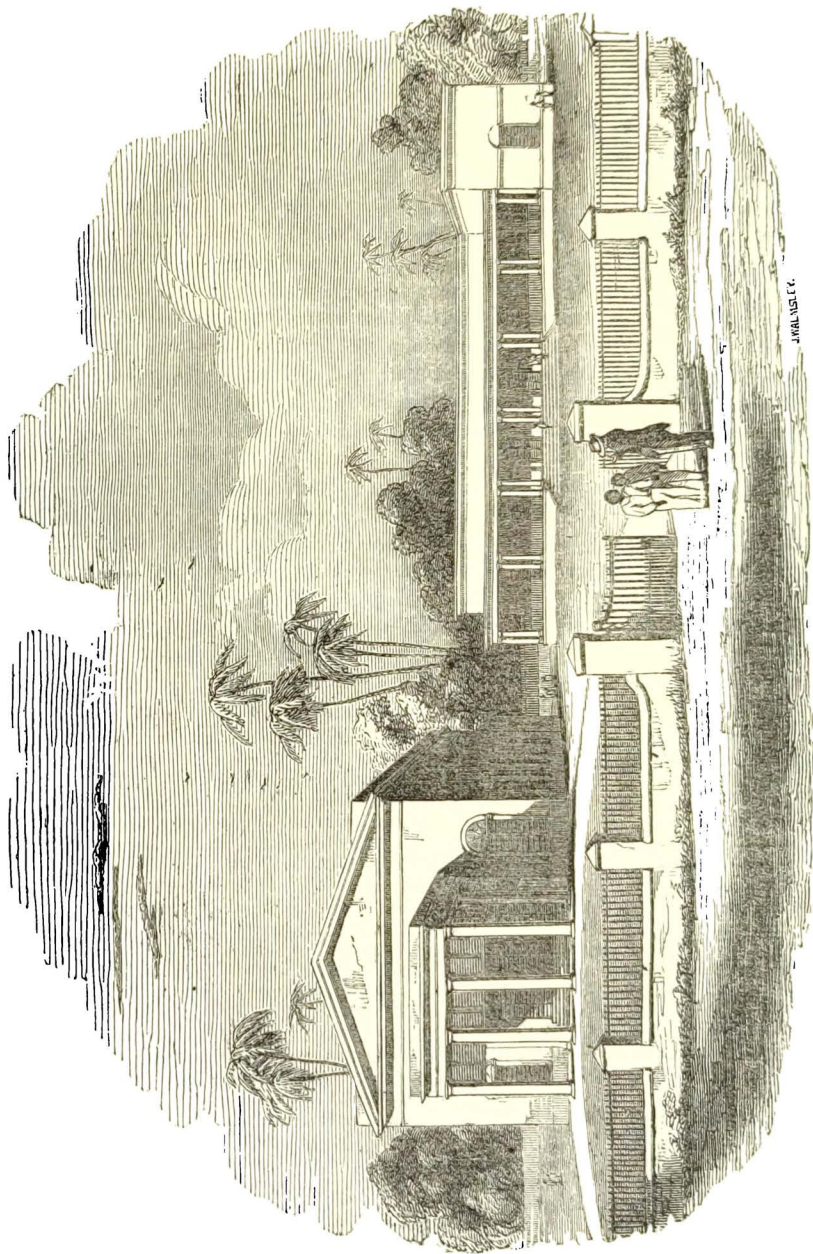


THE  
MISSIONARY HERALD.

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ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

### ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

ENTALLY is a district in the suburbs of Calcutta, contiguous to the Circular Road, and within ten minutes' walk of our Mission Press.

The engraving on the other side represents the premises, lately erected there by our missionaries, for which purpose the munificent donation of £1,000 was presented, by an anonymous friend, to our late brother, Mr. W. H. Pearce.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3rd of February, 1840; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta. It is also hoped that the brethren will be enabled to carry out their plan of delivering in this building public lectures on the evidences and doctrines of Christianity, in conformity with the intention of the generous friend at whose expense both the school-room and chapel were erected.

An interesting specimen of the manner in which Christian instruction is beginning to tell upon the Brahminical system, was afforded at the annual public examination, in January last, of the flourishing seminary under the able direction of Dr. Duff and his associates, connected with the Scottish Mission. On this occasion, a young Hindu, named Mahendra, read in public an able essay, wholly composed by himself, in which he takes a rapid review of the leading branches of Hindu literature, science, philosophy, and theology; and shows, in succession, how sound knowledge must inevitably demolish the whole. The conclusion, which was enunciated in an impressive tone, is *verbatim* as follows:—

“ Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science, and religion of Hindustan—how it overturns Hindu customs and manners! In fact, it overturns everything Hindu. With the Hindus, everything and all things are incorporated with their religion. Their sciences, their arts, are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, though still it is not surrendered. But we hope, ere long, the faith and science of Christendom shall fully be established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep, still sleeping the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteousness! Beauty is around you, life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty, we who have seen that life, shall we not awake our poor countrymen? Come what will, ours will be the part, the happy part, of arousing the slumber of slumbering India.

‘ Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny ?

Salvation ! Oh salvation !  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name. ’”

FORTY-NINTH ANNIVERSARY OF THE BAPTIST MISSIONARY  
SOCIETY.

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ON Sabbath-day, April 25th, Sermons as usual were preached on behalf of the Mission in a great majority of our chapels, in and around London. A list of the collections, as far as they have been paid in at Fen Court, will be found at the close. To prevent misconception, it should be added, that, in two or three instances, the collections are not reported *separately*, our friends preferring that the amount should be blended with the sums raised by the respective Congregational Auxiliaries.

The open Committee on Tuesday morning, the 27th, was attended by a large concourse of ministering brethren from various parts of the country, as well as resident in the metropolis. The Treasurer being unavoidably absent, the chair was filled by Thomas Pewtress, Esq., of Camberwell. Prayer was offered by the Rev. Benjamin Godwin, of Oxford; and the principal minutes of Committee during the past year were read for the information of the brethren present. Two highly interesting letters, which had just arrived from our Missionary friends Clarke and Prince, dated from "King Bell's House, on the Cameroons River, Western Africa," were then communicated to the meeting; at the close of which the Rev. Samuel Nicholson, of Plymouth, at the request of the Chairman, embodied the universal sentiment excited by their perusal in hearty thanksgivings to God for the preservation of our beloved brethren hitherto, and in earnest supplication that his presence and blessing may continue to attend them.

On Wednesday, the 28th, at eleven, public worship commenced at the Poultry Chapel (the use of which had been most cheerfully granted by the Rev. John Clayton, Jun., and his friends) with reading the 72nd Psalm, and prayer by the Rev. George Pritchard. A very interesting and instructive discourse was then delivered by the Rev. JOHN HARRIS, D.D., of Cheshunt College, from Rom. ii. 22, "*Thou that abhorrest idols, dost thou commit sacrilege?*" and the concluding prayer was offered by the Rev. Henry Dowson, the successor of our late venerable friend, Dr. Steadman, in the pastorate at Westgate Street Chapel, Bradford. The hymns were read by the Rev. Thomas Morris, of Portsea. The collection was 60*l.* 13*s.* 10*d.* In the evening, a large assembly met at Surrey Chapel, when the Rev. J. J. DAVIES, of Tottenham, preached a solemn and awakening sermon, from Isa. vi. 11, "*Then said I, Lord, how long?*" Prayer was offered before the sermon by the Rev. John Simmons, of Bluntisham, and after it by the Rev. James Sherman, the highly esteemed minister of the chapel. The hymns were read by the Rev. B. Lewis, of Trinity Chapel, Southwark, and the Rev. John Green, of Norwich. The collection amounted to 46*l.* 4*s.* 2*d.*

The Annual Meeting of the Society was held on Thursday morning, the 29th, at Exeter Hall, and although the weather an hour or two previously was unfavourable, the numbers present were, as far as we could judge, fully equal to those of last year. At ten, the chair was taken by W. B. GURNEY, Esq., Treasurer, and after the singing of a hymn, the Rev. J. H. Hinton implored the divine blessing.

The CHAIRMAN rose, and said—I trust we all feel it to be a privilege to be engaged in any measure, however humble, in the promotion of that cause which has assembled us here to-day. We are permitted to attend successive anniversaries of a Society commenced before the larger number of those now present began to live. It was commenced in faith, and with small means, but God has prospered it. Under the providence of God, funds have been created, and missionaries have been sent forth. Those who first formed it, who have passed from the present scene and entered into rest, were privileged to attend meetings, not so large as this, but in which their hearts rejoiced in seeing the blessing of God resting on the Society in India—they were permitted to see that the Scriptures were translated into many tongues—that superstition in Eastern Asia was loosened, and that many were called from darkness to God's marvellous light. The Report to be presented this day from that field will show that the work of the Lord is still going on, that the translation and circulation of the Scriptures have been proceeding to a larger extent than heretofore, that many have been converted to God, that superstition is yielding, and that there is a general expectation that a new state of things is about to arise, and a new religion to be introduced. The Report will also direct your attention to another field in which the Society has been now for twenty-seven years carrying on its operations. After the first formation of this Society, circumstances led to the establishment of a mission in Jamaica, and in the course of the past year that mission has been blessed beyond any former period of its existence, in the numbers added to the churches, and in the spirit displayed by them, and more especially in that interest which they have cherished, not merely in the temporal, but in the spiritual welfare of their father-land. I trust, however, that your attention will be much directed this day to the interest which those poor members of our churches have taken, and to the sacrifices which that interest has induced them to make, in order that the Gospel may be sent to Africa. You will also hear in the Report of the arrival of our missionaries on the coast of Africa, and the commencement of their labours. I trust that what we shall hear will more deeply than ever interest our hearts in connexion with that great field of missionary labour, and while our sable friends in Jamaica are praying for the success of that effort, that we shall unite with them, and if they make pecuniary exertions, that we shall be ready to make still more, in order that additional missionaries may be sent, and that those who are now sitting in darkness may see the light of life. We stand, as it were, on holy ground. I trust we shall feel that we are engaged in a sacred cause, and that all the proceedings of this day will be not merely a source of entertainment, but also of

improvement to our hearts, and will tend to render us more devoted than ever, under the Divine blessing, to the promotion of the Redeemer's cause.

The Rev. J. DYER then read the Report, which commenced with the continent of India, where it stated that the Society had been exercised with a succession of bereavements and afflictions such as had never before been experienced in a single year; additions, however, had been made to the churches, and several Biblical Translations reported last year as in progress had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it. All the advices through the year continued to speak of the blessing attending the labours of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of enquirers the number was stated to be 18,984; marriages celebrated 1,256. The accounts of the schools had not yet arrived. The Report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new Mission in Western Africa, it adverted to home proceedings. During the past year, 17 missionaries had been sent forth, exclusive of 5 female teachers who accompanied Mr. Knibb. In reference to the funds, it stated that the receipts of the year amounted to 26,656*l.* 17*s.* 2*d.*, being an excess of 7,322*l.* 5*s.* 4*d.* above the income of the preceding. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the Society at the beginning of the year, to 28,615*l.* 10*s.* 6*d.*, leaving a balance due to the Treasurer of 1,958*l.* 13*s.* 4*d.*

The Rev. T. S. CRISP rose to move—

"That the Report be received and printed, and that while this meeting bows with submission to the providential dispensations of God, it records its gratitude for the continued blessings of His grace, and finds in past bereavements a fresh occasion for confidence in Him, in whom alone is 'everlasting strength.'"

There is in this resolution a character which almost unavoidably attaches to everything human. There is a mixture in it—a mixture of light and shade, of the gloomy and the joyful; and a call upon us—a loud call for fervent gratitude, and an equal call for patient submission. Perhaps we are not to be surprised at this. The institutions of man must partake of man's frailty; and societies, however formed, by whomsoever supported, contain in them no security against the inroads of death, nor against the changes which sickness, united with death, occasions. Sad changes, indeed, when, as in the present instance, the young at the commencement of their labours, and giving high promise, and the faithful long-tried servant of God who has borne much of

the heat of the day, are both cut off; and when also by sickness those who are occupying stations for which they seem to be eminently fitted, are driven from such places of labour, and by their feebleness, though not dishonoured by the Head of the church, yet seem for a short time to be as instruments whom, in His mysterious providence, he lays aside. The Report records changes like these, setting forth at its very commencement this mournful intelligence, and a greater number of afflictions and trials have been experienced during the present, than in any former year. What shall we say to this? Our faith responds, "Even so, Father, for so it seemeth good in thy sight." The motion calls upon us to submit. We do so, not only because God has a right to determine the way and the measure in which he may see fit to put our faith to the trial, but because we ought to feel assured that in all his dispensations there is a wisdom operating upon too large a scale for us to grasp, and therefore containing much in it that is incomprehensible; and, moreover, because there is goodness in all his dealings, which, however much it may be hidden at present, will shine forth at some future period with greater lustre. It is only for us patiently, and in faith, to wait for this period of revelation, assured, as we may well be, and ought to be, that the great future will disclose many of the purposes of God which those very crosses were the most effectual means of accomplishing, and perhaps will bring to light some evils which could in no other way than this have been so effectually removed. And, certainly, this great future will show that God has put upon his servants great honour by these trials of faith, which are both intended, and certainly will be, to their praise and glory, as well as to his own honour. The resolution speaks, however, not merely of submission to bereavements and afflictions, but of something more—of confidence, that confidence in God which we may well feel, when we can, as we often delight to do, contrast the littleness, and insignificance, and insufficiency of the creature with the power and all-sufficiency of our great Creator and Redeemer. Instruments must fail, mortal vigour will fail, agents must die, but the great Author—the great Head of the church—he who is the head over all things to his church, yet lives. He will carry on his designs to the very end. Amidst all the vast and complicated machinery by which these designs are effected, there can be no confusion to his eyes; and amidst all that may be harassing to us, He, with calm, perfect, entire, infinite satisfaction looks upon the issue. Whatever be the afflictions and disappointments to which we are sometimes called to submit, they can no more affect the certain accomplishment of his great ends, than the mere falling of the leaf in the forest may be considered to affect the great power of vegetation throughout the globe. There is, however, one remark

which I would venture to add to these, that confidence in God is not merely becoming in us, and absolutely incumbent upon us, it is not merely that exercise of mind which is demanded from us towards God, at all times, and under all circumstances; but this very confidence, tried as it may be, ought to be regarded as affecting the character and the success of our missionary efforts. It has often been said that success will materially depend on our exertions being conducted in the spirit which belongs to such efforts. We were forcibly reminded yesterday that the main efficacy of the donations given to such objects depended, not so much upon their amount, as upon the spirit in which they were made. On the same principle we may expect that our exertions will be most acceptable to God, and most prospered by him, when they are pervaded by this very spirit of confidence. In the exercise of confidence we can at all times look through the dark cloud and see his face still shining. If we honour him he will honour us. But I would not proceed in what might seem to have the appearance of a somewhat mournful strain. I would not dwell too much upon this point, especially as God himself is furnishing us with matter for congratulation and praise. We are called upon by the resolution itself to think on what God has done, in what it terms, "the continued exercise of his grace." Surely we need not doubt that he has been with our Society, meeting together as we are at nearly the close of half a century—within the verge of a jubilee. The Society, as you, Sir, have stated, was at first feeble in its resources, and humble in its efforts, but it has grown if not to a mighty, yet to a powerful Institution. It has continued to add to its agency, to enlarge its sphere of operation, and not only has it been encouraged, but almost compelled, to do this by its success. It has passed through great difficulties, by which it has sometimes been almost overwhelmed, but God has safely conducted it through them all. It would partake as much of folly as of sin, if we doubted for a moment that he would continue to exercise this grace towards us hereafter. If our gratitude be genuine it will be ardent. We have only to turn our eyes to the East and to the West, to feel assured that we have cause to thank God and take courage.

Rev. W. G. Lewis (of Chatham) said—The resolution which has been submitted to this meeting, leads us to the interesting duty of reviewing the dispensations of Divine providence, as illustrated by the movements of this Society. If we consider it as one peculiarity of the Divine administration, that the all-wise disposer of events delights in achieving the most magnificent results by the smallest means, then, for an illustration of this principle, we refer to what this Society was in its origin, and to what it is now. Can we refer to the circumstances under which its supporters first assembled, small in numbers, op-

posed by many of their brethren who could not see with them, and were not prepared to adopt their motto, "Attempt great things, and expect great things;" and can we conceive, for a moment, that they could have anticipated such results as have ensued from their efforts. This is the Lord's doing, and it is marvellous in our eyes. Another peculiarity apparent in the dispensation of Divine providence is this, of educing the sweetest mercies from events which presented at one time the most appalling and terrific aspects. Many of the circumstances in which the Directors of this Society have been placed might receive an illustration from the weather of this day. The appearances of this morning were exceedingly gloomy, but how altered is the scene. Some, perhaps, were indulging apprehensions that the room would be far too large for the company, but the clouds have cleared away, the sun has shone out upon us brightly and cheerily, and we are favoured to meet together with a large number of warm-hearted Christians, ready to unite heart and soul in their expressions of gratitude for what our heavenly Father has already done for us, and in united, fervent, and persevering prayer for the promised, abundant outpouring of the Holy Spirit. May I be allowed to refer to one or two events in the history of this Society, which appear to illustrate the sentiment we have avowed? I am reminded, in the first instance, of the fire at Serampore, the melancholy intelligence of which was read with deep regret in this country; but instead of this Institution suffering loss by it, it received an impulse which had not been expected, it derived strength from those trials, and went forward from strength to strength, achieving new triumphs, and rejoicing in a fresh accumulation of energy. We are reminded of another event, the violent persecution that arose in Jamaica, and the attempt to suppress Christianity by burning down our chapels, as though the destruction of the materials of which their houses were constructed would be the means of suppressing the influence of Divine grace in their minds, or retarding, even for a moment, the progress of the Gospel of Christ. That circumstance has been permitted, under Divine agency, to illustrate an interesting truth of Revelation, that our heavenly Father will make the wrath of man to praise him, and the remainder of that wrath he will restrain. The resolution I am called upon to second, expresses feelings of mingled pleasure and pain, sorrow and joy, regret and gratitude. We will not, on the present occasion, dwell on the painful events which have occurred during the past year, but while with reverence we bow to the will of our Father which is in heaven, may we not cherish the persuasion that these events will become blessings in their turn, and that those portions of the present dealings of God, which we cannot yet comprehend, will hereafter, either in the history of this Society

on earth, or at a future and more glorious period, receive a satisfactory elucidation? May we not attend to the voice of our Divine Master, as speaking to us through these mournful providences, and saying, "What I do thou knowest not now, but thou shalt know hereafter?" Let me then be allowed to advert for a moment to that delightful spot Jamaica, not to overlook other spots of beauty and moral glory by which Jamaica is surrounded; but as Jamaica was itself the chief scene of oppression and violence, the selected field where the great battle was to be fought between oppression and Christianity, the scene from whence the triumphs of the Gospel were to be announced and resounded throughout the world, and to be rehearsed from generation to generation, until the close of time. Let us refer for a moment or two to the present aspect of this delightful island, as contrasted with its past history; and here I am reminded of the reflections we were wont to hear cast on the negro character by their unrighteous oppressors. We were told, for instance, in excuse for the cruelties inflicted on them, that we were not to regard them as men—that they were not to be considered as intelligent beings—that there was something in the physical constitution of the negro, that rendered him unfit for intellectual attainments, and incapable of human sympathies. Then the most fearful predictions in reference to the results that might be anticipated from emancipation, on account of the low degraded state of the moral character of the negro population, were uttered again and again. We were, for instance, to be persuaded, that in the same hour in which the emancipation of the slave in the West Indies should be announced, we might expect to hear of their hands being dyed in the blood of the European inhabitants of those islands. But how gloriously has the result defeated all those cruel and interested insinuations. May we not perceive, in what has been done in that part of the world, through the outpouring of the Holy Spirit, an illustration of the sovereignty of Divine influence, a display of the infinite condescension and boundless mercy of Him, who has chosen the weak things of the world to confound the things that are mighty, and things that are not to bring to nought the things that are, that no flesh might glory in his presence. The inhabitants of the West Indies have been rescued from a two-fold slavery, that of the oppression of their hard-hearted task-masters, and the more degrading moral slavery which they had too long endured in the service of sin and Satan. Those who look on their two-fold emancipation at the present time, instead of regarding them with distrust and doubt, if they look at the present state of religion there with proper Christian feelings, are compelled to acknowledge that God has led them forward beyond ourselves. So that while we are making complaints, from time to time, of the low state

of religion among us, while we are lamenting the divisions, distractions, and confusions, which prevail in our churches, while we are regretting that, as compared with the instrumentality employed, success is but small; in the West Indies there appears, in the spiritual blessings communicated by the means employed, something analogous to the fruitfulness of the soil, and the rapidity with which the natural vegetation proceeds and advances. The seed is no sooner scattered, than the showers of Heaven descend upon it; even while the seedsmen is going forth scattering the word, the seed immediately begins to vegetate, and at the close of every service those who have laboured in the service for God and for the salvation of souls, are encouraged by the anxious enquiries of multitudes, of "What shall we do to be saved?" Even at this time then it may be said of the operations of this Society, and peculiarly in reference to the cause I have alluded to, "What hath God wrought!" I was delighted with the allusion made, by the speaker who preceded me, to the proof that was afforded of the consistency in conduct and deportment of those who professed the Gospel in Jamaica. Yes; from private sources of information, as well as from the communications of our missionaries, those of us who have given attention to this subject learn, from time to time, that the Gospel has indeed taught them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. While these cheering appearances are presented in the West Indies, we must not conclude, because the numerical evidence of success in the East Indies is so different, that nothing has been doing there, and that no demonstrations of the Divine power have attended the labours of our brethren in that part of the world. They have indeed, been employed in a different description of labour, but it is one which, so far from promising inferior results to those which have issued from the exertions of our brethren in the West Indies, in a future day promises a much larger degree of influence. Their chief work has been translating and publishing the sacred Scriptures in the different dialects, so that the teeming myriads of the East may each of them read in their own tongue the precious Word of truth. The process is more slow, the difficulties with which they have to contend are entirely of a different order, and much time is required for the development of the full measure of success on what has been accomplished; but who is there that places the least faith in the Divine word, who is there that believes that promise, "My word shall not return unto me void, but shall accomplish that for which it was sent," that has a moment's misgiving us to the result of the operations of this Society in the East Indies. Many of those who laboured in that part of the world, at the commencement of the work, have gone to their rest, but successors have been raised

up, of whom it may be said, "Other men have laboured, and they have entered into their labours." This succession will increase, and with every succeeding generation the result of the early labours of our departed brethren will become more apparent, until the whole continent of India shall feel the influence of "the glorious Gospel of the blessed God." The heavenly leaven has not lost, in the least degree, its saving power, its penetrating influence. The leaven has been communicated, the process has commenced, and, though slow, it will be sure. Israel shall bud and blossom, even in that part of the world, and shall fill the face of the earth with fruit. The cause must succeed. But the great and practical question for us this morning is, what part we are to bear, individually and collectively, in this glorious enterprise. I am not at all insensible of the truth or the appropriateness of the solemn intimations and admonitions that were addressed to us on the past day. Shame and confusion of face do indeed belong to us, and to all our churches; but let us not rest under the morbid influence of conscious guilt:—

"There is a fountain filled with blood,  
 Drawn from Immanuel's veins;  
 And sinners plunged beneath that flood,  
 Lose all their guilty stains."

Let us attend to the Divine admonition addressed to backsliding Israel,—“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.” Let us, then, with fervent importunity and perseverance, seek pardon for our past offences, and with it we shall enjoy those sweet influences of the Holy Spirit, which shall render the work of the Lord pleasant and delightful. We shall then go forth with renewed strength in the name of Him whose cause we espouse, whose love we regard as the only motive and stimulus to action, and whose glory in the everlasting salvation of a number which no man can number, of every people, and kindred, and tongue, is the end of all our efforts. May these principles be universally diffused, may they be powerfully felt, and may the grace of God descend on each individual now assembled to commemorate the anniversary of this Society, inspiring him with a desire to ascertain what is his own peculiar post, what is the work in which the great Head of the Church designs him to be employed! If it be to communicate, may he do it cheerfully; if it be to minister, may he minister diligently; if it be to lay down his life as a sacrifice on the altar of missionary effort, let him arise, and be anointed, and go forth in the name of the Lord of Hosts, and join the band of faithful brethren who have

not counted their lives dear unto themselves, so that they might testify to the perishing heathen the Gospel of the grace of God.

The CHAIRMAN, in submitting the resolution, said—that the best answer which could be given to the question as to whether the missionaries had effected any good in the West Indies, was to be found in a work lately published by a member of the Society of Friends, Joseph John Gurney. That gentleman, who was eminently qualified to form a sound judgment on the point, had borne his high testimony to the conduct of the Baptist, Wesleyan, and other missionaries, and to that of some excellent clergymen. Whenever statements prejudicial to the missionaries reached this country, that work, entitled, "A Winter in the West Indies," might be confidently appealed to for a reply.

The resolution was then put and agreed to.

The Rev. Dr. VAUGHAN:—I rise to move—  
"That this meeting highly rejoices in the commencement of a mission to Western Africa, and in the zealous disposition shown to aid it by the churches in Jamaica; all which they hope may be regarded as the earnest of the dawning of that day in which 'Ethiopia shall stretch out her hands unto God.'"

This resolution, it will be perceived, refers immediately to Western Africa—to that portion of the shores of Africa which for ages has been the special inlet of European rapacity. It brings to our view that long line of territory, over which a traffic has been extended for many generations, in connexion with which the European has seemed as though he were labouring to demonstrate that civilization is a curse rather than a blessing—a traffic in which he has been found to put everything holy in religion in the dust, to do the utmost violence to every sense of justice, and dissipate the very instincts of humanity. It is impossible for us to look to such a country without having the most painful associations brought to our view. The European has made his appearance there as one of the direst of pestilences; at his bidding, the virulence that has accompanied him has spread itself from the shores to the interior. Europeans should have visited such a territory as messengers of mercy. They ought to have landed upon those shores to have consecrated them as a house of God, as the gate of heaven. But all these shores they have desecrated, so as to render them the home of Satan, and as it were the very gate of hell. There it is that European intellect has contracted her greatest guilt; there it is that human spoliation has incurred her deepest stain; and there, if anywhere, European piety might well hide her face and blush with sorrow. For what, I would ask, has been the language of our conduct, for a series of ages, to the millions of that continent? Has it not been, in effect, to tell that the white man's wisdom is a wisdom only to do evil; that our civilization is only a certain training to make men more dexterous in crime; that our very religion is as intolerant, selfish, and merciless,

as that of the men who bow down to the wood and to the stone? Oh, who can estimate the guilt that the human mind has contracted in this course of proceeding? It is impossible that we should estimate it. Who is there that can call to mind the sweeping scourges that have passed in succession over many of the states of Europe, and fail to see in these scourges the punishment, at least in part, of the guilt thus contracted? Of all the states of Europe, perhaps Spain is that which has incurred the greatest guilt in this way; and where is there a country that seems to bear, in its modern history, more evident marks of the displeasure of the Governor of the world? It is but a little more than three centuries ago since the Spanish monarchy was the great monarchy of Europe—a monarchy so great, that every nation had its fear that they were all to be absorbed into it. But when Spain became the great slave-dealer, from that hour a blight came upon her. She would impose slavery, and she has been made a slave. She would perpetuate degradation, instead of labouring to remove it, and her history, for the last 300 years, has been a descending to the lowest point of degradation. I cannot look upon this without feeling that there is a lesson held out. It would not be difficult to show that at that period there was in the social institutions of that country, as well as in her vast resources, that which promised to raise Spain to a model for the free and enlightened nations of Europe, greatly in preference to ourselves. But from the time when the New World was discovered, and that territory opened a source to slave traffic, in the train of slave traffic came all the demoralization belonging to those who deal in such things; and on the heels of the crime that thus grew up came heaven's sure retribution. Certainly, then, we ought not to be expected to look at this as having nothing judicial in it: on the contrary, I believe that the hand of God has been there. I do not profess to have sagacity enough to be able to say precisely to what extent it is that God deals with nations as such, besides the dealings which he has with the individuals that compose nations; but that he does deal with nations in their national capacity, would seem to me to be one of the clearest of doctrines to be found both in the Old Testament and in the New. I cannot but express my regret that Christian brethren who differ from us in regard to one point—if I may venture to touch upon it—that of national establishments, that they do not make a little more effort to exercise something like candour towards us on this subject, and not at once say that because we do not see with them precisely on that point, we are indifferent to the Christian character of our father-land. Instead of this, I venture to assert, that we have as solemn a feeling of the responsibility of our country in the sight of the providence of Heaven, as they have. The real point at issue between them and us is, not about the respon-



sibility, but simply as to the mode in which it is to be carried out. It does not occur to us as expedient, it does not occur to us as consonant with the genius of Christianity, that we should be made to wait the pleasure of the men of the world, in order to ascertain in what form or to what extent the Church of God should lift up her voice on the side of humanity and of religion. We believe that the voice so to be raised in any land is likely to be one of broader compass, one of deeper genuineness, one of greater force, and one that will be more acceptable to God, if it rises spontaneously from the mass, and goes up to heaven unrestrained by the influences of those that are without. Forms, mere forms, whether they belong to states or to churches, are, as we know, of little value in the sight of heaven. The spirit of the mind's real worship is the measure of a nation's piety, in whatsoever form it may appear. I have not touched upon these points for the purpose of being controversial; I have simply done it in order to put ourselves a little more right in the view of those who have not done us at all times, in what they have said and in what they have written, the justice we had a right to expect from them. I look to Spain as a country holding out a solemn lesson on national responsibility; I look to other countries as holding out similar lessons, and then my wonder—a wonder that becomes the more forcible every time I recur to the topic—is, that our own guilt in the matter of slavery should not have brought upon us long ere this the expression of the Divine displeasure. And when I think of all that seems to be included in the position of the country, in the vast dependencies of the country—a monarchy so colossal, so complicated, where all things seem to depend on each other with such delicacy; and when I see how much there is here which seems to forebode decay and ruin, my great comfort arises from this, that, in the crying sin of slavery, we have been granted the grace to bring forth at least something like fruits meet for repentance. Oh! if ever there was a great act achieved by the genius and impulse of the Christian portion of the community, it was that act which put an end to slavery in the British dominions. We were not taught how to think and how to feel on this subject by our senators. We had to teach them—aye, and after many years' tuition, they were very dull scholars. Fashions may come downwards; our millinery and our tailory we may get from them—but opinions, sentiments, and all that comes along with them, constituting the elements of the world's regeneration, these, I will venture to affirm, have their initiation much more commonly with the many than with the few. This is a glorious liberty; it is delightful beyond all expression to be thus free; to stand as we can do this day unshackled by any foreign power to give utterance to our sentiments, to work out our plans, and, in dependence on God, devote ourselves to his

service. Now you have gone to the shores of Africa, you have commenced a mission there, and it is delightful to think that this is the case. We owe a vast debt to that injured country: in our lives, shadows as they are, we can do next to nothing toward wiping away the stain that has been there contracted. You, Mr. Chairman, have spoken of the past, and you look onward to the future. I regard you as one of the fathers of this denomination; and I know that you feel that one of the most solemn bequests that you will have to make to your children is, that they prosecute to their utmost Britain's mission to injured Africa. We all mean to do the same; we are all bound to this cause. The stain has been deepening for generations, and it can be washed away only by the labours of generations. Humanity has been outraged and religion wronged there to an extent that we cannot, even under God's blessing, expect to rectify but by the work of generations. I am delighted to find that the negroes of Jamaica are, if you were slow on this point, about to impel you onward. This is as it should be; and I doubt not that you will find in that quarter not only money that may serve to shame your liberality, but a devotedness that will compel you to send men out willing to assist their brethren in Africa. I can, however, easily suppose that some of our literati, some of our men of taste, may profess, in very grave terms, to be not a little scandalized at the idea of sending out black men in the character of preachers. Aye, but these black men have shown that they have hearts susceptible of the noblest moral impressions of the Gospel—and where I can once get the heart right I never despair of the head. These men have shown this, and I doubt not but that, with proper culture, they will be found to show that they are capable of apprehending the great truths of our religion, and teaching them in a manner to produce powerful effects in their native country. We may not immediately see very profound scholars among them, very refined orators; but if a man's scholarship and refinement have not taught him to discriminate—to discern between things of great importance and of less—to bear with the absence of that which may be the less for the sake of that which is the greater—to place moral excellence in precedence of intellectual—they have taught him very little that is valuable. Wherever I can find a sound mind, and a heart morally right with God, if there be an aptness to teach, we have in that the best security that the teaching will be in accordance with the oracles of God. My conviction, therefore, is, that we ought to employ these devoted men; that the best means at our disposal should be brought into action for giving them such culture as we may; and then sending these men—who alone can brave these climates effectually, and who know Africa's modes of thought better than we can do, and how to meet them, and who can adapt themselves to the need there may be in the

teaching of such a people—we may feel confident of success. In our world's history the various portions of the globe seem to have had their turns of elevation. If you look to the circle round the Mediterranean Sea—that vast basin—you will find at present everywhere the ruins of decayed empires; all the splendour of antique nations shine forth upon the shores of that sea. At present the whole is like a soil that has been exhausted in all its properties, and seems to be incapable of bearing again; while Europe, to the north of the Alps and the Pyrennees, the outer coast of the barbarian through all the proud period of ancient history, has now risen up to become the abode of the great intellectual power of the planet that we people. The despised has become thus advanced, those that were first have become last, and those who were last have become first. And is not the turn of Africa to come? Is not that land to have its season in which its long story of wrong and injury shall be followed by liberty and light, by piety and peace? Oh! I cannot believe that the story of this world of ours is to come to its end, and the history of Africa to close, and still remain the dark chapter it has hitherto been. Light must come; and I pity, from my very soul, the man, the woman, that cannot feel all heart and solicitude to do something for the good of Africa.

Rev. W. Brock said, The resolution which has been moved calls upon us heartily to rejoice, and I am quite sure that you have already been moved to the adoption of it with hearty joy, by the sentiments which you have heard. You are called upon not simply to express hope or desire, that is not strong enough, but heartily to rejoice; and I presume, therefore, that you are prepared to look for something as the occasion of that joy, as the cause of which it shall be the corresponding effect. Dr. Vaughan has referred you to Western Africa, and you are not the only meeting which has been referred to it. Men of learning, science, and philanthropy, occupying the higher places of our country, have been referred to it. It is not very long ago since a large audience was convened in this very hall, comprising the wealth, and beauty, and fashion, and I think I may add, in some measure the religion, of our country, to contemplate Western Africa. I cannot forget that the chair now occupied by yourself, Sir, was then occupied by an individual who was always right welcome to our shores, and not less so when he identified himself with the African Civilization Society. We were glad to hail him as the husband of our Sovereign, and as the father of the heir presumptive, at all events, to the British throne. Long may he be spared, and his royal consort, and their precious child—our precious child it may be, as other females have been precious to the British empire. But, as Dr. Vaughan has remarked, things work upwards. Had not good men occupied that chair at such meetings as this, his

Royal Highness never would have graced it. I cannot, however, forget that on that occasion there was much in the end designed, and in the means proposed for accomplishing it, of the propriety of which we stand considerably in doubt. We have no desire to be censorious, or to throw reflections upon that Society; but as religious men, we claim the right to think and to judge for ourselves. Anything which, with the air of patronage, goes before Christianity, excites our suspicion. We hold fast both by the doctrine and the practice, that Christianity must precede civilization, and not civilization Christianity. Without reflecting at all upon that Society, or the excellent men who compose it, we think that to-day we are employing better means, and that brighter prospects are opening up before us in regard to Western Africa. You have been informed that two of our brethren have gone thither, the Rev. J. Clarke and Dr. Prince. Some were desirous to obtain a passage for them on board the Government steamers, and we were not a little mortified and chagrined when told, by a Minister of the Crown, that no missionaries could be allowed to embark by them except those belonging to the Established Church. But God has caused that to be one of the things which are to work together for good. They are there now making arrangements for the great work of preaching the unsearchable riches of Christ. We have received letters from our brethren, in one of which there are statements tending to confirm what I have advanced as to the importance of Christianity preceding civilization. Dr. Prince says, in relation to an interview with their Majesties, "Each of us took care to introduce, in our opening addresses to the blacks, a very distinct disavowal of participation in, and interference with, trade and traders; declared to them that we came empty handed, making no presents, only parting with goods or money for services paid, or the necessaries of life demanded. They very emphatically expressed the satisfaction they took in the proceedings, and appeared to apprehend the simplicity of our designs." Now, the truth is, that the Africans are jealous of pale faces, wherever they come from, and I do not wonder at it. Whatever organs they may not have, they certainly possess the organs of observativeness and of recollectiveness; and they never will fail to recollect the cupidity, the avarice, and the cruelty, with which the course of the white man has almost invariably been marked. You therefore perceive the difficulties which would have been in the way of these two brethren, if they had not been able most distinctly to disavow any connexion with trade or traders. I will read a description given by Dr. Prince, which I think will best promote the object of this meeting:—"I wish a draftsman had been present at Aqua, to sketch the king, habited in a rich scarlet silk around his loins, a striking contrast to his glossy jet

black skin, that had a most portly padding under it. He was seated before his door; on his left a large group of his chief men and numerous sons, those in the front squatting, flanked and supported in the rear by others on their feet. At some distance on his right were some of his fifty wives, gracefully ornamented by beads of various colours and of large size. Then, on every eminence, and forming a large circle around me, were parties of anxious expectants of my address; youths, Zaccheus like, mounting the trees. We were at a considerable height, looking down upon the majestic stream, that presented upon its bosom many of England's boasted traders. The sun was rapidly declining behind the opposite shore, and ere I concluded, and when they had with one accord shouted their welcome to the promised missionary and teacher of their offspring, I turned to the beautiful moon, then rising full in the sight of all, and told them that the God, who made that orb for their accommodation by night, had heard their vow and would record it. There were no fewer than 500 in this multitude, which had been collected by the sound of their country drum in thirty or forty minutes. Many understood English, and these were so desirous I should continue to speak, and without interruption, that they would scarcely allow the use of the interpreter, promising to make amends to the less instructed by their own oracular repetition." I think that is a token for good, an omen that the mission we have commenced will enjoy the blessing of the Lord from the beginning to the end of the year. In this letter I find that already the missionaries have become acquainted with the prevalence of two of the greatest evils that have infested or injured the human family. One is, the utter recklessness of human life; the other is, polygamy. The latter is and must be productive of interminable heart-burnings, of constant feuds, and of all that is discordant in the domestic circle. One of the indirect consequences of the establishment of missions will be the destruction of this evil in Africa, just as it has been destroyed in our native land. Women of England, you have been appealed to from the press, and you are now appealed to from the platform. I ask you to contrast the social discord there with your own peaceful habitations of joy and love. Remember those green swards of this lower world where infancy with all its innocence, and boyhood with all its roguery, and youth with all its promise, and manhood with all its vigour, and womanhood with all its gracefulness, combine to reverence your authority, and to reciprocate expressions of your tenderest love; and then remember that polygamy would be destructive of all this happiness. I am sure, therefore, that you will rejoice when you recollect that henceforth your privileges are to be enjoyed in Africa. Recollect that there woman is now the slave, that here she is the companion. She

is not indeed supreme—the husband is supreme, yet it is a supremacy with which no tyranny is to mingle. If it be her's to obey, it is his to love as a right due to her. In England, woman is the participator of her husband's joy; in Africa, at the impulse of caprice, she is to-day his drudge, to-morrow his plaything or his toy. There is another evil which I deduce from this letter, and that is, the utter recklessness of human life. Whoever has read Mr. Buxton's admirable volume will not fail to recollect, that by various processes in Africa, human life is continually destroyed. I hold in my hand this statement, "Human life is of less value than a printed cotton handkerchief." Men, women, and children, are absolutely at the mercy of passion, of caprice, and of brute force. Your missionaries, however, have gone to do that which will invest human life with importance. You cannot but rejoice, that now the weakness of infancy will be no cause for the destruction of infancy; that the difference of sex will be no reason for the destruction of the weaker sex; and that hereafter, whether the fleshmonger come from Europe or from America, the African will scorn him with indignation, and will magnanimously resolve never more to pollute his hands with the touch of his brother's blood. There is no doubt that such will be the indirect effects of Christianity. I may say one word about America in connexion with Western Africa. Dreadful is the fact, that the American churches are the bulwarks of American slavery: and we ought never to let the anniversaries of our religious societies pass by without expressing our sympathy with those brethren, in the western world, who are lifting up their voice like a trumpet against this abomination in the church of Christ. It has been clearly shown that if the influence of American churches was withheld, American slavery would come to nought. But mark the influence upon these churches themselves. How it must mar their beauty, cripple their energies, and lead them constantly astray from the purity of the truth of God. A brother from Eastern India told me that he once saw a beautiful palm-tree, around which a parasitical plant had grown, till at last it heaved it out of the soil, and held it up in mid air, as if in mockery of its leafless branches and its sapless trunk. Now, unless our brethren in America mind what they are about, slavery will do for them what the parasitical plant did for the palm-tree. If the connexion between the churches and slavery be not destroyed, slavery will upheave them from the soil, and there they will be suspended as trees without fruit, withered, twice dead, plucked up by the roots, for the execration of all mankind, and to their own everlasting dismay. The direct advantage, however, of sending the Gospel of salvation to Africa will be, that its inhabitants will thereby be conducted to the cross of the Lord Jesus Christ, whom they shall find to be "wisdom, righteousness, sanctification, and re-

demption." Who does not rejoice at the prospect of having the standard of the cross unfurled in Western Africa—of sanctuaries arising, of an Exeter-hall being erected, and at the throwing back upon ourselves that influence which we have endeavoured to create? Let us, then, heartily rejoice to-day, and feel that the world is not to have all the joy. Let us feel that, being dignified with a great object, we are great ourselves. In sustaining the African mission, we are connecting ourselves with the purposes of Omnipotence, and therein we will rejoice.

The resolution was then put and agreed to.

The Rev. J. PIKE, of Derby.—The resolution that I am requested to propose is as follows:—

"That the success of the appeal for strengthening and extending the mission in various quarters, for relieving the Society from the debt of last year, together with the steady increase of the ordinary receipts, and the aid afforded by the Bible Translation Society towards printing the holy scriptures in the languages of the East, call for devout thankfulness, while the correspondent success of the mission and the increase of its expenditure, call for still more vigorous exertion. That this meeting, therefore, would affectionately urge on every church, and the friends of the mission, to make systematic and strenuous efforts on its behalf."

Our much esteemed Chairman has introduced me to you as connected with another Missionary Society. It is altogether a sister Society to your own, perhaps I should rather say, a daughter of it. But for circumstances, to which it would not now be proper to refer, the churches that are the supporters of the Society to which I belong, I doubt not, would have been more immediately connected with your Society. Perhaps, however, greater good may have resulted from our acting separately. We have kindred feelings. Our brethren, when they meet in India, meet as one; and one of the most valuable and esteemed friends our missionaries ever had, was the excellent, but now sainted Pearce. There are two subjects which appear to me to be prominent in this resolution:—thankfulness and exertion. You have much cause to praise God for what is past, and to trust him for what is to come; at the same time it is abundantly evident that you have much cause for increased exertion. When we look at your Western field, I apprehend we look on the most delightful fertile spot which the Church of God at this time has in this apostate world; yet, as you have been reminded, there is much room for exertion there. But if we turn to another field of this Society's labours, how wide a scene presents itself for Christian exertion! The number of missionaries in India, compared with the wants of India, is a mere handful. Bengal, the more immediate field of Indian exertion, is computed to contain about thirty millions of inhabitants, and what are all the missionaries employed by this and all other Societies in India, compared with that population? The West Indies, from different Societies, have probably 200 mission-

aries, and they want, as you are informed, many more. The West Indies scarcely contain a population of one million. Then Bengal, to be supplied on the same scale as the West Indies, would want at once 6,000 additional missionaries. There are but thirty or forty of your missionaries in that part of the world, and what are they among the countless multitudes perishing beneath the darkest reign of superstition there? Gratitude calls for exertion, and gratitude should be expressed by offerings to God. Some time back, I had an interesting illustration of this in the case of a humble pious friend. He brought me a 5*l.* note, which he wished to devote to the cause of Christ, and gave as a reason for presenting this offering, that part of his family had recently been brought to a knowledge of the gospel, and joined themselves to Christ. On another occasion, a friend sent a donation of 5*l.* to a Missionary Society, and gave as a reason that he had that day been thrown from his horse and received no injury. How many thank-offerings do we owe to God! and we have scriptural sanction for offerings of this description, in the case of Jacob, who devoted a tenth part of his substance to the Lord. Let more of this spirit prevail in our churches. There is not a sweeter thing than to present our offerings of thanksgivings to God for mercies enjoyed. How many thank-offerings do we owe to God for spiritual blessings, each of which cost the blood of the Son of God, and each of which is of more value than the wealth of worlds. I was struck, a little while back, with a description given by the earliest evangelical historian, of the manner in which the gospel spread in the primitive ages. I will just read a few lines which I extracted from the book, as, in my view, strikingly displaying what was the spirit of primitive Christianity, and what should be the spirit of Christians in our day. "They augmented the means of preaching the gospel more and more, and spread the seeds of salvation and of the knowledge of the heavenly kingdom throughout the world, far and wide; for the most of the disciples at that time, animated with a more ardent love of the divine word, had just fulfilled the Saviour's precept of distributing their substance to the needy, and afterwards leaving their country, they performed the offices of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospel. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flock, and committing the cause to the care of those that had been recently introduced, they went again to other regions and other nations, with the grace and co-operation of God." Now this is a representation, given by the earliest evangelical historian, in reference to the spirit and exertion of multi-

tudes of the primitive disciples. Need we wonder then, that such a spirit was happily successful in soon spreading the blessed tidings of salvation through the whole Roman empire? Our resolution refers to thanksgiving. I will just describe to you a scene of thanksgiving that occurred not long ago in India. A very estimable missionary, whom I knew, went to visit a native brother who was dangerously ill. This native had gone far in life before he became acquainted with the gospel, but when he felt its power he became a humble, happy, and consistent follower of the Lamb. Such he lived a few short years, and then this severe illness overtook him. He spoke with great feeling of the contrast between his circumstances in his youthful days, and those of his children. He observed to what excess of riot he had run, and how his children had neither the will nor the power to do as he had done, so delightfully had Christianity changed the whole course of their lives. He then poured out his thanks for the gospel, saying that he had been enveloped in darkness, and our brethren had come 16,000 miles to show him the way to heaven. "You," said he, "are apostles to me, as much as Paul was to the Corinthians and Galatians, blessed, blessed, blessed be the Lord!" When we contemplate such fruits of the gospel, scattered thinly perhaps amid the immense population of India, but abounding in the more fertile islands of the West, surely we shall say, "Blessed, blessed, blessed be the Lord!" Surely we shall say, "We will bind the gospel to our hearts." The resolution refers to the Bible Translation Society, and the efforts made to diffuse the blessed book of God. I take a lively interest in that Society, and have taken a very lively one in years past in the older Society, having been a member of it for many years, although I confess my feelings towards it of late have much altered, by what appears to be the inconsistency of its managers. Let that, however, pass. Our object is to spread the blessed bible, that book which is able to make its possessors wise for time and for eternity. May I say to this numerous assembly, "Do you all love the bible? Are you all guided by the bible? Is it leading you all to heaven?" I trust it is, and that you can say:—

"Grace taught my wandering feet  
To tread the heavenly road;  
And new supplies each hour I meet,  
While pressing on to God."

If so, I am sure you love the bible, and will delight to spread it. The principal work of the missionary is to prepare the bible, and this Society in this respect has done an immense work. I will relate a fact which in a pleasing manner shows the value of the bible. A young woman, who had received scriptural instruction in a sabbath-school, and who had the precious truths of God's word stored up in her mind, was, by a sudden attack of illness, deprived of both sight and hearing. The

only way in which her friends could converse with her was to tap her hand when they meant to express "No," or to squeeze her hand when they meant to express "Yes." She was taken to a variety of medical men, but all in vain. She became inconsolable; none knew how to comfort her. Could she have heard, they would have read the precious book of God to her; could she have seen, they would have spread its sacred pages before her. At last it happily occurred to one who witnessed her distress, to take the bible and place it on her bosom. She felt the book, and said, "Is that the bible? The affectionate squeeze of the hand told her that it was." "That," said she, "is my only comfort, though I can never read it more." She then began to repeat passages from it, such as "Call on me in the day of trouble, and I will deliver thee." She wiped away her tears, and was never afterward seen to weep on account of her severe privations, but instead of that, strange as it may seem, she has become one of the happiest of individuals, and often speaks of the exalted delight she has in communion with God, whilst shut out from all intercourse with man. See, then, what the bible can do. If there are any present who have not yielded to its instructions, I pray that you may go from this meeting to surrender yourselves to him who is the author of it; and all of you that have, will love the bible, and will love the cause that is so closely identified with it. I beseech you to help this Society. The wants of millions demand additional help. Think what thank-offerings you owe to God. Adopt the language of the Psalmist, "What shall I render unto the Lord for all his benefits towards me?" Let us but enter into that spirit and that feeling, and we shall bind the missionary cause to our hearts till death calls us from time to enter on the solemnities of eternity.

The Rev. T. ANCHER said—I rise to second the resolution, and for the first time in my life—though I hope not for the last—to lift up my voice on behalf of the cause of Baptist missions. I do it with the more pleasure, because differing from your connexion in some points—although I am united to you in greater ones—the conduct of your missionaries demands the warmest approbation. In the West Indies, your missionaries have been charged, and that frequently, with being political; and the ground of the charge has been their interference with certain external and social arrangements, which, as Christians and as men, they felt bound to condemn. The fault was theirs who so united the church and the world, that the missionaries could not carry out their spiritual plans without trenching upon the state. I will now specify one or two points that should lead us to the practical exemplification of the voluntary principle. We have recently been in a state of suspense respecting the destiny of a vessel that sailed from the shores of the Atlantic,

freighted with human beings, to our own land, the faces of whom, perhaps, not one of us has ever seen. In imagination, we have seen them making a gigantic effort for their escape, and then, by one sudden plunge, they have sunk beneath the waves, no more to be seen till the sea shall give up its dead. Or, you may have gone, in imagination, to the house where the mother and the wife have been waiting with intense anxiety, till they could no longer struggle against despair. Millions of immortal beings are driven on to the eternal state, every moment some are perishing; and if the destiny of a single ship interests and impresses our mind, oh, with what sympathy should we regard these millions of our fellow-men! But let us remember that there must be a feeling of individual responsibility. Suppose some expert swimmer, escaping from that ship, and coming within sight of land; suppose a chain of lands formed for his rescue; if I should let go, and the last link be broken, and that swimmer be lost for ever, on my head would rest the responsibility, and, though a unit in the chain, I should feel just as much as though none had been present but myself. We must feel thus in the Christian church: for while the work depends on all, the responsibility rests on each. Let us endeavour still further to think of the glorious immortality of this work. You may urge that you are poor and cannot aspire to it. When the temple was to be rebuilt, the poor woodman might have said, "I shall be forgotten; what hope is there for me?" "No," says the 74th Psalm, "a man was famous according as he had lifted up axes upon the thick trees." To him was secured an immortality that shall endure with the human spirit itself, and brighten to splendour in the everlasting state. Do not imagine that it is only Carey and Marshman, the giants of oriental literature, or your men of burning eloquence, your Knibbs and Burchells, who shall stand out emblazoned on the roll of eternal fame; but remember that the humblest who aids in this work of mercy shall obtain an immortality as distinctly vivid, as enduring, as theirs. Let each feel the temple shall be built, and we must build it; Jerusalem shall be restored, and we must restore it, or else there will come upon us the withering curse pronounced by Nehemiah, when speaking to the treacherous people of Israel.

The resolution having been put and agreed to, the collection was made.

The Rev. J. MORTLOCK DANIELL, of Ramsgate, moved—

"That the Treasurer and Secretaries be requested to continue their services; that Messrs. Charles Buris, Richard Cartwright, and Wills Kitson, be Auditors; and the following be the list of the Committee for the ensuing year [names read]."

I know of no language more appropriate to our circumstances, on the present occasion, than that of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his

holy name." "Return unto your rest, O our souls, for the Lord hath dealt bountifully with us." The year of Jubilee is at hand, and most sincerely do I hope that every individual here, or elsewhere, will personally show that he has learnt how to celebrate it. The age of our Society has only added to its vigour, and as it is advancing in years, it shall still be fruitful in old age, to show that the Lord is upright, he is its rock, and there is no unrighteousness in him. The resolution which I hold in my hand, expresses a request that the treasurer and secretaries will kindly continue their services for the ensuing year. I am sure I express the feelings of all present, when I say that our worthy treasurer has magnified his office. He has been more anxious to treasure the Society's spiritual interests than its fleeting funds. May God bless him, and long spare his valuable life, and that of the worthy secretaries, who also deserve our warmest thanks. I look forward with hopeful solicitude to some future period, when the only vacuum in this assembly shall be filled with the presence of our beloved sovereign the Queen. May her crown be richly studded with the matchless gems of Christianity; and, in the most important sense of the word, may she be a nursing mother to the Israel of God. From my heart I am an advocate for national Christianity. I want the religion of the cross to become the religion of the country. I wish that every man, woman, and child, were a participant of the grace of our Lord Jesus Christ; and well do I know that this can only be effected by the operations of the Spirit of God, who has deigned to employ the instrumentality of the Christian church. We must be careful to recognize the hand of the Spirit in all our undertakings, and to seek his energy in all our efforts. We must remember that he is the animating soul of all evangelical truth, and that he alone can communicate the blessing. We must be careful not to grieve him, lest he should leave us to our own helplessness and scanty resources, and thus clothe all our loftiest attempts with confusing defeat. It is "not by might, nor by power, but by my Spirit, saith the Lord." Oh that the nobles of our land were ennobled with the sanctities of heaven, and that, both from a sense of duty and of privilege, they would unite with us in disseminating the imperishable truths of our common Christianity, and in circulating the glorious gospel of Jesus Christ throughout the world. When they say that dissenters are too circumscribed in their sympathies, too narrow in their minds, to love a national Christianity, they libel us. We do love a national Christianity. Nor will we be satisfied with the Christianity of a nation, we will only be satisfied with the Christianity of a world. Yes, we know the triumphs of the Redeemer must be complete, nor do we for a moment question our ultimate success, knowing well that we have absolute promises to which we do well

to take heed : and though our arms may drop short of their aim, and our efforts be sometimes apparently disappointed, there is One whose arm cannot be shortened, and so it must save ; whose ear cannot be heavy, so it must hear ; who speaks to the missionary church amidst all her disappointments, reverses, and embarrassments, " My counsel shall stand, and I will do all my pleasure." The efficacy of the sacrifice of Jesus Christ is the foundation of all missionary societies, and if the heart of Jesus could be chilled, if the sympathies of Jesus could be exhausted, if the intercession of our great High Priest within the veil could be of none effect, oh, then, well might our hearts be afflicted, then might we weep, and well weep the tears of despair ! But Jesus is risen, and has taken his taken his seat at the right hand of the Majesty on high ; and one of the most pleasing reflections that has crossed my mind during to-day is this, that the Society belongs not to us, it belongs to Jesus, who is King of kings, and Lord of lords. Let us then resolve, in the strength of the Lord Jesus Christ, that we will go forward to the help of the Lord against the mighty, that we will not diminish our prayers, that we will not relax our efforts, that we will redouble our energies, till the knowledge of the Lord shall spread over the earth as the waters cover the sea, and till all flesh shall see the salvation of God. If we had no success, it would still be our duty to use the means, but when we are so mightily encouraged by past success, the very stones in our streets would cry against us, were we to appear at all supine in this glorious work. If we bear in recollection the imperfection with which we have laboured, and the unbelieving minds with which we have sometimes set ourselves to the missionary work, instead of being amazed that so little has been done, it should rather be a ground of astonishment that God has so mightily blessed us. Let us for a moment, if deserts we could possibly have, contrast them with the dews of heaven that have fallen ; the blessings of God also have been vouchsafed, and what have we for ourselves but shame and confusion of face ? Then I would say, forward, forward, to the help of the Lord against the mighty, and every impediment shall be removed, every stumbling-block shall become a step, and the Lord alone shall be exalted in this our day. It is with peculiar pleasure that I look forward to the approaching Jubilee. The next time we meet in this hall, if God spare us, I hope we shall be able to sing, with all our hearts, " The year of Jubilee is come." But can we not resolve that the annual income of this Society shall be considerably and permanently augmented ? I have been much pleased at the various allusions which have been made to *individual* effort and *individual* obligations to Jesus Christ. And this is the only way by which the operations of this Society can be permanently extended. We must not satisfy ourselves with

what has been done by the mass, we must ask ourselves, what have we done, individually, for the prosecution and consummation of that enterprise, for the interests of which the world only stands ? I hope the churches generally will arouse themselves to enlarged activity, and that we shall all be found considerably augmenting the funds of the missionary church. Keep the eyes of your mind upon the certainty of your success. God has promised to bless us, and that all the ends of the earth shall fear him, and that Jesus " shall see of the travail of his soul, and be satisfied." It is with us to persevere, and use the means—it is with God to grant the blessing. It is with us to sow the seed, and the showers of grace will descend, the Sun of righteousness will shine, and a copious and a glorious harvest will be secured ; for the ensigns of Antichrist must be cast down—the accuser of the brethren must fall—every form of superstition and false religion must be rooted up, and Jesus Christ alone shall reign. The world may make war with him—earth and hell may unite their infernal malevolence against the achievements of his conquest ; but the Lamb shall overcome them, and ultimately the seventh angel shall sound, and voices shall be heard in heaven, exclaiming, " The kingdoms of this world have become the kingdoms of our God and of his Christ, and he shall reign for ever and ever."

The CHAIRMAN, in announcing the Rev. Geo. Pearce as the seconder of the resolution, stated that he was about to return to India, and would now take his leave of them.

The Rev. GEO. PEARCE then rose and said—It has been my privilege, as you have heard, to go to a distant heathen land, and there to labour for some years, in endeavouring to diffuse abroad among the perishing heathen the knowledge of God and of Jesus Christ, whom to know is life eternal. God, in his wise providence, has suspended my health for a season. I take this opportunity now of recording my vows in the midst of this congregation, and of offering my thanksgivings to him, that he has so far restored me to the enjoyment of my health, that I feel I may with propriety again bend my steps towards that field of labour from which I have returned. I beg, for myself and for all my brethren in India, that we may have your prayers. Pray that we may be safely carried across the deep, and spared as long as God shall see fit, to labour in his service ; that we may be so supported by divine grace, that our humble lives shall greatly promote the glory of our Redeemer.

The resolution was then put and agreed to.

The Rev. E. Steane commended Mr. Pearce, his fellow missionaries, and those of other Societies, to the protection of the Head of the church.

JOHN SHOARD, Esq. briefly moved—

" That the following regulation be appended to Rule VIII., and form part of the plan of the Society :—' Further, all country ministers who are Annual Subscribers, or whose congregations send an annual col-

lection to the Society, and all treasurers and secretaries of county auxiliaries, who may be in London occasionally, shall be considered members of the committee, *pro tempore*, and be entitled to attend and vote at its meetings."

THOMAS AKED, Esq., seconded the resolution, which was put and agreed to.

The CHAIRMAN, in concluding the business of the day, said that it had been a rule with the Society not to pass votes of thanks, and on that account no resolution had been proposed with reference to the rev. gentlemen who preached on its behalf the preceding day, but he was sure that they all felt extremely grateful to them. He trusted that the result of that day's meeting would prove highly beneficial to the Society, and that they would all feel their hearts more interested than ever in the promotion of the missionary cause. The

Society could not be regarded as sectarian, when the representatives of so many different bodies had been advocating its claims. Differences between themselves were of little importance, compared with the question whether men were to be converted to God, or remain enemies of Christ, and subjects of Satan's kingdom. One resolution passed contained a reference to funds. He begged to impress upon them that they should all give as the Lord had prospered them. Many had given a certain subscription when they were in middling circumstances, and had not increased it, though their circumstances had greatly improved.

The benediction was then pronounced, and the meeting separated.

ACKNOWLEDGMENTS.

Mrs. G. B. Parsons, of Monghyr, begs to acknowledge with thanks, 5*l.* from the Barnsbury Sunday-school, for the support of a native youth, to be called Ebenezer Barnard; also, four boxes of fancy articles, viz. one from Wycliff Chapel, one from Coventry, and two from Frome. It is expected that the contents of these boxes may realize about 100*l.*

Mr. Philippo wishes thankfully to acknowledge the receipt of a box from Mrs. Carey and friends, Boxmoor.

The thanks of the Committee are presented to Miss Harvey, of Aylsham, for a box for Mr. Philippo; to Mr. David Clark, of Dronfield, for 12 vols. of ancient divinity; to Mrs. Collins, of Little Braunstone, for a box of useful and fancy articles for Mr. Knibb; to Miss Huntley, for magazines; to Mrs. Millard, for magazines; and to Mrs. Williams, of Reading, for a box, containing valuable articles and books, presented by Miss Morris, for Mr. Philippo.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.		£	s.	d.
Annual Meeting at Exeter Hall	129	10	4	Greenwich, Bunyan Chapel	1	10	0	Park Street	10	18	0
Annual Sermon, at the Poultry Chapel, by Rev. J. Harris, D.D.	60	13	8	Greenwich, London St.	8	5	0	Peckham	6	2	8
Ditto, at Surrey Chapel, by Rev. J. J. Davies	46	4	2	Hammersmith	12	8	6	Poplar	16	18	2
Alie Street, Little	11	0	6	Hatcham	3	3	0	Prescot Street	10	2	4
Brixton	6	8	6	Highgate	3	10	4	Regent St., Lambeth	9	0	0
Bow	10	3	3	Hackney	27	13	3	Shakespeare's Walk	7	10	0
Brentford	3	0	0	Hampstead	6	10	0	Shoreditch, Providence Chapel	3	1	0
Camberwell	50	0	0	Homerton	6	5	0	Spencer Place	1	1	
Clapham	6	1	0	Ilford, Turret Place	5	7	6	Tottenham	21	5	3
Deptford	4	5	0	Islington Green	10	0	2	Uicorn Yard	7	0	0
Eagle Street	26	10	9	Kennington, Charles St.	4	12	0	Waterloo Road, Lambeth	5	0	2
				Kennington	12	2	0	Wild Street	12	5	0
				Keppel Street	17	16	0	Windmill Street	4	0	0
				Northampton Street, St. Pancras	4	16	0				

DONATIONS AT THE ANNUAL MEETING.

Cotton, Mr. F.	5	0	0	Hatchard, Mr. J. G.	5	5	0	Walkden, Mr. J. jun.	10	0	0
Gover, Mr. W.	5	0	0	Walkden, Mr. J. sen.	20	0	0				

THE ACKNOWLEDGMENT OF OTHER CONTRIBUTIONS IS UNAVOIDABLY DEFERRED TILL NEXT MONTH.

Errata, in the Contributions of the last Herald:—

For "Harlow, 42 <i>l.</i> 9 <i>s.</i> ," read "Harlow	£35	12	8
Potter Street	5	0	0
Sawbridgeworth	1	16	4"
For "Stepney College," read "Stepney, collected by Mr. Spencer Murch."			

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, United States, by W. Colgate, Esq.