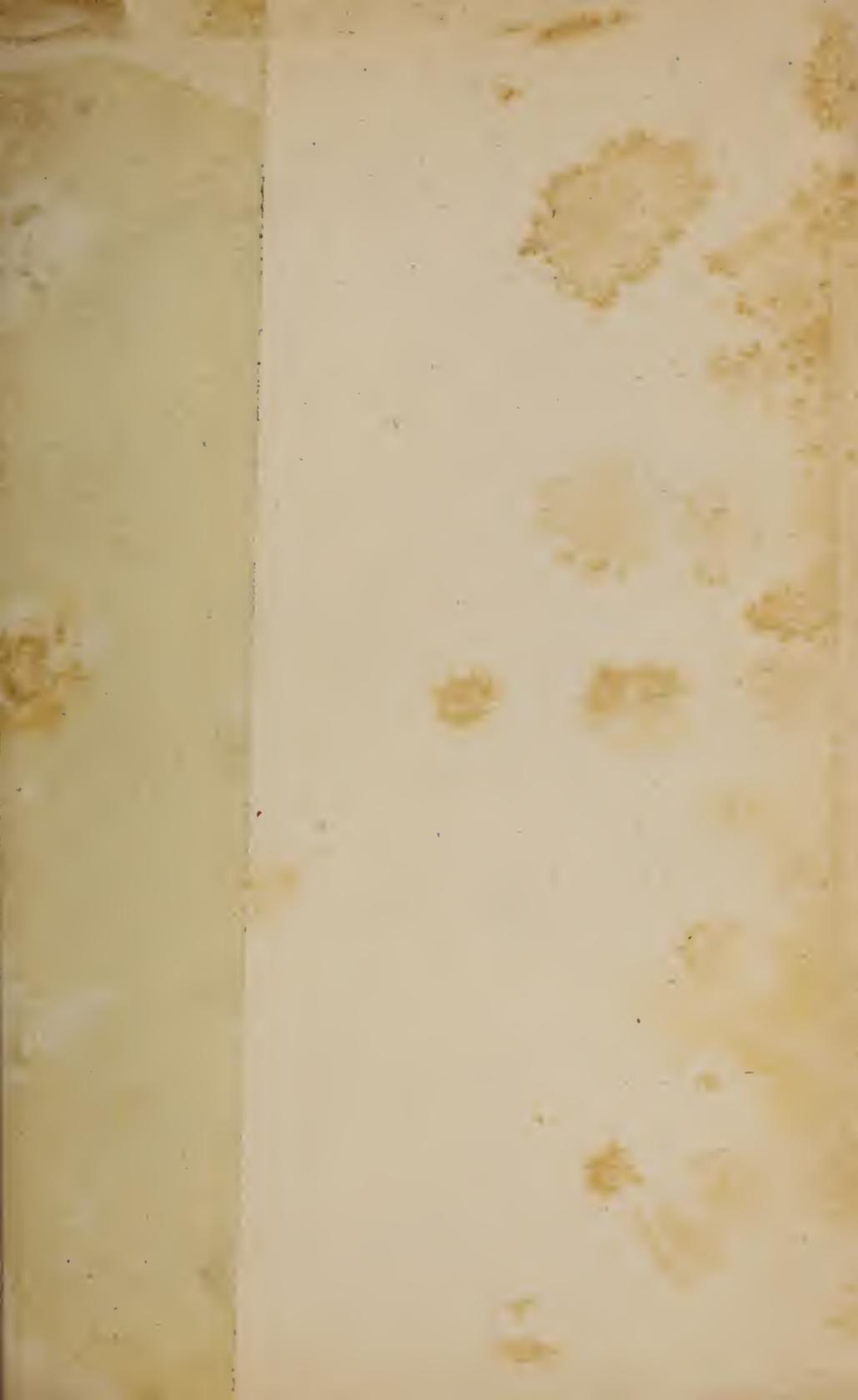
GREATLY encouraged by the devout earnestness and liberality displayed at the meeting, the Directors and officers of the Society enter most hopefully on their important and responsible duties for another year, believing that the signs of a re-awakened missionary zeal may be regarded as an indication that the Lord will crown the year with His goodness. But it must be borne in mind that the success vouchsafed to past efforts to spread the Gospel throughout the earth has produced the present pressure upon the Society's resources, and still year by year the triumphs of the workers must constantly multiply the expenses of the work. New schools are established, new chapels built, and the number of native evangelists and catechists is increased, just in the proportion that a Mission is successful.

The Directors will ever maintain a constant vigilant superintendence over their expenditure; but, unless the pastors and churches generally awake to the pressing nature of the Society's need, and, by steady and *increasing* contributions, augment its funds, they *must* abandon stations and fields of labour which have been occupied in *the name of the Lord*, for the furtherance of His glory and the salvation of precious souls.

May the augmented and prompt liberality of the churches avert the calamity, and justify the expectation of a *speedy* fulfilment of the Divine promise: "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in its season, and THERE SHALL BE SHOWERS OF BLESSING!"



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