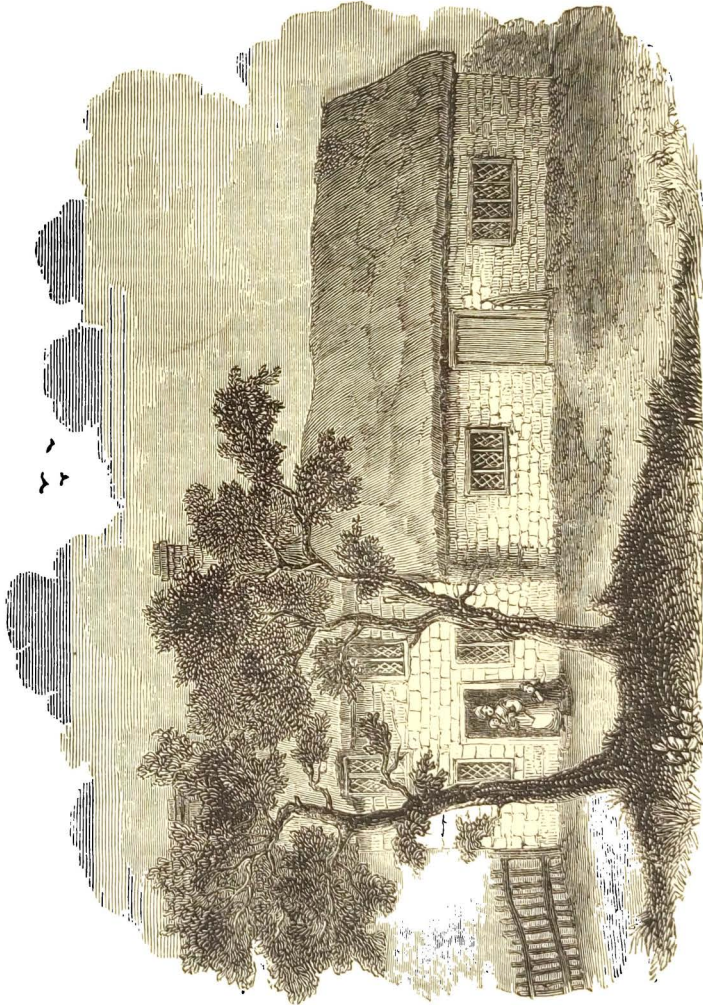


THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



SKETCH OF THE HOUSE IN WHICH DR. CAREY WAS BORN.

DR. CAREY.

At the very gratifying Annual Meeting, an account of which will be found in the following pages, repeated and honourable mention was made of the venerable founder of the Mission, the late Dr. Carey ; it will not, therefore, be deemed inappropriate if we present our readers this month with an engraving of the modest dwelling in which his parents resided, and where that great and good man was born, August 17, 1761. It stands (or stood, for we are not certain whether it is still in existence,) on the roadside, in the village of Paulerspury, between Stony Stratford and Towcester, Northamptonshire, three miles distant from the latter place.

The father of William Carey was clerk of the parish, and kept a small free-school in the village. In this school his son was a pupil, and distinguished himself by diligent attention to its limited round of instruction, especially to the study of arithmetic. Such was his fondness for this pursuit, that, before he was six years old, his mother used to hear him casting accounts at night, when in bed, and the rest of the family were asleep. Even at this early age he showed that spirit of persevering diligence which distinguished him throughout life. "Whatever he began he finished : difficulties never seemed to discourage his mind ; and, as he grew up, his thirst for knowledge increased." Natural history was, while yet a child, a favourite pursuit with him ; and this furnished him with a delightful and healthy recreation amidst the learned labours of advanced life.

But, though a review of the life of this great man would form a profitable incentive and encouragement to ingenuous and intelligent youth, especially to those who have to contend, as he did, with the disadvantages of a humble condition in society, we intend not to enter upon it here. Most of our readers are, and we venture to say, all of them should be, familiar with his history, which forms a striking comment on the declaration, "Them that honour me I will honour." One sentence, however, transcribed from the pamphlet in which he disclosed to the world his views and convictions on the great theme of Christian Missions, prior to his per-

sonally engaging in the work, we will insert, believing it to deserve the most attentive consideration of all who sustain or anticipate the office of ministers of the Gospel, whether at home or abroad.

"A Christian minister is a person who, in a peculiar sense, is not his own ; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office, he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a something that is to subserve his own ends or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ ; and though we, living in a civilized country, where Christianity is protected by law, are not called to suffer these things while we continue here ; yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the Gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the Gospel."

**FORTY-EIGHTH ANNIVERSARY OF THE BAPTIST
MISSIONARY SOCIETY.**

On SABBATH-DAY, April 26,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press will be found inserted in the List of Contributions appended to the present Number of the *HERALD*. Our friends will be gratified by observing that the amount, in most cases, is more than in former years.

On TUESDAY, April 28,

An open Committee was held, as usual, at the *MISSION-HOUSE*, Fen-court ; which was attended by a greater number of ministers and friends than we remember to have seen on any previous occasion of the kind. The meeting having been opened by prayer, by the Rev. B. Godwin, of Oxford, our worthy friend, W. B. Gurney, Esq., the Treasurer, was called to the chair ; and the Rev. John Dyer proceeded, as on former occasions, to read the principal minutes of the Central and General Committees during the year.

On WEDNESDAY, April 29,

At eleven in the morning, the friends assembled in John-street Chapel, kindly lent by the Rev. J. H. Evans for the occasion ; when, after singing, reading the Scriptures, and prayer by the Rev. J. J. Freeman, of Walthamstow, a very appropriate and encouraging sermon was preached by our friend, the Rev. JOHN EUSTACE GILES, of Leeds, from Psalm lxxiv. 22. The Rev. S. Nicholson, of Plymouth, the Rev. W. Upton, of St. Alban's, and the Rev. C. Room, of Portsea, read the hymns. The Rev. S. Green concluded the service by prayer. The collection amounted to 38*l.* 2*s.* 5*d.*

In the Evening a large congregation assembled at Surrey Chapel, in which, for so many years, the friends of the Society have been annually accommodated. After singing and prayer by the Rev. W. Brock, of Norwich, the Rev. THOMAS FOX NEWMAN, of Shortwood, preached a very appropriate and forcible sermon from Jude, verse 3. The Rev. J. Acworth, M.A., President of Bradford College, closed with prayer. The Rev. D. Gould, of Dunstable, the Rev. T. Morris, of Portsea, and the Rev. John Dyer, read the hymns. The collection amounted to 55*l.* 14*s.* 2*d.*

On THURSDAY, April 30,

The subscribers and friends to the Society assembled very numerously at Exeter-Hall. The large room was filled by a highly respectable auditory. Sir CULLING EARDLEY SMITH, Bart., occupied the Chair.

The business having been commenced by singing, the Rev. SAMUEL NICHOLSON, of Plymouth, implored the Divine benediction.

The CHAIRMAN then rose and said, that every successive year brought more forcibly to the mind the great contrast between the circumstances in which the missionary cause was now placed, from those in which it stood when the earliest efforts were made in this country for the extension of the Gospel abroad. If there were any circumstance that could forcibly bring home to them the immensity of that contrast, it was a meeting of the Baptist Missionary Society. When he remembered the feelings which were entertained with regard to missions at the time when Carey brought the importance of the missionary cause before the Christian world, so that Carey felt it necessary to justify, to vindicate, and to enforce it; when he remembered the light in which both the world and the church regarded missions, such a remarkable change was a cause not for self-congratulation, but for deep-felt gratitude to the Redeemer. He would be the last person to exult improperly in the feelings entertained by the world towards missions; but he regarded it as a signal instance of the change of public feeling on this subject, that whereas formerly the cause of missions almost stunk in the nostrils of men of the world, it now began to command their deepest respect. The feelings of the church of Christ formerly with regard to missions were vastly different from what they now were. The piety of the people of God had increased in proportion to their interest in the cause of missions. Could they expect that it would be otherwise? If muscles, never exerted, lost their power and elasticity, so affections, which were never called into active exercise on behalf of others, lost their operative effect on their own possessors. How, too, at the time when that noble and bold advocate of missions commenced his advocacy, was the very name of missions disgraced by those who were nearly the only persons who adopted them! When they remembered that the name of missions was then confined to the missions of the Jesuits, that the heralds of the cross were almost universally the planters of the material cross, how different was the aspect at the present day! He never saw one of those material crosses planted in a foreign country without having forcibly brought home to his mind the contrast to which he was now alluding. But when they looked round the world, though they beheld missions in every quarter of the globe, yet they perceived that they had not attained to any thing like that extensive effort which they would hereafter exhibit. Still, however, there was great cause for gratitude. The greatest events of modern times were connected with Christian efforts. On the one hand, they saw a great machinery put into operation, an energetic commission established, for the purpose of colonising a small portion of Australia; they saw the labour and effort it had cost a civil government to reclaim one small portion of a savage country from barbarism: on the other hand, they beheld the manner in which a small

band of Christian commissioners (if he might so call them) bearing the Bible in their hands, had been enabled to reclaim whole islands in the South Seas from the power of barbarism. The united forces of Europe joined together to overwhelm the power of Napoleon; but Christian principle, Christian enterprise, had won a far greater victory in overwhelming—for he must claim that triumph on behalf of Christianity—in overwhelming the tyrant Slavery, and in rescuing the negroes from the domination of the possessors of their fellow-men. Could the patriot, could the soldier, feel proud of him who fell upon the plains of Corunna, and should not Christians feel grateful for their hero? He spoke not of one section of the Christian church, he spoke not of the London Missionary Society; but that hero belonged to all: he was the representative of the church of Christ; and should they not feel grateful that the Christian minister had been able to lay down his life in the cause of his heavenly Master? Ho (Sir C. E. Smith) felt much pleasure in being permitted to preside over a meeting of the Baptist Missionary Society. He felt ashamed to utter any truisms upon the duty of union among Christians. He trusted that the time was fast coming when the necessity for such arguments would have ceased: but, whilst persons, perhaps differing on some minor points of the Christian system, were enabled to co-operate in the promotion of the glorious cause of the Lord Jesus Christ, let them look forward to that time when they would be enabled to co-operate more extensively. Let it be the object of their example and efforts, as they were now essentially one in Christ, to accelerate the period when they would be one in activity, one in unity in the sight of the world, and one in the prosecution of the cause of their blessed Lord.

The Rev. J. DYER then read the Report. It stated that the East Indian mission had received a welcome reinforcement by the return of Mr. W. H. Pearce with four other brethren. Mr. Yates had resigned his pastorate, and devoted himself wholly to the important work of translation. The Gospel had been proclaimed among the heathen population of Calcutta with persevering assiduity. Mr. Pearce had resumed the pastoral charge of the native church in South Kalinga. He had lately been visited by a Brahmin, who avowed his intention of becoming a Christian. The native church in Entally was under the charge of Mr. Ellis, and had lately formed a Native Missionary Society in connexion with the Calcutta Auxiliary. The Native Christian Institution had continued to prosper. Additions had been made to nearly all the churches. Gratifying progress had been made in the great work of Biblical translation.

The annual association of the churches in Jamaica was held at Brown's Town, on the 14th of January and following days. From the returns then presented it appeared that they were again called upon to rejoice in the general pros-

perity of the mission in that island. Large as had been the increase of the previous year, that of the last had exceeded it, the number of members now reported being 24,777, and of inquirers, 21,111; being an advance, on the former returns, of 3,440 in church fellowship, and 192 inquirers. The schools were not quite so well attended as formerly, the number of pupils being stated at 15,007, or 1,113 less than last year. That was probably owing, in part, to the multiplication of schools under the management of other friends to the cause of education; and in part, they fear, to the extreme difficulty of procuring the needful resources. The Report then went on to detail the operations of the Society in other parts of the West Indies. The general results were represented as highly encouraging. In reference to home proceedings, it stated that during the past year five missionaries had been furnished for the East, and six for the West. Three additional labourers were shortly to embark for India. The income of the Society, during the past year, had not been quite equal to that of the preceding. The sum received for general purposes had been 15,236*l.* 8*s.* 10*d.*; that for other objects, including 1,186*l.* 18*s.* extra subscriptions towards the debt, and the generous donation to the Translation Fund from the American and Foreign Bible Society, already mentioned, 3,837*l.* 4*s.* 2*d.*; making a total of 19,074*l.* 13*s.* The expenditure, on the other hand, has been 19,781*l.* 6*s.* 9*d.*, which, with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* That compendious statement would convince their friends how much their kind and generous assistance was required to sustain and carry forward the operations of the Society.

The Rev. Dr. Cox rose to move the first resolution, and spoke to the following effect:—By means of the Report which has now been read, we have accompanied the Society in what perhaps Burke would have called “a circumnavigation of charity.” Pleasant and profitable has been the voyage, as we have touched on many a shore, and have passed from port to port, from land to land, and have, like the “tarry-at-home traveller,” gone without personal inconvenience, though with fervent sympathies of mind, through many a distant region, from Britain to Japan. Here we have seen the busy city refreshed by the opening of the wells of salvation; there, the desert blooming with the newly-planted rose of Sharon; and yonder, the swarthy countenances of the inhabitants of the West Indian islands illuminated by the rising beam of the Sun of Righteousness; and now we have come home again, and back to our platform, to exclaim, with gratitude and joy, “What hath God wrought!” Yes, “What hath God wrought!” for, though an instrumentality has been employed, God hath done it: He provided and qualified the instruments who undertook the work; He sent them forth to occupy the different shores of missionary service

in which they have so advantageously laboured; to Him we must ascribe the glory and the honour of all that has been accomplished. We have seen how the great Redeemer of the world and mediatorial Head of all has, by the outpouring of his grace and influence, sustained our missionaries, and extended our efforts:—

“Not unto us, but unto thee,
Blest Lamb, be glory given;
Here shall thy praises be begun,
And carried on in heaven.”

The Baptist Missionary Society originated under remarkable circumstances, and at a very remarkable period of time. The time to which I refer was a season of darkness, revolution, and change. The political hemisphere, not of France only, where the storm peculiarly raged, but of the whole of Europe, was overcast with cloud and with confusion; men's hearts were failing them,—all good and holy hearts, at least; whilst others were beating with strong and unhallowed pulsation in sympathy with the progress of evil. It was at this period, when selfishness was so universally prevalent, when discord walked abroad, when one neighbouring country, and the countries of Europe in general, were under the basest and the worst of influence, that French infidelity—that spawn of the Revolution, predicted that the period was hastening for the downfall of Christianity. It was represented, with exulting vehemence, that we were soon to have no Bible, no Ministers, no Sabbaths, and of course no Missionary Society. It was predicted by Voltaire, D'Alembert, Rousseau, and others, that in thirty years Christianity would perish and be no more, that soon the walls of the New Jerusalem should fall, and the ploughshare of destruction be driven over them; and already they began, in their fierce anticipations, to sing the song of premature triumph. But what is the fact? Have we, then, no Bible, no Ministers, no Sabbaths, and no Missions? Is Christianity abolished? or is not Christianity now, at the very predicted period, walking over the graves of those who denounced her character and predicted her extermination? Is she not now moving steadily and gloriously on, impelled by missionary agency and efforts, over the ashes of her infidel impugnors and despisers, to the throne of universal dominion? Such, then, has been the result; and no Christian can help rejoicing, even though he limits his views to the present aspect of things, so illustrative of the predictions of the infidels of a neighbouring country, and of the anticipations of those who wished what they predicted, the downfall of Christianity. The philosophy of Christian missions is as interesting to contemplate as their philanthropy; for it shows the operation of weakness against power—of weakness converted into power, and of power converted into weakness. The predictions of the infidel, in this re-

spect, are frustrated; and the taunt of the world is the glory of the church; for it is by weak and feeble means that the excellency of the power is shown to be of God, by whose almightiness the cause of Christian missions is spreading throughout the earth. Look at Christianity in its primitive condition. Our Lord Jesus Christ was the first to sanction and direct the missionary experiment. He himself went forth preaching his own Gospel; he sent forth his disciples, two and two, to preach it in all directions; and he admonished them to go into all the world. The philosophy of Christian missions is worthy of being contemplated as accordant with the philosophy of nature, and showing that one "God is over all, blessed for evermore." What do we see in nature? Small, insignificant beginnings, resulting in mighty, extensive operations. We see the acorn spreading into the oak, and the river rising in a rill in the mountain side, expanding as it rolls along, till it merges in the ocean. What do we see in connexion with missionary operations—not our own especially, but also in every other Missionary Society? Small beginnings advancing to great results. So it has ever been. A feeble band, in the persons of the primitive propagators of Christianity, spread the truth of the Gospel over Asia Minor. A single person, comparatively, and almost altogether unsupported, overcame the popedom. A humble missionary, born and educated in a humble town in one of our small counties, goes forth alone, though afterwards associated with others, as despised by the world, as ridiculed in the pages of periodical literature as himself; but he perseveres, and soon compels the intractable idioms of foreign languages to bow to the name and the truth of Jesus. He makes the oriental languages so many channels for the flow of the waters of life. See what mighty things God is doing for us, and how he is promoting his own cause by humble means and ministrations. I remember well, and, doubtless, multitudes in this vast assembly remember, too, the scornful representation which was given a few years after the commencement of our own Society, especially by one of the distinguished periodicals of the day. They said, "Look at the efforts of the Missionary Societies. They should not stop to characterise the one or the other of them particularly, but only in general intimate that the parties were all mad together, but they should not stop to discriminate between the finer shades of lunacy." Very well: you remember that our blessed Lord was denounced as having a devil and as being mad; but it soon appeared, in the progress of events, whether the devil was in the miracles of our Lord, or in the malignity of his persecutors. The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself: the madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may

be compared to the rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised, and miserable world. It bent and stretched from east to west, and exhibited thus harmonious and extended efforts for the promotion of the Gospel of Jesus Christ. See, again, the philosophy of nature and of Christianity the same. Universal nature is communicative. The sun does not shine for himself; the moon does not walk in her brightness for herself; the river does not flow for itself; the earth does not produce for itself; but every thing is communicative to every thing else around us. The principle of Christianity is, that we receive in order to communicate. Under the influence of this principle, that we are the recipients that we may be the dispensers of salvation, Carey went forth to communicate the Gospel of salvation to the distant heathen: but I regret to say that at that time a decree went forth that not a missionary should stand upon that ground in India which was owned and governed by a party in this country. What did the East India Company do at that period? They locked up, or meant to lock up, the door of India against missionary aggression; and when, as they thought, they had locked and bolted it fast, they hung up the key in Leadenhall-street. But there was one who had power to open that door, and against whom none could effectually shut it. He sent his servants to plant themselves, when interdicted in the Company's territory, at Serampore, and take possession of a portion of the land. Public opinion has since been made the means of opening doors of usefulness in various directions, and they have gone to Calcutta, Cutwa, and other places named in your Report; and, in spite of all interdiction, the word of the Lord is now having free course and being glorified. What are your missionaries now doing? They are planting the tree of life along the banks of the Ganges, the Hoogley, the Burhampooter, and the plains of India; and, sustained by your efforts and the concurrent efforts of the Christian world, they shall be enabled to plant that tree throughout the vast continent of India, until it shall ascend the mountain summits of the Himalaya itself. Then shall all surrounding nations rejoice in the refreshing fruits of that sacred tree of the Gospel, and of the leaves which are for their healing. These are the anticipations which urge us to proceed; and in this manner is it predicated that the word of the Lord shall prevail. One thing is characteristic of the spirit of Christian missions and of genuine Christianity, it sees no difficulties. This was the spirit of Carey, and of many who afterwards

associated with him. He moved right onward; he did not pause to say, "There is a lion in the way." He knew that if there were ten thousand lions, there was One who could shut their mouths; and this was the case with all our missionaries. Such were their bright conceptions of the future, and such their oversight of difficulties, that they saw every part of the world as it were close together, and felt that it was only a step or two from this country over the whole earth. I will read an extract from a letter written by Carey in the Bay of Bengal, in which this idea is strikingly illustrated. It is dated in 1793; but allow me first to observe, that 1792 was the period of the institution of our Missionary Society; and as the fiftieth anniversary is rapidly advancing, I hope it will be kept in a manner worthy of our denomination. I hope that we shall then, with one heart and one hand, unite in raising very enlarged funds for the promotion of this cause. I should like to erect a monument for God on the distant isles of the Southern Sea; and, in a new effort, erect a monumental pillar of the truth, by sending out missionaries to do what our departed Williams — I say *our* departed Williams, for he is *ours* too—proposed on our platform three years ago should be done. He said that he would welcome our and all other missionaries, of whatever denomination, that might be sent there. Oh! but he lives not to redeem his promise! But who can doubt that, amidst the celestial sympathies which are permitted in another world, his spirit broods over those islands where he has gathered souls to Jesus Christ and his cause? Who will say that his ascended spirit shall not be permitted to mingle its own celestial sympathies with all the Missionary Societies, combined in one great and glorious effort to evangelize the islands of that distant sea? Yes, and our sympathies below shall blend with his in the progress of the cause, till we finally join together in singing "Glory to God and the Lamb." The extract from Carey is this:—

"Bay of Bengal, Oct. 1793.

"I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious word of truth. Africa is but a little way from England; Madagascar but a little further; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope, will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading;—yes, all these miseries plead, as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God. Oh that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in Him!"

We all unite in this prayer, and trust that,

through the exertions of this and other Missionary Societies, the time will come when there will not only be an open door for the communication of the Gospel throughout every part of India, but when the British Government shall not dare to think of touching, with a sustaining hand, their idolatrous superstitions; but when the power of the missionary cause, independent and in defiance of the mightiest authority of this world's rulers, shall obtain a victory to be celebrated throughout the earth, by which our God and Saviour shall be glorified in the downfall of idolatry, and in the establishment of every thing that is pure, and holy, and incurrant in the Christian religion. If I were disposed to personify our Missionary Society, I should represent it thus:—She goes forth as an angel of light in this dark world, holding in one hand the Bible—the faithful version of the Bible; and in the other, the olive branch of peace; and on her fair breast inscribed, "The progress of education," and a memento of love to the little ones. I see in her train native preachers and native converts, and she is encompassed by the sound of applauding millions. But behold, she goes forth in holy association with other her kindred institutions who are traversing the earth in different directions, and with similar zeal, to publish and diffuse the Gospel; and I look forward to the time when all these sister agents, standing in some central spot of our then renovated world, and ere they cast off mortality, and expire, as I may say, into immortality, each one bending with ineffable reverence, and all and each casting the crown of honour and distinction—for if they have acted separately, they will then at least unite in one act of consensaneous reverence—each and all casting the crown of individual glory and distinction at the Redeemer's feet, and, with one voice of joy and gratitude that shall echo throughout the earth beneath and through the heavens above, exclaim, as they bend before him, "Not unto us, not unto us, but, O Redeemer of souls! unto thy name be all the glory!" Dr. Cox concluded by moving,—

"That the Report be adopted; and that the devout and grateful acknowledgments of this meeting are due to the Spirit of all grace for the gratifying measure of success with which the proceedings of the Society have been favoured during the past year."

The Rev. T. WINTER, of Bristol, in seconding the resolution, observed, that they had reason to say, "The Lord had done great things for them, whereof they were glad." It was well, in the course of their pilgrimage, frequently to review the way in which God had led them. When they reviewed the goodness and mercy which had followed the different agents employed by this Society, they should not be forgetful that the Lord had been with them indeed and of a truth. The Society had had its seasons of adversity; clouds and darkness had sometimes hung over it; those immediately connected with

it had sometimes almost trembled for the ark of God; but it had been God's own ark—the ark of his strength. Though the labours of the missionaries had not been so successful as had been earnestly prayed for, yet they ought not to have expected from the Divine Being a larger measure of success than he had granted, when they considered the means which had been employed, and especially the coldness and unbelief of which they had been the subjects. If the agents of the Society had laboured in more faith upon God's power in connexion with his promises, greater success would have attended their instrumentality. Yet, in looking at the vast continent of Eastern India, let them be thankful that the chain of caste had been broken; that the Gospel had been published and applied with power; that some who once were worshippers of gods many, had departed this life in the faith and hope of the Gospel. Let them rejoice that Christian churches had been planted, that the holy Scriptures had been translated, and that the myriads of India were able to read in their own tongue the wonderful works of God. Though the fathers in the missionary field, and other faithful and devoted servants of God had passed away, yet the great Head of the Church had shown that he still lived to plead his own cause and to raise up a succession of faithful labourers, who had entered into the field of his ancient servants. Those now engaged in cultivating it needed their prayers, their sympathies and their benevolence; and they were assembled that day to come forward to their help. Though there had not been that remarkable effusion of the Spirit in the Eastern empire which had been manifested in the Western, yet idolatry had begun to wane, the seed of the Gospel had been sown, and they might anticipate that ere long the wonderful power of God in connexion with his own truth would appear, the Sun of Righteousness would arise, and the dews of grace falling on the moral desert, it would become the garden of the Lord. In the West Indies they had abundant cause to rejoice in what had been effected. He believed, with the chairman, that it was to the power of Christianity they must attribute the destruction of the monster Slavery. But for the introduction of the Gospel and the influence of Divine truth on the hearts of men, they would still have had to deplore the existence of that curse. Some of its evils yet remained, but they were justified in anticipating even their removal. Tens of thousands of the emancipated negroes had become obedient to the faith, and now rejoiced in the liberty wherewith Christ made his people free. They were now incorporated with the one church of God; and they hoped to meet them when they would have one name and one song for ever and ever. He rejoiced that those measures of success had, in the motion, been traced to their proper source. It was delightful to return to their principles, and to feel that they were not engaged in a warfare at their own

charges, but that they had the omnia and the promises of the New Testament to encourage them in their work. The Spirit of God would accompany every legitimate effort—every effort which could be proved to be founded on Bible truth; and if they were more assiduously to persevere in the paths marked out in the Scriptures, and in dependence on that Divine agency they would unquestionably be more successful than they had hitherto been. God would be faithful, however unfaithful were his professed people; and if they pleaded his word in humble faith, assuredly they would not labour in vain, “for the mouth of the Lord had spoken it.” The moral aspect of the world presented some beautiful spots to cheer the Christian eye. They must not, however, forget that, comparatively, scarcely any thing had yet been done;—they were only preparing the way of the Lord. When they looked at the myriads of India, the immense empire of China, and took a view of the world at large, they had still cause to say, “The dark places of the earth are full of the habitations of cruelty; arise, O God, and plead thine own cause.” But they ought not to despair. The Christian church was engaged in a glorious warfare; and when he spoke of the Christian church, his heart was large enough to include in that designation the members of every Christian denomination. Though, in the present state of things, they had their little opinions—nor were they called upon to sacrifice them—yet it was cheering to remember that all were moved by one principle, the love of Christ; that they were engaged in one conflict, and anticipated one reward. Oh that the time were come when the differences among Christians were forgotten, and that they were one in effort, as really as they were one, if they were Christ's, essentially! Other Societies were about to meet under that roof; and though he must necessarily be absent from them in body, yet his spirit would be with them; and his prayer should be that grace, mercy, and peace might be multiplied to them. They were encouraged in prosecuting their labours by prophetic truth. There was nothing too hard for the Lord. Though Popery, Irreligion, or Puseyism might assail them, let them stand upon the firm, immutable truth of God. Having an omnipotent God on their side, they were assured that he could overcome every difficulty, and accomplish his purposes, by few or by many, as it should please him. The kingdoms of this world should become the kingdoms of God and of his Christ; the gentle reign of the Son of God should, in its blessed and happy influence, every where prevail, and the millennial glory of the church be seen; for the Spirit from on high should be poured out, and the wilderness should become a fruitful field.

The resolution was then put and agreed to.

The Rev. J. DYER stated that the Rev. Wm. Knibb, who, it was expected, would have been present from Jamaica, had not yet arrived. It

was presumed that contrary winds had detained the vessel in which he was to sail.

The Rev. Dr. LEIFCHILD said, that from his known attachment to the Baptist denomination in general, and its Missionary Society in particular, some people suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to show the low estimate which was formed of Christian love, and of the nature of the Christian religion. It was a remnant of the old opinion, which had unhappily got so firm a hold of them, that uniformity of judgment in every thing was necessary to Christian affection; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind, reducing them all to one level; and then, having given them the same thoughts, achieved the mighty wonder of making them love one another, because they all thought alike. He would not thank any one for loving him because he was the exact counterpart of himself. Never, till such opinions were cast entirely into the shade, would the church appear in its visible unity, and the world be constrained thereby to recognise the Divine commission of its Founder. Though the denomination to which he belonged and that of the Baptists agreed in ninety-nine points out of the hundred, yet, because they differed on the remaining non-essential point, were they to stand aloof from each other? Could he see the glory of the Baptist Missionary Society in the East, and the honour which his Master had put upon it there, unmoved? Could he see the triumph it had effected in the cause of civil and religious liberty in the West Indies, and take no joyous part in its proceedings? There was no one in that assembly more attached to the Society, and more grateful for the prosperity with which God had honoured it, than himself—an Independent brother. The following resolution had been committed to his care:—

“That this meeting rejoices in the recent increase to the number of missionaries in the East, and in the prospect of a still further addition; while it learns, with the deepest regret, that the name of Christ is still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry.”

He was not sufficiently acquainted with the details of the Society's recent operations in the East to be able to expatiate upon them. The pages of the Missionary Reports were now too voluminous for any minister, in the full discharge of his pastoral duties, to become peculiarly acquainted with them all; but he knew enough of the Baptist missionaries in the East, of their stern integrity, their untiring assiduity in the translation of the Scriptures, and the success with which God had been pleased to honour their labours, to call upon the audience to evince their gratitude for those works of the Divine favour. The resolution, however, reminded

them that the name of Christ was still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry. When he reflected upon the unhappy system of government pursued by this country to that vast empire—a system of rigorous taxation and of selfishness, taking every thing from it without seeking to benefit it in return by improving their condition, their commerce, their intercourse, their philosophy, their religion, but still crying, with the horse-leech, “Give, give, give,” until it had sometimes produced starvation in those plains of blooming life and fertility, and conniving at the debasing, God-dishonouring superstition of the country, for the sake of the paltry gain to be derived from it. When he reflected on the contrast which was thus presented to the religion sent to them in the holy Scriptures, which enjoined them to consult their neighbour's benefit yet more than their own,—to spread knowledge, civilization, and piety wherever they went, and, like its Divine Founder, to go about doing good; when he considered that England had not gained the veneration and love of that country, but was almost despised by it, it was then that the thought of Christian missions came to his relief: it was there that the Indians saw an exemplification of the Christian religion; they saw men of pious, disinterested benevolence, who sought not theirs but them. When he thought how the labours of those missionaries might act on the European population, how the faithful representations of those men respecting the capabilities of that mighty country might act on public opinion there, so as to produce at length a change in the whole system of legislative policy, then it occurred to him that, through the medium of Christian missionaries, India might come to rejoice in her association with England; and her knowledge, civilization, commerce, and piety, might be, not only the largest, but the brightest gem in England's crown. He would that it were in Victoria's crown! If the Baptist Missionary Society entertained the same views, every effort would be made by them to increase their missionaries, and every Society should aim at a similar object, that the connexion of England with India might prove a blessing, and not a curse. His imagination wandered to the West: he thought of those heroic men, Knibb, Oughton, and Burchell, who had been called to avow their honest conviction, not in the presence of friends but foes—men who were watching for their halting, and thirsting for that which was dearer to them than their life—their reputation. But, standing up in the light of a pure conscience, a love of truth, and a sense of the Divine approbation, they had come unscathed from the trial, with unblemished character and approved fidelity. That was the spectacle on which his mind loved to dwell. They talked of martyrdom; and probably Williams, in the midst of

his work, with the harness on him, and his glory fresh upon him, had been taken in a chariot of fire to the realms of bliss. But was there not a mistake, after all, about such martyrdom? To be taken at once to glory, without any lingering agonies, without any exhaustion of energy, without any fearful anticipation, any threatening assaults, was not the test of patience. To be thrown upon for honest conviction by men in power; to be threatened, maligned, and back-bitten by them; to see false friends falling off, and enemies increasing; to be incarcerated, and deprived of liberty, and yet, like the sun when muffled with clouds and vapours, to be making an undiverted, undimmed, and shining always,—that was living martyrdom. A Society, however, employing such men, was the Society they would not support, which they would suffer to be in debt, which they would not aid with the contributions of their property. Ho had spoken of the cupidity of the country, of that fatal love of gold, which came upon the mind with a torpedo touch. He wished it were confined to the world; but there was cupidity in the church. Were there no Christian merchants, no Christian professional men, who now and then gave a splendid donation to get a wreath of glory round their names, but who were still heaping up thousands upon thousands to bestow on their children? Were there none among ministers who were seeking to make for themselves a comfortable nest? They wanted an influence to come upon them, which would shake off the torpedo touch. He knew of no individual present who was liable to the charge; but if there was one on whom the mildew rested, then was the time to get rid of the stain. Dr. Cox talked about bringing up the debt at the jubilee, but he (Dr. L.) should like it to be done that day, in anticipation of the jubilee. There were resources enough in the church; the time was coming when the boards would be brought out; when they would not have to plead for contributions, but to say, with the voluntary church of the Old Testament, "It is enough, bring no more."

The Rev. JOHN ALDIS said, that the resolution which he rose to second called upon the meeting to rejoice in the accessions, past and anticipated, to the strength of the missionary cause in the East Indies. By recent arrangements, a very considerable number of labourers, native and European, had, from the Serampore branch of the Society, been brought into immediate connexion with this, and were looking to it for continued support. Previous to that many were connected with it: during the past year five others had gone to the same field of labour; and three others were about to depart. They could not refrain from emotions of joy when they saw such a mustering of the host for the battle. Angels watched them, and Christ blended such a scene with his anticipations of the day when his foes should be made his footstool. It was pleasing to be joyful, and not

difficult to let people know it; but the question was, whether their joy was of that kind that it would retain its elasticity under accumulated duties, responsibilities, and labours. Their joy should be like a mother's love, gathering its intensity from its exertions and sorrows; or, rather, it should resemble the joy of their Saviour, who found his joy brightest in the darkest moments; and, for the joy that was set before him, endured the cross, and despised the shame. Feeling that he need not entreat the assembly that that might be the case with them, he would advert to a topic distinctly set forth in the resolution, viz., the regret they felt that the Government of India should still continue to participate, in some way or other, with the usages of idolatry in the East. One statement in the Report might make a wrong impression: they might gather the notion that the East India Government, having abolished the pilgrim tax, had, by that one act, as far as it seemed possible for them at that time to do it, wiped its hands of the great evil. He had been informed, however, that it was a matter of notoriety that they were now receding from that resolution, and intended to perpetuate their guilty gains, without the chance of detection, or an effort to put it down. If that were the case, it was absolutely necessary that they should turn their attention to it. He besought them to call to mind the true facts of the case in reference to that one particular—the pilgrimage to the shrine of Juggernaut. Tens of thousands had pined and perished in those pilgrimages. They had been plundered and murdered in the mountains, or devoured by wild beasts in the jungle; or they had expired, without a heart to pity them, or a hand to relieve them. Many had died from positive exhaustion on the way; or they had reached the shrine of delusion, to be stripped of every thing by a gigantic priestcraft; sometimes to be knocked down in open day, and robbed by the servants of the temple; and after all, on some occasions they had bowed down, that they might be crushed by the wheels of the sanguinary moving abomination. He regretted not merely that such abominations should prevail, but that they should ever, in the least degree, have become the subjects of British patronage, and the guilty means of British aggrandisement. Those men, be it remembered, were their countrymen—their representatives. Would they be content to be so represented? They were a portion of the Imperial government: would a free and virtuous nation endure that that portion of it should remain? They were, moreover, professedly Christians, avowedly regenerate by the clergyman and the font, the representatives, therefore, of Christianity. The inquiry should be, whether Christianity, after being blasphemed by their impieties, and crucified by their profligacy, should be thus set at naught and vilely treated, made to pay homage at Juggernaut, to gather together the victims of his sanguinary worship, and to go partners in his

gains. It were enough that Englishmen should, by other means, impede the progress of Christianity: surely it were enough that they should cover every clime and every shore with the memorials of their unbridled profligacy and intemperance, thus anticipating and thwarting the missionary as soon as he should attempt his labours. Surely it were enough that, by inciting the natives, they should have prepared them to murder the messenger of peace; and, having destroyed and stripped him, should put on the dress of almost the first European who had visited their isle. It were enough, surely, that Englishmen had ever been the instruments of raising the nation to be branded with the epithets of perfidy and cruelty, that they might maintain the smuggling of opium, and poison people against their will: but to make a nation of Christians the high priests of Juggernaut, the lovers of mankind their murderers, the worshippers of the great and gracious God the traffickers in vile idolatry, was a monstrosity which, if they endured it, they deserved to be restored to their ancient idolatry,—which, if they determinately resisted it, they would entirely overthrow. Let the meeting imagine Mr. Knibb present, and let them catch something of his spirit: let them recollect how he, under circumstances of opprobrium, fought the battle for the negro, when the timid shrunk away, and the feeble sank down in exhaustion; with a brow unstained by crime, and, therefore, fearless of all men; with a constitution like iron, and fitted for his work; with a pair of lungs which were seldom rivalled, and certainly never surpassed; with a heart of fire, which seemed to communicate its burning heat to every word that escaped from his lips; with a quick eye, to detect cruelty wherever it might walk; and a strong foot, to crush it wherever it might be found. In one respect he resembled Bunyan—the sun of his glory rose upon him from the darkness of a prison: till then he was little known, after that he could never be forgotten.

The CHAIRMAN, in submitting the resolution for adoption, said that he had been requested to offer a few words on its latter part. He hoped that the opinion of that large and influential meeting would go forth audibly to persons in authority, to tell them that they never committed a greater mistake, not only with regard to the Christian people of this country, but the very pagan natives of India, than by supposing that they gained the respect and confidence even of those pagans, by becoming parties to their paganism. He feared that there was a very great misapprehension in the minds of their governors, by which they were led to believe that they were not fulfilling their duty if they did not take some part in the religion of the country they governed. If the Government of India sought to merit and obtain the approbation of Christians—nay, if they did not seek to obtain the contempt of pagans for their conduct—it was time that they took bolder measures than they

had hitherto done, and leave Christianity and paganism to themselves. He wanted a fair field, and no favour: Christians were not afraid of their principles. They did not want idolatry to be suppressed by the secular power, but left to itself. Let the disgrace, however, for ever cease, of a professedly Christian Government taking part in the idolatries of pagans.

The resolution was then put and agreed to.

The Rev. J. E. GILKS, of Leeds, rose to move,—

“That, in adverting to the present condition of the large numbers connected with our churches in Jamaica who have lately been admitted to the character and rights of British freemen, this meeting recognises, with cordial satisfaction and delight, their orderly habits, their desire for useful knowledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, the continued blessing which attends the labours of our missionaries amongst them. While these circumstances, taken in connexion with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the Mission from the debt with which it is now encumbered.”

Four years had elapsed since he had had the pleasure of mingling in the anniversary meetings of this Society. During that period there had been many a chasm, both among laymen and ministers. But what had been going on in the heathen world? How many myriads of their fellow-men had passed from time to eternity? Where were their souls? Had they not died in superstition, amidst shades of heathen darkness, prophetic of deeper night? They were reminded, by the resolution, of what had been done in the West Indies. Changes had taken place equal to those effected by that indefatigable, wood-working, iron-working, wonder-working man, John Williams, in the South Sea Isles. The Baptist missionaries found the negroes of the West Indies slaves, and they made them free; they found them in barbarism, and they made them civilized; they found them infidels, and they made them Christians. The members admitted by the missionaries to the churches sustained a higher character than many Christians at home. The resolution also referred to the East. What country was the country of Christian heroes, if it were not Hindostan? Had they not heard of men who would never learn the word “impossible?” Had they not heard of men who had lived and laboured there even when they had no success, and nothing to sustain them but a strong sense of Christian duty, and unconquerable faith? Was it nothing, that they had spread over that country the seed of the kingdom, and watered it by their prayers? It might be said that the seed had not made its appearance, but what then? It had been sown, and it must come up, for “the mouth of the Lord had spoken it.” But much seed had made its appearance: education was diffused; light was breaking through the darkness; the young

were instructed, and unlearning idolatry; and even in that land persons had been converted in a ratio which, if it should continue for fifty years, would amount to more than one million of souls. But how much was yet to be done! There were not more than one hundred missionaries belonging to all the Societies, for that vast continent. What was that for the instruction of upwards of a hundred millions of inhabitants? The resolution also spoke of increased exertions for the purpose of paying their debts. That was the dictate of common honesty. He believed that exertions could and must be made. India was a land of serpents, many of which were most deadly in their bite; but it was said that the wargo plant was capable of healing them. But there was no plant to heal the wounds of that old serpent, the Devil; and never could they be healed, except by the leaves of the tree of life, which were for the healing of the nations. It was evident, from the manifestations made by Christians generally, that if the Baptists would have help, they must help themselves. He did not wish to say any thing invidious; and if they must separate, they would separate in love. The separation, however, threw an increased weight on their shoulders. The Missionary Society could not carry on the work of translations without additional help. Unless they would stop their printing-presses, and fling away the labours of Yates, they must come forward nobly to the help of this institution, and the one intimately connected with it. He would plead that it might be done on the ground that it was a Catholic society. They would take every body's money who would bring it to them; besides which, they would never envy the success of their neighbours. They had never sent a missionary into their field of labour to interfere with their operations; and the Baptist missionaries had never sent home a complaint respecting other translations. They had never said to Morrison, "If you do not translate as we do, it is better that the Chinese should have no Bible at all." If the missionaries of other Societies had gone to the Baptist missionaries, they had welcomed them to their churches and their hearts, and been ready to co-operate with them in every way that laid in their power. He trusted it would ever remain a Catholic Society: it was the rock on which they stood, and they would never quit it. They would say to every other Society, "Go forth in the name of the Lord; translate the Bible into all the languages into which it has not yet been translated; we will rejoice in your prosperity; we will not interfere with your labours till the whole work of translation is done; and then, perhaps, we will make one or two little amendments." It was in that way the matter should be settled. He thought there were many noble-minded Pædobaptists who were ready to come forward to their help, and in that way there might be a manifestation of Christian love, showing how awful goodness was when fully and freely displayed, and how

little littleness was, by whomsoever convinced. The object might be effected in one of two ways. If Christian friends would remonstrate with the Bible Society, and say, "Go back to your former position: it is not worth while, in consequence of the disagreement of a little knot of people, that five hundred thousand Baptists, a million Independents, and he knew not how many million Pædobaptists, should be ranged on different sides;" perhaps the Society would go back to its original footing. But there was another alternative: if the esteemed friends to whom he had referred would come forward, and help the new Society, which they saw was conscientiously excluded from the old one, the breach might be healed by Christian love. But, be that as it might, they could not neglect the mission. Would they turn their backs on Yates? His own church had formed itself into an auxiliary to the Bible Translation Society. The debt of the Missionary Society must be wiped off; and, as they would have the pleasures of the jubilee when it came, let them in the meantime have the pleasures of hope.

The Rev. EUSTACE CARY seconded the resolution. One of the honoured persons whose names had been announced that day, when the first convert in India was received to the name of Jesus, wrote to this country, saying, "The chain of caste is broken, and who shall be able to mend it?" Since that time thousands of successive links had been smitten; and the chain itself would soon be converted into the chaff of the summer threshing-floor. The difficulties of missionaries, however, were great; and were it not for the immutable promise of God, instead of thinking two thousand converts a few, he should consider them a living miracle, the first-fruits of a universal golden harvest of immortal souls. If time allowed, he could give a delineation of idolatry extending its baneful power over the millions of India. A curse had been denounced on the man who should dare to teach a common man to think; but the key had been taken from the hand of the Brahmins; and sound, substantial, elementary instruction, as well as philosophic, had been communicated. The missionaries, when they first landed in India, were ridiculed on account of their supposed obscurity; but one of them had said that he dare expect great things, and, therefore, he should attempt great things. A bishop had subsequently said, that they might be very well employed in writing grammars, lexicons, and elementary school-books; and some philosophers in the western world had said, "Go, instruct the natives; make them men, and then make them Christians;" he (Mr. C.), however, contended that, by making men Christians, they made them every thing which God had intended to make them. The greatest work was to benefit souls, and bring them home to God. The missionaries, however, had been made the instrument of transfusing into many of the vernacular languages and dialects of India the won-

derful works of God; and by them tens of thousands of tracts had been printed and disseminated. The abolition of suttees was to be attributed, under God, to their labours. They had put woman in her right position—in her true elevation. Mr. Carey then referred to the labours of Mr. Knibb, Mr. Burchell, Mr. Phillip, and others, in the West Indies, and to the blessings they had been the means of conferring on the negroes; and concluded by a powerful appeal for increased pecuniary aid.

The resolution was then put and agreed to.

The Rev. A. MACLAY, M.A., of New York, moved,

“That the Treasurer, William Brodie Gurney, Esq., be requested to continue his services; that the Rev. John Dyer, and the Rev. Joseph Angus, A.M., be the Secretaries of the Society; and the following gentlemen the Committee, with power to fill up vacancies, for the ensuing year.” (Names read.)

The Baptist Mission in India engaged his heart and his affections while he was himself a Pædobaptist. He believed the cause of missions to be the cause of God; and that, when they were praying for the success of missionary labour, they were praying for the advancement of that cause which Jehovah's Son was pledged to accomplish. On that very day the American Baptist Missionary Society was holding its anniversary; and it was delightful to think, that on both sides of the Atlantic Christians were assembled for so noble an object. He could not but rejoice in what the American Baptists had done in the East. The Secretary of their Foreign Mission had informed him that he had lately received a letter, in which it was stated that the Chinese congregation at Rangoon had held a prayer-meeting for the revival of God's work in that country. One of the members asked permission to pray a second time for the salvation of his countrymen, and earnestly supplicated that the Bible might be given to them, and the Gospel blessed to them. The American missionaries had had their trials and difficulties, but God had been with them in those seasons. He rejoiced that an institution had been formed in America for the purpose of sustaining pure, unadulterated translations of the Bible. It had received more this year for the circulation of

the Bible than the old Institution, with all the denominations united in it.

The Rev. T. F. NEWMAN, of Shortwood, briefly seconded the resolution, which was put and agreed to.

The CHAIRMAN observed, that one of the speakers had said that nothing which had happened, or might happen, should break up the Christian friendship which had hitherto subsisted between Christians of all denominations. The realization of that would be one of the most happy occurrences which had ever taken place in his (the Chairman's) life. Let the Bible Society and the Baptists each adhere to their own view; there was no reason why they should differ because they entertained different views. If they were all agreed, there would be no triumph of affection. It was by their affections getting the better of their differences that they evinced the reality of their love, and proved to the world that the people of God were essentially one.

The Rev. E. STANE said, he responded most cordially to the sentiment uttered by Mr. Giles. The Baptists intended no hostility nor unkind feeling in their separation from the British and Foreign Bible Society. They simply designed to support those translations which the Bible Society would no longer take under their patronage; and having made that avowal, he begged that all his friends present, of other denominations, would read the proceedings of the public meeting at which the Translation Society was formed: he would then find that similar sentiments were expressed by every gentleman who took part in the proceedings of that meeting. He trusted that there would still be found, in the British and Foreign Bible Society, many noble-minded individuals, who would sustain those versions as individuals, which they no longer sustained as conductors of that Society. The principal object, however, for which he rose, was to state, that the desirableness of a public meeting, to meet Mr. Knibb on his arrival, having been felt by many individuals present, a paper to that effect had been signed, and it was intended that such meeting should be held.

It being suggested that it would be expedient to learn whether the friends present sympathised in this wish, it was put to the meeting, and responded to from all quarters.

DEATH OF THE REV. W. H. PEARCE, OF CALCUTTA.

THE very affecting intelligence of the death of our much-esteemed and honoured brother, W. H. Pearce, reached us, by over-land despatch, on the 8th of May. Instead of inserting the letter addressed to Mr. Dyer by Mr. Yates, conveying notice of the sad event, we select one sent to Dr. Hoby. Further information will be given, as soon as it reaches the Mission-House.

LETTER OF THE REV. MR. YATES TO THE REV. DR. HOBY.

Calcutta, March 18, 1840.

My dear Hoby,—Being two days beyond the latest safe day of sending by the present over-land despatch, I cannot tell whether this will be in time or not.

I have to inform you of the death of our dear brother Pearce. He expired last night, after rather less than one day's illness.

Last February we lost our dear brother Penney by an attack of cholera: this month, just turned one year, we have thus lost another of our number by the same disorder. Penney's constitution being stronger, and less affected by previous sickness, made a violent struggle against the disease from which he suffered much; but dear Pearce sunk at once under the attack, and without suffering any thing like so much pain.

Saturday evening last I spent with him in conversation and prayer, according to our old custom; and we then laid down our plans of operation for securing all possible accuracy and dispatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labours as usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven he was seized with the cholera, and by daylight was in a dying state.

What a joyful meeting must he have had with his beloved father, and many others of his dear friends, who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh

that we may be found among them in that day when he shall make them all up into a glorious crown to adorn the head of his beloved Son!

The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene, that he had a good hope through grace, and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited that I think it would be impossible for me to preach the sermon; besides which, I know that Mr. Tucker will do it much better than I could—he is a most excellent preacher.

Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go? or, is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day, seeing the night cometh when no man can work.

Yours affectionately,

W. YATES.

Home Proceedings.

DEPUTATIONS AND MISSION MEETINGS.

CAMBRIDGE Meetings begin on the 14th June. Deputation, Brethren Dyer and Carey.

HERTFORDSHIRE, &c. — Chesham, 7th June; Amersham, 9th; and St. Alban's, the 14th. Deputation, Brethren Carey, Angus, and Pearce.

APPOINTMENT OF A MASTER FOR THE SCHOOL AT MONTEGO BAY.

MR. JABEZ TUNLEY, formerly master of the British School at Nailsworth, has been accepted by the Committee, with the view of taking charge of the school connected with Mr. Bur-

chell's congregation at Montego Bay; and embarked on Wednesday, April 1st, on board the *Ethelred*, Captain Hood.

ARRIVAL OF MR. KNIBB AND FRIENDS FROM JAMAICA.

THE *Isis*, from Kingston to Liverpool, arrived at Holyhead on the evening of Friday, the 15th of May. She had struck on a rock or sand-bank in the Bahamas channel, which rendered it necessary to throw a large part of the cargo overboard; but, through Divine mercy,

no injury was sustained by any of the passengers or crew. Besides Mr. Knibb, two of our negro friends, Mr. Edward Barrett and Mr. Henry Beckford, with Mrs. Dendy, and five children, were passengers on board the *Isis*.

RETURN OF MRS. GEORGE PEARCE.

ON the 31st of March, Mrs. George Pearce, who has long been beneficially employed in the work of female education in Calcutta, arrived

by the *Owen Glendocer*. Ill health has rendered her return necessary.

ACKNOWLEDGMENTS.

MR. HUTCHINS wishes us to acknowledge, on his behalf, a box of valuable articles from Fromo; containing, also, three guineas, as a "thank-offering from a young friend;" also, a valuable box from friends at Ipswich.

Thanks are returned to Mr. Young, of Ryde, for a year's *Eclectic Review*, for Mr. Capern;

to Mrs. Gouldsmith and Mrs. Hoby, Hackney, for parcels of Magazines; to Miss Childs, Brighton, for Magazines for Mr. Phillippo; and to Mr. Clowes and friends, at Heucham, near Lynn, for Magazines, &c., for the use of the Mission.

April 16, 1840.

** THE ACKNOWLEDGMENT OF MONIES IS UNAVOIDABLY DEFERRED
UNTIL NEXT MONTH.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.
Annual Meeting at Exeter-Hall.....	216	0	4	Romney-street, Westminster.....	3	14	6
Annual Sermon at John-street, by Rev. J. Eustace Giles.....	38	2	5	West Drayton.....	2	17	8
Ditto at Surrey Chapel, by Rev. T. Fox Newman.....	55	14	2	<i>Eastern District.</i>			
<i>Southern District.</i>				Bow.....	8	8	0
Alfred-place, Kent-road.....	5	8	3	Ilford.....	3	10	6
Battersea.....	7	9	1	Loughton.....	10	8	1
Camberwell.....	41	12	1	Little Alie-street.....	13	8	0
Church-street, Blackfriars.....	8	0	4	Shakspeare's Walk.....	2	10	0
Clapham.....	7	15	8	<i>Northern District.</i>			
Deptford.....	3	5	0	Hackney.....	23	14	8
Greenwich, London-street.....	8	13	4	Homerton.....	8	10	0
Ditto, Bunyan Chapel.....	2	1	8	Shoreditch, Providence Chapel.....	10	12	0
Maze Pond.....	22	3	7	Spencer-place.....	3	0	0
New Park-street.....	32	8	0	Tottenham.....	24	1	0
Peckham.....	5	9	8	<i>Donations at the Annual Meeting.</i>			
Regent-street, Lambeth.....	6	13	10	W. B. Gurney, Esq.....	100	0	0
Walworth, Horsley-street.....	6	5	0	J. Walkden & Son.....	30	0	0
Ditto, East-lane.....	5	3	0	Thomas Gurney, Esq.....	20	0	0
<i>Central District.</i>				W. L. Smith, Esq.....	10	0	0
Eagle-street.....	28	10	0	J. L. Benham, Esq.....	10	0	0
Eldon-street.....	2	5	6	J. Lomax, Esq., <i>Nottingham</i>	10	0	0
Fetter-lane.....	6	7	0	Mr. Harrison, <i>Hadlow</i>	10	0	0
Salters' Hall.....	25	14	3	Rev. Dr. Steinkopf.....	5	0	0
<i>Western District.</i>				W. T. Beeby, Esq.....	5	5	0
Brentford, New.....	3	12	9	J. R. Bousfield, Esq.....	5	5	0
Hammersmith.....	13	0	0	J. Freeman, Esq.....	5	0	0
Hampstead.....	5	10	7	Benjamin Williams, Esq.....	5	0	0
Harlington.....	7	6	7	Rev. James Hoby, D.D.....	5	0	0
Henrietta-street.....	12	7	10	George Kitson, Esq.....	5	0	0
Kensington.....	12	1	0	Stephen Green, Esq.....	5	0	0
Keppel-street.....	12	5	7	W. H. Harvey, Esq., <i>Eythorne</i>	5	0	0
				W. Cozens, Esq.....	5	0	0
				Rev. Edward Steane.....	5	0	0
				Mr. Joseph Leese, jun.....	3	0	0