

# MISSIONARY HERALD.

CLXXV.

JULY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### ANNUAL MEETING.

We know that many of the friends of the Society earnestly supplicated that the Divine presence and blessing might attend our present Anniversary; and we rejoice to avow our conviction that these petitions were graciously heard and answered; never, probably, have the services been found more refreshing, instructive, and animating, than on the occasion just closed; and of which, this number of our Herald must contain the usual brief account.

The introductory meeting of the Committee, with their ministering brethren from the country, was held at Fen Court, on Tuesday morning, June the 18th, when the chair was filled by John Broadley Wilson, Esq., Treasurer to the Society. Between fifty and sixty friends were present, including several of our esteemed Missionary brethren, and W. T. Beeby, Esq., who has long been most usefully connected with our Society in the East, as deacon of the church in the Circular Road, Calcutta, and Treasurer of the Auxiliary Missionary Society established in that city. The proceedings of the Meeting were opened with prayer by the Rev. James Hoby, of Birmingham, and a variety of information was given respecting the transactions of the Committee during the past year.

The minister and deacons of the Christian church assembling in the Poultry Chapel, having, with their accustomed kindness, lent that place for the use of the Society, the first sermon was delivered there on Wednesday morning, the 19th. The Rev. SAMUEL GREEN, Jun., of Thrapston, after reading the Scriptures, offered solemn prayer to God, and our valued brother, the Rev. W. KNIBB, delivered a sermon, marked with his usual energy, and warm attachment to the cause of Missions. It was founded on Psalm lxxvii. 1, 2, "*God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations.*" After some remarks on the manner in which the Redeemer sent forth his apostles into the world, and the treatment they experienced, and comparing that treatment with the reception Christian Missionaries now met with, he proceeded to observe, that the psalm from whence he had selected his text might be considered either as a prophecy, or a prayer for the increase of the Messiah's government. Surrounded as the psalmist was with the cares of the state, he yet found time for prayer; this was the spirit of the gospel, as exemplified by the Apostles and the primitive Christians, as well as of modern times. The text taught, what was clear to all who understood the subject, that there is an intimate connexion between the spirituality of the church of God and the extension of the gospel. Acting as Christians are now called to do, on a larger dispensation of mercy which is designed to extend to all lands, and knowing that when God is about to impart peculiar mercies to his church, those mercies are preceded by a spirit of prayer, we should deeply humble ourselves at his footstool, and present such petitions as are found in the text.

The preacher proposed, *FIRST*, to illustrate the blessings described in the text, and their intimate connexion with Missionary exertions. In this part of his subject, he remarked, that he should confine himself principally to those topics which were not so frequently presented as some others. Such as, (1st) *The character of the agents employed in the work.*

They were, in common with others, sinners; they usually went forth to their labours young, inexperienced, exposed to peculiar temptations, and deprived of Christian society. On all these accounts they needed the mercies obtained by prayer. (2) *Through them the distant nations of the earth must receive their first impressions of the nature of religion.* If they did not fairly represent the spirit of Christ, what incalculable mischief was done! (3) *By them the doctrines of the gospel must be proclaimed for the first time.* In a country like this, mistakes might be corrected by conversation, reading, &c.; but there error might awfully grow from a single mistake. (4) *The state of the church by whom these agents were employed* showed the importance of the prayer. While God has blessed his British churches, there is still much that is humiliating. The little success of the gospel in some of them, the false doctrines of others, and the conformity of all to the world, were affecting. Every one who dispensed these blessings, daily offended that God, who alone can afford success. How little self-denial did we witness—what a mixture of motives—in a word, what a mass of guilt daily ascended from us to God! How unlike were we to Christ! Nay, how unlike were British Christians to those pious negroes who were all active in bringing sinners to Jesus! (5) *The influence which the prayer would have on the spirits of Christians* should not be forgotten. It was when the Christian most warmly glows with love and zeal that he was most happy. On this account, then, should Christians pray for those who enjoyed not their privileges.

But, he remarked, that David not only prayed for the *mercy* of God, but for other blessings needed. So we should ask for the unity of Christian Missionaries;—a blessing very desirable, but not always easy to maintain;—and for all desirable good to be given to those who were now suffering the evils of persecution. Nor did the prayer of the psalmist stop here; for he entreated that the light of Jehovah's countenance might be afforded, to guide his servants in perplexity, and to comfort them in their sorrows.

He then proceeded, **SECONDLY**, to consider the  *motive which led to this prayer.* "That thy way may be known, &c." This desire of the Christian was considered (1) *as developing the most exalted benevolence which could influence the mind;* (2) *as according with the awful moral misery of the world;* and (3) *as admirably adapted to the present state of our Mission and of the world.* These particular were illustrated by many very striking remarks, and affecting anecdotes; and the sermon was closed with some forcible observa-

tions on the extension of Missionary efforts, called for by the abolition of Colonial Slavery, and the impressive admonitions given by each returning Anniversary, when we were reminded of the death of some of the warmest friends of our cause; thus eternity brought its solemnity to bear on the progress of the gospel. The hymns during this service were read by the Rev. Messrs. J. DAVIS, of Walworth; UPTON, of St. Albans; and CLARKE, of Bath; and the concluding prayer presented by the Rev. W. H. MURCH, of Stepney.

The second public service was held in the evening at Surrey Chapel, the recent removal of whose venerable minister was more than once alluded to in the course of the service, and combined, with the signs of mourning around them, powerfully to remind the friends of the Mission of the decease of many of their own valued brethren, and to impress them with the importance of vigorous effort for God while opportunity is afforded. The Rev. JOHN EDWARDS, of Watford, read the scriptures and prayed, and the Rev. JAMES SMITH, of Ilford, after some general remarks on the objects to be accomplished by these Missionary festivals, delivered a sermon characterized by simplicity and holy zeal, founded on Phil. i. 12, "*The furtherance of the gospel.*" After remarking that, at the period when the apostle wrote this epistle, he was a prisoner at Rome, to which place the church at Philippi had sent one of their pastors to visit him; and that, when he returned, he brought with him a letter from the apostle, which assured them that his imprisonment and afflictions had excited attention, and had been blessed to "*the furtherance of the gospel,*" the preacher proposed, I. **TO CONSIDER THE CHARACTER OF THE GOSPEL,** and II. **TO MAKE SOME REMARKS ON ITS EXTENSION.** In illustrating his first head, he remarked that the gospel might be generally regarded as God's dispensation of mercy to a guilty world; that it had, in some degree, been known from the period of the fall; that it was gloriously exhibited in the various services and ministers of the Jewish church; and fully revealed in the New Testament; where its valuable discoveries justified the high epithets given it, as "*the gospel of God,*" "*of grace and peace,*" "*of salvation,*" &c. &c.

In advancing to the second division of his sermon, the preacher showed that "*the furtherance of the gospel*" was of all things the most desirable; inasmuch as the glory of God—the joy of angels—the happiness of man, and the conquest of hell were connected with it;—that the attainment of this object involved considerable difficulties; on which account,

all power was given unto Christ that he might surmount them;—that the accomplishment of the object was secured by the predictions and promises of the word of God;—that it was promoted by the use of a variety of means; might be urged upon Christians by the most solemn considerations; such as the worth of souls,—the weight of Christian obligations,—the brevity and uncertainty of human life,—and the Christian's accountability to God. He reminded his hearers that they should carefully distinguish between their efforts to extend the gospel and personal religion; and finally observed that this great work was variously contemplated by different classes of rational beings, all of whom, in some way or other, were interested in it. The closing prayer was offered by the Rev. JOSEPH TYSO, of Wallingford, and the hymns were read by the Rev. Messrs. PAYNE, of Ashford, BLAKEMAN, of Crayford, and DYER.

The prayer-meeting was, as usual, held on Thursday morning, at Eagle Street, when the brethren Morris, of Portsea, and Upton, of St. Albans, engaged in the devotional exercises, and the Rev. P. J. Saffery, of Salisbury, delivered an appropriate address, founded on John xvii. 18, which was considered to have a universal and perpetual application to the disciples of the Redeemer, and closed the service with prayer.

At eleven o'clock a very numerous and respectable assembly attended the annual meeting at Spa Fields chapel. The Rev. J. SMITH read the 117th psalm, which having been sung, the Rev. W. GROSER, of Maidstone, engaged in prayer, after which

The Chairman, J. C. GOTCH, Esq., of Kettering, remarked, that both on account of the inability he felt adequately to discharge the duties of the chairman of such a meeting, and because they were favoured with the presence of an excellent and able senator, whose important engagements would not permit him to continue very long, he should at once proceed to request the Secretary to read the Report, which was done by the Rev. JOHN DYER.

THOMAS FOWELL BUXTON, Esq., M.P., expressed the high gratification he felt in attending such a meeting, and his sincere gratitude for the help which the Society had afforded him in the object to which he had long been devoted. He considered that there was nothing more awful in the whole records of history than the neglect of imparting instruction to the African negroes. It was acknowledged by the bishop of Jamaica himself, that till the year 1826, there was not even the

form of education for the slave; while another defender of slavery admitted that a deliberate plan was formed to expel those from the island who should attempt to teach them. He rejoiced that this Society had sent out men who had stood in the very front of the battle which had been recently fought. He confessed that he did not lament the persecutions to which they had been exposed; for though he had felt his full share of anxiety as to their sufferings, he had ever trusted that the arm of Omnipotence would protect them, and knew that they resembled the ancient prophet, who said, "More are they that are for us, than those who are against us." Even had they fallen, they would have died in a noble cause. No men had ever borne more reproach than the Missionaries of this Society. Their grief, too, must have been great, when they saw their chapels destroyed, and their congregations scattered. But still he had not, on the whole, lamented it; because he felt that their sufferings and the spirit they had displayed, roused the sympathy and the prayers of Christians in this country, and this had done the work. The holy indignation cherished by all good men had produced a great effect on the government, and animated their measures. He had hoped to have announced to the meeting that the first money voted to the holy cause of emancipation had been given to re-erect their chapels; but the extreme pressure of public business a little delayed the act of justice which *must* shortly be done. He had felt much pleasure in proposing the words "on liberal and comprehensive principles" to the government resolution to educate the negroes, because he thought that in this field all classes of Christians should labour; and he was much gratified to hear from the Secretary for the colonial department, that all should be encouraged to do so.

The speaker remarked, that he was unwilling to retire without reminding the meeting that when the present measures of emancipation were completed a vastly extended field would be opened to its operations. It was not merely the slaves in the West Indies with whom they had to do; but on the result of Christian instruction, which must be given, would depend the answer to the inquiry—Shall *six millions* of slaves be blessed with their freedom? Of all influence on the minds of slaves, every where, Christian principle was proved to be most powerful. In illustration of this remark, he read extracts of letters from the Rev. Dr. Philip, of the Cape of Good Hope, in one of which, dated in March last, he states that

he was residing with 4000 Hottentots, whose former condition had been worse than that of West Indian slaves, but whose present conduct and enjoyments led him to exclaim, "Oh, this is Scotland in its best state!" As, then, Christian truth so admirably prepared man to enjoy the blessings of civil freedom, he should close by entreating the meeting to persevere in their holy labour.

The Rev. THOMAS PRICE, of Devonshire Square, submitted the first resolution,—

That the Report now read be received, printed, and circulated under the direction of the Committee; and that the kind preserving care which has been extended towards the Mission during the past year calls for renewed thanksgiving to the Father of all our mercies.

He remarked, that he could not but feel highly gratified in the delightful circumstances of the day, because he had for some time past devoted his best energies to the entire destruction of slavery; and he was glad that his first appearance before this Society should be to congratulate them on the pleasing contrast between the last meeting and the present. Such a contrast must lead to the devout exclamation of the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name!" When we first heard of the rebellious conduct of persons in Jamaica, it resembled the shock of an earthquake; for the religious public of this country had previously felt little interest in the subject of slavery, and had never looked into a prison-house, worse than the Spanish Inquisition. A little reflection would have led them to expect all that had occurred; for when did Satan allow the cause of Christ to prosper without summing his forces to prevent its progress? Our Missionaries might have been "blameless and harmless, the sons of God without rebuke," but they dwelt "in the midst of a crooked and perverse generation," who evaded their light. He remembered the hesitation once felt by the Society to declare the utter sinfulness of slavery; and he rejoiced that at the last meeting his excellent brother Knibb took his ground, determined not to tamper with the evil, but to oppose it in every possible form. He had nobly redeemed his pledge, before the whole Christian world, and our own denomination in particular. The speaker observed that he fully sympathized with Mr. Buxton, in not lamenting the persecutions in Jamaica; for thus God, in his providence, had awaked us from our repose, and brought us to labour with the man whom we had seen to-day, and who should in future be honoured as the emancipationist of the world. The work had been done long ago had Christians before combined to help him.

But he would now advert to the position in which the cause was at present placed. As the legislature had adopted the cause, it was now important that a strict watch be kept, lest the colonial legislatures should prevent the fullest and most entire religious freedom being afforded; he, therefore, urged the importance of Christians throughout the country reminding their representatives in parliament of their duty on this subject. Imagination, the speaker remarked, could not paint the change which would soon take place in the state of the slave. The planters had placed before us the proposition, that as Christianity was incompatible with slavery, it should be extinguished; we had opposed their plan, and had reason to adore God that the means employed to oppose his cause—the very letting loose of Satan, had proved the destruction of the system. He closed his address by urging on the meeting its increased responsibility, the importance of adding to the number of its Missionaries, and the necessity of corresponding pecuniary efforts, especially in congregational collections.

Mr. JAMES PENNEY, from Calcutta, seconded the resolution, remarking, that at such a meeting the feelings of a Missionary must be very peculiar. Like Paul, the most eminent Missionary, they could not but "thank God and take courage." The Report showed that they need not be ashamed of their deeds; for their cause was the noblest in which they could be engaged—"the furtherance of the gospel." Nor could Missionaries be otherwise than grateful that they had not laboured in vain, and that the hopes of their friends had not been disappointed. This Society, once like a small fountain, drawn from heaven by prayer, had expanded into a river, had watered thousands amidst the withering heat of persecution in the West Indies, and had blessed many sterile spots in the East. In that country the seed of the gospel was growing, and ere long the reapers should rejoice in their harvest. Missionaries, too, were consoled that so many Christians at home sympathized with them, and reminded them, with the late Dr. Ryland, that labour is their's, and success is God's. As the Society had helped their Missionaries, those Missionaries ought faithfully to tell what they had done. Not only had Missionaries destroyed Slavery in the West, but by their means Africa had been civilized, and the South Sea Islands had renounced idolatry. Nor was this all; for Calcutta had become the very Goshen of Asia, presenting many places where the pure gospel of Christ was preached, which had proverbially changed the character of the European population, inducing them to sup-

port the schools and other institutions which they once disapproved. The opposition of the natives was also greatly declining. No difficulty was now felt in introducing religious books into the schools; female education was no longer thought visionary, but was as common as that of boys, the natives having discovered, as Ram Mohun Roy had said, "You Englishmen owe all your dignity and happiness to your females, because you educate and associate with them." The wives of the Missionaries could now labour as well as their husbands. He should leave any information about his own efforts to his excellent brother Carey, and should only remark farther, that he had lately left Calcutta, where Christian labours were never more zealous, nor faith more lively, nor brotherly love more prevalent, than at present. The London, the Wesleyan, the Scotch, and the Baptist Missionaries, all breakfasted together once a month; itinerated together from place to place with the same holy tale; and united together in earnestly entreating the prayers of their fellow Christians.

The CHAIRMAN, in putting the resolution, stated, that in reference to the remarks which had been made on the subject of Toleration, he had much pleasure in being assured, from a high quarter, that whatever delay might take place in carrying into effect the details of emancipation, it was the intention of Government that none whatever should occur in giving unlimited religious freedom.

The Rev. DR. COX, of Hackney, in proposing the second resolution,—

That while this Meeting cannot but deplore the continued oppressions exercised upon the Missionaries in Jamaica, and the impediments which still prevent the assembling of their people for divine worship, it humbly blesses God for the patience and fortitude granted to his much-injured servants, and heartily rejoices in the hope, that these evils will soon be effectually removed by the extinction of Colonial Slavery;—

observed, that he had concurred in the sentiments of gratitude in reference to the persecutions which our brethren had endured. The adversaries of the West had acted like infidels at home, and had drawn public attention to the subject they opposed. Persecution always had promoted the spread of the gospel, and our confessors in Jamaica would prove the seed of the church. Chapels had been demolished, but the principles of Christianity had lived. Missionaries, too, had lived, and would return to teach their people. They had proved that they possessed the heroic feelings of martyrdom, and he hoped they might be the means of freeing the planters from moral thralldom. We should pray that those who once per-

secuted, might be hereafter regarded as brethren. He referred to the pleasing facts in the Report, connected with the East, especially the efforts of Mr. Leslie for the inhabitants of the Rajmahal Hills, and closed by expressing the high-toned confidence which the Christian might indulge, in the tide of divine truth rolling on till it had watered and blessed the whole earth.

The resolution was seconded by JAMES CROPPER, Esq., of Liverpool; who said that he also was among those who did not regret the persecutions in Jamaica, for the sake of the Missionaries or the Missionary cause; but he did deplore them for the sake of those who were active in them. The day would soon come when we should fully know why these events preceded full emancipation; at present we could readily see that had not these things occurred, we should not have been ready to send out the number of Missionaries who must now go. He hoped the cause would be taken up in a manner which had never been seen before, and that the rich would remember they were only stewards of all they possessed. He closed his address by remarking that, though till lately he had thought that civilization must precede religion, he was at length fully convinced that religious instruction was the only solid foundation of civilization.

The Secretary here read the statement of the Treasurer's account, presenting an increase of income above last year of about £400, and showing a debt yet due from the Society of more than £1000. He remarked that the expenses of re-establishing and extending the Missions in Jamaica would be very large, and that he rejoiced to know there were symptoms of enlarged effort. He then read an anonymous letter inclosing a bank note for £100, stated that a second friend, who wished his name to be concealed, had given £250, and subsequently announced £100 as a donation from James Cropper, Esq.

The Rev. EUSTACE CAREY moved—

That the Treasurer and Secretary be requested to continue their services, and that the following be the list of the auditors and committee for the ensuing year; and that all the friends of the Society be earnestly requested to use those exertions in its support which are loudly called for by the present state of affairs.

He observed, that he contemplated with high gratification the altered state of the Society. We had not now to complain of unhappy occurrences, but to rejoice in its most delightful prospects. The affairs of the East were truly promising. His excellent friend and brother Peuney might have said much more than he had done;

for he had resided there for seventeen years, labouring with constantly increasing success. The office he had so ably and beneficially filled was onerous, and not always pleasing. His youthful charge was composed of very different classes, and spoke various languages. There were among them Indo-Britons, Hindoos, Jews, Armenians, and Portuguese. Some of these had presented to Mr. Penney, when his health compelled him to return to this country, an interesting document, expressive of their gratitude for the benefits they had derived from his valuable instructions. He had superintended, upon the basis of a common education, one partly literary, and decidedly religious. So that every morning he spent with his pupils from half an hour to an hour in religious instruction and duties. He had introduced well-instructed youth into every class of society, who were rising up, not only to adorn their respective circles with their intelligence, but to bless God for far higher benefits. So that, in a journey which Mr. Penney had recently taken for the benefit of his health, throughout a distance of 400 miles, he did not halt at a single station where he was not welcomed by some of his former pupils. Nor had any individual been more useful, or more entitled to the sympathy and congratulation of the meeting. His labours, though a Baptist, had been useful in the increase of the Episcopalian, and the Independent, as well as our own churches. In these respects, as well as in others, had our schools been found useful. He thought it important to add that these duties, onerous and important as they were, and amply sufficient for the energies of any ordinary man, were only a part of the labours of his valued brother Penney. In addition to these things, he had laboured, for the last five or seven years, in the direct efforts of the Missionary, and had performed his full share of duty, preaching almost every day.

It could not, the speaker remarked, but be gratifying to know that in India there were thousands who were singing "How beautiful upon the mountains are the feet of those who bring good tidings, and who publish peace!" While prospects in the West were so glowing, they were not less bright in the east. In that country the British government had always very happily left them alone. They did not interfere to prevent their preaching, nor even to hinder them destroying their health; nor had they ever refused any thing which the Missionaries had asked for; and that simply because nothing had been asked for beyond the protection which it was the only office of the civil

magistrate to afford. And if he had any fear resting on his mind in reference to Jamaica, it was lest the government should undertake to give direct Christian instruction. We could only want, as Christians, to be let alone; and ask for nothing but the support and prayers of good men, and the protection of the magistrate. It was quite true that they did ask and did expect the government to rebuild the chapels in Jamaica; because the law ought to have prevented them from being pulled down. Let them be put into the same state that they were in eighteen months ago, and nothing more was desired. To obtain this even the churchman should afford his assistance, and less than this he thought that a wise and liberal government could not give. It was enough that the Missionaries should have endured suffering, and their brethren and sisters' persecution, in its various forms, without the irreparable loss of property.

It was, however, Mr. C. remarked, truly delightful to see the interpositions of God in favour of his people. The sighing of the prisoner had come before him; he had looked down from the height of his sanctuary, had listened to their groans, and was snapping asunder their bonds. This was truly a glorious event! It was the hand of God which had removed the obstacles which long existed, and which, he feared, could not have been formerly removed, even by the means proposed by his esteemed brother Price. The friends of the Mission found the whole state of society bad, and were compelled to take it as they found it. They well knew that Christianity and slavery could not long exist together. They laboured peaceably and holily, doubting not the arrival of the period when Jehovah would proclaim liberty to the captive. In the inscrutable providence of God persecution had been permitted; and his brother Knibb had come over to plead the cause of the defenceless. In this work he had laboured through the whole length and breadth of our land; never for one moment giving any one reason to believe that his hatred to slavery was mitigable. For that labour he had his best thanks, while he rejoiced in the prospect of its speedy termination. He could not close his address without adverting for a moment to the condition of their brethren in Jamaica, who were at this moment exposed to the malice of those who feared not God. Their conduct resembled that of the apostles of our Lord Jesus. They would not decline preaching unless they were absolutely compelled to do so; and when freed from prison, they would preach

again. If tried as criminals, they would not put the Society to one farthing expense in defending themselves, but would cast their whole case upon God. It was indeed matter of great joy and gratitude, that in no one instance had their enemies been permitted to prove any thing to the reproach of any one of them. He hoped that the Christian church would show their sympathy and approbation of the conduct of these valued brethren.

The resolution was very briefly seconded by the Rev. CHARLES THOMPSON, of Coseley.

The CHAIRMAN, in proposing it for adoption, hoped he should be forgiven if he adverted to the fact, that he remembered the formation of this Society, in the dwelling-house in which he at present resided. Twelve persons, all of whom, but one, were now removed, constituted it. They commenced the mighty work of the evangelization of the world with 1*l.* 2*s.* 6*d.* But then they acted on the principle that they were to attempt great things, and to expect great things. Nor had they been disappointed. He rejoiced to see that vast meeting, and to learn that their Treasurer now received £13,000 annually, instead of *thirteen*. Were the individuals composing that assembly each to go and act in the spirit of the founders of the Society, unto what might it grow!

W. B. GURNEY, Esq., submitted the fourth resolution,—

That this Meeting contemplates, with much satisfaction, the kind interest taken by Christians of other denominations, in the sufferings which our Mission has lately been called to endure, especially as manifested by the observance of a day of public prayer on that account; and gratefully recognizes another proof of the same spirit, in the obliging promptitude with which the use of the several Chapels, occupied on this occasion, has been granted by the respective ministers and managers.

He remarked, that it was highly gratifying to find that Christians were now learning to regard the diffusion of Christianity as a common object; and that in foreign lands the differences between distinct denominations were so very little regarded. He considered that the day of prayer for our persecuted brethren, which had been held throughout this country, was to be lauded as a token for good. He knew that the work of emancipation had been regarded as too great and too good to be entered upon without prayer. Those prayers had been presented, and they had been answered. As the Society would now be called to extend its operations, and to remember more fully that its object was to evangelize the world, it would be of importance to recollect that the gold and the silver were the Lord's. More

would be wanted in Jamaica. They must have larger chapels, and more of them; for now the negroes would be able, not merely, as heretofore, to attend one Lord's day out of three or four, but every Sabbath. Moreover, there were other islands besides Jamaica, which needed our help. It was very true that the Baptist denomination was neither so large nor so wealthy as some others; but was it equally true that they had done all they could do? When they had, then let them call upon others to help them. But he would, first of all, strongly recommend them not to lock up their treasures, but to become their own executors in doing good with whatever they had.

The Rev. W. KNIBB rose to second the resolution, and to take his farewell of the Meeting. When he stood before them last year, he was most deeply affected, because he felt that if he did not take the high and firm ground which he then took, he should be unhappy on his death-bed. He had never been influenced by the desire of fame, nor by any motives but those which he had avowed. He had seen the sufferings, and heard the groans, of the oppressed; he was satisfied that the Christian world alone would relieve them; he had come to ask that relief; and now, having obtained his object, and come with the Meeting to the tomb of Colonial Slavery, he was desirous of burying every grain of animosity to the planter, in the same grave with the system itself. He now committed "ashes to ashes, and dust to dust," without a single wish or hope of a resurrection. The note from the Secretary, which requested him to second this resolution, also called upon him to take his leave of the Society. He apprehended that the meaning was, so far as England was concerned, because he had no wish to leave their service, as long as they were willing to give him a very moderate support. Nothing could afford him so much pleasure as the letter he soon hoped to receive from the Secretary, saying that his passage was taken, and that he must forthwith return to his labours. Before he went, however, he had a word or two to say about their chapels. He trusted they should soon have better chapels than they had before; and that the Government would let the planters distinctly understand, that when they touched the Missionary property, they did violence to Britain. But long before those chapels could be erected, they would need something to protect them from the rays of a vertical sun. He hoped that for this purpose *tents* would be furnished. These could be raised in the morning, and taken down in the evening. No scene

could be more delightful to him than that of seeing his beloved people when he landed, raising their tent in which they should unitedly adore their God. He no more expected to see them as *slaves*, for Africa should be free! The mother should clasp her own babe in her arms as she sat under the tamarind tree, and teach it at once to pronounce the name of the country which gave it civil freedom, and His adorable name who could make it free indeed!

But, inquired the speaker, would none go with them? Men must be had. Ten or twenty more, at least, should be obtained. Besides which, schoolmasters would be wanted; some of whom could be found on the spot. Africa would be free, and their work would greatly extend. He must be permitted now to thank his countrymen for their great kindness. In company with his valued brother Carey, who was eloquent in the praise of every one but himself, he had travelled during the past year not less than 6000 miles in the feeble advocacy of his cause, and he had triumphed. He remembered the fears some of the meeting entertained a year ago on the subject; but now, though he was far younger than many by whom he was surrounded, he would say that when we "do justly and love mercy," we may expect the blessing of our God. He was now ready to go. He and his brethren should leave England with regret, for they greatly loved it; but they loved Jamaica far more; and with their churches there they hoped to live and to die. Before, however, he finally closed,

he hoped he might be permitted to hint that some testimonial of the kind feelings of the Society towards those who had lost their property and risked their lives in the defence of their Missionaries should be sent to Jamaica. One of these, a worthy churchman, had lost £10,000 currency in this benevolent work. And now, again thanking them for their kind interest in his object, hoping they would have still better meetings than even this, and casting himself on their prayers, he would return to preach to his beloved charge the liberty with which Christ has made his people free.

The Rev. JOHN DYER submitted the last resolution,—

That the most cordial thanks of this meeting be presented to Messrs. Deleon, of Savaunala-Mar; to Mr. J. L. Lewin, of Montego Bay, and other friends in Jamaica, whose fearless and disinterested advocacy and protection of our injured Missionaries have been so honourably conspicuous during the late arduous struggle;

which was seconded by the Rev. CHARLES STOVEL, of Prescot Street, and passed with acclamation, the whole assembly standing. The meeting then separated, after having sung the hymn by Kirke White, now so well known as used in Jamaica after the celebration of the Lord's supper; which was given out by Mr. Knibb.

Brethren and sisters! ere we part  
Join every voice and every heart;  
One solemn hymn to God we raise,  
One farewell song of grateful praise.

Christians! we here may meet no more,  
But there is yet a happier shore;  
And there, releas'd from toil and pain,  
Brethren and sisters meet again!