

MISSIONARY HERALD.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

At the close of another of those interesting occasions which annually draw together such numbers of our Christian friends from various parts of the country, we shall attempt to supply a hasty narrative of the proceedings. This account, we are aware, will be expected by our readers with more than usual interest; and it is with grateful joy we state generally, that in the concurrent opinion of many who were present, the various meetings were peculiarly distinguished by the spirit of harmony and devotion.

As it was anticipated that a larger number of ministers than usual would be present, the open meeting of the general committee was held on Tuesday morning, June 19, at the place of worship in Devonshire-square, instead of the Missionary House. About three hours were spent in communicating information on the affairs of the Society, especially in reference to the questions lately discussed between the Committee and Dr. Marshman. This information, which had been anxiously desired by many, but which could not, of course, have been given with propriety till the discussions were closed, was received with unequivocal marks of approbation.

On Wednesday morning, an immense congregation assembled at Great Queen-street chapel, when the Rev. Robert Hall, A.M. of Bristol, preached from 1 Pet. ii. 21. "*Leaving us an example, that we should follow his steps.*" The necessity of imitating the example of Christ was enforced by the eloquent preacher by a variety of arguments, stated with all the clearness, and urged with all the fervent pathos, by which he is distinguished. At the commencement of this service the Scriptures were read by the Rev. Dr. Cox, of Hackney; prayer was offered, before sermon, by the Rev. C. E. Birt, A.M. of Portsea; and at its close, by the Rev. Dr. Henderson, President of the Missionary College, Hoxton. As many more flocked to the chapel than could find admission, another sermon was preached at the same time at Little Wild-street chapel, by the Rev. John Statham, lately arrived from Calcutta. His text was 1 Cor. xiii. 8. "*Charity never faileth.*"

In the evening, the friends of the Society met at Surrey Chapel. The Rev. Isaac Mann, A.M. of Maze Pond, Southwark, read a portion of Scripture and engaged in prayer; after which a very able and impressive discourse was delivered by the Rev. Joseph Fletcher, A.M. of Stepney, founded on 1 John v. 19. "*And we know that we are of God, and the whole world lieth in wickedness*"—language which was considered, 1st. as implying a conviction of the truth and divinity of the Gospel; and 2dly, as exhibiting an affecting view of the condition of the world. After illustrating each of these particulars at considerable length, the preacher, in conclusion, enforced the necessity of Missionary operations, and the imperative obligations devolving on the Christian public to support them; reminding his hearers, at the same time, of the duty of each individual to examine his heart as to his own interest in the blessings of salvation. This admirable discourse was closed with a fervent exhortation to humility, zeal, and prayer, in the prosecution of Missionary labours, connected with a brilliant exhibition of the promises and encouragements by which success is rendered certain and triumphant. The Rev. Thomas Finch, of Harlow, closed the service in prayer.

On Thursday morning, at Eagle-street meeting, Messrs. Edwards of Watford, Nicholson of Plymouth, and Welsh of Newbury, engaged in prayer; and the address was delivered by the Rev. Moses Fisher of Liverpool.

At eleven, the Annual Meeting, for receiving the Report of the committee and transacting the business of the Society, was held at the chapel in Great Queen-street, when there was a very numerous and respectable attendance. The 117th psalm, S. M. by Dr. Watts, was sung, and prayer for the divine blessing was offered by the Rev. James Acworth, M.A. of Leeds. Sir Thomas Baring, Bart. M.P. who had kindly undertaken to preside upon this occasion, having been prevented from attending, Joseph Gutteridge, Esq. was called to the chair, and began by expressing his regret at the unavoidable absence of the worthy Baronet, from whom he read a letter, giving assurances of his cordial attachment to the Society, and enclosing a draft for twenty pounds. The Chairman then, after briefly observing that some of the statements to be laid before the Meeting would be found of a painful nature, but that others would be pleasing, as exhibiting the triumphs of the Cross, called on the Secretary to read the Report.

[In order to communicate the information contained in the Report as early as possible to our distant friends, we deviate from the usual plan, by inserting it at once; though it may render it necessary to curtail the account of subsequent proceedings.]

THE REPORT.

Before your committee proceed to narrate as usual, the foreign operations of the Society, they deem it proper to refer to certain occurrences at home, in which the friends of the mission have felt a lively interest, and on which they may justly claim full and explicit information.

A notice has already been published, stating that thenceforward the Society at home and the missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the committee, they did not hastily concur; nor have they failed to use all such means to avoid it, as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both towards God and man; and in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known that soon after Dr. Carey was joined, in the year 1799, by the brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents, as without materially interfering with missionary labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use, but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the gospel around them.

In the course of years the missionary premises at Serampore were purchased, and other property acquired at that station. What degree of information was possessed by the conductors of the mission at home, respecting the property thus accumulated is uncertain; but there appears reason to believe that it was purchased with the joint funds of the missionaries at Serampore and the Society, and it was fully understood, upon the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the resident missionaries in trust for the Society, of which they formed a part.

On the lamented decease of Mr. Fuller (which occurred in May 1815) the affairs of the mission devolved upon those who were but very partially acquainted with the details of its history, or the circumstances in which it stood. It became therefore obviously needful to make inquiries on these subjects. Though it was understood generally that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a letter which arrived soon afterwards from Serampore brought the subject distinctly and forcibly before the committee.

This letter, dated March 1816, was ad-

ressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore brethren. It stated that these brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the mission station at Serampore," and securing "the immense property" in land and moveables there, had agreed upon certain "principles of the last importance to the preservation of the cause." Among these principles the proprietorship of the Society was expressly recognized; but as the plan had not been finally digested, it was to be again revised, and sent to the Society "for their opinion, and if approved, for their ratification."

This important document was considered at a meeting of the committee held at Birmingham in Oct. 1816: and about two months afterwards, by the sub-committee then assembled at Oxford. At the last of these meetings, the committee felt disposed to adopt the suggestion of a professional gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in trustees, some resident there, and others in England. The names of eight gentlemen were then mentioned, who might be requested to act as trustees, subject to the approval of the general committee, who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June 1818, a period of a year and a half, no further steps were taken by the committee, because this expected document had not reached them from Serampore. But at that time a letter of great length was received from the missionaries there, the contents of which filled the committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of Trustees appointed by the Society, (a proposal which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the cause of God, had never been given to the Society; and to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument formally excluding from any "title to the property or administration of the premises," all persons belonging to the Baptist Missionary Society, unless elected as trustees by the Serampore Missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the brethren were implored to consider the nature and consequences of the step which they had taken. They were assured that, so far from regarding them with suspicion or distrust, the committee felt such confidence in their wisdom and faithfulness, as to be willing, as far as they were personally concerned, to resign every thing to their sole management; but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous meeting of the committee, held at Birmingham in the following August, the subject was again considered, and several resolutions were passed, recording the conviction of the committee, that they were responsible to the public for the due application of the Serampore premises, and earnestly recommending the missionaries there, so to secure them as to meet the approbation of the Christian public in Britain.*

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the committee conversed repeatedly with Mr. Ward, and embodied their own views in a series of resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and having been communicated to Mr. Ward, he, without pledging his brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these resolutions reached Serampore, the brethren then at that station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the committee. With a view to dissipate this impression, and set the whole question at rest, a full explanatory letter was drawn up in April 1821, in which the assurance was repeated, that the committee had been actuated by no design towards their Serampore brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added, that having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled, was not satisfactory.

In August, 1822, Mr. John Marshman arrived, and soon after held repeated conferences with the committee on this point. A memorandum was afterwards prepared, stipulating, on the part of the Serampore missionaries, that they should yet frame their plan "for securing the establishment there to the great objects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

* See an account of this meeting, and a circular issued from it in the periodical accounts, vol. vi. p. 340.

Since the date of that memorandum, no information has been received on the subject; nor has it been formally resumed, though the committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking the advice of the committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the college itself. Application being made to the committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet in order to meet the wishes of their brethren, as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That on being furnished with a statement of the stations and missionaries, for whom support was needed, the committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar chapel in Calcutta. Mr. Williamson, also, another European labourer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600*l.* per annum was transferred from the Serampore missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with the college; but waiving this, it was agreed, at the proposal of Dr. Marshman, that one tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the committee that the expenses of the Serampore stations had materially in-

creased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, intitled a Confidential Statement, was forwarded by him to every member of the committee. It contained a new proposal. On the ground that 240*l.* per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the stations, for which aid had been required, the cost of which would be nearly 600*l.* per annum.

As this measure precisely coincided with the arrangement proposed so long before by the committee, and as it appeared likely to restore unity in our missionary operations, the committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations, on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendance of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted, to a body asserting entire independence—who would still

appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.

While the committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

Full particulars respecting the Serampore stations have lately reached us, which we shall insert without abridgment in the Appendix, as they would occupy too much room in the body of the Report. We shall now proceed to notice the principal events in connexion with the various stations more immediately united with the Society.

At Calcutta, the congregation in Lall Bazar Chapel, under the care of Mr. Robinson, has been gradually increasing, and nine persons have been added to the church, five of whom are natives. Chodron and Gorachund, the native itinerants, continue to labour as usual, nor are their endeavours without effect.

"Respecting the church in the Circular Road," say our junior brethren, in a letter lately received, "we are happy to state that since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the last year, thirty have been added to the church, most of whom are young people from the age of thirteen to twenty. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of Missionaries among the heathen, both by their example and faithful addresses. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the Gospel in this idolatrous country, we trust you will not object to one of your Missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of the heathens."

From the Annual Report of the Calcutta

Auxiliary Baptist Missionary Society, which was held in August last, when our venerable friend, Dr. Carey, filled the chair, we learn that there are four native places of worship occupied by the Society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the gospel to thousands, but also of distributing great numbers of tracts, gospels, and other portions of the scriptures. On an average, it is estimated that not less than twenty native services are held every week in these Bungalow chapels, and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly, during the intervals, with those that remain for that purpose. Three members had been admitted into the native church; a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is fifteen. Our brethren in this great city have been much cheered by the arrival of the additional Missionaries sent out last year. Their aid had become the more necessary, since the American brethren, Wade and Boardman, who had for some time usefully and acceptably co-operated with them in the work of God, were about to proceed to Burmah; in addition to which, our respected friends, Mr. Yates and Mr. Statham, have been compelled to intermit their labours for a time, and seek, by revisiting their native land, for a renewal of that vigour which long continued exertions had materially impaired. During the absence of Mr. Statham, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce, who will reside at Doorgapore. Mr. James Thomas will render assistance at the English chapel, while his principal attention will be devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any Missionary expressly engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the Hindostanee, acquired before he left this country. Mr. Pearce had also made considerable proficiency in the Bengalee; and the superior advantage thus possessed by these brethren, who last entered on the missionary field, has been so evident and considerable, as to entitle the Language Institution, formed with the express design of thus qualifying Missionaries to enter much more speedily on their important work, to the patronage and support of the Christian public.

The Benevolent Institution, conducted by Mr. and Mrs. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258, among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians and Jews. Since the establishment of this institution, upwards of 1000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honour to themselves, and satisfaction to their employers; while in some there

is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world. Nor must it be forgotten that the Calcutta Juvenile Society, who are zealously engaged in conducting prayer meetings from house to house, distributing tracts, and establishing Sabbath schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees during the last year, in order to liquidate the debts, and repair the school-room of the institution.

The printing office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Beside many thousand tracts and school books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in the same language, by brother Pearce; with a Harmony of the Gospels, in Hindostanee, a new Translation of the Psalms, and an Epitome of Natural History, with various other works in Bengalee, by brother Yates. About seventy persons are employed, in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labour. A service is held for the benefit of all the office servants, twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel; and eventually, under the divine blessing, to an experience of its power.

It may not be improper to add, that the expense to the Society of the various missionary operations at Calcutta which have now been described, is, compared with their extent and importance, extremely moderate; and that our brethren there have lately been engaged in erecting premises for the Society, which, when completed, will relieve the station from the heavy burden of house rent. The estimated cost of these buildings is 5000*l.* of which sum the Missionaries themselves hope to furnish a moiety.

A letter, lately received from Mr. George Pearce, will furnish an appropriate close to our account of this station. "It has struck me, from what I have observed, during the short time I have been in this country that much more is doing here than the generality of people in England are aware of. I have heard some of them use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labour bestowed. But could such persons see what is now visible in India—the removal of European prejudice—the number of European Christians—the readiness with which this part of the community aid the cause of christian benevolence in every form—could they see the natives crowding to hear the word of

life, and inviting the preachers to visit them again—prejudice fleeing before the truth—schools filled with children, male and female—the press pouring forth the Scriptures and religious tracts in many languages, and to all parts of this extensive country—and, finally, were they privileged to surround the table of the Lord with numbers of native Christians, by whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the hand writing upon the wall!"

At Cutwa, Mr. William Carey is called to exercise patience, while scattering around him the precious seed of the kingdom. No additions have lately been made to the church under his care. He states, however, that a person, formerly a Brahmin, had come from Burdwan, desiring to receive religious instruction; and that there are at Cutwa two or three other persons who have expressed a wish to join the church, though he is not yet quite satisfied of their piety. Mr. Williamson, who has taken charge of that part of the Cutwa church, situate in the district of Beerbhoom, has entered on his work with assiduity and zeal. He resides at a place called Sewry, and is assisted in his efforts by four native itinerants, who are stationed in villages at some distance from him. The church consisted, at the date of his last letter, of 37 members; nearly all of whom are converts from heathenism. In his endeavours to instruct the female part of his flock, only one of whom was found able to read, Mrs. Williamson takes an active part; and the progress already made is highly encouraging.

It was mentioned in our last Report that Mr. Burton had fixed at Digab, which had till his arrival been without a pastor, from the period of Mr. Rowe's death. Here he was soon called to drink of the cup of affliction; his excellent partner being removed after a short illness, on the 1st of April in last year. Mrs. Burton was, in the true sense of the word, a female Missionary. From her lips many of the poor Batak women had heard the gospel; and her last strength was spent in teaching a day-school of children of both sexes, belonging to invaded European troops. She expired in the full possession of that hope and peace which the gospel only can impart. Several members of the native church having left this neighbourhood, its number is reduced to four. This includes the two itinerants here, who are constantly engaged among their countrymen at fairs, and other places of public resort, besides regularly preaching at six places, including the city of Patna, every Sabbath day. Mr. Burton, while acquiring the language, is not without more congenial employment; preaching at Dinapore, to a number of Europeans, chiefly soldiers, and superintending the schools, which were under the direction of Mrs. Rowe, who has lately found it necessary, on account of her fatherless children, and the state of her own health, to return to this country.

At Monghyr the work of God appears steadily to advance. Several persons have been, during the last year, added to the church, which now consists of 35 members; and in some instances the power of divine grace in subduing prejudice and removing the

hardness of the heart, has been delightfully conspicuous. The worship of God is well attended, and the schools for native children are in a prosperous state. Among the scholars, 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts' Catechism in Hinduwée. But while the heart of our Missionary brother, Mr. Leslie, has been cheered by these indications of a blessing attending his faithful labours, he, too, has been called to sustain a painful and unexpected bereavement by the death of Mrs. Leslie, who expired after only one day's illness, on the 9th of April, 1826. Her career, though short, was such as to inspire the pleasing hope that, had her life been spared, she would have been an eminent blessing to the natives.

No intelligence has lately reached us respecting Mr. Jabez Carey at Agimere, nor has it yet been found practicable to send a Missionary to occupy the premises belonging to the Society at Moorsheadabad.

At Colombo, in the island of Ceylon, the congregation supplied by Mr. Chater has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native headman of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and enquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

During the last year the fertile island of Java has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated that Mr. Evans had been directed to proceed to Bengal; as the difficulties thrown in his way at Padang were such as to preclude much hope of success in his work as a Christian Mis-

sionary. Before these instructions could reach Mr. Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage, but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner with Mr. Ward in the duties and labours of the station.

WEST INDIES.

In reviewing the history of our Mission in Jamaica since our last Annual Meeting, we perceive abundant reason for gratitude and joy. In every direction the work of God has been happily advancing; while his protecting care has been extended towards our Missionary friends, so that we have not had, as on several former occasions, to mourn the breaches of death amongst them.

The increase of members in the first church at Kingston, so long under the faithful superintendence of Mr. Coultart, has been considerable; and though he has been constrained on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood, the last of whom left England, shortly before the last Anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb, appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school, have become members of the church; and others are candidates for the same privilege.

The chapel hitherto occupied by Mr. Tinson's congregation having been found, in point of situation, and otherwise, inconvenient, premises better adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging; but we know who must give the increase, and I trust we have gone out in his strength. Hitherto the Lord hath helped us beyond our expectations, and we can only say, with feelings of grateful adoration, 'what hath God wrought!'"

The exertions which have for several years been made at Port Royal, the ancient capital of the island, have issued in the formation of a church there, of which Mr. Knibb has taken the charge. About 150 members belonging to Kingston have been united to it; and at the date of the last accounts, the number of converts had considerably increased.

"At Spanish Town," Mr. Philippo writes, "our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly enquiring the way to Zion with their faces thitherward." Mr. Philippo has been laboriously engaged, for several months past, in superintending the erection of a new chapel—necessary, not merely on account of the size of the congregation, but because the other was dangerously out of repair—and such is the interest taken by the people in this service, that many free persons of colour, both in the church and in the congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the house of God.

At Old Harbour, Passage Fort, and several other places in the neighbourhood which are supplied by the joint exertions of Mr. Philippo and Mr. Baylis, the prospects are equally animating; and scarcely a week passes but deputations are sent down to Spanish Town from the contiguous parishes, reiterating the Macedonian cry, "Come over and help us."

"With facts like these in view, we cannot wonder that Mr. P. should remark, 'Jamaica is certainly a very promising field of missionary labour. My prayers to the great Lord of the harvest shall be, that he would animate the friends of Missions afresh to acts of benevolence, so that the gracious purposes of Heaven towards these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means.'"

Although the Committee have not yet been able to supply the vacancy at Anotta Bay, occasioned by the death of Mr. Phillip, the work of the Mission has not been altogether at a stand. Mr. Flood has occasionally visited the station, and had the pleasure to receive upwards of twenty members into the church at the close of 1826. The other Missionaries from Kingston were present, and took part in the services of the day; and though on account of the unsettled state of the weather, and the badness of the roads, the journey was fatiguing and difficult, our brethren were more than compensated by the affectionate gratitude of the poor people for whose benefit they laboured.

The Stations at Montego Bay and its neighbourhood have been brought prominently into view during the past year, in consequence of Mr. Burchell's visit to this country, and the appeal which the Committee felt themselves constrained to make for aid towards a new chapel for his congregation. The success which attended that appeal demands especial gratitude to the Giver of all good, and to those christian friends who became, so cheerfully, the dispensers of his bounty. Nor was the satisfaction of Mr. Burchell diminished on his return to the people of his charge, by any painful alteration. He found the churches both at Montego Bay and Crooked Spring in a very pleasing and prosperous state; the exertions of his esteemed coadjutor Mr. Mann, had been unremitting and successful; and on the third Sabbath in March 75 persons were baptized. The day was found to be unusually interesting and solemn; and there seems good reason to anticipate that the work

of God will yet grow and prevail. Mr. Burchell has commenced preaching at the town of Falmouth, where for a long time hundreds have eagerly desired his visits. Arrangements have also been made for occupying the Station at Ridgland, in the parish of Westmoreland, mentioned in our last Report. We regret to add, that the gentleman who proposed the formation of the last Station, and who had, from the first establishment of the Mission on the Island, been its steady and liberal friend, has lately been removed by death.

But while we have been enabled, through the divine goodness, to make so encouraging a statement of the progress of our operations in Jamaica, it is necessary to state that intelligence has lately been received of a nature to excite serious apprehensions for the future welfare of the Mission. A consolidated slave law passed the House of Assembly on the 22nd of December last, in which, among many other enactments of a widely different character, several clauses are inserted of a tendency equally injurious and unjust. Among other restrictions, a Missionary, by this law, is prohibited, under pain of fine and imprisonment, from receiving any contributions from the negroes who attend his ministry. It is well known with what honourable liberality that class of the population have seconded the efforts of this and other Societies for imparting to them the gospel; and if the measure of support they have so cheerfully yielded be withdrawn, much larger sums will be required from this country to maintain the Mission on its present scale — to say nothing of the earnest and reiterated demands for extending it. Repeated applications have been made to government on the subject, and we earnestly hope our representations will not be vain. May He, by whom kings reign and princes decree justice, graciously interpose to defend his cause in this important island from the danger which threatens it!

Accounts from the Bay of Honduras wear no features of particular interest. Mr. Bourn has been enabled to keep up the accustomed services at the chapel; and is cheered by the countenance and occasional assistance of a pious and intelligent friend, lately gone out to Belize in a commercial capacity.

Mr. Schlatter, who has been residing for several years among a Tartar tribe in the south-eastern part of the Russian dominions, and of whose zeal and self-denial we have had former occasion to speak, visited London in the commencement of the year for the purpose of conferring with the committee. The interview strengthened all those feelings of respect and Christian affection with which they had previously regarded this devoted man; but his present views on some parts of divine truth are such as to render inexpedient the closer union between him and the Society which was once anticipated.

Since the last annual meeting no additional missionaries have been sent out by the Society. The services of Mr. Joseph Burton, late pastor of the church at Canterbury, have been accepted by the committee; but his departure to Jamaica, the chosen scene of his labours, has been suspended, till the decision of government is known on the

subject to which we have already referred. Other suitable labourers are ready to engage in this honourable service, and it will be a pleasing employment for your future committee to send them forth into the field as rapidly as the means placed at their disposal will allow.

The cash account now to be submitted to the meeting will exhibit a considerable increase on the whole receipts of the Society, compared with the amount reported at your last anniversary. This has arisen in part from the generous efforts made in favour of the cause at Montego Bay; and partly from collections made on a journey through Scotland by Dr. Marshman and Mr. Anderson, the result of which was about 1100*l.* principally in aid of the translation fund. To this branch of missionary expenditure our respected friends in the north have, for many years, shewn a zealous and liberal attachment; nor can we permit ourselves to doubt that if the God of missions condescends still to employ your Society as an instrument in his hand to give light to them that sit in darkness, and to proclaim liberty to the captives, the friends of the Saviour in that part of our native island will continue, by their kind benefactions, to co-operate in the work.

In addition to the customary donation of 200*l.* kindly sent us by the Netherlands Auxiliary Society, several other contributions have been received from Mennonite friends in various parts of the continent; gifts which we hail with unfeigned pleasure, as a pledge that that numerous and opulent body of our fellow-christians will ere long come forward more generally to claim a share in the delightful service of evangelizing the heathen. Nor would we fail to notice a remittance of 20*l.* from Grahamstown, in South Africa, sent by a few pious friends who, amidst strenuous exertions to maintain the worship of God among themselves, have not forgotten those who are utterly destitute of such privileges. The New England Society, also, has continued, by repeated benefactions, made through their agents in Jamaica, to assist the mission there.

Considerable aid has been derived from legacies during the past year, among which the generous bequest of 1000*l.* by Samuel Broadley, Esq. late of Bradford, Yorkshire, deserves especial mention. A renewed donation of 50*l.* has been made by Mr. Deakin of Birmingham, and Thomas Key, Esq. of Water Fulford, has added 200*l.* to his many benefactions, besides contributing 50*l.* to the Widow's and Orphan's Fund, an object which does not yet appear to have attracted the notice it deserves.

Your committee would gratefully acknowledge the divine goodness in affording to their highly-esteemed brother and associate, Mr. Eustace Carey, such a measure of health and strength as has enabled him to render much valuable aid to the Society in visiting many parts of the kingdom to preach and collect on its behalf; and they trust that he will be permitted, for the present at least, to continue these acceptable labours. To numerous friends, both in town and country, who have kindly exerted themselves to pro-

mote the same object—including many female friends who have recently been employed in aid of native female education—cordial thanks are respectfully tendered. May the principles of obedience to God, and compassion to men, from which such services legitimately flow, flourish and increase more and more throughout all our churches, till the fulness of the Gentiles be gathered in, and all Israel shall be saved!

It is merely an act of justice to the Society to remark that its present state constitutes a very forcible appeal to public liberality. It is well known that we have never accumulated funds in reserve; but that, on the contrary, our operations have uniformly been conducted on a scale fully commensurate with our resources. With such urgent calls to increased exertion on every side, it has seemed impossible to do otherwise; and yet the natural effect has been to compel the committee to adopt a strain of importunity not always agreeable to their feelings. At this season of the year there has generally been a considerable balance in hand; instead of which various remittances and payments are now due; and foreign drafts to a very considerable amount have been accepted on behalf of the Society. The committee trust that the statement of these facts will be sufficient to rouse the zeal and energy of the friends of the Society on its behalf, and will not therefore recur to the numerous and powerful arguments which might be drawn from the necessity and nature of the work itself. The experience of each revolving year supplies new proof that, however feeble our exertions, and however defective the spirit may be in which they are carried on, the blessing of God is not withheld from them—and this consideration, surely, may well animate us to continue and enlarge them. "Wherefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

After the Report had been read, the various resolutions, which will be given in our next number, were moved, and seconded, and carried unanimously; and many interesting addresses were delivered.

The Rev. *Joseph Kinghorn* said that the committee had been looking forward to this day with concern and anxiety. Having passed through a crisis, involving more than common responsibility, they have been particularly anxious that their fidelity to the trust reposed in them should be evidenced to the Society. They have taken all possible means to preserve the union, but in vain. The correspondence and discussion were long and tedious. You will remember the impossibility of quick communications with persons in so distant a land. We have had to exercise patience. We have made various efforts and offered many prayers that those efforts might be successful. We have done all we could to prevent such a report as this being read to you to day.

You also have been looking forward to this day with anxiety. The movements of the committee plainly indicated that something very particular was under consideration; and in our several connexions and neighbourhoods we have often been asked what was going forward—and we have been obliged to give some answers to these inquiries. Now the matter has been brought to a conclusion, we present an account of our proceedings, which we trust will obtain your approbation and sanction. We regret the separation, but we were driven to the measure. Yet, though cast down, we are not destroyed. We have only been in the situation in which many better men have been before us. There has never been a good cause without any difficulties. All voyages are liable to storms. Christianity itself has had its difficulties. Though we have been exercised with a storm, we are not cast down. Do not you be cast down; do not, by frowning upon us, diminish our energies or our hopes. Those who drew up the Report which has been read, have acted wisely in stating fully and fairly what has been done. We found ourselves compelled by a sense of duty to resist the demands that were made. We were entrusted with the gifts of your liberality, the object of which has been constantly expressed in your annual reports to be for preaching the Gospel to the heathen. The sums that have been given, or proposed to be given, to the brethren at Serampore, were only to assist in the support of their Missionary stations; and we required accounts of the manner in which these monies should be dispensed, and of the progress made in the work of the Lord at the respective stations. Such accounts we required, not from any suspicion of our brethren at Serampore, but to enable us to answer any inquiries that might be made of us at home. We were never consulted upon the building of the College, and we have not felt ourselves called upon to give any opinion on the propriety or impropriety of the undertaking. We leave this to those who have built it. We do not deny that many advantages may be derived by the natives of India from the cultivation of literature. Whether much good has ever been done by colleges and universities, in extending the kingdom of Christ, that kingdom which is not of this world, may perhaps be questioned; but however this may have been, the establishment of a college formed no part of your plan, and we could not, without manifest injustice to you, appropriate any part of your funds to this purpose. We have no objection to literature, to the extension of literature, or to the means of doing it. It is an instrument of great usefulness, when properly directed, of which the world knows not the value. Many a man has been deemed an idler when labouring hard in literary studies; but it has afterwards been evident that he was preparing for the future service of the church

But we are your stewards, and stewards should be faithful to the trust reposed in them. Our appeal is to you. If you think, that on the whole we have acted faithfully in regarding your interests and dispensing your liberality, you will signify your approbation, and sanction what we have done. But whatever you may think of the conduct of your committee, or whether you may be pleased to elect one of us again, we trust you will go on with your exertions in the cause. But we must entreat you to help us by your prayers. Think of the important consequences dependent on the deliberations of a few obscure men composing your committee. An oppressive feeling of this often rests upon our minds: we are legislating for millions; the immortal interests of millions of our fellow-men, are involved in our decisions; according as things appear to us, we send missionaries to one station or to another. We need the best influences to direct us. Pray that we may be guided aright. We beseech you to be united among yourselves as you have hitherto been. And whenever you pray for yourselves pray also for this Society, and for all missionary Societies, and for the success of missions in every part of the world.

The Rev. *Samuel Nicholson*, of Plymouth, remarked, that we should calculate on the service of God being attended with pains as well as pleasures. It is only, said he, by the tremendous alternative of renouncing this service altogether, that we can ensure an exemption from the sorrows and afflictions of the church. We must often have cause to shed tears, but such tears issue in joy. The statements now laid before you by the Committee are made, not to criminate others, or to exculpate themselves, but in order to give you the information you must have desired. But while you are called by these statements to share in sorrows, do not yield to despondency. Though this Society and the Serampore missionaries now form two distinct bodies, mutually independent of each other, we trust they are both depending on our common Lord; the difference we hope was not about the end to be aimed at, but about the means of attaining it. Disunion is always to be deplored; but the case is not new. Paul and Barnabas once exhibited the unlovely sight of two apostles engaged in sharp contention; yet that event in the issue was not unfavourable to the cause of the Redeemer. And that the facts which have been stated to you today, will eventually lead to the furtherance of the Gospel, no person who confides in the power and grace of Christ can reasonably entertain a doubt. But the report excites feelings of joy as well as of sorrow. Missionaries have been removed by death; but their dying admonitions have done im-

ense good, and one funeral sermon has been the means of spiritual life to several immortal souls; and the converts have become instruments of further promoting the cause. This furnishes matter for much gratitude. Let us also be careful to maintain a correspondence between the character of the kingdom of Christ, and the spirit in which we address ourselves to the work of the Lord. Animosity and bickering are not adapted to extend that kingdom which is righteousness, and peace, and joy in the Holy Ghost. There is need of humble, frequent, fervent prayer, at the throne of grace: this will draw down the best influences to advance the cause, will hold in check every secular, jealous, and desponding spirit, and call forth the exertions of that power which will at length regenerate the world.

The Rev. *Eustace Carey*, from Calcutta, considered the recent crisis as a most trying one for the Committee. Those, said Mr. C. who have conducted the business through this eventful crisis, do indeed deserve your increasing confidence. Though I have been connected with the Society for fifteen years, that is, ever since I was a boy, my respect for the committee is now greater than ever it was before; on account of the labours in which they have engaged to bring matters of such magnitude to a termination. I sailed from Bengal to America with a captain in whom I had unbounded confidence, yet this confidence was increased after we had passed the Cape of Good Hope. He enjoyed the respect and confidence of all the passengers: in fair weather we never entertained the least doubt of his ability; but when we witnessed the anxiety, and care, and judgment he displayed in a violent storm, our confidence increased, and our respect rose even to admiration. Such are my present feelings towards the committee. I am now only afraid that the friends of the Mission may regard the separation with too deep regret. The separation is certainly to be regretted, but there are circumstances which may reasonably diminish this regret. Though the committee, consistently with their trust, could not concur in the establishment of the college, yet they bore no ill will to the literary part of it; and as far as it contemplated strictly religious objects, they were ready to assist, and engaged that the expenses of those native students who had embraced Christianity, and were preparing themselves to become preachers of the Gospel, should be defrayed from the funds of the Society. And now that the separation has taken place, we feel pleasure in believing that the labours of the Serampore brethren will be undiminished; their income is considerable, and we wish them success in the name of the Lord. The literary pursuits at

Serampore, and all other literary institutions, will have a favourable aspect on missionary exertions. We consider them as auxiliary to the cause, and as such, we regard them with good will. Besides the Serampore college, there are several other institutions with kindred objects. There is the Calcutta School Book Society, for printing and circulating books of useful instruction in the native languages; the Calcutta School Society, for the introduction, extension, and improvement of the system of education; the Bengal college, for the literary and scientific education of natives and Europeans; and the Diocesan college. All these we hail, as fraught with great advantages to the natives of India. Yet with the committee, the more simple and spiritual their plans and operations are, the more success may be expected. We should not forget that the intelligence of the people of India may be resuscitated, and they may rest in infidelity. It is not merely the march of intellect that we are desirous of seeing, but the progress of Christ and his cause in the East and in the West. Literature has its pleasures, but Christianity has higher pleasures still. We might have taught the Hindoos to read, and to reason too, without introducing the doctrines of revelation. But we aim at a nobler object. God forbid that we should glory, except in the cross of our Lord Jesus Christ! And the unsearchable riches of Christ are never preached for any long time with earnestness and zeal, without considerable success. Some of the natives have lived fifteen, others twenty, or twenty-five-years after their conversion; their lives have been exemplary, and they have died the death of the righteous. This holy living and happy dying has been the result of the labours of this Institution, and I cannot but congratulate its friends on having been instrumental in sustaining such a blessed agency. Those parts of the report which are painful are more than relieved by the statements in other parts. It is too frequently said that little, if any thing, has been effected; but this is a mistake. At a meeting held a few months ago at Calcutta, at which my dear and venerated uncle, Dr. Carey, presided, he made the following remark:—"You junior brethren are often lamenting the want of success; but I have been in this country two or three and thirty years, and when I compare the state of India now with what it was then, I find abundant reason to bless God and take courage." And if this was his language and feeling in India, surely we have no reason to despond at home, with persevering, spiritual exertion, and humility in pursuing our labours. God hath said, Mercy shall be built up for ever. But it may well excite our wonder and deepest humility, that the

purposes of Christ's death should be identified with human agency. The most successful instruments employed in this work will feel something like what the apostle felt when he called himself less than the least of all saints. This experience and temper of mind has been eminently preserved by Dr. Carey. About four or five years ago, when he was apparently within an hour or two of dissolution, he said to Dr. Marshman, "If you preach a funeral sermon, let it contain no laboured eulogium. Let your text be—*Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.*" This was his language after a life of assiduous labour in the service of God. Fuller died in a similar spirit, expressing his reliance on the mercy of God, and the merits of Christ. Let us cherish this spirit; let us be self-subdued and self-renouncing; let us gird up the loins of our minds; let us augment our labours and multiply our missionaries, not doubting of the divine blessing.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. When the report and resolutions of the meeting reach the friends of the Mission in India, that confidence in the Society, which has sustained some diminution, I have no doubt, said Mr. Statham, will be completely restored. I am just returned from that country, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted: he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives

encourage them. Not long ago I was called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more;" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The Rev. Dr. Winter. I feel no small pleasure in attending and addressing this meeting. The pleasure, indeed, is alloyed with some regret; but considering the whole bearing of the circumstances stated in the report, I trust the effect will be advantageous. When Christians fall out by the way on minor points, they have a fine opportunity for exemplifying the spirit of Christianity, the temper displayed by the divine author of our dispensation. Could we carry that temper into all our proceedings, we might cherish a confidence that our labour would not be in vain. I have always been pleased with the calm simplicity which, from the beginning, has uniformly characterized this respectable, and now large, society. The Christian public, and the practical men of other societies, feel an increasing interest in it. And some time ago, when I was travelling in Scotland for another society, I observed among many Presbyterian congregations, a very high degree of respect prevailing for the pure Christian principle which has directed the proceedings of this Society. I rejoice in the prosperity of this and all Missionary institutions. These meetings excite a glowing zeal in the cause; but it is one thing to feel excitement on this occasion, and to rely on the promises that the day of triumph will come; — and another thing to go away, and feel and act as individually required to cooperate in the work. The feeling excited to-day will not do the business. Our chief dependence must be on the Spirit of God; but we must add our fervent prayers and

vigorous exertions if we would succeed. In a manuscript sermon which I have seen, by the excellent Philip Henry, on *Thy kingdom come*, he has a remark particularly applicable to our present subject. "That which we pray for earnestly, we should labour for diligently." And there was much of the Missionary spirit among the early non-conformists, but the circumstances of the times were unfavourable to such undertakings. Let us be thankful that we live in happier days. But Missionary societies are in danger of sinking into inactivity and decrepitude, if the exertions of the Christian public are not continually called forth. Hence the great utility of Auxiliary Societies. The Bible Society and all religious societies are supported in a great degree by such institutions. Exert yourselves to form them where they do not yet exist; and where they are already formed, to quicken their energies and extend their efforts. Societies begun with zeal may decline: let us stimulate one another to continued and increased zeal and exertion, that the kingdom of Christ may be extended more and more till it shall fill the whole world.

The Rev. Caleb Birt, of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treasures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large,

extensive enough to call forth the energies of the whole denomination, which, when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world.

The Rev. John Birt, of Manchester. After so much instruction and pleasure as we have enjoyed during the services of this and the preceding day, the time is now come to discharge the debt of respect and gratitude to those persons by whose kindness and liberality we have been furnished with the means of that enjoyment; I mean the trustees of the chapels in which we have been permitted to hold our meetings. The trustees of the chapel in which we are now assembled, have, for a series of years, proved the constancy of their kindness; and both to them, and to the trustees of Surrey Chapel, we are called upon, not only to present, but to renew, our grateful acknowledgments. The terms of the resolution, I am convinced, are so correspondent with the sentiments and feelings of all present, that it would display bad taste on my part, and be quite superfluous with respect to the meeting, were I to offer any thing by way of argument or persuasion, to induce them to adopt it. There is one name, however, by which the resolution is adorned, to which I must beg for a moment to advert,—the name of the Rev. Rowland Hill; than whom there is no man more known, more esteemed, or more beloved;—a man, who through a long course of years has been distinguished for benevolence and piety, even among the benevolent and pious. Mr. Hill is one of the few remaining links which connect the Christians of the present generation with those of a former period; and it appears as if he were spared until now in order to be an example to us of the high qualifications of those who had been his contemporaries. And who that beholds him, though at present in the decline of life, and witnesses the ardour of his mind, the energy of his delivery, and the intense-ness of his zeal in the cause of God and truth, but must be convinced that “there were giants in those days!” Indeed to few, to very few is it given, so completely and so strikingly to exemplify that beautiful passage of holy

writ,—*The path of the just is as the shining light, which shineth more and more unto the perfect day.*

The Rev. Thomas Winter, of Bristol. I do not regret that the question has been put to rest. I hope we shall all retire to day, grateful to God that the Committee have been enabled to keep distinctly in view the object of the Society, the promotion of that kingdom which is not of this world, the salvation of immortal souls. We wish the Serampore Missionaries a large supply of the spirit of Jesus Christ, and abundant success in their labours. We know the cause of Christ must advance; *he must reign*. Let us go on with increasing vigour of mind; let us make greater exertions; especially unite in fervent supplications for the outpouring of the Spirit. This God has promised, and he will not suffer us to labour without success. While we deplore the millions still in darkness, let us not forget that God has already given a few small pledges of what he will ultimately do for the world. I feel pleasure in thinking of the efforts of other denominations. The christian principle is expansive, and embraces all that love our Lord Jesus Christ in sincerity. I rejoice in the success of those whose chapel we are privileged to occupy to day; I congratulate them on their missionary labours among the heathens; and esteeming each as a brother in Christ, I say, Grace be with them all.

The Rev. Dr. Townley, one of the Ministers connected with the chapel, assured the Meeting that his brethren felt great pleasure in the accommodation they had been able to afford. For more than thirty years, said Dr. Townley, I have been interested in the Baptist Missionary Society. I rejoice in the good it has effected, and is still effecting. God has evidently been with its Missionaries. Before the invention of the art of printing, all the versions of the Scriptures that had ever been made did not amount to forty. It is matter of astonishment and gratitude to observe the number that have been made within a few years by the Baptist Missionaries alone, and some of these into languages before deemed the most abstruse and difficult of attainment, particularly the Sanscrit and Chinese. They have also been the instruments of winning souls to Christ, and turning many from the power of sin and satan unto God. They have raised the character of Christian Missionaries, who are now regarded throughout India in a very different light from what they were thirty years ago. Their efforts for the circulation of religious knowledge among the natives have been unwearied. The time will come when the early Baptist Missionaries will be remembered and revered as the greatest friends of human kind: their names are

already recorded on high. Let them go on in their work, and we cordially wish them good luck in the name of the Lord.

The various speeches were received with indications of great satisfaction. One sentiment appeared to animate the whole assembly. The other gentlemen merely

moved and seconded the different resolutions without any speeches, or with only a few words. The Chairman briefly acknowledged the vote of thanks to himself; and the Meeting was closed by singing, "Praise God from whom all blessings flow," &c.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 26, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Hartley Row, Auxiliary Society, by	7	0	0
Keynslam, Collection and Subscriptions, by Rev. Thos. Ayres.....	8	0	0
Kingstnuley, Do. by Rev. J. Cousins	7	10	0
Sheffield, including £9. from Wincobank, by Mr. James Wheatley	50	0	0
Western District,	55	8	8
Kent, Auxiliary Society,	124	0	0
Bedfordshire, Baptist Association,	15	1	0
NETHERLANDS, Auxiliary Society,	200	0	0
Leeds, Salendine Nook &c. (including Female Education, £25. 18s. 11d.) by Rev. James Ackworth.....	42	11	11
Baptist Free School, Took's Court, Chancery Lane, by Mr. Kendrick	9	2	6
Sbrewsbury, Collection and Subscriptions,	22	17	0
Rochdale, Auxiliary Society, by Mr. Kelsall	32	13	5
Hammersmith, Collected ..	2	12	0
Edinburgh Association of Theological Students in aid of the diffusion of Christian Knowledge, by Rev. Dr. Gordon	3	17	0
St. Andrews University, Missionary Society, by Do.	2	0	0
Bessel's Green, (including 12s. 9d. from Sunday School) by Mr. Fletcher ..	4	14	9
Sevenoaks, Collection and Subscriptions, by Mr. Comfort and Rev. P. Sbirley	46	0	6
Audlem, (Cheshire) by Mr. R. Thurston	3	10	0
Greenwich, Baptist Church, Rev. W. Belcher, by Mr. Tosswill	18	12	9
Aston Clinton, Collection and Subscriptions, ..	2	9	1
Fetter Lane, London, Collected by Mrs. Elvey	16	0	0
Kettering, Auxiliary Society, by J. C. Gotch, Esq.	36	4	2

Norwich, St. Mary's Auxiliary Society, &c. by Mr. James Cozens	32	14	10
Oswestry, Auxiliary Society	by Mr. Jones	5	0 0
Royston, Subscriptions,	by Mr. John Pendered.....	10	1 0
Muswell Hill, Collected by Miss Gurney.....		1	15 0
Keppel Street, Auxiliary Society, by John Marshall, Esq. Treasurer.....		30	0 0
Maze Pond, Do. by Mr. Beddome		32	8 6
Eagle Street, Do. by George Bagster Esq. <i>one-third</i>		16	0 0
Taunton and its Vicinity.....	by Rev. Owen Clarke	22	15 7
Bucks Association,.....	by Rev. P. Tyler	50	8 6
Bedfordshire Auxiliary Society, by John Foster, Esq.		191	0 10
Stroud, Subscriptions,.....	by Mr. H. Hawkins, jun.	7	17 0
Dunstable and Houghton Regis, Penny Society, by Mr. Watts		5	6 0
Woolwich, Auxiliary Society, by Rev. A. Freeman		63	0 3
Church St. Blackfriars, Auxiliary Society, by Mr. Pontifex		24	4 7
Part of a Collection at Ditto. by Rev. James Upton		5	13 8
Salisbury, Collection,	by Rev. P. J. Saffery	31	9 0
Snailbeach, Collection, &c.	by Mr. Naylor	7	0 0
Part of a Collection at Peckham Rye, by Rev. T. Powell		4	6 6
Prescot-st. Auxiliary Society, by George Morris, Esq. <i>two thirds</i>		50	0 0
Rugby, Penny Society	by Rev. E. Fall	5	0 0
Carter Lane, Female Auxiliary Society, by Mrs. Marten, <i>one half</i>		21	0 0
Goswell Street, Auxiliary Society, by Rich. Cox, Esq. <i>two thirds of half year</i>		21	7 1
Chatham, Zion Chapel, Clover-st. by Rev. Mr. Lewis		13	14 7
Bow, Subscriptions and Collections, by Rev. Dr. Newman		16	10 2
Suffolk, Independent Churches, by Shepherd Ray, Esq.		16	10 0
Bewdley, Collection, &c.	by Rev. Geo. Brookes	3	2 0
Hackney, Mare Street Auxiliary, by J. M. Dunn, Esq.		28	0 0
Newcastle, New Court Chapel Auxiliary, by Rev. Geo. Sample		43	9 5
Devonshire- Square Auxiliary, by Mr. Millard, <i>part of its funds</i>		18	0 0
Pupils at Madras House, Hackney, by Rev. Dr. Cox		2	2 0
Henrietta Street Sunday School, by Misses Keene, &c.		1	9 0
Modbury, Collection, &c.....	by Rev. Sam. Nicholson,	5	2 7
Liverpool, Aux. Soc. on account. by Wm. Rushton, Esq.		39	3 0
Towcester, Collection, &c.	by Rev. J. Barker	4	5 6
Missionary Box,	by Mrs. Levett, Wardrobe Place,	0	10 0
Nottingham and its vicinity	by Mr. H. Blatherwick	110	13 0
Amersham, Penny Society and Subscriptions, by Rev. R. May		24	6 0
Norwich St. Clements, Penny Society, (and Sunday School, Sprowstan Lodge.)			
by Rev. J. Puntis		9	12 1
Boro'-Green, Collection,	by Rev. John Statham	3	5 0
Missionary Box, 13, Durham St. by Mrs. Salmon		1	6 3
Alie Street, Female Auxiliary, by Rev. W. Shenston		10	0 0
Sunday School, ..	by Ditto.	1	2 2
Dorman's Land, Collection,....	by Rev. Mr. Chapman	9	0 0
Carlton Rode, (Norfolk)	by Rev. J. Kinghorn	3	1 10
Rainham, Friends,	by Rev. Wm. Giles	1	6 0

Manchester, Subscriptions, by Rev. John Birt	25	10	0
Lion Street, Walworth. Female Aux. Soc. by Mrs. Clin, Treasurer	100	0	0
Collections, at Queen Street, by Rev. Robt. Hall	£158	16	0
Wild Street, . . by Rev. John Statham	10	13	6
Surrey Chapel, by Rev. Jos. Fletcher	80	8	6
Eagle Street, Prayer Meeting	4	0	0
Annual Meeting	107	4	9

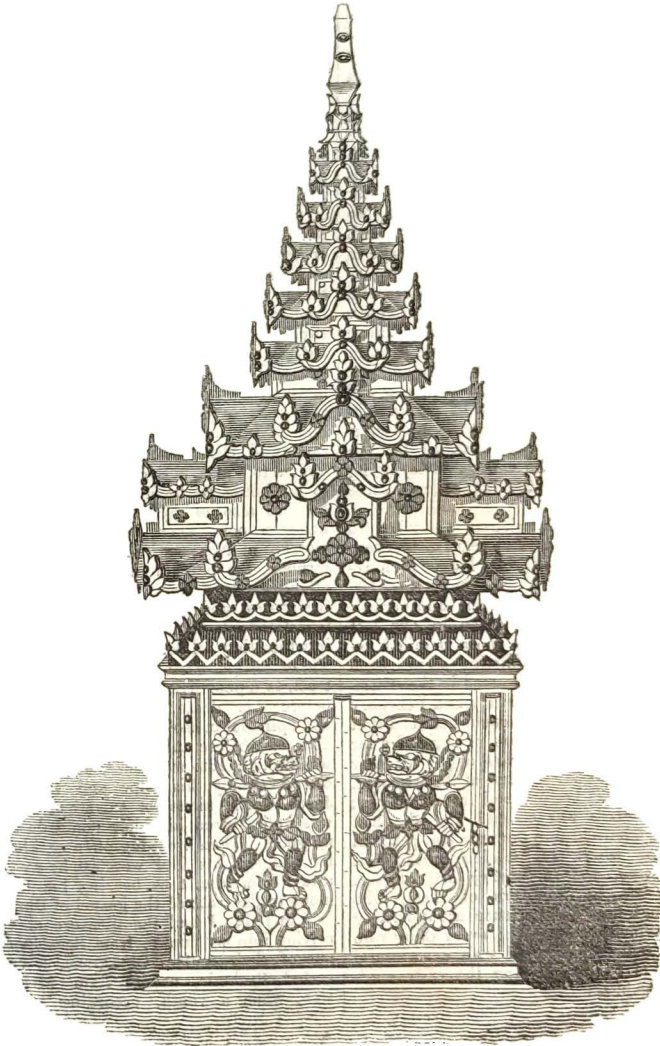
	361	2	9
Trowbridge Subscriptions, by Mr. Wearing	16	1	0
New Mill, Offering of a few Poor Friends, by Rev. D. Clarabnt	1	17	10
East Lane, Walworth, Aux. Soc. by Rev. R. Davis	13	6	10
Sir Thomas Baring, Bart. M.P.	Donation	20	0
Samuel Ireland, Esq., <i>Hackney</i>	Life Sub.	10	10
Mrs. Wedd, <i>Watford</i>	Donation	2	0

FEMALE EDUCATION.

Cheltenham, for the Female School at Serampore, by Rev. O. Clarke	15	5	0
Trowbridge, Female Association, by Miss Dunn	17	0	0
Westerham, Female Society, by Mr. Wearing	6	12	6
Maze Pond, Ladies, for Maze Pond School, by Mrs. Gouldsmith.	15	0	0

Any inaccuracies or omissions in the above list must be ascribed to the extreme haste with which the whole has been prepared for the press.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

The above print represents a curious Taj, or heathen temple in miniature, which has lately been presented to the Society by the Missionaries at Calcutta, and is now placed in the Mission House. It was brought from Burmah. The lower part is hollow, the front opens on hinges, and displays a gilded idol within, exactly resembling that of which we gave a drawing in our Quarterly Paper for October last, No. 20. These temples, though very heavy, are carried about in their idolatrous processions on mens' shoulders; and as they are covered with gilding and small pieces of glass of various colours, they make a splendid appearance in the sun. But, after all, what "lying vanities" are these! We hope that when you look either on such objects themselves, or on representations of them like that before you, you will not merely view them as curiosities, or wonder that people should be so foolish as to honour such deities, or engage in such worship. Meditate upon them as the practical symbols of the most fearful evil which has ever visited our hapless race—as constituting the highest practical insult ever offered to the infinite Creator and Lord of all—for such is the genuine character of idolatry—and then you will surely feel a warmer glow of gratitude in being delivered from such a curse yourselves, and deeper compassion for the vast multitudes who are to this day living and dying under the influence of these horrid delusions.

One excellent Missionary who laboured and suffered for several years in this very country of Burmah, has lately been removed by death. We refer to Mrs. Judson, of whose afflictions and perils a brief statement was given in our last number but one. A more detailed account of the same afflicting scenes from her own pen was inserted in the Missionary Herald, for January and February last. Probably, you could not read that narrative without tears of sympathy for her sufferings, and tears of joy for their happy termination. But, at that moment, *all tears had been wiped from her eyes; her warfare was ended; and she had been admitted into the pure and peaceful region where the wicked cease from troubling, and the weary are at rest.* May we be followers of them, who through faith and patience are inheriting the promises, and count every thing vain and trifling compared with a scriptural hope of finally attaining the same unutterable bliss!

A CHRISTIAN FRIEND, who spent many years in India in the military profession, has lately sent us the following pleasing account of a young man, now living at Nagpore, a large city, nearly 600 miles south-west of Calcutta. It is another interesting proof of the benevolent tendency of genuine religion, and the happy effects which, under the divine blessing, may proceed from disinterested efforts to promote the good of our fellow creatures.

"Soon after my arrival at Nagpore, in 1806, an old invalid soldier came there very ill and distressed, whom I often visited to read to him. Henry Antone, then a very little boy, was in his family, and I obtained the soldier's consent that he should be educated under my care with a few others, the children of European Portuguese parents. Henry, in a time of distress and famine, was bought of a Mahratta family, (and who also had purchased him) for one Rupee, or half a crown, so that he could not tell who his parents were. While with the Mahratta family he led a wandering life, begging from door to door. From the time he came under my roof, I had the daily satisfaction of witnessing his great attention to his learning, the delight he took in the Scriptures, and his very modest and amiable disposition. He rendered himself very useful in reading the Mahratta and Hindostanee Testaments and Tracts to those natives who daily came to my house to be instructed in them: he was also of great assistance in my native school. There being no place of worship at Nagpore, Sunday, in the afternoon, the parents of the native boys attended for divine worship, when the Scriptures and parts of the Liturgy, translated into Hindoostanee, were read, in which they all felt a pleasing interest. These means were savingly blessed, I trust, to a poor Hindoo, who, a few days before his death, felt much delight and spiritual consolation under the word. The day before this poor man died he was brought into my house, where he declared openly his hope and faith in Jesus Christ alone for salvation, as he was well assured his idols could do him no good. Then breaking off a necklace, the badge of his idol worship, he cast it away from him, thus bearing his testimony to the truth of the gospel of Christ.

"In 1814, I had the pleasure of receiving into my family, from Serampore, one of their native Christians, a converted Brahmin, named Ram Mohun, who, when a youth, according to the

custom of his country, set fire to the funeral pile, which consumed his living mother with the corpse of her deceased husband. Ram Mohun, accompanied by Henry, preached with pleasing success at Nagpore, and the surrounding country, and distributed the Scriptures and tracts very largely. He had a peculiar gift for prayer and preaching, and I have often seen his audience in tears.

"In 1818 I left Nagpore with a military force, to proceed to Chutturghur, 220 miles to the eastward; and when the country, which had been in a state of open warfare, was again settled, I sent for Ram Mohun and his family; but he was taken very ill soon after his arrival, and died at my house. His conversations with the natives, and the happy and peaceful way in which he departed, impressed them very deeply. I buried him in my own garden, and a great many attended, to whom I read a portion of Scripture, and spoke to them; and I have seldom seen more attention and feeling than they shewed. It was as if they said, 'Let my last end be like his.'

"Some time before I left Nagpore, Mr. Jenkins, the British resident at that court, very kindly took Henry into his employ, as a writer, a situation he has held ever since, highly respected for his steady and upright conduct. Aided by subscriptions on the spot, he has kept up the school establishment to the present time, and his correspondence continues to show his genuine piety and zeal. A few extracts may not be unacceptable.

"Jan. 23, 1824.—You will be bappy to hear that I have formed a native school in a house within my compound, and I have now between 30 and 40 native scholars, and six English. Most of these boys can read the Scriptures very well; they always carry them home to read to their parents after school hours. On a Sabbath day, when I am at Nagpore, I spend it amongst the boys, and you cannot conceive what inward pleasure I feel to hear them read the Scriptures, repeating the Lord's prayer and the ten commandments, as well as many passages from the Bible, in which they seem to take great delight. To encourage them, a few pice (or halfpence) are distributed amongst them, particularly to such as have been good boys, and repeat their lessons correctly. In the evening I distribute among the whole the produce of my garden, which is in a very flourishing condition. The schoolmaster is a Brahmin—a very civil and good-natured old man, and has a great regard to the Bible."

"Bombay, Jan. 17, 1826.—I have every reason to be thankful to God for his goodness towards me. I often feel I have neglected him in thousands of instances, but his mercy and kindness have been ever the same, and more than I deserve. Oh, that he may evermore make me sensible of his love, and his care and protection in saving me from everlasting death! In my last letter I mentioned Mr. Hall, American Missionary at Bombay; I have often seen him since my arrival here, and heard him preach in Mahratta, *the best of Mahratta*, to the poor perishing heathen about him, in a most striking and impressive manner; and I have found much benefit in his conversation, which is that of a true Christian. His translations of the catechisms, &c. are of great use to me in my infant school. He sincerely labours for his heavenly Master. My school at Nagpore is getting on moderately—about 30 to 40 attend regularly."

In October following he states, "Sabbath days, the forenoon is spent in my own house in reading, and in the afternoon among the boys. We have our family worship twice a day, when three or four of the family attend. I have often written to Mr. Lawson for a native preacher: I pray the Lord to send more labourers into this forlorn part of his vineyard. How happy should I feel to see the Mahrattas and Brahmins join in singing the songs of Zion, and with contrition of heart kneeling down before Jesus their only Saviour. You would be delighted to hear some of my boys saying by heart, on Sundays, Mr. Chamberlain's Hindoo hymns; and sing, when I give out the verse, and lead off the tune. It is a new thing to them and to me likewise. Frequently I ask them if they understand what they sing, and whether the songs they sing before their Deos (idols) are like them. They readily answer that they understand this, and they are good words, but their own they do not, as they are in Sanscrit. The boys pay great attention when any thing is read to them."

The last extract, dated from Nagpore, Oct. 8, 1826, merits peculiar attention, as recording a noble act of enlightened liberality on the part of the native sovereign of that district. The provision thus made for public instruction by this heathen prince, is equal to £6000 *per annum*; and it appears highly probable that its origin may be traced to the generous philanthropy of Henry and his pious master.

"The rajah's attention has been called on for establishing schools for the educa-

tion of native children, to which his consent has been confirmed. In each pergunnah (district) there is to be one public school, and in the city five or six, including one of English, one of Persian, and one of Sanscrit. The rajah is to pay 5000 rupees monthly, to cover the whole of the expenses of this establishment. There are other schools to be established, where the arts and sciences are to be studied in all their branches by pundits. Printed books have been already sent for from Bombay; and the schools are to be formed on the Lancasterian system. Mr. L. W. is, I understand, to be the superintendent over all these schools, as he is a very clever scholar in Sanscrit. My school is also to be reformed on the same plan; they will commence the buildings for the schools next month. We have not had a chaplain appointed in the room of the Rev. Mr. Arnold, and no religious society; but blessed be God he has not left us altogether without some comfort, as I am happy to say that on every Lord's

day we make a practice of worshipping God publicly, in our own house, with our own family and servants, about ten after breakfast, as I am always allowed to remain at home without any public business, when the whole of the presidency writers attend on the means of grace. We sing four hymns, read a chapter in the Bible, and a suitable sermon is read from some good author, and conclude with singing and prayer. They have attended regularly for the last two months, and generally not less than twelve or thirteen, including children, four of whom daily come to learn English at our house. I still keep up my correspondence with the Missionaries, Messrs. Pearce and Yates, in Calcutta."

How beautifully do such instances exemplify the cheering prediction: *The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*

N. B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the Missionary Herald, which is published monthly, containing a variety of interesting intelligence. Those friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.