

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

THE services connected with another Anniversary of the Society having closed, we sit down to communicate the best account of them in our power; happy that we can employ, with reference to this Annual Meeting, the language of grateful satisfaction, with quite as much propriety as on any former occasion.

Through the kindness of the managers of Salters' Hall meeting house, the open meeting of the Committee was held in that commodious place of worship, on Tuesday morning, June 17th. More than eighty friends, chiefly ministers from the country, were present; when various matters of business were arranged, and information given respecting the proceedings of the Committee. On its being stated that Joseph Gutteridge, Esq. was confined at Denmark Hill by indisposition, and would be consequently unable to preside at the Annual Meeting, a resolution, expressive of regret on this account, and of the earnest hope that our respected friend would soon be restored to his usual health, was proposed, and carried with the greatest unanimity.

The trustees of Great Queen-street chapel having found themselves obliged to discontinue the practice of lending it for such occasions, the morning sermon on Wednesday was delivered at the chapel in John-street, Gray's Inn-lane, occupied by the Rev. J. H. Evans and friends, which had been very kindly lent for the purpose. After singing, the Rev. James Smith, of Ilford, read the 49th chapter of Isaiah and prayed. The Rev. William Yates, from Calcutta, preached from Rom. i. 28. "*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*" and the service was closed in prayer by that venerable servant of Christ, the Rev. George Burder, for so many years the much respected Secretary of the London Missionary Society. The hymns were read by the Rev. Messrs. Clarabut of Tring, Shirley of Sevenoaks, and Woollacott of

Westminster. Mr. Yates's discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of idolatry in general, and of the Hindoo superstition in particular. In applying the description of the text to the idolatry of the present day, Mr. Y. exhibited very forcibly the identity, in its more important features, of idol worship in the various nations and successive ages of the world. A *reprobate mind*, and a *lily's of debasement and impurity*, were clearly shewn to be invariably attendant on the adoration of false deities, and necessarily consequent on it. That the mind of the heathen is reprobate, or disapproved, was rendered evident, First, by a reference to their sentiments concerning the Supreme Being, the numerous inferior deities whom they worship, and the graven images by which those deities are represented to the worshipper. Secondly, The minds of idolaters were shewn to be disapproved in reference to the way of salvation: some, supposing that their chief good will consist in absorption into the Supreme Being, seclude themselves from the abodes of men; others practise such rites as bathing in the Ganges, repeating many thousands of times the name of their chosen deity, &c. Thirdly, ignorance of the nature of the means to be employed, involved, it was agreed, a want of acquaintance with the end to be attained. Here the degraded and absurd conceptions of the Hindoos, relative to the nature and duration of futura blessedness were stated, and a most explicit and delightful proof was given, that it is peculiar to the Gospel to bring to light life and immortality. The practice of things "not convenient," was referred with forcible illustrations to the vices of lying, licentiousness, covetousness, and cruelty, to which the Hindoos are notoriously addicted.

The influence which the ignorance and immorality of the heathen should exert in our minds, formed the subject of the latter part of this admirable sermon. We were reminded—First, how dreadful are the evils resulting from forgetfulness of God. Secondly, how lively should be our gratitude for the benefits of the Gospel; and finally, how tenderly we should pity the heathen, how fervently we should pray for them, and how zealously labour for their conversion to God.

At six in the evening, a very numerous and respectable congregation assembled at

Surrey Chapel, when a very lively and appropriate discourse was delivered by the Rev. Isaiah Birt, late of Birmingham, from Eph. ii. 21. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Mr. B. introduced the sermon by referring to the important principles universally recognized in the Gospel ministry, and to the great objects which it is designed to promote, namely, the conversion of sinners to God, and their preparation in his church on earth for his heavenly kingdom. The metaphors employed in Holy Scripture to illustrate the nature of the church of Christ were then briefly adverted to, and the figure contained in the text thus submitted to investigation. The preacher noticed, First, the materials of which the building is composed; Secondly, its basis, and the plan of its erection; Thirdly, the means, instruments, and agency employed in its construction; Fourthly, the end for which the edifice is reared; and lastly, the personal application of which the subject is susceptible. Under the first head, a series of highly interesting remarks were made on the component parts of this building. Their value was estimated; the comprehension of angels and redeemed men in one society alluded to; the diversity that obtains in respect of nation and rank in life; external circumstances and mental endowments were mentioned; and a reference, in passing, was made to the gradations in the angelic scale of being. The number of living stones, their unpromising origin and natural character contributed to render the remarks on the first division of the subject alike ample and impressive. In referring to the basis and the plan of the building, the suitability and sufficiency of Jesus Christ as the foundation and the chief corner stone, formed matter of pleasurable enlargement, while the reflection of the Saviour's glories on the part of his redeemed, conferred the most delightful interest on this section of the discourse. The means, instruments, and agency were next the subject of remark, and subsequently, the inhabitation of God in the spiritual temple drew forth the animating statements and impassioned appeals in which the venerable preacher feels himself at home. In conclusion, the privilege and duty of contributing to the erection of the glorious edifice were earnestly and affectionately inculcated.

The Rev. Thomas Winter of Bristol, prayed before the Sermon, and the Rev. Joseph Ivimey after it. The hymns were given out by the Rev. Samuel Nicholson of Plymouth, Edwards of Watford, and Harness of Bridlington.

At the prayer meeting on Thursday morning at Eagle-Street, a truly Missionary address was delivered by the Rev. James Hoby

of Weymouth, founded on Isa. liii. *The pleasure of the Lord shall prosper in his hand.* Prayers and intercessions, with thanksgivings, were offered by the Rev. James Cuttress, of Ridgmount, P. J. Saffery of Salisbury, and D. Clarabut of Tring.

At 11 o'clock the Annual Meeting of this Society was held at Spa Fields Chapel, which was filled with a numerous and respectable auditory before the business began. After singing and prayer by the Rev. Joseph Kinghorn of Norwich, W. B. GURNEY, Esq. being called to the chair in consequence of the absence, through indisposition, of Joseph Gutteridge, Esq. who was expected to fill it, thus briefly addressed the meeting:—

Christian Friends.—Called by your vote, in consequence of the illness of my highly esteemed friend, to occupy his place, I will not trespass upon your time by any professions of incompetency. Business much more important claims our attention. We are met to receive the report of the proceedings of the past year, and I trust that will be found to exhibit indications that the divine blessing has attended our labours, and that we shall be induced to engage in the exertions to which we are called with increased ardour. We are met also to elect the officers of the Society for the year ensuing; and I lay a stress upon this, because I consider it to be of considerable importance. While in every self-constituted and self-perpetuated body, we witness the principle of decay, the annual appeal to the religious public serves to keep the whole in health and in vigour. I trust that the discussions of the day will correspond with the sacred cause in which we are engaged. That united as we are in the diffusion of the Gospel of Peace, nothing inconsistent with that will be introduced. That we shall seek to animate each other to fresh exertions, and that individually and collectively we shall resolve to do more for the Redeemer's cause than we have ever yet effected.

The Report was then read by the Secretary, in which were many deeply interesting details of the Society's operations, and the success that has attended them; after which an abstract of the cash account for the past year was read by the Chairman, when

The Rev. Isaiah Birt, late of Birmingham, now of Hackney, rose to move the first resolution and spoke as follows;—Sir, Though I am an old man, and an old minister too, having been engaged for 50 years in the labours of the Christian ministry, I may be considered as young in the situation in which I now stand, having never but once before been on a Baptist platform. I laboured and preached for this Society for many years before platforms were erected, at least for the meetings of this Society;

and, when at length I did attend on such an occasion, the manifestations of feeling were so violent, that I almost resolved I would not appear again at a similar meeting. But it may be asked, Why then are you here to-day? I would reply, Because the Baptist Missionary Society is in trouble. This Society has my most unqualified approbation, and influenced by feelings of attachment to it, I endeavoured, though old and feeble, to plead its cause on the past evening, and urged by the same feelings, I appear before you to-day. Much has been said about originating funds for the support of this and other kindred institutions; I could almost wish we could dispense with money altogether; and I bless God that some of us will soon be where we shall want no funds, at least no golden funds. But this Society has originated missionaries. I would not say anything unkind or disrespectful concerning any that have been engaged in this good work, but every thing has originated with the Baptist Missionary Society, every thing in India has commenced with it; Carey would not have been there, nor a single missionary, had it not been, humanly speaking, for this Society; not a single sermon had been preached for that cause, but for the labours of this society. It has also originated other missions; the formation of the London Missionary Society, through the efforts of the venerable Dr. Bogue and other ministers, was suggested, by the example and operations of this institution. After all, I fear that we have looked too much to, and depended too much upon human means, and not looked enough to that God, who has strengthened us for the work, and crowned it with all its success. But, Sir, I not only admire the Baptist Missionary Society in its progress and operations; I admire also the spirit by which it has been actuated, especially in the late unhappy differences with some of its highly esteemed friends in India; it has been a truly forbearing spirit, a spirit not willing to believe anything but what was perfectly consistent with christian principle in any of its friends. I remember, some years ago, brother Hall and myself were conversing at Birmingham about the affairs of the mission, when he urged me to ask how the property at Serampore was settled: I did ask the question, when a good man, who is since dead, stopped me and said, "Sit down, brother Birt, can you doubt that our worthy friends at Serampore, who have made such sacrifices for the cause, will do every thing that is honourable and kind to the Society at home?" I remember also attending a meeting in London some years after, when after conversing on the state in which the Society stood on these accounts, I advised to make our situation public. I

could find no one to second me in that proposal; it was then most strenuously urged that we should not take such a step, in the hope, that a reconciliation may yet be brought about. I mention these things, Sir, not to say anything of myself, but to show the spirit of the Baptist Missionary Society's committee. I would rather, that twenty censures should fall on me, than one on the Committee. Any person might as well try to persuade me that two and three make four, as that the Committee have not made every effort towards conciliation. I myself said to Dr. Marshman, "I am an old man, and my life not worth much, but I would willingly lay down that life, if by so doing I could restore you to that honourable station you once enjoyed in this society." And when at last the state of things in these respects was made public, was it not said that the Committee was under the *painful necessity* of doing it? and now again it is declared in the Report just read that it is the determination of that Committee not to depart from the spirit of christian love. It has, as it were said, "We will not go to the world to learn its resentments, but we will go to our Lord Jesus Christ to imbibed his spirit of forgiveness." When I consider all these things, I feel that if I should die this year, I should have cause for regret, if I had not introduced this subject, which I have done without the concurrence of a single individual besides; and on the contrary, I shall have to rejoice if my mentioning it shall lead to a reconciliation which we all have so much at heart.

The Rev. Dr. Cox said, his friend who had just sat down complained that on more than one occasion he could find no one to second him; he would however, cheerfully second his present motion, because it proposed the adoption of a report, which he hesitated not to say was most deserving of a cordial approbation and an attentive perusal. It ought to be generally read by the Christian world, for it was adapted to promote the most sacred feelings, and to furnish a fresh stimulus to missionary zeal and exertion. I (said Dr. Cox) am well acquainted with the early operations of the Baptist Missionary Society; I have intermingled with its councils, and have watched its progress, and hope I have caught something at times of its primitive and hallowed spirit. I once had the happiness of living in the very place where its first measures were taken, and often found reflection excited in the very room, where the consultations were originally held after discourses by those sainted men and blessed immortals, (if I may speak in honour of the dead,) Fuller and Sutcliffe. We are now, however, in a crisis, when, if ever, we need to keep our eyes steadily fixed upon an overruling Pro-

vidence. I trust we shall do so, and be animated in our course by the thought of a divine and all-ruling superintendence. It has been stated that we are in trouble, but we sometimes misinterpret the designs of God, and imagine because we cannot discern the whole distinctly, there is, therefore, confusion and disorder in the divine administration.

"One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem."

However *incongruous* or *inharmoonious* any circumstances may appear at the present juncture, when I take a survey of the general events attending the progress of Christianity in our world from the very earliest ages, and of the particular events, many of them apparently calamitous, which have happened to this Society from the period of its commencement, I cannot bring myself to anything like feelings of despair. We may fail, our health may fail, our lives may fail, nay, our principles individually may be conceived to fail, yet God will not fail in his resources; nor will his power and providence fail in educing good from apparent or apprehended evil.

Of late years, we have heard much about the *march of intellect*: but I feel a much higher gratification in tracing the *march of holy love*, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement, but this is nothing to the advancement of benevolent and pious exercises, the progress of holy love. We have been frequently reminded, too, of the progress and power of *public opinion*, and it has accomplished much; but I am far more delighted to hear of the progress and power of *public prayer*: and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to-day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church in Britain, and this has caused our various combinations for usefulness.

We are addressed by many and powerful appeals. There is a voice from the lauds of barbarism and idolatry, saying "Come over and help us." There is a voice from the regions of death, saying "Persevere, for the time of action is short, and life is

fleeting:" and there is a voice from the excellent glory, saying "Go ye forth into all the world, and preach my gospel to every creature." Surely you will regard their appeals and be awakened to more vigorous action under their influence. I fully concur in the wish that has been expressed, that the breach which has been made might be, (if it were indeed possible) that this breach might be healed: but if it cannot or may not be, if we must proceed separately, let us look again to Providence as the star to guide our course and shed a benign influence; and I say, let that influence be on all, whoever they be and wherever they labour, who truly aim at the glory of God. I wish on behalf of all societies and individuals who entertain this same high end and purpose, an abundant dispensation of the Sacred Spirit; and with this desire, second the motion.

The *Rev. Mr. Murch*, of Stepney, proposed the second resolution, and said—I rise on the present occasion under considerable disadvantages, being totally unpractised in the art of addressing assemblies of this description, and must therefore entreat the candid indulgence of this respectable audience. I think, Sir, my worthy and excellent friend who presented the first resolution for your adoption, among the many good things which he said, uttered something like the language of despair. But despair in a Christian cause, and especially in that of a Christian mission, is a word that should never for a moment be uttered, a feeling to which we should never give place. What would an infidel say? He would talk loudly of the march of intellect and the progress of science; and I rejoice, Sir, that it is spoken of, and spoken of in the first assembly of the nation, and that knowledge is advancing with rapid strides among the mass of the people; but I would with far more joy congratulate you on the progress of divine and Christian knowledge. Despair must not be admitted; no, Sir, though all human means should fail, though every society that has been formed for this great object should be extinguished, and its labours forgotten, still I would not yield to despair. I look forward to the time when the events that may have contributed to excite such a feeling shall become matters of history, memorials of impressions long passed away. The motion in my hand is one of congratulation, and the Report that we have heard this day contains abundant matter for congratulation. I would not, however, call your attention now to its very interesting details; I would wish you for a moment to forget these. I would wish you to go forth into the whole world, and ask, Where is it that missions to the heathen nations have not succeeded? There have

been missions to India and to Africa, to frozen Greenland and to the sunny isles of the Pacific, and where have not these labours of love been crowned with success? I rejoice in the labours of every missionary society, and if I were called to give a decided mark of its having received the divine blessing, I would point to the success which has attended its efforts. We yesterday listened to a most able statement of the system of Hindoo philosophy, its evil tendency and its destructive effects; but I would ask that brother who gave us the awfully interesting statement, Are there any missionary societies but those which are originated by Christians, any efforts of zeal to improve mankind and to advance knowledge, but those which Christians patronize and support? But I perceive the lateness of the hour, and knowing who is to second the motion, I content myself with laying it on the table without any further remarks.

The *Rev. Eustace Carey* came forward amidst the warmest applauses, and spoke to the following effect:—In reviewing, my Christian friends, the labours of this Society, we have indeed much cause for thankfulness on account of the past, and of encouragement for the future. We are thankful for the success which has crowned our efforts, but we have reason to hope for much more. Difficulties, it is true, have arisen, great difficulties still exist; but we should remember that the cross of our blessed Lord, all the sufferings he underwent, were but the way to his triumph, the path to his glory. Much money has been expended, as well as hardships endured, but all this money will bear an abundant interest, and if we wait patiently, we shall ere long reap a large harvest. When our friends began their labours in India, there was not a single school, throughout that immense country, where Christian principles were taught; there were not at that time six female children receiving any instruction; but now there are hundreds of schools where the doctrines of the Gospel are inculcated, and thousands of scholars of both sexes are instructed, and many of them, we have reason to hope, are trained up to eternal life. Much has been expended and endured in accomplishing what has been already done; but the lever is now planted on its fulcrum, which in its mighty energy will move the world; it is now in action, and it only remains for us all to put our hands and hearts to the work. There has been much expenditure of life in this mission; it is no uncommon thing to bear of the widows of missionaries, and of their orphan children returning to this country bereft of the guides of their youth; but a great work requires great sacrifices. The harvest truly is great; there is a teeming

population, millions on millions of immortal souls perishing, and these comparatively without the means of salvation. What should we think if there were but two or three Christian ministers amidst the crowded population of London? Yet this is the state of destitution in which India now lies; so that how much soever may have been done, it must require accumulated labour and hardship and suffering, before we can realize the prospects we are taught to anticipate. Those that are immediately engaged in this work have great need of your sympathies and of your cordial co-operations; we cast ourselves, beloved friends, on your Christian consideration, and pray that you will remember us, and that more especially when you are happily engaged at a throne of grace, seeing we are called both to "labour and to suffer reproach."

The *Rev. W. Yates*, of Calcutta, in moving the appointment of officers and committee for the ensuing year, expressed his earnest hope that the individuals, referred to in this resolution, may be enabled to conduct the operations of this society with the same wisdom and christian spirit, with which it has been hitherto conducted. When we began our work in the east, said he, all was one vast moral desert; now we have to contemplate, in what has been effected, some appearance of the garden of God. But still how many millions are in awful ignorance of the things that belong to their eternal salvation; how widely is a wretched and degrading idolatry extending its baneful influence. And shall we not feel desirous of enlightening this ignorance, and alleviating this wretchedness? Have we not reason to feel the importance of this work? Let us remember, that it was this work which employed the counsels of God from all eternity, for the accomplishment of which the world is continued in existence, and when this work is finished, the heavens shall be rolled up as a scroll. It was to effect this great work, that the Son of God bled upon earth, and is now interceding in heaven; and does it become us to grudge our labour, or to shrink from any sacrifice to promote it? This is the work, that the saints of God, in all ages, have highly valued, and for the accomplishment of which they have most ardently prayed. When David penned his interesting psalms, he had this full in his view, and when he had expressed his strongest desire for the diffusion of divine truth and the prosperity of Zion, it is added, as if this was the summit of his wishes, "The prayers of David the son of Jesse are ended." This is that work which has excited the attention of angels, into which they are represented as looking, and on its completion they will rejoice and shout "Hallelajah; for the Lord God Omnipotent reigneth." And there is no great and glori-

ous work, that is not attended with great difficulties and great expenditure ; so this, the greatest of all works, must have its peculiar difficulties ; but let us remember the strong arm of the Lord, and the zeal of the Lord of Hosts, that is engaged to accomplish all these things. In the prosecution of our work there are two things, which impede in a particular manner our labours ; I may say, indeed, three things ; the burning of Hindoo widows on the funeral pile of their husbands, the disabilities under which the native converts lie in consequence of their profession of christianity, and the pilgrim tax. It is calculated that not less than 700 widows are miserably sacrificed every year, to the genius of their degrading superstition, and shall we not put forth all our strength, and stir up all our zeal for the abolition of so detestable a system ? Our brother, a little while since, asked if there were any missionaries sent to propagate the abominations of idolatry ;—yes, there are missionaries, who are employed for the very purpose of promoting the observance of the idolatrous ceremonies of the heathens, who are sent through the country to extol the virtues of Juggernaut, and to urge them to undertake those pilgrimages in which so many hundreds die every year. These are some of the obligations to impel us onwards, if we would wish to see the glorious events of prophecy, respecting the latter day, fulfilled. But with what spirit shall we go forward ? Truly we must proceed in a spirit of dependence on God alone ; no arm but that of God can rescue an idolatrous heathen from the wretched captivity in which he is entralled ; no power but that which is divine, can produce a change in his benighted and superstitious mind ; we must depend on an Almighty arm. At the same time, the difficulties we are called to encounter, require us to be steadfast, to be zealous in doing our duty, ready to sacrifice our feelings, and even to lay down our lives in this good cause.

The *Rev. Dr. Henderson*, theological tutor of the Missionary College at Hoxton, on rising to second the motion, said, When I entered this place, Sir, I wished to be merely a spectator and a bearer of the interesting things that might be said ; but called upon by your worthy secretary to take a part in the proceedings of this meeting, I could not refuse. I am under peculiar obligations to this society, and to the Baptist denomination, since, under the blessing of God, I owe much of the comfort, which I have experienced, to the simple views of the gospel that I learned from the writings of those able men of God, *McClean*, *Fuller*, and *Booth*. To the labours of *Mr. Fuller* in his visits to Scotland, on the behalf of this institution, and to his powerful appeals

on the subject, I have to attribute that impulse which urged me to offer myself as a missionary to India. In company with *Dr. Paterson* I was proceeding to our destination, furnished, through the kindness of your society, with letters of introduction to their brethren at Serampore, when unforeseen circumstances detained us in the North of Europe, and entirely altered our plans. Having my attention generally much confined to the duties of my own station, I cannot say much about the affairs of this society ; but I may be allowed to express my confidence in the men that have hitherto conducted it, and my hope that God will appear for it, and cause light to arise out of the present darkness. It is impossible for us to reflect on the interesting things we have just heard in the report, and not to thank God for the blessings he has bestowed on the labours of your missionaries. I have been lately a great deal struck in reading the promise made to ancient Israel, in the eighth chapter of *Zechariah*, and thirteenth verse. It is there said, that as they have been a curse among the heathen, (that is our state by nature) so they shall be saved and made a blessing. Have we been regenerated by the power of the Holy Spirit ? then this latter character belongs to us, and such will be the influence we shall have on the nations : we shall be blessed ourselves and made a blessing to others. And what a scene is before us for the exertion of this blessed influence, for the manifestation of this spirit ! How many millions, like those of old, are still lying under the curse ! Have we found salvation ourselves, and shall we not hasten to their relief ? Shall we not hasten to tell them of a saviour, infinite and omnipotent to deliver them ? Let us then, both by our prayers and our contributions, aid this good work, and show our sympathy with those excellent men who are engaged in it.

The *Rev. J. Blackburn*, Secretary of the Christian Instruction Society. The motion which I have to propose, is one of thanks to those ministers who have travelled for the benefit of this society. I fear, there are some persons who think that ministers travel for societies from motives of self-gratification, that it is a very agreeable thing to make the tour of the country, and receive liberal entertainment wherever they go. I know a little by experience, Sir, of what it is to travel on such an errand, and though I rejoice greatly in the manifestations of christian hospitality that we often receive, yet I must say that it requires almost an iron constitution, to go through the fatigue that must be encountered. Not all the wear and tear of a minister's engagements in this great city, amidst all the institutions which claim his attention, is

equal to the labour of those who are engaged in travelling by night, and preaching and speaking by day, the constant and daily exertion which they are obliged to employ, in order to excite and keep up that interest in the public mind so necessary to the promotion of our societies. We owe much, Sir, to those who will undertake this labour. To the ladies likewise, this and all other societies ought to feel great obligation, for the very zealous efforts and sacrifices they are disposed to make in every good cause. Allusion has been made to the difficulties attending on this work; they are great, and I believe that until the Holy Spirit has baptised the church with a large measure of the spirit of prayer, we shall be able to do comparatively little in the work of God. I remember the words of an eminent clergyman abroad, who said, "We should succeed much better in the conversion of the heathen, were it not for nominal christians." But, Sir, the want of funds is, I think, the only gloomy subject in the report we have heard this day; as to the little difference that has arisen between the brethren here and some of those in India, it will be, I trust, only like that of Paul and Barnabas, and, like their disputes, it will be overruled, for the wider extension of the knowledge of Christ. When I consider that 500,000*l.* are said to be spent in India, at one of the festivals of Juggernaut, a sum exceeding all that is expended in the different schemes of Christian benevolence, I am ashamed of the little sacrifices we make, after all, in the best of all causes. I have often, in looking over the subscription lists of our various societies, been struck with the melancholy uniformity that prevails, the almost constant recurrence of a pound and a shilling. The poor country pastor, whose income, at most perhaps, does not exceed 100*l.* a year, subscribes his pound and his shilling, and the wealthy London merchant subscribes just the same sum. When we are called to our last account, and we know not how soon this may be, shall we be able to say, "We have done what we could?"

The *Rev. Thomas Morgan*, in rising to second the motion, said, I am thankful to be associated with the excellent individual who has just addressed you, with whom I have had the pleasure of corresponding on the subject of that society, in which he is particularly interested. I earnestly wish success to that institution, and should rejoice if there were a similar one in every great town throughout the kingdom. I must say, Sir, that I do not like the term, *our society*, which has been so often used among us, on this and similar occasions. I am a member of the London Missionary Society; I love to hear of the progress and success of the Methodist Society, and the Moravian

Society, and any society that is engaged in this good work. I esteem it a privilege to have been associated with the founders of this institution, and I am happy to say, that our friends in Birmingham and its neighbourhood, feel deeply interested in its progress; so much so, that during the last year they contributed more than 800*l.* towards its funds. I do most cordially second the motion, and have no doubt that as there are many country friends here, they will go home determined to do much more for this good cause, than they have ever yet done.

The *Rev. Isaac Mann* presented the fifth resolution with the following short address. It is not my intention to trouble this meeting with any lengthened address, but simply to present the motion which has been put into my hands, which expresses our thanks for the chapels which have been lent us at this anniversary. These places of worship have been lent for a good work, and these excellent friends will, I am sure, rejoice in having lent them for so good a purpose. Though I do not mean to say any thing more, I may be allowed to declare that I am second to none in affectionate attachment to this Society, and I do most heartily wish it increasing success.

The motion was seconded by

The *Rev. J. Stephenson*, Wesleyan Missionary, just arrived from Barbadoes, who said—I come, as you have heard, from Barbadoes, and therefore am in some degree acquainted with the genius and capacity of the negro population. Much has been said about the degraded and ignorant state of the negroes in the West Indies, and they have been represented as sunk so low, that it is impossible to raise them; but the missionaries have not found it so; they have found them very ready to receive instruction, and very competent to understand it. They have not contemplated their state without making some exertion for their good, and we see the blessing that has attended their labours. I know not, Sir, your missionaries in the West Indies, but I know their success; many have been converted to God by their means, have learned to read the Holy Scriptures, and died rejoicing in the faith. From my own observation I can say, that the poor negroes have manifested singular aptitude in learning to read the word of God, and I have frequently heard them pray for the spread of the Gospel and for those good friends in England, who had sent missionaries to teach them the knowledge of salvation, and never did I witness more ardent and sincere feeling than on such occasions. I have listened with great pleasure to the Report that has been read, and rejoice in the success of the missionaries; but still how much remains to be done! how many

millions still most loudly call for our exertions! But my feelings were not altogether without a mixture of something unpleasant. I will, Mr. Chairman, make you my confessor on this occasion. When I heard so much said of the East Indies, and the success of your missionaries there, I began to be rather afraid that the West India missions would sink in your estimation, and I felt as if I must rise and say something in behalf of that quarter, and plead the cause of the poor negroes. For my own part, I owe a debt of gratitude to this Society; for two of your missionaries, one of whom was Mr. Tinson, paid us a visit at Barbadoes, on their passage to Jamaica, and preached for us, and the sermons are much spoken of to this day. In this great work it is little that our united exertions can do; but let us do what we can, and we trust that God will bless our efforts, and that our friends at home will aid us by their prayers and contributions. We are willing to labour with all our might, but we must have some bread and cheese to support us. We do not go abroad, I assure you, to be gentlemen; we only want to have something to live upon, while we are engaged in the work of the Lord.

The Rev. S. Nicholson of Plymouth, on moving the resolution fixing the day of the next meeting of the Society, remarked—The character of that meeting will depend much upon the events that have recently occurred, and the improvement we are enabled to make of them. Our success in this

great work will depend greatly on our conversation being in heaven, and our reliance being placed on the almighty power of God. This should be our state of mind, as we are engaged in preaching the Gospel to our fellow-men; if we would preach faithfully and successfully, we must have our conversation in heaven. Much depends upon this as to the spirit we should manifest: "let the same mind be in us that was also in Christ Jesus;" it is the spirit of confident expectation, and of calm and patient waiting, in the assurance that all the promises of God regarding his cause shall be fulfilled, whatever difficulties may intervene. Animated by this spirit, then, let us go forward. And let us also remember that it is the spirit of love; that this is the test of our discipleship. "By this," says our blessed Saviour, "shall all men know that ye are my disciples, if ye have love one towards another." It is necessary also for our own individual enjoyment; for the Holy Spirit, the Comforter, flies from the realms of discord and strife. Possessed by this spirit, we may go on, assuring ourselves of final success.

The motion was seconded by the Rev. D. Clarabut of Tring.

After which, a motion of thanks to the Chairman was proposed by J. B. Wilson, Esq. Treasurer to the Society, and seconded by the Rev. John Dyer, the Secretary.

Mr. Gurney replied in a few words; the 117th Psalm was sung; and the Meeting separated, evidently much gratified by the proceedings of the day.

* * Contributions are unavoidably postponed till next month.