

# MISSIONARY HERALD.

CCXI.

JULY, 1836.

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.

Once more have we been privileged to share in the varied and interesting services connected with the Annual Meeting; and again are we called to present our humble thanksgivings at the footstool of divine mercy, for the pleasure and profit with which, as we believe, they have been attended. The period at which they have taken place being later than usual, it will require considerable exertion, amidst many contending demands on time and attention, to prepare the usual statement for publication. But we know our friends will prefer an imperfect and hurried account to a delay till another month, and they will kindly excuse, therefore, such defects as, in such circumstances, it is scarcely possible to avoid.

The attendance of ministering brethren from the country at the introductory meeting on Tuesday morning, at Fen-court, was somewhat larger than usual, full sixty being present. Our venerable friend, Joseph Gutteridge, Esq., presided on the

occasion; the proceedings of the meeting were opened with prayer by the Rev. James Millard, of Lymington, and a general account of the transactions of the Committee during the past year was laid before the brethren present.

The Society having again been favored with the loan of the Poultry Chapel, the first sermon on behalf of this Society was delivered there on Wednesday morning, by the Rev. Dr. COX, of Hackney, who, in consequence of repeated disappointments in other quarters, had most kindly engaged, at a short notice, to render this service.

After prayer by the Rev. JOHN CLARKE, of Folkstone, Dr. COX selected for his text, 2 Cor. v. 14, "For the love of Christ constraineth us." He commenced by observing that the apostolic age exhibited a great moral phenomenon, which admits of a clear and satisfactory explanation. The first preachers of the gospel were men of inferior rank in life, and few in number. All of them had been violently prejudiced against Christianity. But on their conversion very surprising effects followed. They left their occupations and their homes, determined to labour, suffer, and die for the great cause. They encountered the reproaches and opposition of all men, and they had also to wrestle against "principalities and powers,

and the rulers of the darkness of this world." Few of them died a natural death; all were exposed to a violent one. Yet they persevered, undaunted and unshaken; and expressed the most confident belief that by their labours and those of their successors, the moral state of the whole earth would be changed, and Christianity ultimately prove triumphant. This is the phenomenon; and the text explains it, "The love of Christ constrained" them; and this is the grand motive by which we must be actuated in conducting the missionary enterprise.

I. *The superior excellence of the motive by which the apostles allege that they were impelled*, was proved by,

1. The grandeur of its object.  
2. The comprehensiveness of its nature. And,

3. The benevolence of its character.  
II. *The power of this motive*, is seen,  
1. In constituting and moulding the apostles as fit instruments for their work. And,

2. As a means of converting souls to God.

III. *The reward which will be ultimately conferred on those whose religious efforts are, by the grace of God, dictated by this motive*.

Reward, in the theological sense, observed the preacher, is a gracious compensation for services and sufferings in the cause of the Saviour. It supposes no merit, and is always infinitely disproportioned to the sufferings and the service, but is bestowed as an expression of divine approbation. It consists of God's vindication of his people, his public avowal of them, and his bestowment of eternal life.

If the ancient hero was animated by the expectation of the triumph at the close of his efforts, with how much greater delight may the servant of God expect his final reward! What is the fading laurel to the immortal crown? How ecstatic the bliss of that moment, when the last solemn convention of God's creatures shall be held, and the voice from the throne shall be heard, exclaiming, "Well done!" What words can express the happiness of the servant of Christ, realizing the presence of God, enjoying the society of the redeemed, in a sinless, sorrowless, deathless world! If the love of Christ constrain us, all this shall be ours.

Let ministers and missionaries cultivate this motive. Without it, talent, learning, labour, are nothing. It will give effect to every effort. It identifies and unites to Christ, and will be followed by a participation in his reward.

Let those who manage the affairs of

the Society be animated by this motive. Then will business be religion. All will be done to the glory of God. Wisdom in counsel, union in action, will be secured; and the influence of the principle will be felt and manifested, in the selection of agents, the adjustment of differences, and the general zeal and co-operation in the great work.

Let love be the motive to liberal contribution. It will replenish the treasury. It will open the heart and the hand, banish selfishness, and cause the Christian to see that to give is to possess, and that he who parts with all for Christ's sake and the gospel's, gains all, and is rich for ever.

The hymns at this service were read by the Rev. J. ELVEY, JOHN MORRIS, and JAMES SPRIGG. The concluding prayer was offered by the Rev. GEORGE PRITCHARD.

At Surrey Chapel, in the evening, the Rev. WILLIAM BROCK, of Norwich, read the Scriptures and prayed; after which the Rev. J. EDWARDS, of Nottingham, addressed the large and attentive auditory from 2 Cor. x. 4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." From whence he took occasion to describe,

I. *The nature of the contest referred to in the text*, as essentially spiritual—aggressive—a warfare of extermination, which shall issue in ultimate success, and that success pregnant with results of the highest importance, in the salvation of souls, the glory redounding to Christ, and the destruction of ignorance and false religion.

II. *The manner in which this contest should be prosecuted*. By vigorous efforts for the spread of the gospel in the world—by combination of energies and hearts—by the manifestation of a spirit of enlarged liberality—and lastly, by cherishing a deep and absorbing sense of our entire and universal dependance on the power of the Holy Spirit.

The Rev. John Statham closed the service in prayer. The hymns were read by the Rev. J. Heaford, of Great Shelford, and Ebenezer Davis, of Deal.\*

The prayer-meeting, for greater convenience, was held at Devonshire-square Chapel. Messrs. E. Davis, of Lambeth, and Reynolds, of Earl's

\* Want of space compels us to abridge our notice of these able and interesting discourses.

Colne, engaged in the devotional exercises; and the Rev. J. Millard, of Lymington, addressed the assembly.

The Annual Meeting of the Society was held on Thursday morning, June 23, at Finsbury Chapel, and was very numerous and respectably attended. W. B. GURNEY, Esq., the Treasurer, in the chair.

After the Rev. W. UPTON, of St. Albans, had given out a hymn, and the Rev. JAMES PUNTIS had led the supplications of the meeting,

The CHAIRMAN remarked, that as the Society had now existed forty-four years, it would not be unsuitable briefly to review its history. It possessed no funded property, and had often been placed in difficulties; but the faith which had influenced its founders had been possessed by their successors, who had occupied stations of importance as they presented themselves, and God had hitherto made the stewards of his bounty faithful to their trust. Many of the trials with which the Society had contended, arose from the awfully depraved state of the heart of man, but the wrath of men had been constrained to praise God. It had been the honour of the Society to have been more opposed than any other; but the very opposition it had met with had most essentially extended the gospel. In Jamaica, where violence had been most fully shown, the cause of the Redeemer was most triumphant. Hence arose the debt of the Society. He rejoiced to state, that during the year, though several of their beloved missionary brethren had suffered from ill health, none of them had been removed by death. The cause had prospered, and the meeting was called on to rejoice. He hoped the gratifying intelligence contained in the Report would excite the meeting to more vigorous effort and prayer.

The Rev. JOHN DYER read the Report; and the Chairman, as Treasurer, presented the audited cash account, from which it appeared that the income of the Society during the year had been £10,682, exclusive of the proceeds of the legacy of the late Mr. Cock, of Colchester; but the expenditure had so far exceeded the receipts, as to leave a balance due to the Treasurer of £3,092. 9s. 3d.

The Rev. J. H. HINTON, A.M., of Reading, presented the first resolution—

That the Report now read be received and printed; and that this Meeting thankfully acknowledges the Divine goodness, in crowning

the exertions of the Society during the past year with such an encouraging degree of success, and renews the avowal of its entire dependence on the same Almighty grace for similar blessings in future.

He commenced his address by remarking on the noble and holy object which had convened the meeting. An object admirably adapted to repress all the lighter feelings of the soul, and to open it to receive the most gigantic happiness. Missionary Societies, he observed, were now objects of attention to the whole public. In their origin they were little thought of, but now the man of science and of commerce hailed them as eminently important; though missionaries had been denied learning at our national Universities, they had first reduced many languages to writing, and had thus attracted the attention of the learned; nay, statesmen themselves valued the men who had first brought out to view the most awful evils, and shown the way in which they should be removed. These missionaries presented the very men they wanted: and if our brethren could shrink into such little importance, they would make ambassadors of them; for they only could inspire the confidence of the Aborigines. But missionaries felt for the higher interests of man; those of his soul, a soul awfully depraved, and influenced by fiends. They felt for the eternal interests of man. They felt for all the human race, who are cherishing sin, and were pressing on to eternal woe and despair. They felt for the glory of that God, the creator and the governor of the universe, whom all nature praises but human nature, but whom man attempts to thrust from his throne. The meeting, too, felt for the honour of that Being in whom God and man are blended; He who condescends to be called our brother and our friend. It cannot but be deplored that he is extensively unknown and dishonored. The speaker inquired, with much emphasis, "Who is on the Lord's side?" and urged the importance of individual decision on this great subject. He then proceeded to remark, that there were some especial grounds to awaken the emotion of the meeting then assembled. This was their OWN Missionary Society. Their own *locally*. It had sprung up among themselves; a part of their own family, bequeathed to them by their own fathers, who earnestly wished them to be more laboriously and zealously employed in the work than themselves. The Society was theirs *relatively*; the mass of laborers were their brethren, their kindred, and these were indeed laborers, and the

widows and the fatherless among them must be supported; and the meeting were bound to a perennial support. The Society was of their own principles. It testified fully the spiritual and personal character of true religion. It sent a translated New Testament among the heathen. He deeply regretted that that most noble of noble Institutions, the British and Foreign Bible Society, had, in refusing help to the Indian versions of the New Testament by the Baptist brethren in India, for the first time forfeited its character for acting on Catholic and unsectarian principles. The name of Baptist, in connexion with the Society, must not be dropped; for though it was in debt, God was greatly blessing it; and the mighty conflict between heaven and hell was coming on, from which Christians must not retire. He closed by regretting that the motion had not been intrusted to some one with a burning heart, that could excite the meeting to noble deeds; and hoped the Chairman would say what he was prepared to do in this crisis, and that others would show also what they were prepared to give.

The Rev. EDMUND CRISP, of the London Missionary Society, who had just arrived from Madras, after a residence of fourteen years there, craved indulgence while seconding the resolution. The former speaker had called for the sympathy of other denominations of Christians in this holy cause; that claim he fully met. Ingoing among the heathen, Christian missionaries learnt much of the power and sovereignty of Divine grace, and the blessedness of Christian union. The heathen world was so depraved, that when they did meet a brother in Christ, they rejoiced in the bonds which united them; and he now rejoiced that he was one with the meeting in the highest and holiest bond—the Lord Jesus Christ. The speaker proceeded to contrast the state of the East and the West Indies; and showed that though in the East, the political aspect of things was very favorable, the missionaries were highly respected, and Society was improved in feeling, yet very much remained to be done. The bathing at the junction of the Ganges and the Jumna, which had been alluded to in the Report, was yet a source of revenue to the government, and some men in high stations were found to sanction it. Hence the heathen often tell the missionaries, that if idolatry was so bad as they would represent, the British government would not sanction it. Now, especially in Southern India, where he had resided fourteen years, the British character was highly respected, and mis-

sionaries could stand and, among thousands, describe idolatry in its true colours, and be listened to with patience. But they could not report, as in Jamaica, thousands of converts. In proportion to the means employed, in circulation of the Scriptures, the preaching of the Gospel, and the education of the young, the number of converts is amazingly small. For this there might be a cause in the churches of Britain. They were less zealous, and less prayerful, than they ought to be. Some of them acted only from temporary excitement, while others did nothing. This was not a healthy state of things, nor could we expect God to bless it. He urged that every season of spiritual enjoyment should be regarded as a motive for missionary effort. He mentioned, with great pleasure, that many persons in public situations had gone to India to be born again, and that the piety of these persons was generally of a high tone. One young man of this class gave up nearly the whole of his income for the support of the cause of Christ, saying he had no property, and he hoped that he never should have any. Such events as these encouraged missionaries to go on declaring Christ. Success was certain, and hence their cry was, "Onward."

The second resolution,

That the value of missionary labours, in promoting the temporal welfare of mankind in their social capacity, as well as in rescuing multitudes of immortal souls from the present dominion and final consequences of sin, has now been so fully demonstrated, as to enforce the obligation on all who know the grace and revere the authority of the Saviour, to encourage and support them.

was moved by W. F. LLOYD, Esq., Secretary of the Sunday-school Union. He remarked that he had been unexpectedly called on to propose a resolution in support of a Society which, from his youth, had been endeared to him. His resolution might be called a three-fold cord, for it related to the temporal interests of the heathen, their immortal souls, and the individual obligations of Christians present. It was delightful to know that the Society had men ready to engage in its service; but must these men be kept from the field of labour for the want of money? He suggested that the names of the churches, which did not contribute to the Society, should be printed in the Annual Report; and that these *poor* churches should be told that they are poor, because the missionary spirit does not exist among them. Mr. L. closed his address by referring to several interesting facts illustrative of the value of missions.

The Rev. JAMES ACWORTH, A. M.,

President of the College at Bradford, seconded the resolution, avowing his ardent attachment to the missionary cause generally, and to this Society in particular. He held it to be the imperative duty of all Christians, by all means, to extend the knowledge of Christ in the world. It was delightful to see success attending the labours of our brethren; but even if that success had been withheld, the Christian's duty had been the same. He felt that he acted on the mandate of heaven, and should look for the result as pleasing God. Had the founders of this mission been told forty-four years ago what by this time it would have accomplished, they would have been filled with holy joy in its anticipation. He rejoiced that in addition to what had been done, the period was not far distant when the last vestige of bondage should fall from the negro. The field occupied by the Society he regarded as very important; the Scriptures had been transfused into many languages, churches had sprung up in moral deserts, and education was imparted to very many of the young. And in looking forward to the future, the speaker considered the prospect as truly inspiring. He felt no sympathy with those who said the former times were better than these; on the other hand, he was thankful that he lived now, for he looked forward to scenes which the earth had not yet witnessed, and on which heaven would smile. Providence, scripture, and the improving state of the church, impelled Christians forward in introducing the jubilee of the world. He regretted the want of finances, but saw symptoms of this cause of lamentation being removed. He rejoiced in the flourishing state of our manufacturing districts, and drew from it a powerful argument in favour of Christians investing their property in the missionary funds.

The Rev. J. P. MURSELL, of Leicester, rose to support the resolution, though he no more imagined that it needed his support than that St. Paul's cathedral needed buttresses to sustain it. The object of the meeting he considered to be the general communication of information respecting the Baptist Missionary Society, and the excitement of zeal in the great missionary enterprise. The first had been done in the Report which had been read, and the facts since stated; and the second depended on the success of this meeting. To the production of a spirit of holy zeal, the meeting needed the presence of the Great Master. When soldiers met on the field of battle, the presence of the general, the glance of his eye, and the inspiring sound of his voice, awakened

their energies. So with Christians when favoured with the presence of Christ. The meeting should farther contemplate the vastness of the design in which they were engaged. Here they might indeed gaze on an object too vast for finite minds to comprehend. They needed too a very deep sense of their obligations to Divine grace; and to have a lively view of the worth of the immortal soul. He considered all eloquence as vain and empty which did not relate to these topics. He had been struck at the last monthly missionary prayer-meeting he had attended, with the fact that all the missionaries from whom communications had been read, called for more help. Where, asked the speaker, is the zeal our forefathers possessed? Where are the men who say, "Here am I, send me?" Surely, in our numerous churches we had pious youth, who were ready to sacrifice themselves on the altar of missions; and the Society only needed the tinkling noisy dust called money. And let but the right spirit come over the churches, and that would not long be wanted. Thanks, under God, to an enlightened and liberal ministry, the country was in a state of prosperity, and its manufacturers were getting rich; perhaps indeed this was the reason why professing Christians had not more zeal. They were sleeping over the things of eternity, while they were active and prosperous in those of time. But Christians should carefully guard against burying their religion in their wealth. In the better days of the church to which we were tending, rich men would be as pious as their poorer brethren; there were those at present who duly improved their wealth, and the church in this respect, as in others, must go on "conquering and to conquer." The speaker alluded with much feeling to the fact that when he last appeared on that platform, the excellent Robert Hall had been recently removed from them; and since then, a John Hall, a Mack, a Newman, and a Mann, had followed him. He could not forbear thinking that when, like them, those present were removed by death, they would be surprised to think of the little they had done for God. He entreated the meeting to catch the present spirit of those devoted men, and to approach nearer to eternity that they might insure success. He could not but rejoice in the efforts making to emancipate those who yet remained in slavery, but in this Society a still nobler object was before them; the weapons employed in which warfare were not carnal, but mighty through God. Let the meeting, then, persevere, in their great work,

for they were one in design with Him who lived and died, and reigns, that he might destroy the works of the devil.

The Rev. JOHN BURNET, of Camberwell, moved the third resolution,

That this Meeting, having heard with lively interest the various urgent calls for more missionaries, both from the east and the west, regrets the present inability of the Society to answer those appeals, and calls on all its friends for renewed and persevering efforts to discharge present incumbrances, and provide for enlarged operations.

No object, he remarked, could hold a higher place in the esteem of Christians than that of Missions. Men took an interest in finances, commerce, science, and other objects, but here were nobler objects. The Missionary interest may be touched by others; but none, except a renewed heart, could taste its Christian brother's joy. The resolution especially related to the Baptist Missionary Society, and, by its adoption, the meeting would profess to hear with lively interest that more Missionaries were wanted. He hoped that if any persons did not hear this fact with a lively interest, they would get up and say so, and so state that they were not pledged to support the cause. Those who did feel this lively interest ought not to say so, unless they were prepared to turn it to account; for they would be expected to make their interest tangible, that it might prove sincere. They must consider that passing this resolution was giving the Treasurer a bill of credit, which they meant to honour. The Missionaries in the east and the west, where the sun rises, and where it sets, were alike crying, "Come over and help us." The Society stands here as on a pedestal, and echoes the cry throughout the country; nor would it be heard in vain. Britain became acquainted with the east in the cupidity of its commerce; and never, till this Society sent its missionaries there, had we begun to show our Christian character in that part of the world. Nay, the government of India had supported its idolatry till light was thrown on its awful evils by the efforts of missionaries. If they turned to the west, they heard weeping, lamentation, and woe. They had seen slavery, imprisonment, and wretchedness; they had beheld the horrors of the middle passage, and all the calamities of bondage; and what at last opened the eyes and touched the hearts of British Christians on this subject? Not the Clarksons, and the Wilberforces, so much as the missionaries of this society. They had met in that place several years ago to protest against the imprisonment of their missionaries, which was found in-

timately connected with the liberty of the negro. Still, however, there were chains, and groans, and blood in the system of apprenticeship; and the missionaries were waiting for the period when emancipation should be complete, that they might fully accomplish their object. More men must be had, for the British empire could not very long go on in fellowship with the 150,000,000 composing it, without more religion; the present incumbrances of the Society must be removed, and provision must be made for its more extended operations.

The Rev. JOHN ALDIS, of Manchester, in seconding the resolution, remarked, that when the friends of missions were called on to iterate the wants of the world, Christians made a little effort, but for sacrifice they were not prepared; but that these sacrifices must be made before the world was fully brought to Christ. The followers of Christ must feel the full force of the apostle's sentiment, "Ye are not your own, but are bought with a price; therefore glorify God in your bodies and your spirits, which are God's." Every part of the Christian's conduct must be brought into accordance with this principle, but for this they were not yet fully prepared. Had not the martyrs possessed a different spirit, religion might have been lost in the world; and had not Christ felt very different emotions, the whole world had perished. By what Christ had done, Christians were called to perseverance in his cause. By the triumphs of the cross much had been done for the happiness of the world, and Christians were led to sing—

Ride forth, thou mighty Conqueror, ride,  
And millions more subdued;  
Destroy our enmity and pride,  
And we will crown thee too.

A spirit of enlarged benevolence must be manifested on the part of Christians, which should compel the world to present a perfect contrast to its present state. It became Christians to repent of their past indifference, and to go on with their enterprise till they could say with Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." There must be a love for the work, Christian consistency, ardent devotion, and holy perseverance; thus must the church come to the help of the Lord against the mighty, praying, "Let thy kingdom come, let thy will be done on earth as it is in heaven. God be merciful unto us, and bless us; that thy way may be known upon earth, and thy saving health among all nations!"

The CHAIRMAN said that an appeal had been made to him, requiring him to lead the way in an effort to remove the incumbrances of the Society, that it might go forth to its work unfettered. The present debt had not arisen from persecutions or disappointments, but from the blessing of increased success. In the prosperity and prospects of the Society all must rejoice. He felt that Christians should make sacrifices; and, though he had on a former occasion given somewhat to this cause, neither he nor his children had been less happy, but had rejoiced in what had been done. He had great pleasure in presenting £300 from himself, £200 from a friend, £50 from a second, and £10 from a third, on condition that the debt of the Society should be extinguished within a month, without further interfering with its regular income than the appropriation of that day's collection to the object.

The collection was then made, during which the Secretary read a letter from JOSEPH GUTTERIDGE, Esq., inclosing £100 for the Society, and the Rev. J. H. Hinton presented £10.

The Rev. C. E. BIRT, A. M., of Portsea, in submitting the next resolution,

That W. B. Gurney, Esq., Treasurer, and the Rev. John Dyer, Secretary, be re-appointed to their respective offices; that Messrs. John Bousfield, Thomas Dupree, and George Rawson, be Auditors; and that the Committee consist of the gentlemen named in the following list,

deplored the changes which had taken place since he last addressed them; but cordially rejoiced in the large attendance and the excellent spirit of the meeting, which showed no diminution of interest in the cause. In the course of years death thinned their ranks, but they were soon again filled up; and it was thus with the missionaries. Some were removed, but others were found ready to take their places. The speaker then paid a tribute of grateful respect to the memory of the late excellent Treasurer, Broadley Wilson,

Esq., and rejoiced that the Society had found a successor like-minded with him. He closed his address with an earnest prayer that the officers of the Society might be baptized in the spirit of the dead.

The motion was briefly seconded by the Rev. C. H. Roe.

The Rev. Dr. HOBY moved the last resolution—

That this Meeting is sensible of the kindness shown by their Christian friends who have again favoured the Society with the use of their chapels, and trusts that the spirit of Christian love and brotherly union will ever keep pace with the increase of active exertions for the enlargement of the Redeemer's kingdom.

He was not surprised that a resolution had been put into his hand, for, whatever might have been thought of his conduct, and that of his beloved colleague, in reference to slavery in America, they all felt that in India Britain had 100,000,000 in an infinitely more awful bondage to sin and Satan. He had been intrusted, with his colleague, with a commission from this Society to the triennial convention at Richmond, and he now felt bound to state that their American brethren were pursuing their missionary career with an energy and enterprise worthy the imitation of their British brethren. The meeting they attended engaged to raise 100,000 dollars the ensuing year for this object, and directed the board to engage in their service every suitable agent who might offer. In the spirit of this engagement, before the deputation left America, their brethren there had chartered a ship, freighted it with missionaries, and despatched it to the east.

The Rev. W. BROCK, of Norwich, seconded the resolution.

The CHAIRMAN announced that the extra contributions amounted to £930, and that the collection of that morning would make it more than £1000.

The meeting ended by singing the usual doxology.

## POSTSCRIPT.

June 27, 1836.

The attention of all the friends of the Baptist Mission, in town and country, is respectfully and earnestly called to that part of the operations of the Annual Meeting, which respects the removal of the debt of £3000, remaining as a balance against the Society on the last year's account. This balance is the unavoidable result of the general interest awakened towards our West India Mission by the events of the last three or four years. The energetic appeals of our brethren Knibb and Burchell, were followed by an enlargement of income, which, according to the constant usage of the Society, was

expended in new operations. Since these missionaries have returned to their stations, the contributions have reverted to their previous amount, notwithstanding the demands on the Society have necessarily augmented. Hence arises the necessity of the present appeal.

The thanks of the Society are justly due to the kind friends who have led the way in the subscription; but it must be remembered that these contributions are nearly all *contingent*. The condition is that the whole sum shall be subscribed, or promised, within a month; which we may be allowed to consider as extending to the close of July. It is obvious that no arrangements can be made for deputations, or the employment of any peculiar agency on the part of the Committee, to secure the object, as the period is so limited. We must rely on the zeal and kindness of our friends to bestir themselves, at once, in their respective localities. Let each consider the effort as depending on himself alone; let none suppose that his exertions are too feeble to be worth making; and let all act from the motives so powerfully set forth by the speakers at our public meeting, and we may be sure the object will be attained.

It is quite evident that this subscription must not be allowed, in any case, to interfere with the ordinary contributions for the Society, or we shall be creating new difficulties in the attempt to remove those which already exist. The best arrangements which the very limited agency at the disposal of the Committee will allow, shall be made to meet the wishes of our friends in the country who wish for deputations to collect the usual contributions for the society, but there is much reason to desire that the cause of Missions may speedily become so deeply rooted in the judgment and affections of Christians at large, as to render expedients of this kind unnecessary in gathering up the items of a society's annual resources.

One Christian friend obligingly intimated to the Secretary a readiness to subscribe Fifty Pounds towards the sending out of a fourth Missionary to the Bahamas, in answer to the heart-affecting appeals from that quarter. Another has kindly left Twenty Pounds at Fen Court, to be retained, at interest, till enough be raised to furnish a colleague for Mr. Daniel, in Ceylon. We rejoice to perceive that these interesting portions of the Missionary field have thus attracted benevolent attention; but these generous friends and others will perceive that, while the expense attending past operations remains unpaid, the Committee would not be justified in entering upon new engagements, involving a considerable immediate outlay, and an addition to our permanent obligations. At the same time, the fact that such stations are at this moment unoccupied merely for want of the means to send labourers thither, entails a solemn responsibility on us all to do whatever is in the power of our hand to meet the urgent occasion. He that gives wealth, and the power to attain it—he that instructs his ministers to charge them that are rich in this world to be *ready to distribute, willing to communicate*—does, in the present instance, call on both classes of his servants to honour, obey, and imitate him. May grace be given promptly to obey that call!