

# MISSIONARY HERALD.

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## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### ANNUAL MEETING.

HAVING once more enjoyed the privileges connected with the Public Anniversaries of our Denomination, we are called to the pleasing duty of giving a brief sketch of that part of the proceedings more especially pertaining to the Mission. On some accounts, we admit, the present is a season of difficulty and distress, but, as far as we have been able to ascertain, the services throughout have been satisfactory and cheering in an unusual degree.

The Committee met their esteemed brethren from the country, as usual, on Tuesday morning, June 19, when the chair was occupied by the venerable Dr. Steadman, President of the Theological Academy at Bradford. At this meeting a variety of information was communicated respecting the affairs of the Society during the past year; and it was also addressed, at considerable length, by our much esteemed Missionary brother, Mr. Knibb, who had arrived from Jamaica but a few days before, and whose narrative of the sufferings he had undergone, and respecting the general state of the Mission in that island, awakened the deepest interest. Prayer was offered, at the beginning of this Meeting, by the Rev. Joseph Kinghorn of Norwich, and at the close by the Chairman.

The first sermon was delivered in the Poultry Chapel, which was again very kindly lent for the use of the Society, on Wednesday morning the 20th. The Rev. Charles Thompson, of Coscley, read the Scriptures and presented devout supplication to God, and the Rev. James Hoby delivered an able sermon, in which the friends of Missions were in-

vited to contemplate the miseries of idolatry, together with the certainty of its destruction, and were thus encouraged to preserve in the great cause they had undertaken. The passage on which his discourse was founded was Jerem. xvi. 19. "*The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers inherited lies, vanity, and things wherein there is no profit.*" From which the preacher proposed,

I. To describe the emotions appropriate to the contemplation of idolatry;

II. The corresponding discoveries which the heathen shall themselves make; and,

III. To shew that this desirable result shall be accomplished by means which shall display and glorify God himself.

In illustrating the first head of his discourse, the preacher remarked, that while philosophers and others had speculated much on the nature of idolatry, and on its identity in different parts of the world, it was our duty to consider it in the light of revelation; and that the prophets Jeremiah and Ezekiel afforded us much instruction on the subject. "Shall a man make gods unto himself, and they are no gods?" Here are (1st) emotions of utter *astonishment*. Were we unacquainted till now with the existence of idolatry, we should be filled with amazement. Could we imagine an assembly of all the different idols of the earth, and see man worshipping the sun, the moon, his fellow-men, beasts, and insects, we should be disposed to say that man had *madly* made gods for himself to worship. Nor could we feel any thing less than (2d) *indignation*, when, as those who love Jehovah, we saw our race insulting him, and setting him at defiance, after he has said, "O do not this abominable thing that I hate." We thus saw them plunging into darkness which only a reprobate mind could choose; and as we beheld them perpetrating the foulest of crimes, we were ready to exclaim, "Confounded be all they that worship graven images!" But we must contemplate this idolatry, the preacher remarked (3rd) with *pity*. Our heavenly Father looks down upon it with compassion, angels weep as they see men worshipping Satan, and we meet to

cultivate the tenderness of the Saviour. He lamented that the ordinary course of education in the higher circles of life tended to lessen in our estimation the enormity of the sin of idolatry; and presented a very graphic view of the misery which the awful system has introduced among the six hundred millions who are yet devoted to it.

In directing the attention of his auditory to the discoveries corresponding with these feelings which the heathen shall themselves make, the preacher remarked that the text thus presents us with a view of *falsehood detected*. "Surely our fathers have inherited lies." Here a contrast was drawn between the systems of Paganism and the truth of the Gospel, illustrating the origin, the weakness, the impurity, and the darkness of idolatry; all of which shall be made evident to the heathen themselves. The text farther shews us *foolly discovered*. The heathen shall see, and shall be ashamed when they know how they have been imposed upon. The folly of their self-inflicted tortures, and the various delusions of Paganism were here very forcibly illustrated. They shall ascertain, too, and deplore the *injury they have received*. These things were not merely without profit, but their fruit was *death*. Infernal ingenuity had been at work in destroying the happiness and lives of millions; all of which shall be known by mankind, and removed from them.

It was shewn, finally, that this most desirable result should be accomplished by means which shall manifest and glorify the blessed God. Neither philosophy of old, nor secular policy in modern times, had done any thing to abolish idolatry. But the stone cut out of the mountain without hands shall universally destroy it. Britain, notwithstanding the extent of her empire, and the power she possesses, had been found making the practices of Hindooism tributary to the state, thus patronizing idolatry rather than destroying it. Hence then, saith Jehovah, "I will this once cause them to know mine hand and my might; and they shall know that my name is the Lord." It is indeed time for Jehovah to work, for men have made void his law. After shewing that the prophecy of the text was in perfect harmony with other parts of the inspired word, in accordance with the character and designs of God, and with the great scheme of redemption, and that we had no reason to expect that it would be brought about by absolute miracles, the preacher fixed the attention of his hearers on the *instruments* sanctioned by the blessed God. He might have accomplished his purposes by the elements of nature, and have called on the thunder to alarm a guilty world, but he employed means more

worthy of himself, and by the truth—the truth of the cross,—subdued man. The *agency* he employs equally illustrates his glory. Men of like passions with us do his work, but in a way which leads us to admire God. Our Missionary agents go not forth with the power of worldly governments on their side, but are humble, feel their incompetency, and are the objects of scorn; but in the east and in the west, God has enabled them to manifest fortitude, resignation, and patient perseverance; and when they opposed idolatry they conquered, and equally shall they subdue the brute force now employed in the west against them. Nor do the *resources* provided for the accomplishment of the object in view shew less of God. Silver and gold are his, but he acts, and teaches us to work chiefly *by love*. In this way we must carry on our conflict. The church, then, depending upon God, must go forward to do that which even Christian nations have not done. The disciples of Christ have done for the world the greater part of what has contributed to its happiness. As God has thus confided his glory to his church, the preacher called on his auditory by the gentleness of Christ, by the spirit of our Missionaries, by the wrongs of the slave, and by the certainty of the accomplishment of the Divine designs to come forward and participate in the honour of the mighty results which are at hand. The Rev. T. Middleditch, of Biggleswade, read the hymns during the service, which was closed with prayer by the Rev. James Phiippo, from Jamaica.

In the evening the second service was held, as usual, at Surrey Chapel. The Rev. W. Copley, of Oxford read the Scriptures and prayed; and the Rev. Samuel Nicholson, of Plymouth, delivered a discourse most impressively presenting to the view of the Christian the sublime motives by which the whole of his conduct should be governed, and the glory with which his efforts for the Redeemer's honour shall be crowned. The passage selected for this purpose was Matt. xxv. 23, "*Enter thou into the joy of thy Lord.*" He commenced by remarking that Christians were required, both in their attention to their own souls, and the souls of others, to make many sacrifices; and that nothing of a temporal kind was ever permitted to be brought into competition with their spiritual duties. The apostle, in his epistle to the Hebrews had incidentally hinted at the extent to which Christian duty goes, "Ye have *not yet* resisted unto blood, striving against sin;" besides which, holy men of old were beheaded for the Word of God and for his testimony. It was important that adequate motives to duty should be presented;

these were drawn in the Word of God from eternity; and presented in no feeble manner in the text. After illustrating the general doctrine of the parable, he observed that the text taught—*That the gracious recompence bestowed by Christ on his servants is a participation of his glory.* The preacher then proposed, first, to offer a few remarks illustrating in general terms the meaning of this glory; and, secondly, a more particular view of the sympathy of Christians with Christ in the enjoyment of it. In the illustration of his first head, he drew from several events of life the general idea of the text. There is joy of sympathy or reflection in the heart of a child, where he sees the happiness of his parents; there is again the participation of another's joy when persons rejoice on the same occasion; but this mutual joy is more striking when we rejoice for the same reasons and in the same manner. In such a case, there is a similarity of character, principle, and feeling. These remarks were illustrated from the context; where a merchant entrusts his goods to his servants, and those who were faithful to their trust rejoice with him. So also Scripture represented a holy sympathy between Christ and his people. "If we suffer with him, we shall also reign with him;"—"we shall be glorified together;"—"to him that overcometh will I give to sit down with me on my throne, even as also I have overcome, and have sat down with my Father on his throne."

The preacher then proceeded, according to his previous proposal, to take a more particular view of this sympathy between Christ and his people; and remarked that it should be made most evident at the last day; when, as the gracious reward of their exertions, the Saviour should bestow upon them the blessings of the heavenly world. He observed that the nature of Christ's joy might be inferred from the character of his sorrows. He wept over the city devoted to ruin, he grieved over the hardness of men's hearts, and was sorrowful on account of his last sufferings. But we know also the cause of his joys in heaven. He asks that the heathen may be given him for his inheritance;—that his people may be united, sanctified, and glorified. When these things awaken the joy of Christ, should they not call forth the best emotions of his people? In proceeding to the particular grounds of this joy, it was proposed to contemplate—

I. The results of the great enterprise in which he is engaged, and in which they labour with him. He contemplated the conversion of a sinner, and traced his progress through the world, and shewed that though men may despise him, yet that Christ would

glorify him before the universe, and rejoice in his salvation. So should the Christian enter into his joy; because Satan would be for ever silenced, the good man would enjoy acceptance with God, perfect security, conformity to the Divine image, and the possession of the Holy Spirit. The Saviour anticipates the entire perfection of all this, and rejoices with "exceeding joy." He remarked that this joy would be increased by the recollection of the contrast which will ever be present to the view of the good man, between the state in which he once stood, and what he shall hereafter know. Having considered these important facts in connexion with a single individual, the preacher directed his hearers to multiply this case by a multitude that no man could number, and remarked that in such a case all thought is lost. From every nation should persons come, all whose affections should centre in Christ, and should present a delightful fellowship. In this multitude Christ should rejoice, and that multitude shall rejoice in him. The preacher observed—

II. Nor would the joy be lessened by a consideration of the *means* by which these results are accomplished. All are connected with Christ, springing from and carried on even to completion by him. He himself felt interested in them. "And if I be lifted up, will draw all men unto me;—the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," &c. Equally desirous was the Christ that *He* should wear the crown of glory to whom it belongs. Christ must sustain the whole honour of our salvation. The good man feels complacency in the recompence secured to Christ, in seeing the travail of his soul, and rejoices in the aspect of the scheme of salvation on himself, as presenting to him a moral portraiture after conformity to which he felt he ought to aspire. He shewed that the means which God employed in the prosecution of his designs were precisely those best adapted to defeat the purposes of Satan. In the very scene in which the enemy expected to triumph was the destruction of his kingdom. Lastly, Mr. N. observed, that,

III. The mutual joy of Christ and his people would be increased by the previous disappointment experienced. The personal ministry of Christ was small in its results, but it had been followed with delightful effects, which called both for his joy and for ours. In this respect our labours often resemble his, and we shall in the end experience joy after our sorrow

In drawing to the close of his sermon, the preacher remarked that his subject incidentally taught the nature of true religion; inasmuch

as we must submit as rebels to Christ before we could become his servants, and closely appealed to the consciences of his hearers as to their possession of true devotedness to the Saviour, and their readiness to give proof of being his. He addressed the contrite penitents, assuring them that their salvation was the joy of Christ, and that to distrust was to dishonour him; and having again exhibited the delightful services to which Christians are called, as sympathizing with him in the conversion of the world, closed, with representing the Redeemer finally addressing his servants, "Sympathize in my joy"—"Enter thou into the joy of thy Lord." The hymns during this service were read by the Rev. Messrs. Saffery, Tyso, and Dyer, and the concluding prayer offered by the Rev. John Edwards, of Watford.

At the usual prayer meeting on Thursday morning, at Eagle Street, the Rev. Messrs. Allen, of Ballina, in Ireland; Tyso, of Wallingford; and Thompson, of Coseley, engaged in the devotional exercises. An appropriate address was delivered by the Rev. J. M. Cramp, of St Peter's, who also closed the service in prayer.

At eleven o'clock the Annual Meeting was held at Spa Fields Chapel, when a numerous and respectable audience assembled. The Rev. Dr. Cox read a psalm, and the Rev. J. Smith, of Ilford, prayed, after which

*Richard Foster, jun. Esq.* of Cambridge, being called to the chair, observed, that during the present week we had met to devise means for the more extensive spread of religion in our own land; but that now our attention was to be directed to the importance of sending the Gospel to 600,000,000 or more of our fellow-men, who were perishing in idolatry. Under such circumstances we were ready to ask, "Who is sufficient for these things?" Certain, however, it was, that God was pleased to make us of human instrumentality. The Saviour came into the world that as man he might lay the foundation of his kingdom, and from the period of his ascension he had raised up successive human instruments to carry on his cause. It might not be improper to consider the nature of those evangelical blessings we were desirous of disseminating: but who could tell the full import of what the Saviour meant when he spoke of giving his people "eternal life?" His sheep, not yet gathered into his fold, were to be drawn there by their fellow-men; hence arose the necessity of sending them the Gospel. We should recollect that the Gospel had not been sent either to the east or the west in vain; and though we might hear of calamities, we ought not to be dispirited, for the strength of God should be perfected in our weakness.

The *Rev. John Dyer* then read the Report and the Treasurer's account.

The first Resolution,

That the Report now read be received and printed under the direction of the Committee and that this Meeting humbly acknowledge the divine goodness, which has hitherto sustained the Society in its efforts to propagate the Gospel among the Heathen, and the measure of success by which these efforts have been crowned:

was moved by the *Rev. Joseph Kinghorn*, who observed, that such a document as the present Report had never before been presented to the world, and that it must excite very powerful feelings. We had abundant cause for thankfulness; for though historians could not tell us all the good which had been done, Christian hope knows that every thing tends to the prosperity of the Church. As in the primitive ages, though for three hundred years the governments of the world opposed christianity, yet it proved the power of God to salvation, and finally overturned the idolatry of Rome. When we look at the Word of Jehovah, we must expect mighty moral earthquakes shortly, to introduce scenes of unparelled glory. For however good men might differ in their views of prophecy, they were all agreed as to the certainty of his glory filling the world. Christ will ride on his white horse, till all his enemies are destroyed. Hence, then, are we called to labour, till, as we heard on the past evening, we are invited to "enter into the joy of our Lord."

The *Rev. James Philippo*, from Jamaica, rose to second the Resolution, and remarked, that he should be ashamed, if, after his residence among the negroes, he did not feel strongly on this occasion. He deeply sympathized with his beloved friends, but was sure that God would help. The stations in Jamaica must not be deserted; the chapels must be re-built, and the Missionary band restored; for the God who established Missions will carry them on; indeed, every thing in the spirit of British Christians, the British government, and the present Meeting,—said, the cause must go on. But *reparation* was not enough; more Missionaries must be sent into the field. He had often reiterated this cry, and must repeat it now. Before he left Jamaica, the slaves treated him to beg that more Missionaries might be sent. God had blessed them with success,—the intellect of the slaves had been raised,—superstition was falling,—and the common people, as in the days of Christ, heard the Gospel gladly. Among the different denominations of Christians, not less than from fifty to sixty thousand souls had been converted, and from eighty to one hundred thousand persons are now inquiring the way to Zion. If the value of one soul be inconceivable, who shall tell the amount of good done? The speaker

then related several interesting narratives, shewing the readiness of the slave population to listen to divine truth, the sacrifices they made for the purpose of attending public worship, and their zeal in labouring for the spiritual welfare of others; and then directed the attention of the Meeting to the prospects before the church. God was evidently going before them,—disposing men to receive the Gospel, native labourers were being raised up to work among the negroes; all of those who believed, in various ways, become missionaries to others, while, from its peculiar situation in the midst of the Atlantic, Jamaica was one of the most promising missionary stations in the world. When the approaching jubilee shall arrive, the slaves shall return to Africa, and carry back the sound of the Gospel. The speaker concluded by declaring his readiness to return and die in Jamaica, and expressing his earnest desires that recent events might be overruled for the furtherance of the Gospel.

The *Rev. W. Knibb*, one of our persecuted brethren, also from Jamaica, just arrived from that island, came forward to support the motion. He remarked that, standing in the presence of a British Christian assembly, he should consider any thing like apology improper. If ever the mouth spoke out of the abundance of the heart, he did so at present. He was entirely willing to forgive those who would have killed him, and felt unwilling to make the exposures which must be made; but he must fully and boldly declare that *the Society's missionary stations could no longer exist in Jamaica without the entire and immediate abolition of slavery*. He had been requested to be moderate, but he could not restrain himself from speaking the truth. The Christians in that island, had always been quiet, and never had he there expressed an opinion on slavery; nor would he now have spoken, but that their persecutors had taken from them their religious privileges. But amidst all, the piety and affection of the Christian slaves had supported the missionaries, and they anticipated spending an eternity with them, where none could offer molestation. He had for nearly eight years trod the burning soil of that island, and often had that meeting been gratified with the tidings of success; but all now had passed away, and they had hung their harps on the willows. Axes and hammers had demolished their chapels; a Church Colonial Society had been formed; the ministers were threatened with destruction; and infidels, clergymen, and magistrates, had been combined to banish Christianity from the island. He could assure the meeting that slaves would

never be allowed to worship God till slavery had been abolished. Even if it were at the risk of his connexion with the Society, he would avow this; and if the friends of missions would not hear him, he would turn and tell it to his God; nor would he ever desist till this greatest of curses were removed, and "glory to God in the highest" inscribed on the British flag.

The speaker remarked, that in proceeding to state facts, he should ask no favour. He was quite ready to prove all he had to say. Britons might have their parliaments, and might make laws, but till they allowed slaves to be men, and tell them what slavery is, they would never know it. He could not tell a tithe of the facts he knew, but now, being a free man, he could assure them that every law which issued from a British king and his ministers, was treated in Jamaica with contempt; and when he left the island the whites were rejoicing that Earl Grey had been removed from His Majesty's councils. A few months before he left the island, some of the slaves came to him, and asked him whether they would be free after Christmas? He told them, no. They said that Bruckna told them, when they were laid down to be flogged, they would be free after Christmas, and so he would flog them more now. He was then told by parties whose names he mentioned, that the slaves would not work unless they were paid for it. He expostulated with them, and assured them from the pulpit on the sabbath day that no free papers were come. He then read some passages from the defence he had intended to make on his trial, to shew that he had never interfered between the slaves and their masters. In addition to the advice he gave to the slaves in his own neighbourhood to go to work, he sent to *seventy* estates; and in but one instance had any of them joined in the insurrection; and that one was caused by a woman named Williams being flogged till her back was one mass of gore, because she refused to surrender her person to the overseer. He then proceeded to detail, at some length, his being compelled to join the militia, his imprisonment, and the dreadful oppressions and sufferings to which he was subjected; and asked, if a white man was thus treated, what might the slave expect at such hands? He then related the facts connected with his trial; remarking that the Attorney General founded his indictment on evidence which had been previously rejected, that three witnesses out of four declared to him that he was innocent, and that his horses were stolen from him by an English officer which greatly increased his difficulty in the collection of evidence. Hav-

ing himself been freed, he was employed to get at the facts connected with the rebellion, and read some of the information he had received, to the effect that while the missionaries encouraged them to work, the whites told them they would be free after Christmas, but that they would spill their blood rather than they should have their liberty. The real cause of the rebellion, he stated, was giving the negroes an idea that they would be free, in which the missionaries had no concern whatever. Among other instances of cruelty practised on the slaves, in order to extort information, they took one of the faithful servants of Mr. Burchell, and shut him up in a close room with a pan of burning brimstone, for twenty-four hours, telling him he should have a taste of hell before he got there. He then read a letter addressed by his congregation, to the friends of the Mission, shewing their gratitude for the Gospel, and their strong desire for its continuance; and closed by saying, that he stood on that platform as the feeble advocate of 20,000 Baptists, who would be flogged if they dared to pray; that he wished to return to his church of 980 members, and 2500 inquirers after salvation, 2000 of whom he had often seen at the six o'clock prayer-meeting on the sabbath morning, but that he would not return till slavery was destroyed; and ended a long, but deeply-interesting and impressive speech, by urging on every class of the assembly, the most affecting considerations, rousing them to action.

The *Rev. Dr. Steadman* in moving the second Resolution,

That this Meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the Missionaries, as unoffending British subjects, were wantonly and maliciously invaded; and missionary property, to a large amount, feloniously destroyed; and gratefully acknowledges the watchful superintending care of Divine Providence, in preserving the lives of the Missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The Meeting adverts, with the most grateful satisfaction to the sentiments avowed, and the conduct adopted by His Majesty's government on this painful occasion, and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain:

said that he meant to be very short, as what had been urged must have greatly impressed the meeting with indignation for injustice endured, gratitude for the good which had been done, and humility that so little had been effected at home. We need not indulge despair, for in imminent danger God had preserved his servants for future usefulness. It had often been seen that the bitterest opposition of hell was made to overturn its own

designs. He could not retire without saying that as our government had shewn us so much kindness, it should have our warmest attachment.

The *Rev. Samuel Nicholson*, in seconding the resolution, observed, that amidst so much excitement, it would be well to remember that "the wrath of man worketh not the righteousness of God." There was no great need of indignation to rest in the hearts of those who were followers of Him "who when he was reviled, reviled not again;" and who "threatened not, but committed himself to Him that judgeth righteously." It was well to remember that the spirit we manifested would indicate to the world the character of our cause. We should go forth as old warriors selected for a perilous enterprise; feeling the victory as certainly ours, we should act under the impression. Our adversaries shewed the badness of their cause by the calumnies and outrages of which they were guilty. Mr. N. read some extracts from Lord Goderich's recent dispatches to Jamaica, remarking their perfect accordance with scripture; he rejoiced in the kindness of Divine Providence which would ere long destroy a system which was increasing his anger against it; and closed by assuring the meeting of the existence of a very warm feeling of attachment to the Mission in the part of the kingdom in which he resided.

*W. B. Gurney, Esq.* said that he did not rise to address the Assembly, but it had been proposed at the commencement of the meeting that we should prove ourselves in earnest. There was a debt of about 3000*l.*, and he had received a note requesting that the present opportunity of removing it might not be allowed to pass by. He would not dictate the manner in which the payment, should be effected, but three years ago the Society did in that place pay its debts. The claims upon the chapels in Jamaica were not less than 8000*l.*, and goods to the amount of 2000*l.* more had been stolen. A donation of 1000*l.* had been made to the Society in the last year. The secretary had been apprized by another kind friend of his intention to present 1000*l.* towards the payment of the debt, and 500*l.* would be forthcoming from another quarter, provided the other half of the debt should be raised.

*Mr. Knibb* rose to present to the meeting a two dollar piece, which had been given towards relieving the emergencies of the Society by a poor female slave named Mary.

The *Rev. John Barry*, a Wesleyan Missionary, from Jamaica, in submitting the third Resolution,

That it has afforded this meeting peculiar delight to learn that, while our brethren in Jamaica

were enduring such violent persecutions from their own countrymen, they were countenanced and defended by several gentlemen of colour, and the friends of religious liberty in the colony; and that the thanks of this meeting are especially due to those individuals, many of whom exposed their lives, and have lost their property, by their exertions on behalf of the innocent and defenceless:

said that he had intended irregularly to have presented a motion in exact accordance with it; it was a vote of thanks to the gentlemen of colour in Jamaica who had protected our Missionaries. He remarked that he had seen this protection afforded in the city of Kingston, and had heard free blacks and coloured men resolve that if any attempt was made to injure the Missionaries, they would defend them. He felt, as his friend Mr. Knibb did, that the whole truth in reference to Jamaica must now be told; and that a crisis had arrived in its history. In the year 1827 he was himself examined by the House of Assembly, in order to prove that Missionaries were guilty of improprieties. He felt more than ever that this was a common cause, and as such it ought to be considered. The slaves had been shamefully traduced and misrepresented. He knew a white who had declared on oath, that religious slaves would not work, and that he now had not more work done by fifteen persons than he formerly exacted from four. Hearing this statement, he had carefully ascertained how many of the slaves belonging to this man professed religion, and he found that he had but one pious slave, who was old, blind, and deserted. In the House of Assembly he once saw *Cruden's Concordance*, which had been introduced that it might be seen whether the Bible contained the words *Fast* and *Fasting*, for they had heard that the Methodists and Baptists had enjoined such a duty on the slaves, but knew not, without the aid of the *Concordance*, whether the words were to be found in the Bible at all. He told another anecdote of a minister who applied to the sessions for a license to preach. The custos desired him to tell the slaves to be industrious and quiet, &c., but not to tell them anything about *faith*, for they knew nothing of it in Jamaica. The speaker avowed his full persuasion, that but for the interference of the blacks and free negroes, no Missionary would ever have lived to return to England. No laws were observed there; the white mob considered themselves above the government. He gave them a farther account of the late rebellion, and related that when once seeing some negroes met together near a chapel, he addressed them on the importance of acting with great caution, when they replied, "Sir, we are here; we wish white people would

come to pull down our chapels, for we wish to try our strength." He fully confirmed the statement of Mr. Knibb, and avowed his entire conviction that Christianity would never flourish, as it otherwise would do, till slavery was abolished. He stated that while the slaves felt that the Missionaries had raised the tone of their intellect and character, the whites dreaded the success of representation at home, for they knew that Britons would not allow of the continuance of slavery. It had been gravely moved in the House of Assembly that he should not come home; so much were they afraid of the result, that they very kindly offered him a bribe to stay. It had been said in Jamaica that both the Baptist cause and the Methodist were *insolvent*; but the parties little knew the hold which missions had on the intelligence and piety of the world; nor could they understand that as God was the great Source of missionary exertions, as he lives that cause must live, and the slaves soon be positively and morally free.

The *Rev. Charles Stovell*, of Prescott Street, seconded the resolution. He had long felt veneration for the Society, and would sympathize with it, and help it if he could. It had been said by some, that we felt too much, but he thought that when we remembered that Christ demanded feeling, and that the cause was sure of success; when we remembered the facts which had recently occurred, the general objects of the Society, the degrading nature of idolatry, and the gratitude we owed to God, he thought that we could no more feel too much than an iceberg could produce a conflagration. The glory of God was so infinite, on the one hand, and the misery of man, on the other, that in such a cause a well regulated mind must feel strongly. But he confessed that when he came to touch the facts which had that day been stated, he was almost afraid of feeling too much. Was it indeed true, that the pious slaves were not allowed to pray on the ground where their chapels had stood without being exposed to the lash? ("Yes," from Mr. Knibb). Was there then nothing to be done by us? Was there no king in Britain? no throne at which we could present our petition? He had looked with delight on the Missionaries who had returned from Jamaica. Some of those he knew before they left this country; he then admired their feelings, but now he loved them better than ever he had done before. They did not feel too much, any more than the mother would whose child was torn from her tender embrace. He rejoiced, too, in the character of the Society. It was distinguished for its energy and prudence, for a happy union of firmness

with calmness. He prayed that God might grant a long perpetuation of these excellences. He had yet another inquiry to make. He knew that men goaded by oppression could never be trusted; and that those who oppressed were sure to be wicked. He wished then to know, whether the colonists were anticipating another rebellion? ("Yes," from Mr. Knibb.) And was it true, that they had threatened, in that case, an utter extermination of the race of slaves? ("Yes," from Mr. Knibb.) And would they indeed do it? Was this the year, 1832? Was British law weak? No: we should have British protection. The weakness of the colonists was shewn in their House of Assembly, when they met to send resolutions to England, they resolved, that for the British government to leave the colonies to themselves was unjust and ruinous. And yet these were the men who now talked of extermination! What would they do in the hour of trial! Would they act with the firmness and piety of our brethren? No. Mr. S. concluded his address by saying, he was encouraged by seeing that the present Meeting was not too calm, and was gratified with the character of the resolution he now seconded, and which he was sure the Meeting would adopt.

The *Rev. John Campbell*, of the Tabernacle, in submitting the fourth resolution,

That the Treasurer and Secretary be requested to continue their services, and that Auditors and Committee consist of the gentlemen whose names appear in the following list; and that, as the pecuniary situation of the Society demands persevering and strenuous exertions on the part of all its friends, it is earnestly hoped that increased zeal and energy will be shewn in its support, combined with a devout and humble recollection of our entire dependance for success on sovereign grace:

appointing the officers and Committee for the ensuing year, would be very short. He had, however, been greatly astonished at what he had heard. Was it indeed true, that a man was to be sent home from Jamaica for opposing slavery? Would England or Scotland be persuaded to approve of it? That Meeting, he observed, would be celebrated for hundreds of years to come, as a commencement of a new era in the moral history of the world. He rejoiced that he had often lately attended meetings of a similar character, and that patriots combined with Christians to make the oppressed free. He was happy in the impression, that the time was now come when Britons must either destroy slavery or perpetuate it; and was grateful that prudence did not, in our happy land, prevent us from speaking out. He hoped that all those who would soon have the opportunity of exercising the elective franchise, would take care to send such persons only to parliament who

would vote for the entire and immediate abolition of slavery. Nor could he remember, without pleasure, the statement made the other day by Mr. Watson, that the whole Wesleyan body was ready to help the Baptist Mission. His own congregations, he would venture to assure the meeting, were ready too. He admired the proceedings of patriots for the amelioration of the world, but he expected more from Missionaries and Christians. The fires of Bengal had been extinguished by British tears; the liberty of South Africa had been obtained by a British missionary; fire, slavery, and murder had been restrained by representatives of British Christians in Africa; and he now called on them to bid the oppressed slave go free. In this warfare we must neither give quarter nor take it, but must be invincibly resolute, all parties must here be united. He had been forcibly reminded of the passage, "Oppression maketh a wise man mad," and could have spoken when Mr. Knibb had addressed the meeting, and said to him, "Never return to Jamaica till you have abolished slavery, and can go back to free men; go over the whole country, and call attention to the subject, and you may then return to your stations in the land of freedom."

The *Rev. Eustace Carey* seconded the resolution, remarking that an ancient proverb had said, "There is a time to be silent," as well as "a time to speak." All present must have felt a deep interest in this meeting; and it would now be well that benevolence should produce good fruits. He hoped the proposal of Mr. Gurney would be accomplished, and the debt of the Society be removed. In reference to the subject of Slavery, which had been so fully developed, he confessed he should in future be less cautious in speaking of it than he had been. He hoped that others would act in the same way, and though we might not possess much weight, we might make up for that by momentum and continued action.

*Mr. W. F. Lloyd* proposed the adoption of the last resolution,

That the Society renews its grateful acknowledgments to the Ministers and Trustees of the several Chapels, the use of which has been so kindly granted on the present occasion; and earnestly prays that those great evangelical principles which form the basis, constitute the strength, and secure the efficiency of all Missionary undertakings may prevail more extensively, from year to year, among all who bear the Christian name:

which was seconded by the *Rev. J. M. Cramp*, of St. Peter's, and after a few remarks from the *Rev. John Dyer*, the meeting closed with a doxology.