

MISSIONARY HERALD.

CXCIX.

JULY, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch 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.

Sustained by the gracious care of Providence, we have been permitted to share in another of these Christian festivals, and trust that many have found that term, in its highest and noblest sense, appropriate to the occasion. It is true, that we had no longer among us our dear Missionary brethren, whose impressive statements and earnest appeals had for three successive years imparted an intensity of interest to our Anniversaries, to which no written description can do justice. But this very circumstance was of itself an additional cause for joy and thanksgiving; since the object of their return to this country has been gained, and our

brethren are occupied in the more congenial and spiritually profitable work of publishing the Gospel amidst the thousands of Jamaica, and feeding, with living bread, the flocks entrusted to their charge.

The open Committee Meeting was held as usual at Fen Court, on Tuesday morning, the 16th inst., when the chair was taken by our venerable friend Joseph Gutteridge, Esq. Prayer was offered by the Rev. Samuel Summers, of Bristol, and the Committee were informed of various particulars bearing upon the history of the Society during the past year.

On Wednesday morning, at eleven o'clock, the friends of the Society assembled at the Rev. John Clayton's chapel in the Poultry, kindly lent for the occasion. Hymns were given out by the Rev. Messrs. MATTHEWS, of Canterbury, PAIN, of Eythorne, and SPRIGG, of Ipswich; and the Scriptures were read and prayer offered by the Rev. E. CLARKE, of Truro; after which the Rev. SAMUEL SUMMERS,

of Bristol, delivered a discourse, characterized by a high degree of eloquence and piety, from Matt. ix. 37, 38, "Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." After some appropriate remarks on the imagery of the passage, as indicative of joy, maturity, the necessity of labour adequate to the demand, and the fruitful results to be expected; the preacher proceeded to apply the text thus explained to Missionary exertions, and proposed,

I. To notice the character of missionary operations at the present period, under the idea of a harvest.

II. To take a comparative view of the agency employed.

III. To point out the duty of Christians in reference thereto.

Under the first head the preacher considered that the idea of a harvest might from various causes be most fitly applied to Missionary operations, and especially noticed the tenor of prophecy, the increase of knowledge, the political changes within the last century, particularly in the advancement of civil and religious liberty, the aggressive attitude of the church, as indicated by the revival of the missionary spirit, and the increase of instrumentality; together with the improved condition of heathen society through the labours of Missionaries, as preparing the way for the triumphs of the Gospel.

The image of the text was further considered as suggesting that *there is a necessity for great and various labour*, not only in the field, but at home, in providing for the wants of those who are abroad; and also that there are *the noblest joys connected with Evangelical labours*.

The *plenteousness* of the harvest was then adverted to as embracing the whole world, and demanding the utmost energies of the church.

II. Here the preacher referred to the fewness of the labourers as compared with the greatness of the harvest, not only in the lands of heathenism, but in civilized Europe.

In the last place, the duty of Christians was pointed out: "Pray ye therefore," &c. This was considered as including prayer for the *supply of labourers*, duly qualified by the influences of the Holy Spirit, and the *means of sending them forth to their spheres of labour*; and the preacher concluded by earnestly exhorting to self-examination, devotedness to the service of Christ, and liberality in contributing to its support.

In the evening, at six o'clock, the spacious accommodations of Surrey Chapel, which for so many years have, with Christian liberality, been afforded to the Society, were occupied by a large assembly of its friends. Appropriate hymns were given out by the Rev. J. J. WILKINSON, of Saffron Walden, and UPTON, of St. Albans; and the Rev. THOMAS FINCH, of Harlow, read the Scriptures and engaged in prayer. A luminous and energetic discourse was then delivered by the Rev. BENJAMIN GODWIN, of Bradford, from John iv. 35, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." After some judicious observations on the reference of our Lord to the introductory period of the Gospel era, which might be considered a harvest, as compared with the dispensation which preceded it, and also to its still more emphatic reference to the universal and final triumphs of Christianity in the world, the preacher proceeded to consider the passage as not inapplicable to the state of things at the present period, and remarked,

I. That after all which has been done, the great harvest remains to be gathered in.

II. That many concurring circumstances indicate that the harvest is at hand; and,

III. That this should be met by corresponding sentiments and conduct on the part of the church of Christ.

The first proposition was substantiated by reference to the plan of salvation as embracing the world at large; to the method of redemption by the death of Christ, which cannot be adequately recompensed by the salvation of a mere fragment of the world; and to the magnitude of the scale on which divine wisdom has proceeded in its arrangements, and the extent and variety of those processes which are adapted to produce the mighty result.

Under the second head the preacher remarked, that the latter-day glory of the church of Christ cannot be expected to burst forth at once in its splendour, or to be produced by any other means than those already employed. That the period so much desired is, however, near at hand, was shown in a manner most convincing, 1st, by an examination of prophecies, particularly those contained in the 2nd and 7th chapters of Daniel, and 2nd chapter of the 2nd Epistle to the Thessalonians; and 2ndly, by a review of

the providences of God, combined with his predictions. And here the preacher expatiated with much interest, 1st., on the fact that the whole world has become accessible to Missionary operations. 2nd., on the character and position of Christianity in those nations (Britain and America) which are most adapted to the propagation of the Gospel. 3rdly, on the general spread of knowledge and education; and 4thly, on what has been already achieved.

The duty of the church in regard to the harvest, considered as being at hand, were stated to be attention, thankfulness, zealous effort, and steady perseverance; duties which were ably urged on ministers of the Gospel, wealthy Christians, and all classes of the disciples of Christ.

At the prayer-meeting at Eagle-stre^{et} on Thursday morning, an affectionate and useful address was delivered by the Rev. THOMAS WELSH, of Newbury, who also closed in prayer; the Rev. C. WOOLLACOTT, of Little Wild-street, and SHENSTON of Eldon-street, having previously led the devotions of the assembly.

The Forty-third Anniversary of the Society was held at Finsbury Chapel, when the attendance was numerous and highly respectable. At eleven o'clock, T. F. BUXTON, Esq., M.P., appeared on the platform and took the chair.

The services were commenced by singing—

“From all that dwell below the skies,
Let the Creator's praise arise,” &c.

After which the Rev. J. STATHAM, of Amersham, offered up prayer for the Divine blessing on the Meeting and the Society.

The Chairman then rose and said, that before he called upon the Secretary to read the Report, he could not but express how cordially he subscribed to the very spiritual petition which had just been offered up. Unless the Divine blessing accompanied their labours and exertions, they would not be productive of any benefit to those to whom they sent out Missionaries. He was almost disposed to make a confession, viz., that his mind had been, within the last few hours, so fully absorbed by another question closely united and linked to this, though in some respects different from it, that he believed this was the only meeting that he should have felt it his duty to attend. He could not forget what obligations those engaged in the Anti-Slavery cause owed to this Society at-home, and to those brave and

good men whom it had sent out, at the risk of their lives, in liberating and in delivering the negro. It was a matter of the highest congratulation that those labours were at length crowned with some portion of success; but sorry he was to say, that some impediment seemed lately to have arisen. Some attempts had lately been made for the purpose of frustrating the benevolent object. He trusted those efforts would not succeed. The people of England had, with unexampled liberality, given a sum such as was never before given for any other cause than desolation and war. Accounts had been received, he would not say realizing their expectation, but far more than surpassing them as to the conduct of the negro; and having made, on the one hand, that great sacrifice, and the objects of their care having in every respect more than surpassed the expectations they entertained on the other, he felt confident that the people of England would now support them. But into those points he thought this was not the moment to enter, and therefore he would call upon the Secretary to read the Report.

The Rev. JOHN DYER read the Report accordingly, after which

W. B. GURNEY, Esq., presented his accounts, as Treasurer, from which it appeared that there was a balance against the Society of £324. 7s. 3d.

The Rev. SAMUEL NICHOLSON, of Plymouth, after expressing the unfeigned pleasure he felt in seeing the chair occupied by Mr. Buxton, and congratulating the hon. gentleman on the success of his labours, moved—

That this Meeting receives, with unfeigned thankfulness to the Father of all mercies, the account which has now been furnished of the successful labours of our Missionary brethren in the East and West Indies; and that the Report be adopted, and distributed, under the direction of the Committee.

He scarcely knew whether it was quite proper for him to allude to the manner in which the success of Missionary labours was mentioned in the Report. He would, however, venture to do so, not in a pugnacious way, but in the way of explanation. His apology was, that it had fallen to his lot more than once to hear a friendly, but at the same time, somewhat censorious remark upon the frequent use of the word “Baptism,” in the Reports of the Baptist Societies. He would inform such persons that the word was merely used to indicate that the parties referred to had been hopefully converted to God. With regard to the success in the East Indies, whilst there were brethren present far more competent than

himself to traverse Indian ground, he would offer to the meeting some considerations which had occurred to his own mind as bearing upon that topic. They all knew that, although the human heart, under every variety of circumstances, was opposed to the truths of the Gospel, and that Divine influence was necessary to make the Gospel effectual to the conversion of sinners, yet in India, more than in any other country under heaven, opposition to the Gospel assumed a systematized and consolidated form. Caste and Hindoo idolatry were among the circumstances tending to make Missionary labour so difficult there; yet they had no right to speak despondingly, as though they had had no success. Not to mention the number of converts who had been brought to the faith of Christ, when they remembered how much had been done in the instruction of children, how great was the diminution of the power of caste, and, above all, when they recollected how widely the Sacred Scriptures had been distributed through the various provinces of that vast continent, in many different languages, he thought no one, without being guilty of ingratitude, could say that there was a want of reason to bless God and take courage in regard to the East Indies. Another sentiment to which he had recently listened might be brought to bear on this part of the Resolution, viz., that in all wise and well-conducted undertakings, the magnitude of the result must be expected to bear a proportion to the magnitude of the scale on which the preparations had been conducted. If the preparations were the work of man, they might expect an objection to be taken to this argument; but as in a great degree it was manifestly the work of God, and consisted in the translating and printing of his own Word, he would ask upon what results they might not calculate when God should pour down his blessing? With regard to the West Indies, he would not anticipate any objections to the Resolution. Undoubtedly successful, delightful, complicated, abundant success, had attended their labours there. Since the Society held its last Anniversary, the 1st of August had dawned upon the western as well as upon the eastern portion of the globe. The 1st of August must be associated with many interesting reflections in the mind of the Chairman, as a parent, a philanthropist, a legislator, and, last of all, and in the highest style of all—a Christian. It was impossible that such a day could ever dawn upon the world again; not as it regarded its spiritual results, but in all other respects.

They now began to enter upon that field which, previously to the occurrence of that glorious day, was beset with difficulties, and in many parts hedged against their entrance with thorns. The hindrances to the diffusion of Gospel truth were not now quite removed, but were, to a delightful degree, abated; and when they were informed that the negroes, instead of conducting themselves in a way of tumult and riot, had shown the ameliorating influence of Christianity in the manner in which they embraced the biddings of freedom, they could not but thank God and take courage. Mr. N. then went on to speak of the success which had attended the joint efforts of the friends of humanity, and the friends of religion. He did not claim for Christian Missionaries the immediate accomplishment of the emancipation of the negroes: for Britons, and not Christians merely, had effected their liberation. But who would deny the mighty influence which Christian Missions had had in effecting that object? Three years ago Mr. Knibb pledged himself, as he (Mr. N.) thought at the time somewhat rashly, that he would not return to the West Indies till slavery was at an end. When Christian Missionaries were first sent out, it was not their primary or main design to effect the liberation of the slaves: they had a higher end in view. The advocates of slavery had said, that Christianity and slavery were incompatible with each other. If it were so, the friends of Missions could not help that. Were they to put an embargo on the Gospel because it tended to melt the chains of slavery? Was the chart of salvation never to be unrolled in the land of slavery? There were no exceptions made in the command of their adorable Lord to preach the Gospel; they therefore held themselves bound to go into the den of slavery, and if it were possible to find a darker and a fouler den, still they were bound to go into the midst of it. Christianity, then, had laid the common cause of humanity under obligations by accomplishing that which, without the direct influence of Christianity, or the indirect influence of persecuted Missionaries, might not for a long time have been effected. He apprehended that the Chairman, in his opening observations, had again thrown the cause of humanity upon religion. As a Society they could not respond to the appeal, but as Christians they could, and they would do it. The speaker then adverted to the inroads which mortality had made upon the supporters of the Society, and particularly noticed the decrease

of Dr. Carey and J. B. Wilson, Esq. Let them, as Christians, call to their aid the promises of God, and cast themselves and the Society again upon his protection and care. Let them betake themselves to the solace arising from the assurance that Jesus Christ is the same yesterday, today, and for ever. It was more delightful to gather the harvest than to break up the fallow-ground, or sow the seed; but whether they acted as sowers or reapers in the last great day, no one labourer would go without his reward.

R. FOSTER, Esq., jun., said it was delightful to hear from different parts of the world of the conversion of hundreds in one place, and tens and twenties in others, from darkness and idolatry to the worship of the living and true God. In the success which had attended Missionary labours they could not rejoice too much, nor be too thankful to the Giver of all mercies for the abundant blessing which he had poured out on the labours of this and other kindred Societies. But it had occurred to him, that they had no report of those vast numbers who still remained ignorant of God and of themselves. If they could behold the consequences to those who departed out of the world under such circumstances, their tenderest sympathies would arise, and they would feel that at present they had done nothing. He not only cordially seconded the Resolution, but he begged to say that he heartily concurred in the observations of the Chairman, and to express his public acknowledgments for the part he had taken in the liberation of their fellow-creatures from that dreadful state of thralldom in which they had been placed. He (Mr. F.) rejoiced that he (Mr. B.) had taken upon him to watch over the success of that measure, and trusted that his efforts would be available. He had held communication with several members of Parliament on the subject, and had received from them the fullest assurances of their cordial support in giving efficiency to the Bill for the Abolition of Slavery. He had received a letter to the same effect from a distinguished member of his Majesty's Government.

The resolution was then put, and carried.

The Rev. JAMES SPRIGG, of Ipswich, rose to move,—

“That this Meeting contemplates with lively gratification the auspicious change which took place on the 1st of August last in the civil condition of our negro brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity to elevate the character, and improve the condition, of the most degraded of mankind, and supplies a powerful motive, for more vigorous

evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure.”

It was scarcely possible to speak of the interest felt in the first object without looking back to the situation in which they were formerly placed. It had been remarked by a preceding speaker that the advocates of slavery themselves declared that Christianity and slavery could not flourish together, and from the moment that declaration was made, every one who believed in the inspiration of the Scriptures considered the fate of slavery as fixed, though they could not anticipate by what agency it was to be accomplished, or what train of events should lead to so glorious a termination—a termination in which they had taken the deepest interest. The first decisive proof which they gave of that interest was the mode in which they agreed to the large amount of compensation. So far as his own experience went in that part of the country where he was placed, there seemed to be but two feelings on the question; the one was that the amount was large, and the other that the object was such that there must not be a single word uttered that could tend to impede the progress of the measure. They seemed to feel at once that as Christians and philanthropists, they must think nothing of a few millions of money when the life, the happiness, and the blood of their fellow-subjects was at stake. The next decisive proof of the interest they felt was shown by the response to the appeal made to them when it was requisite to make an effort for rebuilding the chapels. But in his opinion the most important proof that was given of the interest they felt in the 1st of August, was the devotional spirit with which that day itself was observed. Was it imagining too much to suppose that angelic beings struck a livelier note of praise when they looked upon the crowded assemblies in the West India islands, and beheld the church of Christ at home testifying their grateful admiration of the wisdom and mercy of that God by whose direction and guidance the glorious consummation was attained? The resolution led him briefly to glance at the consequences of that great and important measure. Every one present was fully aware that on that subject many fears were entertained. Perhaps in his own case there had been a degree of rashness or intemperance which some would blame, but he had never had any sympathy with those who were incessantly dwelling upon consequences. He would urge upon all his friends to take for their motto, “Let

us do right, and leave consequences to God." Once satisfied that they had no right, morally considered, to hold as property the persons of men, where was the man who, having arrived at that conclusion, could dare to stop and raise questions as to the consequence of setting them free? Whatever might have been the diversity of opinion on the subject, it was delightful to know that the consequences had been far more auspicious than they had dared to expect. They had found the emancipated slaves a more docile and laborious race than, arguing on the principles of human nature generally, they could have supposed would have been the case. What pleasure then must they experience in looking back on the glorious first of August, the time-when slavery throughout the British dominions ceased! And they could not but rejoice when the modified form of apprenticeship should itself expire. The resolution also led him to remind the audience that the circumstances which had taken place supplied a powerful motive for more vigorous evangelical efforts on behalf of the negroes, especially under the sufferings and oppression which it was feared multitudes of them still endured. There were various ways wherein as citizens and Christians that was to be carried into effect. He was sure that the feeling manifested that morning had been one of sincerity, and that they would support the liberal and enlightened Chairman in rendering fully effective the bill which had been passed. It was their duty to stand by him in endeavouring to effect the destruction of the slave-trade in every part of the world where British influence could make itself felt. That the slave-trade in America partook of peculiar difficulties he must admit; but if they could summon from his retreat in Suffolk the venerable Clarkson, he thought he would be able to tell them that every difficulty which was said to belong to American slavery now, was once alleged to be attached to that which Britain countenanced. American slavery was a subject with which the British legislature could not interfere, but that only rendered it the more incumbent upon them as individuals to make it a matter of earnest, unceasing supplication to the God of all their mercies. They were also called upon to increased effort on behalf of those islands which lay under their own power. He had heard with pain that day that the general contributions of the Society had fallen short this year. The Report had seemed to take it rather as a matter of course that it should be so, but he could not so regard it. He was

glad the remark did not apply to the circle in which he moved; and he would suggest to ministers and members of churches to use their influence in their respective spheres to make up the deficiency. In conclusion, he would press upon them the importance of cultivating a devotional spirit, by which alone their efforts could be rendered successful.

The Rev. J. WATTS, of Maze Pond, said that the topics which the Resolution presented to their notice were in every respect so interesting and delightful, the facts to which it recurred were so fresh in the recollection of every one, and the prospects which were unfolded to the eye of Christian faith and hope so exhilarating and splendid, that every one who in any degree sympathized with the noble and magnanimous spirit of Christian Missions might find opportunity to express his gratulations to that Almighty power which, out of danger and scorn and tribulation, had wrought such glorious results, and had given such increased reason to the friends of Missions to proceed with renovated vigour and alacrity in that glorious career which was identified with the glory of the Most High God, the recompense of the adorable Redeemer, the honour of the church, and the salvation of the human race. It was indeed a matter of some apprehension, how a change so considerable as the emancipation of the slaves would influence so vast and extensive a population. It was remembered that the number of those who professed Christianity was comparatively small, and there was a considerable fear entertained by some that so considerable a change might arouse some latent energies allied to the spirit of misrule and riot, and bring damage and injury to the Missionary cause. But proportioned to the greatness of those apprehensions was the delight felt in hearing that every thing which took place contributed to afford powerful evidence of the Christian spirit which existed in that country, and of the influence which the Missionaries were enabled to exert, not only over their own flocks, but over the population at large. What a delightful display of Christian feeling and Christian principle had been produced in the operation of Christianity on the negro character! Surely the effects which had already begun to appear might well incite the friends of Christian Missions to renewed exertions in this great and holy warfare. Only part of the work has yet been accomplished; multitudes yet remain enslaved, if not by the bonds of secular power, yet by the prince of this world. It was little to accomplish

their secular emancipation unless it were accompanied with that spiritual liberty wherewith Christ made his people free. When difficulties had been removed, who was there who would not obey the glorious and exhilarating exhortation to furnish all he was, and all he had, to the service of the Redeemer? He hoped that on this occasion those devotional feelings would be produced which would constrain every individual to fervent and to more energetic individual efforts for the diffusion of the cause of Christ. Let every one be determined that still more extensive efforts should be made, that the number of Christian Missionaries should be multiplied, and that every negro should listen to the word of life; so that in a better and a brighter world they might hope to be surrounded by a great multitude to whose salvation they had instrumentally contributed by offering up their prayers, by the exertions they had made, and the pecuniary aid they had bestowed. He begged most cordially to second the Resolution.

The CHAIRMAN said that before the Resolution was put he trusted the meeting would excuse him for saying a few words. It was a matter of deep regret to him that duties elsewhere rendered it indispensable that he should soon take his leave. A rev. gentleman in the earlier stage of the proceedings had spoken of the persons by whom the great cause had been accomplished in the West Indies, and had remarked that it was by Britons, and not by Christians merely. In one sense that was perfectly true; yet he (Mr. B.) felt constrained to bear his testimony that the true support throughout the country had been from persons deeply impressed with Christian truth. He saw, in the experience he had had in the cause, such extraordinary manifestations of Divine direction, that it was far from him to say that it was man who had achieved the great and glorious event. There was a time when he would have been deemed quite frantic because he did not believe that the day of emancipation when it arrived would be a day of universal massacre and destruction. He recollected a gentleman connected with the West Indies exhausting every argument in trying to convince him that he (Mr. B.) was doing wrong, and wound up the whole by telling him that the emancipation of the slaves would tend to the extirpation of Christianity from that country. How had the negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the 1st of August? But what happened on the following Sunday? They had been told that the negroes

themselves would oppose the abolition of the Sunday market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday market. Doubts had been entertained as to their industry, but he believed that the measure of apprenticeship was folly and delusion. The principles which he had taken were—"If you want a man to work, give him wages; if you want him to behave well, do him justice; if you want his mind to expand, give him Christian instruction." He believed there was more truth in those simple principles than in all the devices of men. There never was any thing more remarkable than the industry which the negroes had displayed. Then, as to their conduct, he had received the most abundant testimony. He held in his hand 70 letters from the West Indies, which had been printed under the direction of the House of Commons, in which every phrase in the British language had been employed to illustrate their admirable conduct. He received information from a gentleman on whom he could rely, at Antigua, stating that there was only one man there who did not work, and work hard, and he was an idiot. With regard to crime, he had seen a letter within the last few hours, from the governor of Demerara, in which he stated that, from August to April, not a white man had been struck or ill-treated, and the superintendent of police remarked that no act of heavy crime had occurred since the 1st of August. There was the deepest anxiety for moral and religious instruction. He quite agreed with the remark of a rev. gentleman, that, having emancipated their bodies, there remained a duty quite as serious, that of pouring into their minds a flood of Christian light. It had been alleged that great immorality would be produced by the abolition of slavery. He had received a letter written by a gentleman high in the church, who stated that for the last seven years he had, upon the average, solemnized 15 marriages, but since the 1st of August he had solemnized 150. The hon. gentleman concluded by reading a letter which had been received from Bristol, in which the writer offered to subscribe £50 towards the purchase of school-books, provided the Baptist Missionary Society would make it up £200. From the depressed state of the funds it was impossible to impose the burden upon the Society: but perhaps there were those who would come forward and embrace this offer. The hon. gentleman then retired, amid long-continued applause.

W. B. GURNEY, Esq., having been

called to the vacant chair, submitted the resolution for adoption, when it was unanimously carried.

The Rev. J. DYER announced to the meeting that their late Chairman had left a check for ten guineas.

The Rev. B. GODWIN rose to move—

That this Meeting gratefully acknowledges the prompt and abundant liberality with which the religious public responded to the appeal made to them by the last Annual Meeting, for rebuilding the chapels and school-rooms which had been destroyed in Jamaica; and earnestly entreates the continued and augmented efforts of Christian brethren throughout the land to supply the silver and the gold required by the urgent and increasing demand for more labourers in every part of the Missionary field to which the attention of the Society has been directed."

He had lately been called upon to converse with a deputation from an atheistical body, some of whom were shrewd men, and who advanced, as an argument against Christianity, that it was injurious to the interests of society. Surprised as he was to hear such an announcement, he rejoiced that he was able to appeal to facts for its refutation. While pursuing its own mild career, interfering not with the maxims of human government, but teaching men the way of salvation, it had done more to civilize, refine, exalt, and bless humanity in every respect, than all the boasted philosophy of Greece and Rome. With regard to the Resolution, it was truly gratifying to see the exertions which were made on behalf of the object to which it referred. He was a witness to the effect produced in the country by the impulse that had been given in London, and he trusted the metropolis would always lead the way; but if not, he hoped the country would have it in its power to urge London forward. He had never seen a more striking exemplification of that passage of Scripture, "The wrath of man shall praise him," than in the abolition of slavery. At the very moment when they were all feeling alive to the subject—at the very moment when the House of Lords had prepared their witnesses, and were proceeding with an inquiry, the results of which made the advocates of emancipation tremble with apprehension—at that moment Providence wafted over the seas those persecuted Missionaries, who came home to bear the most powerful testimony, and to exemplify the work which had been undertaken. The planters did not understand their exposition of Scripture. They did not understand the maxims of Divine government, or they would not have proceeded by demolishing the chapels to demolish their own system. When he found that slavery had thrown down the

gauntlet, and that it had grappled with Christianity, he rejoiced to know that the doom of slavery was then sealed. If Christianity must recede, or slavery be abolished, the issue could not be doubtful. There was one topic to which scarcely any allusion had hitherto been made; viz., that most important field of usefulness far away in the East. He felt persuaded that they might leave the cause of slavery, and the condition of their fellow-Christians in the West Indies, to the liberality and the feelings of the Christian public. He felt convinced that it had so firm a hold on the Christian public, that they would not let it go. He begged, however, to remind them that, while they were doing one thing, they must not leave another undone. Let them not forget the vast field of labour opening to their view in the East, where events were transpiring, exceeding perhaps, in actual importance, those occurring in any other part of the world. Let no circumstances deaden their sensibilities, or produce indifference to the East. There was one part in his Resolution to which he might advert; viz., the necessity of contributing of the silver and the gold. Was it possible that the silver and the gold were the only things wanting, or that the want of these should prevent a more vigorous effort in the Christian field? Were but every individual properly to discharge his duty in that respect, what a great and important alteration would be effected both at home and abroad! They gave their pounds, their ten pounds, and their twenties; but their forefathers had lost their hundreds and their thousands, while their persons rotted in jail for conscience' sake. Let no man say, "Thy kingdom come," while he withholds that pecuniary support from the missionary cause, of which he knew it stood in need. He trusted his brethren would retire to their respective spheres of labour, and endeavour to excite warmer feelings, and see if, at another Anniversary, they could not hear that the funds, so far from having decreased, had been considerably augmented.

The Rev. S. A. DUBOURG (of Clapham) said, that it appeared from the Report that their funds were low: that was a shame. Let not the feelings which had been excited by the emancipation of hundreds and thousands of their fellow-creatures evaporate in the pleasure of the moment. When they saw the souls of the inhabitants of the nations around them standing in need of the everlasting Gospel, the means must be forthcoming. He feared the consequences for that man who stood aside when duty called, and an

application was made to his purse. O how easily could God drain their purses! The effort made last seemed to have tired them, but he was anxious to call them upon their legs again. He would remind them that having once made an effort, they would be able to do it again with more ease. A reference had been made to Baptism. He should have no objection to hear that eight hundred millions of the world's inhabitants had been baptized. Let them pray that a lost world might be baptized with the Holy Ghost.

The Resolution was then put and carried; after which the collection was made, and the Secretary announced the receipt of several donations.

The Rev. H. TOWNLEY said, that perhaps an apology might be due for never having before attended the Anniversary of this Society; but the fact was, he had always been absent from the metropolis when it was held. It devolved upon him to submit to their consideration,

"That this Meeting, desires to express its deep but unremitting sorrow on account of the decease of John Broadley Wilson, Esq., the late Treasurer of this Society,—an event by which not only this Institution, but the Christian world at large, has sustained a loss of no common magnitude; that William Brodie Gurney, Esq., be invited to accept the office thus become vacant; that the Rev. John Dyer be requested to retain the office of Secretary; and that the Auditors and Committee consist of the gentlemen whose names appear in the following list:—[The new names were then read.]

The Report and other things had readily conducted his mind to India. The allusion to the liberality of his revered Christian friend, the late J. B. Wilson, Esq., reminded him of the worshippers of Doorga. This might seem a strange association, and it was right he should explain it. He referred to the exceeding liberality of those blinded idolaters. The late Mr. Ward, in his valuable work, made a computation that the inhabitants of Calcutta, for the purpose of an idolatrous festival, lasting three days, expended in one year the sum of £500,000. The cause in which the friends of Christian Missions were embarked required their whole soul, and especially should they call into that difficult work the exercise of faith. When our Lord was interrogated on one occasion by the apostles, as to why they could not cast out a demon of peculiar malignity and power, he replied, "Because of unbelief." Why were they not more successful in their efforts among the heathen? He apprehended that the chief part of the answer must be, that they possessed such languid faith. "Lord, increase our faith," should be the incessant

cry of every one connected with the Christian Missions. The heathen were trembling, and preparing for the downfall of their own superstition. They reminded him of the inhabitants of Jericho, who were filled with anxiety when they heard the rams' horns blown, and saw the priests walking round the city. He remembered a conversation which he once had with a Hindoo. A native came to him, and remarked, "You have recently come out to India, as I understand, from another Missionary Society. My eye has been upon Dr. Carey and his colleagues at Serampore from the first hour that they exhibited themselves to public view, as the servants of Jesus Christ endeavouring to overturn Hindooism. I have watched their movements, and I shall watch yours also." He (Mr. T.) inquired what had been the result of his observation, to which he answered, "I must in candour and truth say, I do believe our system is falling to the earth, and I am confirmed in this for this reason; that our shasters contain a prediction that ultimately all will be of one caste, and I apprehend you Christians are the persons employed to bring out the fulfilment of this prophecy. I have asked Rammobun Roy, and he agrees with me that the system cannot last." He then said, "While I make this candid acknowledgment, you will admit our shasters must be from heaven; for you Missionaries assert that the accomplishment of a prophecy is an evidence of its Divine origin; and here we have the prophecy accomplishing. You will, therefore, certainly acknowledge the divinity of our books." He told him he would acknowledge the first part of his proposition, that their religious system was being demolished; but as to the divinity of their books, he must pause and dissent. He begged to be allowed to speak in a parable. A man built a house, and said, "I am a prophet, and I predict that if a tempest arise and beat against the house, it will not stand." Some time afterwards, a tremendous storm arose, the floods came, the winds blew, and the house was destroyed, and his neighbours began to say, "That man was certainly a prophet." An aged inhabitant came and said, "I will tell the secret; I watched the progress of the building, and I observed, to my surprise, that the architect laid no foundation for the house. No prophetic skill, therefore, was required to foretell that such a house, the moment it was attacked by the storm, would not be able to continue." So it was in the case of Hindooism; it was coming down, and when

it fell, its followers would say, that it was of man's device, that it had no basis. Christians should go on, in confidence that theirs was the cause of God,—the cause of love. When he was passing through Serampore on his way home, a message was sent from some native females to their Christian sisters in Britain. "Tell them we love you, and for this great reason—you love Him whom we love, and you have loved us, and had mercy upon us in sending to us the gospel." One added, "We must have love to the Redeemer, and it is not enough to love him here," pointing to the lip, "but we must love him here," pointing to the heart. They must love the Lord Jesus Christ firmly, and warmly, and constantly, if they would go on successfully in this, which was truly a labour of love. He was one day accompanied by Mr. Pearson, with whom he resided at Chinsurah, to the house of a rich native gentleman, where they were invited to a discussion. A Brahmin was present as their antagonist. The Brahmin spoke in terms of great disdain against Missionary effort. He said, with regard to Christians—addressing the inhabitant of the house—"They have come and taken away our kingdom, they have now taken our money, and here come their Missionaries to take away our religion; and what shall we have left! Be on your guard against these men; they are bad men; stop your ears with regard to all they say." When he had finished his philippic, it devolved upon Mr. Pearson to say, "If men have come and taken your kingdom, that was not our fault, or the fault of Christianity; if they have despoiled you of your substance, over that we had no control; and as to taking away your religion, we have come to give you one, for you do not possess any." It was further stated, that all their efforts were prompted by love, and that they had given their children instruction. The man was confounded, and said, "I, as a Brahmin, cannot say that Christianity surpasses Hindooism, but I must say that the temper of Christians is better than our temper." Mr. Townley concluded by entreating the meeting to offer their unceasing prayers for the success of the cause in which they were engaged.

The Rev. E. HULL (of Watford) briefly seconded the Resolution, which was then put and agreed to.

The CHAIRMAN said, that it was with considerable feeling, and some distrust, that he accepted the office to which he had been appointed. He could not look back to the individual whose name had

been brought before them by several of the speakers that day, without feeling greatly at the idea of succeeding him in any office whatever. His virtues were so conspicuous, his example was always so brilliant, that one must feel ashamed in following him in office. As the Treasurer of this Society, and the friend of Missions, they were all acquainted with his exertions. By the last act of his life, they were aware that a large portion of his property was devoted to Christianity. He had not bequeathed any legacy to this Society; for, so far as it was concerned, he had been his own executor. The Society had lost a liberal contributor; what then was the duty devolving upon them? He wished to make one remark relative to a large legacy which had been announced that day. It had been bequeathed subject to a life interest, that interest had dropped, and their friends might think that the amount was funded, and that the Society was now expending the interest, whereas, a great part of the principal had, in reality, already been expended in consequence of the increased disbursements and the diminished income of the last year. It had been said, that they had last year shown what they could do; but, on the present occasion, they were not contributing to build chapels, but to send out Missionaries. The congregations in the West Indies had been doubled. Many of the negroes were formerly only enabled to attend Divine worship on the alternate Sabbaths, but they now attended every Sabbath, in addition to which, fresh congregations had been formed. With respect to India, the call in all the letters was, to send out more Missionaries.

The Rev. J. DYER said, that perhaps it might be right to say a word respecting the donation of their late revered friend, J. B. Wilson, Esq. The fact was, that about two years before his lamented decease, he said that he did not expect to live beyond seventy; that he had made provision for the Society to the amount of £2,000; but that, feeling how pressing its necessities were, he intended to be his own executor, and to give £1,000 each year. The total amount of his donations to the Society had been about £4,000.

The Rev. J. EDWARDS bore testimony to the liberality which Mr. Wilson had always evinced, and quoted some expressions of his own, to show the light in which he regarded property, and the account to be hereafter given of it.

The Rev. J. DYER read a further list of donations, and adverted to that part

of the Report in which it was stated, that there were eight Indian youths whom it was deemed highly desirable to educate. The object could be effected at £5 each per annum. A gentleman had forwarded him a subscription for the education of one of them.

The CHAIRMAN engaged to take a second on his own account, and a third on account of his five younger children.

The Rev. W. REEVE (from India) rose to move—

“That this Meeting sincerely rejoices in the large amount of good which has been effected by the instrumentality of Missionary Societies, of various denominations, in Europe and America; and respectfully tenders its acknowledgments to the Christian friends who have evinced their fraternal regard, by affording the use of their commodious chapels on the present, as on former Anniversaries; and trusts that, upon them and the church at large, the Most High will condescend to pour the most ample effusions of Divine influence and grace.”

Mr. Reeve briefly alluded to the unanimity and brotherly love which prevailed among all the Missionaries abroad, to whatever denomination they belonged. He trusted that the same spirit would be cultivated at home.

The Rev. E. CLARKE (of Truro) seconded the Resolution. It might be thought, that so much had not been said on the topic to which the Resolution referred, as had been customary on occasions like the present. It was not because they felt less love to their brethren, but he trusted it arose from the fact, that they had attained to that degree of love to all denominations acknowledging the Lord Jesus Christ as their Head, that they had almost ceased to talk about it. He then adverted to the fact of the late Rev. George Whitfield having preached on the area of Moorfields, at a fair held there at Whitsuntide, and to the blessing which resulted from his labours. If Mr. Whitfield were to arise, and see the ground covered with chapels, what would be his wonder? But still more would he rejoice, to find all religious bodies united under their common Saviour, for carrying the gospel throughout the world.

The Resolution was then put, and carried; after which, the Doxology was sung, and the meeting separated.

NORTH EAST CAMBRIDGESHIRE.

The Eighth Anniversary of this Auxiliary Society, in aid of Foreign Missions, was held at Soham, on Monday, May the 11th, when a very delightful sensation was produced upon the Meeting, by the appropriate Sermons, and addresses of the brethren Dyer, Secretary to the Baptist Missionary Society, and Knill, Missionary from Petersburg. The Report showed that the sum of £76. 1s. 4d. had been collected in this immediate neighbourhood, for Foreign Missionary purposes, during the past year. At this Anniversary the sum of £35. 9s. 3d. was collected. J. R.

Contributions received on account of the Baptist Missionary Society, from May 20, 1835, to June 20, 1835, not including individual subscriptions.

Voluntary Contributions, Baptist Free School, by Mr. Kendrick.....	5 14 4	Northamptonshire, by Rev. W. Gray..	111 0 8
Winchcomb, by Rev. Mr. Davis.....	10 0 0	Do. by Rev. S. Brawn.....	14 16 0
Royston, subscriptions, &c., by Mr. Pendered.....	9 2 0	Bedford, Rev. Samuel Hillyard and Friends.....	15 0 0
Cirencester, do. by Mr. J. H. White.....	5 12 6	Missenden, Missionary Association, by Rev. H. Dobney..... (moiety)	14 7 0
Friends, by Mrs. Elvey.....	9 3 0	Bucks Association, by Rev. P. Tyler.....	25 4 3
Sunday-school, New Court, Old Bailey, by ditto.....	0 18 10	Camberwell, Ladies' Auxiliary, by Miss Gutteridge.....	100 1 0
Sanguhar, (N. B.) Association for Religious Purposes, by Mr. Halliday.....	2 0 0	Datchett, collected by Mrs. Bailey.....	2 14 0
Margate, collected by Mrs. T. Flint.....	3 5 0	Plymouth, balance, by Rev. Samuel Nicholson.....	18 11 8

North of England Auxiliary, by Rev. R. Pengilly.....	5	9	0	Herron and Rehoboth, by Mr. J. M. Thomas.....	3	1	0
Western District, by Mr. W. D. Horsey, viz.:				Keynsham, subscriptions, by Rev. T. Ayres.....	8	0	0
Bampton.....	4	4	8	Watford Auxiliary Society, by Mr. Young.....	13	0	6
Bradnich.....	4	14	0	Eagle Street Auxiliary, by Mr. Neale (one-third).....	10	0	0
Bridgewater.....	0	2	3	Oxford, collection and subscriptions, by Rev. W. Copley.....	48	17	0
Chard.....	11	5	0	Prescot Street Auxiliary, by G. Morris, Esq..... (part)	40	0	0
Collumpton.....	5	13	0	Andover, collected by Mrs. Davies.....	4	10	0
Hatch.....	6	0	6	Stepney, a few Young Gentlemen, by Master Murch.....	0	11	4
Isle Abbot.....	0	15	0	New Park Street Auxiliary, by Mrs. Evans..... (one-third)	6	0	0
North Curry.....	1	11	0	Weymouth, subscriptions, by Mr. S. Beddome.....	5	0	0
Montacute.....	21	18	7	Sheffield, Auxiliary Society, by Mr. Atkinson.....	46	1	0
Stogumber.....	5	1	0	Kington, Presteign, and Tenbury, by Rev. E. Carey.....	13	12	4
Taunton.....	22	14	2	Ilford, Missionary Association, by Rev. J. Cubit.....	14	1	10
Torquay.....	4	4	0	Trowbridge, &c., by Mr. R. Wearing.....	15	11	0
Watchet and Williton.....	10	19	0	Liverpool Auxiliary, on account, by W. Rushton, Esq.....	35	0	0
Wellington.....	49	13	1	Maze Pond, Ladies, for Female School, by Mrs. Kitson.....	15	15	0
Yeovil.....	15	18	11	Worcester, Pershore, and Upton, by Mr. Daniell.....	56	4	6
			173	Carlton Rode, (Norfolk), by Mr. Allen.....	2	2	0
Bromsgrove, collected by Miss Scroton	0	0	0	Kilkee, (Ireland), collected by Rev. W. Thomas.....	1	12	1
Tottenham, Auxiliary Society, by Joseph Fletcher, Esq.....	44	5	0	Dorman's Land, by Rev. G. Chapman.....	4	0	0
Brighton and Lewes, by Rev. J. M. Sowle.....	23	6	5	Sherborne, collected by Miss Blake.....	2	0	0
Wallingford, collection and subscriptions, by Mr. Field.....	26	0	0	Walworth, Lion Street, Female Auxiliary, by Mrs. Chiu.....	40	0	0
Woolwich, Auxiliary Society, by Mr. Jones.....	23	16	0	Bolton, Juvenile Society, by Mr. Frazer.....	5	0	0
Keppel Street Auxiliary, by Mr. Marshall.....	10	7	2	Alie Street, Friends, by Rev. P. Dickerson.....	3	5	0
Spencer Place Auxiliary, Rev. John Peacock.....	10	4	9	Do. Sunday-school.....	2	3	0
Hackney Auxiliary, by Mr. Luntley.....	37	5	0	Bow, collected by Miss Maywood.....	2	6	8
Kettering Auxiliary, by Mr. J. C. Gotch	16	7	8	Missionary Box, by M. A. W. P.....	1	0	0
Ridgind, collected by Mrs. Lewis.....	5	10	0	Collections at Poultry Chapel, Rev. S. Summers.....	87	16	9
North East Cambridgeshire, Society in Aid of Missions, by Mr. Smith.....	26	4	2	Do. at Surrey Chapel, Rev. B. Godwin.....	38	4	5
Hammersmith, Auxiliary Society, by Mr. Page.....	17	19	0	Do. at Annual Meeting.....	128	14	3
Gravesend, Friends, by Rev. W. Mills.....	1	6	6	Beacons Green, by Mr. Knott.....	2	1	6
Waltham Abbey, collected by Miss Pugh and Mrs. Brackett.....	2	5	6	Aldborough, by Rev. J. Swindell.....	5	10	0
Church Street, Auxiliary, by Mr. Pontifer.....	27	7	6				
Do. part of a collection.....	4	2	6				
Tring, subscriptions, by Rev. J. T. Jeffery	9	14	8				
Waterford, do. by Rev. C. Hardcastle	4	13	0				
Audlem, Friends, by Mr. Thursfield.....	3	0	0				
Norwich, St. Mary's, by Mr. J. Cozens.....	9	6	6				

DONATIONS.

Friends, by Mrs. Pearson.....	0	10	0
Peter Wyatt, Esq.....	10	10	0
Friends at Church Street, by Mr. Farr.....	1	2	0
Benjamin Risdon, Esq., <i>Pershore</i>	10	0	0
Thomas Thompson, Esq., <i>Cheadle</i>	10	0	0
Mrs. Letchworth, <i>Reading</i> , for Rev. J. M. Phillippo.....	5	0	0
Friend, by the Secretary.....	10	0	0
Friend, by Mrs. Gurney.....	0	5	0
F. M. S.....	5	0	0
Mr. W. Harrison, <i>Hadlow</i>	5	0	0
J. G. Piffard, Esq., by Mr. Beddome.....	5	0	0
Mrs. J. B. Wilson.....	20	0	0
T. F. Buxton, Esq., <i>M.P.</i>	10	10	0
William Manfield, Esq., by Joseph Gutteridge, Esq.....	10	0	0
Mr. Thomas Leigh, <i>Earlith, (Translations)</i>	5	5	0
D. L. S.....	5	0	0
W. B. Gurney, Esq.....	50	0	0

LEGACY.

Mr. John Fordham, late of Seymour Crescent, Euston Square, (Executor, Mr. John Lark)..... 10 0 0

For Youths at Chisnore Boarding School, to be Clothed, Boarded, and Educated, at £5 each.

Thomas Bickham, Esq.....	5	0	0
W. B. Gurney, Esq.....	5	0	0
Do. for Five Younger Children.....	5	0	0