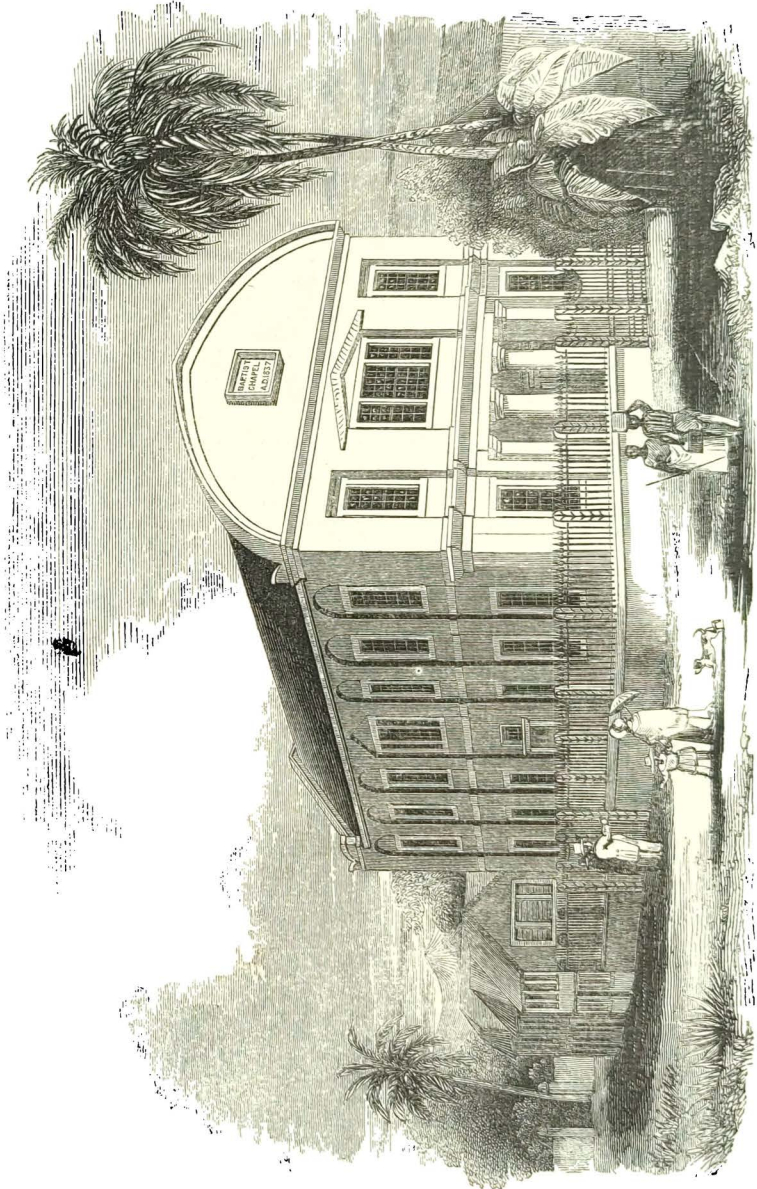


THE
MISSIONARY HERALD.



BAPTIST CHAPEL, MONTEGO BAY, JAMAICA.

PUBLIC MEETINGS OF THE SOCIETY IN LONDON.

MEETING OF JUVENILE ASSOCIATIONS.

On Monday morning, April 25th, in Finsbury Chapel, a meeting of the young people connected with the Juvenile Missionary Associations in the metropolis and the children of Sunday-schools, was held, in order to awaken and cherish in their minds an interest in Christian missions. Between two and three thousand young persons were present, the children from the respective schools being under the charge of their teachers.

THOMAS THOMPSON, Esq., of Poundsford Park, took the chair at eleven o'clock.

After a suitable hymn had been sung, and the Rev. Dr. CAMPBELL of the Tabernacle had implored the divine blessing,

The CHAIRMAN opened the meeting by expressing the delight he felt in seeing so many present who were interested in the work of Christian missions. He referred briefly to the commencement of missions to the heathen, by the great and good Dr. Carey, in 1792, and to his coadjutors and successors of the baptist and other denominations; and declared, with great emphasis, his belief that the agency of children and young people ought to be more fully enlisted in the work. The excellent chairman concluded by expressing with great feeling his hope that a missionary spirit might so imbue the minds of the rising race that their instrumentality might prove to be of the highest value in the advancement of the Redeemer's cause on the earth.

The Rev. Dr. CAMPBELL, in a few brief observations, commended the cause of missions to the attention of those present, and referred to the memoir of Samuel Pearce of Birmingham, written by the late Andrew Fuller, which he characterized as an exquisite piece of biography; and expressed his fervent desire that from his young auditory might rise up many a pious and devoted servant of God, who should take Pearce as his model, and exhibit an equally amiable and lovely spirit, become equally devoted to the cause of Christian missions, and equally exemplify the power and value of real religion.

The Rev. Dr. Cox considered the chairman a happy man in being so employed, and so surrounded; and paid a well-merited tribute to the interest he had taken in enlisting the sympathies and exertions of children in the work. The Dr. concluded his address by a solemn appeal on the subject of personal religion and early consecration to God.

The Rev. EUSTACE CAREY exhibited some of the idols worshipped by the population of India, and gave interesting but painful details illustrative of the evils connected with idol worship.

After the Rev. JOSEPH BURTON, late missionary in the Bahamas, had given out a hymn,

The Rev. W. KNIBB, from Jamaica, with much emotion, said he was once a Sunday scholar, and he could never forget or too highly appreciate the valuable instructions he had received in a Sunday school, nor the feelings with which he received his first bible from the hands of his highly valued teacher. It was his decided conviction that so important was the influence of Sunday school instructions upon the character of missionaries, that those were by far the best qualified for the missionary work who had been Sunday scholars; and indeed he would go so far as to say that none were thoroughly fitted for missionary work until they had been Sunday school teachers. The condition of negro children in Jamaica while in slavery was a topic to which he next adverted, and declared his belief that before those whom he addressed attained years of maturity, slavery would be abolished throughout the world. A brief account of his visit to the great slave mart, the city of Havannah, on his passage home, and of the idolatrous worship of images on a festival that occurred during his stay at that place, closed his address.

The Rev. Mr. FRASER, of Bolton, feelingly alluded to the interest that might be taken in a better world, and by higher and purer intelligences, in the engagements of the day; and, by one or two striking anecdotes and simple but impressive remarks, commended to his hearers the interests of religion and the cause of Christ.

A collection was made, which, with a donation from the chairman, amounted to the sum of 18*l.* 9*s.*

ANNUAL SERMONS.

The use of the chapel in the Poultry belonging to the church under the pastoral care of the Rev. John Clayton having been kindly granted for the purpose, public worship commenced there at eleven o'clock of the morning of Wednesday, April 27th. A hymn having been sung, the Rev. S. Nicholson of Plymouth read 1 Cor. i., and prayed; after which the Rev. W. Robinson of Kettering delivered a lucid and impressive discourse from Matthew xvi. 3; "Can ye not discern the signs of the times?"

After throwing out various cautions against the improper use of tokens, Mr. Robinson proceeded to say that we were not only permitted, but bound to be observant of them, and then proposed to exhibit some of the signs of the present times in their immediate bearing on Christian missions. With this design he

I. Glanced at what had been accomplished since the origin of the mission, and placed the success of modern missions on a parallel with the success of apostolic times, and then

II. Inquired whether the missionary movement of the last half century was likely to be perpetuated or even increased. Under this second and main division of the subject three particulars were introduced.

1. The state of the church in the present day was scrutinized. It was observed that this was a momentous inquiry, because if the church were true to her duty, all must be well. The failure of the Jews who came out of Egypt, and who instead of realizing the signs of their day perished in the desert, was alluded to; as also was the failure of the primitive church. And it was asked what right we have to suppose that the effects of modern missions will be more enduring than the effects of apostolic missions. The preacher then proceeded to show that the warnings supplied by history might (as in the case of the Jews after the captivity) help to preserve the church in future; that the possession of the whole bible by almost every member of the church now, gave us a security never before enjoyed, and that the activity of the church, which is her life, is likely to continue and grow.

2. It was inquired whether there are not causes operating without the pale of the church and concurrently with her exertions, which brighten the prospect afforded by the internal state of the church; and it was shown that such causes are found in the improving character of the influence exerted by government in respect to missions, and in the ecclesiastical signs of the times.

3. Allusion was made to prophecy. Here the preacher referred to the common expectation entertained, about the time of our Saviour's advent, that God was about to visit

his people, and to the existence of a similar expectation among believers now. Declining to determine the exact value of the numerals of prophecy, he seized (as sufficient for his purpose) the opinion embraced by many excellent commentators, that the time was at hand.

The conclusion of the whole matter was, that after every deduction (and many reasons for regret and apprehension were pointed out) our prospects are very bright: and the use made of this conclusion was as follows:—

Daniel, more than 2000 years ago, ascertained that the signs of his time were bright. And what did he do? "He set his face to seek the Lord by prayer and supplication, with fasting, and sackcloth, and ashes."

"If," to adopt the preacher's own words, "on the ground that we have reached the year of jubilee, and that brighter times are before us, we give way to elation of mind, and stupidly forget our past indolence and present impotence, we are undone. Something, indeed, has been accomplished. We have not been quite inert, and God has graciously crowned our endeavours with a most unmerited and glorious reward. But what a minimum of effort has ours been after all! How deplorably sullied by selfishness and unbelief! How little has the love of Christ moved these rocky hearts! We look back on what we have done in obedience to him who for our sakes became poor, and for us was crucified, and who of us Christians does not feel that deeper self-abasement than that of Daniel belongs to us? This year of jubilee will bring with it a curse to the baptist mission, and not a blessing, if it do not lead us to profounder humility, as well as augment our thankfulness and joy. But if, fathers and brethren, we should be led, and the churches generally throughout our denomination should be led, to imitate the example of the penitent and importunate Daniel, then, great as have been the blessings conferred, God will show us yet greater things than these."

The service was concluded with prayer by the Rev. James Smith, of New Park Street.

In the evening of the same day, at Surrey Chapel, worship commenced at half-past six. The Rev. John Broad of Hitchin read Isaiah xlix., and prayed, and the Rev. H. Dowson of Bradford addressed a large and attentive audience from Colossians i. 18. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

After an explanation of the interesting terms employed by the apostle, the preacher proceeded to illustrate the view given of the pre-eminence of Christ as an object of interest and faith to the church. Here his *dignity* was pre-eminent, and his *authority* was pre-eminent. The first view was illustrated from the divinity of his person; from his character as the messenger sent from God to communicate his will and counsels, both in the matter of his instructions, and the miracles by which they were confirmed; from the peculiarity of his position in the work of salvation, not only living but dying to accomplish it, and from the splendour of his triumphs as "the first-born from the dead." Under the second head, the Redeemer's pre-eminence in *authority* was noticed; his dominion over the unseen world, and especially over the powers of evil; his ecclesiastical authority as head of the church; the control he exercises over the powers and

empires of the world; and finally the influence he exerts over all those resources and instruments necessary to the increase of his government, and the triumphs of his cause. The last part of the discourse was occupied in enforcing those practical lessons which the subject seemed to teach, including, amongst other considerations, a sense of the importance of a revival of religion at home, and in our own hearts; a stronger faith in the predictions of the divine word, especially in the Saviour's second advent; a persuasion of the danger of resisting his authority, and despising his word. And, lastly, an increase of holy activity in the general interests of his cause, and especially in that department of Christian labour our beloved missionary brethren occupy.

The Rev. W. Knibb then concluded the service with prayer.

ANNUAL MEETING.

On Thursday, April 28th, the Annual Meeting of the Society was held in Exeter Hall. At 10 o'clock, HENRY KELSALL, Esq., of Rochdale, took the chair, the spacious room having been for some time previously thoroughly filled. A hymn was given out by the Rev. B. Evans, of Scarborough, after the singing of which, prayer was offered by the Rev. Dr. Carson, of Tubbermore, Ireland.

The CHAIRMAN then rose and said:—This is the yearly meeting of the Baptist Missionary Society. Most of the benevolent societies, with which our nation abounds, have their anniversaries; and we are gratified by witnessing them. But, if these—many of which are of minor importance—find it both necessary and useful to hold their annual assemblies, surely this institution, the object of which is to promote Christian missions, is not only justified, but imperatively called upon to convene, once a year, in order that it may survey its operations, and that the officers may give an account both of the funds confided to their trust, and the labours in which they have been engaged. The object of Christian missions is nothing less than the advancement of the happiness of the whole human race, by the evangelization of the world. The author and founder of Christian missions is Jesus Christ. He came down from heaven to earth to extend his kingdom, and to

spread abroad the knowledge of his name. He has left us a command, that we should "go into all the world and preach the gospel to every creature." He has instructed us to pray, "Thy kingdom come," and has told us that our "field is the world." We wish success to every denomination embarked in Christian missions; to the Church Missionary, the London Missionary, the Methodist, and the Moravian Missionary Societies; and to all their missionaries. The success which has attended them is sufficient to encourage us all to go on. The promise that has been given to us, that "the knowledge of the Lord shall cover the earth as the waters cover the sea," is, in itself, an abundant encouragement; and it has already been partially realized by the success which has attended your missionaries, both in the East and West Indies, and in other parts of the globe. Having found the promise verified hitherto, we may rest assured of its entire accomplishment.

But there is another aspect in which we are called to regard this meeting. It is now fifty years since the Baptist mission was first formed at Kettering, by William, afterwards Dr. Carey, whose praise is in all our churches. The town where it originated is rendered dear to us by other considerations. I see on my right hand a missionary who had his birth-place there. We must, in addition to the proceedings of the last year, survey those of the preceding fifty. The year 1792 was not only the period when the Baptist mission commenced, but when many present were born. There are others present, still more advanced in life, who have performed active service in the cause of missions; there are also those present who are very young, but scarcely any can hope to see another jubilee. All, therefore, whether middle-aged, old, or young, are called upon to embrace this opportunity, and now, by every means in their power to

“Sound the trumpet of jubilee.”

Let it be sounded, by praying for the extension of the kingdom of Christ; by using greater and more strenuous exertions during the ensuing year, that so we may discharge the obligations resting upon us, and be able to give in our account with joy, and not with grief.

The Rev. J. ANGUS then read the report.

It commenced by stating, that, among the painful occurrences of the past year, the committee had to deplore the decease of the senior secretary of the society. Their hopes had been disappointed by the unavoidable return of several devoted missionaries, and three labourers had fallen in the morning of life; but, while they had to regret the return or death of twelve individuals, they had to report that, during the year, seventeen, including their wives, had gone forth to the work of the Lord. The report then reviewed the society's operations in the East Indies, and stated that the conversions consequent upon its labours were, in most parts of India, not very numerous. The difficulties of the missionaries in Calcutta had been greatly increased by some of the agents of the Society for the Propagation of the Gospel in Foreign Parts, who had not hesitated to stigmatize all ministers not (in their sense) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Including Ceylon, however, 358 members had been received, making a clear increase during the year of 192 members, the total number being 1,288. It then referred to the mission recently established in Africa, where the encouragements of the society were represented as very great. With reference to the West Indies, it stated that, at the last Association of the Baptist churches held at Kingston, in January last, the brethren unanimously resolved to withdraw from the funds of the Parent Society after the 1st of August, 1842. The total number of members in Jamaica was about 30,000, of whom 3,000 had

been added during the year. There were 67 day-schools, with 7,000 children, and in the Sunday-schools about 12,000 more. In the Bahama Islands the population were generally Baptists in name, and were most willing to receive the gospel at the hands of their brethren.

The total receipts of the year, for the general purposes of the mission, amounted to 18,221*l.* 10*s.* 6*d.*, being an increase above the preceding year of 124*l.* 10*s.* 10*d.*; there had also been received, for various objects, 4505*l.* 11*s.* 8*d.*, including 500*l.* from the Calcutta printing press, making a total of 22,727*l.* 2*s.* 2*d.* On the other hand, the expenditure of the society had been 24,712*l.*; the excess, added to the balance against the society, at the beginning of the year, left due to the treasurer 3,943*l.* 10*s.* 3*d.* The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day-schools was 148, schoolmasters 170, children taught in day-schools 10,298, and of those taught in the Sabbath-schools about 15,000; the number of volumes of the scriptures printed was 85,000.

W. B. GURNEY, Esq. then presented his account as treasurer, a summary of which we have given above.

The Rev. W. B. BOWES rose and said: The resolution with which I have been entrusted, and which I rise, with no small degree of diffidence, to submit to your consideration, is the following:—

“That the report now read be received and printed; and that the hearty thanksgivings of this meeting are due to the God of all grace, who has preserved it for 50 years, and crowned its labours with such encouraging success.”

At a meeting like the present, it is all but impossible to prevent the mind recurring to the past, or to restrain our thoughts from proceeding to the future, even whilst our attention and sympathies are more especially engaged with the present. Since the introduction of the business of this day, various reflections have been awakened in my own bosom, and I doubt not they have been sympathized with by the great majority of those who are now before me. I have looked hastily upon the interesting character of the commencement of this society. Those who have taken only a cursory glance at its history, must be more or less acquainted with the prominent circumstances which have marked its onward course. It must be exceedingly gratifying to its early patrons, to those who are with us this morning, and to others who are not permitted, by reason of infirmities and years, to participate with us the pleasures of this our hallowed festival, who watched over this society in its infancy, who cradled it in

their sympathies, who fostered it with their prayers, who extended to it cheerfully the hand of their Christian benevolence before it could go alone, who remember how many months elapsed ere it was deemed safe to place it upon its feet, and even then how feeble and uncertain were its early steps. They cannot have forgotten the joyous emotion of those who have been careful over it with all the tenderness and solicitude of a mother's care, when they saw that the child grew and became strong; and, moreover, that it was a goodly child and well-favoured, so that, under the anointing of the God of Israel, it would prove a tree of life unto the nations. It must be highly gratifying to our revered fathers in Christ, who have for nearly or quite half a century carried its interests in their hearts; who have wept with it in its sorrows, and rejoiced with it in its triumphs; those who have ministered of their substance to its necessities, to know that the great Jehovah has not been unmindful of their work of faith and labour of love, but has established the work of their hands. Nor can it be less gratifying to those who have more recently, but, I trust, not less sincerely, not less ardently, enrolled themselves amongst its friends, to behold the conspicuous and promising position which it occupies in the two hemispheres of the world, the honourable distinction it holds in the wide and widening field of missionary enterprise: and oh that I could command language sufficiently forcible and touching to describe the glorious consummation with which its noblest energies, its untiring exertions are destined to be crowned: but here imagination is crippled; speech falters; utterance fails: and one feels overpowered with the sublimity of the scene, as the priests of old at the dedication of the temple who could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. So we cannot expatiate on such a theme because the glory of the Lord completely surrounds it. Surely as yet

We are but in creation's vestibule,
Acting the mere prelude to joy immortal, universal.

Yet are we permitted and invited this morning to review the past with adoring astonishment; to gaze on the present with gratitude and humility, and to anticipate the future with a confidence which the word of truth inspires. If we refer to the days that were, it is that our spirit may gather a holy freshness for the work in which we are engaged; from a discovery of the power and faithfulness and mercy of him, who was evidently with our fathers; and that a sense of our individual obligation to him may induce us honourably to maintain the vantage ground they have left us to occupy. The founders of this mission not only had to brave the scowl of the world, to suffer the jeer of the infidel, but they had to expound the principles and enforce the claims

of Christian missions on the professors of Christianity themselves; they had to reason and to argue with men who, admitting the authority of revelation, seemed to have stopped short of its grand design; who, granting the ultimate triumphs of the cross, seemed to have forgotten the very means presented for its advancement; and who, while they suspected and denounced as enthusiasts the men who expected success in simple obedience to the divine command, with astonishing inconsistency, sat down quietly to wait for indefinite signs and tokens; saying, the time had not yet come, if the Lord were to open the windows of heaven, then might such things be. I am no chronologist. I never have made, nor do I think I shall ever attempt to make any calculation of the times and seasons which the Father has put in his own power. Of this I am assured, upon the highest possible authority, that the secret things belong to the Lord our God, but such things as are revealed, to us and to our children. I suppose it is always time to obey a positive command; it is always time, I think, for the church of Jesus Christ to labour for him who toiled and bled for her; it is now high time that we should all awake out of our sleep; and that, with redoubled energy, and holy, burning zeal, we should prosecute that work which was commenced in simple but strong and omnipotent faith; that has risen superior to many of its difficulties, and which has, evidently, the impress of the broad seal of the divine favour on it. These are the men who have not left behind them the mere record of a name; they are to be had in everlasting remembrance; we weave for them no funeral garment; we pile for them no monument; their witness is in heaven; their record is on high. We have, however, to do with the present; and we must view it with adoring gratitude and devout humility. Gratitude becomes us; and we should render it, unreservedly, to the God of all grace for his kindness to this society; for, for this mission, he has made his mountains a way, and the valleys have been exalted. Oh, how often have its friends witnessed the delightful exemplification of the riddle of Samson—"Out of the eater came forth meat; and out of the strong came forth sweetness." The Baptist Missionary Society has unfurled the standard of the cross on the vast continent of India, to its devoted agents has been committed the high honour of unlocking the treasure of inspiration to the perishing millions of that long neglected country. Through the instrumentality of men of noble daring, of indomitable spirit, 800,000 of the sons of Africa in the west have been released from their bonds, altered their names from slaves to men, to them the word of life has been proclaimed, and not a few have realized the liberty wherewith Christ hath made his people free; some thousands have embraced the great truths of Christianity, and are planted together in the

faith and fellowship of the gospel. And now the Lord hath opened a great and effectual door for that gospel in the very centre of their father-land, inhabited by 150 millions of our brother men. Divine providence clearly leads the way in this matter, and present appearances loudly and promptly call us to the help of the Lord, to the help of the Lord against the mighty. It is true this society has had, and still has, its difficulties; but they have not crushed its spirits, though for a season they may have impeded its progress. And I think, without misapplying sacred scripture, I might say to our brethren who have the management of its affairs, "Trust in the Lord, and do good, and verily thou shalt be supplied." But this society has not only its difficulties but its opponents. What good or noble cause, however, was ever carried on in our disordered world without meeting with enemies? We have had enemies arise from the midst of the multitudes of the world; but we are not surprised at this, because the Saviour told his disciples, "If they have persecuted me, they will also persecute you; marvel not if the world hate you, for it hated me before it hated you." But this society has been beset by opponents where we did not expect to see them. We have heard the defamings of many who have said, "Report, and we will report it." I am sure this meeting, and our whole denomination, must deeply sympathise with our devoted brethren in Jamaica, whose reputations have been unkindly assailed, whose future usefulness has been shamefully threatened, by those who have no doubt often read, "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again." "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" I am at a loss to account for such conduct from those from whom we had a right to expect better things. I know there is in us a spirit that lusteth to envy; but I should be very sorry to ascribe this to that spirit or feeling, which should have no place in a Christian bosom, and no sanction in the Christian church. I envy not the individual with whom these reports may have originated, or the medium selected for their circulation. There are some ambitious to climb the pinnacle of popularity, who are not careful of the means by which their object is attained; but Dr. Young tells us,

"Pigmies are pigmies still, though perched on alps,
And pyramids are pyramids in vales."

But why should I say a word on behalf of our brethren in Jamaica?—their own eloquent advocate, their undaunted champion, their long-tried, trustworthy, and noble-hearted friend, our brother William Knibb, is here. But I am anxious to draw your attention to the present circumstances and condition of this society. I would say that its afflictions ought to arouse

our sympathies, and its difficulties ought to awaken our zeal; the honour, the glory of the Saviour, whose name, and work, and worth it proclaims, ought entirely to possess every body, soul, and spirit in this assembly. I think it would be a fitting emblem for this society, "The bush burning, but not consumed." It might take for its motto, "Cast down, but not destroyed." It carries imprinted on its banner, "The Lord God omnipotent reigneth." Let us, therefore, besiege the throne of the heavenly grace with that holy importunity which the God of heaven sanctions and approves; and then we shall soon see the Spirit poured out from on high, the wilderness become a fruitful field, and the fruitful field be counted for a forest. Especially am I desirous of more particularly enlisting the sympathies and energies of those in this assembly who have declared themselves on the Lord's side possessing the freshness and elasticity of youth, the prime and vigour of manhood. Your fathers are passing away; the sacred phalanx, that once stood so firm and united, is broken; the ranks which once occupied the front of the battle, are thinned, and "the fragment of a clay" is all that remains to the veterans who yet keep the field. Their eyes are fixed on you; they call on you to fill up the vacant spaces, to take the colours of the cross from their trembling and dying hands, to stand fast amid the shock of battle, whilst the trumpet that blows the onset for you, sounds the signal of retreat for them. Failure in such a cause is absolutely impossible; contingency never was written on the gospel system. We know that the progress and triumphs of Christian missions may be impeded by infidelity, and idolatry, and Romanism; but more particularly by the schisms and supineness of the Christian church. But still success is engraven on the cause of Immanuel; and, if the Roman mariner had his misgivings and fears lulled, and his daring skill called into action, by the language of Cæsar to him, "Fear not, you carry Cæsar and his fortunes;" what ought to be our spirit and our courage? We carry not Jesus and his fortunes, for there is no contingency with him, but we carry Christ and his interests, the interests which he has died to secure. He lives to justify the expectation of his people. Missionaries and ministers are not immortal, but their cause is. Its friends may be compared to the foam of the billows which the tempest scatters; but the cause of truth of mercy and salvation resembles the eternal flow of the ocean, rolling its fulness upon the most distant shores. Our confidence is based on the word, the promise, and the oath of Jehovah: "As I live, the whole earth shall be filled with my glory." The shouts of the redeemed host shall soon be heard, "Hallelujah! for the kingdoms of this world, have become the kingdoms of our God and of his Christ." Oh! when shall the church appear,

"Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist, with heavenly grace,
The bow of mercy bright; and in her hand
Immanuel's cross, her sceptre and her hope,
Desire of every land!"

Rev. J. E. GILES: I stand here simply for the purpose of stopping a gap, caused by the indisposition of Mr. Birt, of Bristol; and I assure you I am ever ready to stop any gap in the missionary service. It may perhaps be asked, "Then why, when you have been solicited to stop a gap which has been lately left in the service of this Society, have you not done so?" I beg to say, that, if I have not seen fit to do that, it has not been because I was insensible to the honour and confidence bestowed on me, or because I should not have felt sincere pleasure in working with such a colleague as your present excellent secretary, or your esteemed treasurer, or because I should not have had confidence in the skill, wisdom, and kindness of my brethren of the committee; but simply because I believed that I should more effectually serve the church of Jesus Christ and the missionary cause, a part of that great object, if I did not sever those spiritual attachments which bind me to the spot in which I at present labour. If those attachments had been simply of a natural kind, they should all have been severed; but they are of a spiritual kind; and, if I did not undertake the office of one of the secretaries of the mission, yet I am a secretary of the mission in my little sphere; and, although it is but the sphere of a satellite, I will shine as brightly as I can. I did not think myself justified in accepting the honour you proffered me in wishing to promote me from a satellite to a star. After the very eloquent speech you have just heard, it is not necessary that I should say much respecting the operations of this society during the last fifty years, especially as there is a work to be published, a history of the mission during the last fifty years, and by whom is that work undertaken? Why, by my friend, and your friend, and the friend of us all, the friend of this missionary society, the friend of every missionary society, the friend of every Christian, the friend of every man, the friend of God, our venerable friend, Dr. Cox; one who, if not present at the first meeting of this society, was intimately acquainted with all the founders of it, who has watched its operations in every scene, and through every crisis of its history, and who is now among us, a veteran warrior, with his armour on. When I look back on the history of this society, and compare it with the present state of things, I think that, as was said yesterday morning, the present triumphs of Christianity are almost, if not quite, equal to those accomplished in apostolic times; and I do feel that the man who will speak against these operations, against the agents employed in them, runs the risk of committing a most

heinous sin, a sin that must be exceedingly dangerous to his own character, if not to the peace of the whole church. I am not going to undertake the defence of Mr. Knibb—not I, indeed. I may very well let him alone for that; but I am going to ask a question or two, as a country brother, that may perhaps indicate how we look at these things in the country. I alluded a little to "Vindex" the other night, and I will now ask a question or two respecting him. One question that has occurred to me is this, Why does not "Vindex" give his name? What is the nature of the correspondence that is to take place between "Vindex" and Mr. Knibb? Is it to be a friendly thing? If it is, then must not friends give their names to one another? Or is it, that he thinks he is performing such a great act of friendship to Mr. Knibb, that he does not think it right to let his left hand know what his right hand doeth? I find, that in the world, when it is not a friendly thing, when it is only what is termed an honourable thing, but in the estimation of all Christians a most wicked thing, when gentlemen meet to fight a duel, they never withhold their cards from one another; they are always ready to give their name. Then how is it we have not the name here? Is it because there is an official responsibility connected with it? I say it is an official name, and might it bring on official consequences and official mischief? I would ask again, does he think it a bad job, and that it might bring on a little personal risk? or does he think again that he has a giant to contend with, and therefore that he had better put on Jack the giant-killer's invisible coat? Whatever may be the motive, I say, is it straightforward? is it the honourable mode of doing a thing? As to the other gentleman, who has published a pamphlet, he has given his name; and I say with regard to him, I do not admire your prudence, I do not admire your spirit, I do not admire your intention or your object; I do not think it is a wise thing, or a kind thing, or a Christian thing, especially at the present time, to endeavour to set two great denominations together by the ears; but I do look upon you, if not as a brave man, at least as a bold and an honest man, in putting your name to your pamphlet. But, although I give the writer credit for his honesty, yet, when I look at the pamphlet, at its contents, and its object, I am obliged to say, that it appears to me to have been written with a very bad pen, and I want to see that pen *knibbed*. I am sure it will write the better for *knibbing*, and I long to see it done. I shall say no more, except to request our friend Dr. Campbell, to tell his brethren (oh! I wish they were here; I cannot believe that they sympathize in the slander: there are many great men among them; there are many honourable, holy, wise, and learned men among them; men whom we love, ever have loved, and ever will love, in spite of all

differences), to tell them that we do love them; to tell them that, if any of their members choose to send abroad bad impressions respecting our missionaries, we will never do it respecting theirs; to tell them that the only regret we have this day, is, from our persuasion that they have read Mr. Barrett's pamphlet, and that they have not crowded this platform to-day, to hear William Knibb's defence. I have great pleasure in seconding the resolution.

The resolution was then put and carried.

The Rev. T. F. NEWMAN, of Shortwood, proposed,—

“That this meeting rejoices in the establishment of the West African Mission, and as the obstacles to the conversion of the people, once deemed insuperable, have been removed—the judicial sentence of God against them, by that gospel which repeals every national malediction, and addresses itself to every creature—their mental inferiority by missionary culture—the demoralizing influence of slavery, by the voice of indignant humanity, which has gone forth against it—the deadly nature of the climate, by the agency supplied by the Jamaica churches—nothing now seems wanting but the urgent prayers and the strenuous exertions of the Christian church. This meeting, therefore, affectionately calls upon all the friends of the Redeemer to give him no rest until they find, even in Africa, ‘a place for the Lord, a habitation for the mighty God of Jacob.’”

We have all rejoiced in the commencement of this mission, the progress and the issue of which it is impossible for us to foresee or prophesy; and as the providence of God, in the former history of this great cause, has been distinctly and devoutly acknowledged, so that providence, in this instance also, is to be recognized with admiration and gratitude. The origin of the mission to Western Africa may be traced to the island of Jamaica. It is not with us, if there be an honour, and an honour there must be, that the honour of commencing that important enterprise rests. It began, if I may use the expression, in a sort of philanthropic and honourable plot between our brethren engaged in Jamaica, and those who, by their ministry, and the blessing of God upon it, had been brought into the fellowship of the gospel; so that, when our brother Knibb last trod on his native shores, he placed the committee of our Institution, as it were, in a cleft-stick; he said, “We have resolved, we in Jamaica, we the missionaries employed by your society, and the converted brethren around us, that a mission to Western Africa shall be begun. Now, the question for the committee to decide is, whether you will occupy a post in the van, or bring up the rear.” Such an appeal, addressed to men whose hearts never faltered, and whose steps never lagged, in the high and great career of Christian benevolence, could meet with but one response; and therefore did our brother receive the assurance that this great work should be taken up, under the direct impression that the voice of God summoned them to the task. Now comes

the direct interference of Divine Providence. Where were agents fitted to go forth as pioneers to this mighty work? Brother Clark was here from Jamaica, come to visit the scenes of his early life, that he might gather strength, and be prepared to enter on the missionary work with redoubled zeal. It was proposed to him that he should become an agent in the commencement of this mighty enterprise, and under the direction of infinite wisdom and goodness he was led to consecrate himself to the work. It so happened, as I am informed, that in the church over which Mr. Clark presided in Jamaica, there was concentrated a greater variety of individuals from different parts of Africa, and speaking a greater number of languages, than in any other negro church on the island of Jamaica; and, as a matter rather of amusement and recreation than with any specific object in view, Mr. Clark had, from time to time, employed himself in forming, as far as he possibly could, vocabularies in the different languages and dialects spoken in Western Africa; so that he was thus prepared, unintentionally and unexpectedly by himself, in a certain degree, for the high post which he was called to occupy. Here we see the hand of God; and it becomes us distinctly to mark, and devoutly to acknowledge, the finger of God. But it was not right that brother Clark should go alone. It was fitting he should have an associate, and one possessing some knowledge of the healing art. Where was such an associate to be found? Dr. Prince, formerly residing in Jamaica, baptized in Jamaica by the agents of your Society, was known to be then in England. An application was made to him by the committee, who were well assured of his Christian qualities, and he became Mr. Clark's associate: and it is a most interesting fact, that, just before the application reached Dr. Prince, his mind had been unusually impressed with a deep conviction that it became him to make a most entire and unreserved consecration of himself to God. Thus, prepared to listen to an application which would sever him from his home, his wife, and his Christian associates, he responded cheerfully and without hesitation, saying, “I will go.” It is a remarkable fact that while, comparatively speaking, Africa is in the centre of Europe, Asia, and America, it is the least known of all the four quarters of the globe. It is true that its coasts have, from time to time, been visited, and are well known to British officers and sailors; but we cannot forget, that this knowledge has been a guilty knowledge, that their visits have been with the blood-red banner of murder and tyranny, and not with the mercy-bearing banner of the cross, to spread amid the benighted sons of Ham the glorious liberty of the children of God. The African Association, formed in our country in 1788, proposed to promote the civilization of Africa. While Christianity never scowls on the efforts of philanthropy, it

is her glory to go far beyond it. Christians rejoice in every attempt, and in the recent attempts which have been made, to further the interests of civilization, and promote the social comforts of the sons of Africa: but proof has been furnished in past ages, and proof is even now standing close before our eyes, that any enterprise, destined to free a nation or a people from the evils which desolate the scenes of social life, must be based on Christian truth, and must carry the gospel, as its mighty engine, for the overthrow of every thing that is evil, and the establishment of every thing that is good. You have already heard some interesting facts abstracted from the communications of our brethren already there, calculated to administer encouragement; and our beloved brother from Jamaica can assure you, that there are scores and hundreds of converted Africans there, panting for an opportunity to become the heralds of salvation to their benighted countrymen. Every thing is calculated to cheer and encourage us, and we look forward through the vista of coming ages to the period when throughout its regions and its tribes, the knowledge of the Lord shall become universal. We believe that the streams of the water of life shall flow through the mighty desert; that, on the banks of the Niger, the Nile, and the Gambia, the heralds of Christ shall take their stand, pointing, not to the material river, but to the river of the water of life, which rises up hard by the throne of God, and the voice of their invitation shall be, "The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely."

J. PHILLIPS, Esq., of Melksham, seconded the resolution, and contrasted the disasters that had attended the government expedition with the measure of success with which God had favoured the society.

The resolution was then put and agreed to.

The Rev. ANDREW LESLIE, from Monghyr, moved,—

"That the past triumphs of Christian missions in general, and of this society in particular, as seen in the translation of the scriptures into languages spoken by 500,000,000 of people, and in the tens of thousands of converts in the churches of Jamaica which are now about to undertake the entire support of their own pastors, all combine, with the predictions and promises of the Bible, to encourage us to continue and increase our exertions, in the certain hope, that 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.'"

The Rev. W. KNIBB seconded the motion in a powerful speech, which occupied in its delivery more than two hours, and was received by the vast assembly with every token of satisfaction. It would be impossible within our limits to give even a sketch of its statements, many of which were documentary. It has, however, been printed, with an introductory letter to the treasurer of the society, and illustrative notes and

engravings, and may be obtained at the price of one shilling, either through the booksellers, or at Fen Court.

The resolution having been put and carried, the Rev. E. STEANE rose and said:—"While sitting here, I have penned a resolution, which I intend to submit to this meeting for its approbation and support. I have already had the high gratification of submitting one of similar import to the committee. It is a resolution of sympathy with our beloved brethren in Jamaica under their new trials. There is a time to speak as well as a time to be silent, and I felt that I could not do justice to my feelings, and certain I am I should not do justice to the feelings of this assembly, did I not speak to this point. The motion is in these terms:—

"That this meeting unite in the expression of lively gratitude to God, for the kind protection afforded to their beloved missionaries now on the platform, in their return, on this occasion, to their native land, and receive them with the warmest affection; and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian character and fidelity of their missionaries in Jamaica, and to cheer them, amidst their new trials and continued toils, with their sympathy and unflinching support."

There is no mistaking the cheers with which the triumphant vindication of our brother Knibb was listened to. I am sure they were more than the expression of some temporary feelings, wrought up in the excitement of the moment by his deeply impassioned oratory, and the startling yet interesting and delightful nature of the facts he has laid before us; but that they mean, you not only give them the sympathy of your cheers, but your strenuous, unflinching, unreserved support. He concluded by urging Mr. Leslie to address the audience.

The Rev. Dr. CAMPBELL, on rising to second the resolution, said: I really feel so exhausted, so excited, so delighted, that I am perfectly unable to proceed. I feel myself to be placed in the happy position in which counsel sometimes find themselves when they simply have to appear before a judge, as I appear before you, Mr. Chairman, and call for a verdict without any argumentation. The case is closed for the defendant, the speech is made—a speech worth crossing the seas to make—and, I would add, a speech worth crossing the ocean to hear. Since the commencement of modern missions there has been no such speech, considering it in its length and breadth, in the bearing of its statistics, and in the exhibition of its facts. It will be some time before you hear another like it. I hate long speeches; and, therefore, I would just put two or three questions. First, Is or is not your confidence shaken in your West Indian missionaries? (General cries of "No, no.") The second question is, As stewards, do you believe that they have or have not conducted themselves with Christian fidelity? (Loud cries of "They have.")

I stand here as the devoted friend of the London Missionary Society; but I also stand here as your friend, and as the friend of truth and justice; and I say, with confidence, that I speak the sentiments and feelings of the immense mass of the directors, subscribers, and supporters of the London Missionary Society. You ought not, and you do not, I clearly perceive, identify societies with individuals. It were unkind to do so; it were unjust; it were cruel! The London Missionary Society is no party to this movement. They grant to their agents what your own missionaries claim—liberty of conscience, and liberty of speech. When men become their agents, they become not their slaves. They allow them to speak their feelings, and to act upon their conviction; and, if men err, they leave those men to bear the burden. It is just this day ten years since I received what I have always considered a signal honour—the honour of following Mr. Knibb, in conjunction with the West Indian missions. But oh! how changed his position now! He left the islands in a state which made all our hearts bleed; the houses of God in ruin; the shepherds fled; the sheep scattered; the enemy rioting and rejoicing! I had the honour that day of appearing on your platform, and submitting a resolution—a resolution then prophetic, but now historic! There was, indeed, a great deal of prophecy that day; and I believe that, without any exception, we were all true prophets; for that which caused a temporary defeat, led to an ultimate triumph; and all the fault I find in the resolution now before us, is confined to one term—“amidst their new trials.” Had I had the manuscript to revise, I would have said, “their new triumphs.” This, Mr. Chairman, is, by far, the most important meeting you have had since that of this time ten years. How remarkable is the providence of God! Look at Mr. Clarke’s case; look at that of Dr. Prince; look at an unseen Power acting on the one here, and on the other yonder. As objects can only be correctly viewed at a proper distance, so you will be able, some few years hence, to connect this moment, and the impulse that will go forth from this great assembly, with stupendous results. What does your missionary propose to himself! He proposes to go forth—but not as a prowling pirate—to go forth to the islands around, to arrest them, that he may bless them, and clothe them with the beauties of holiness and the blessings of civilization. But, to come nearer the point, there is a pledge which I have now to demand on behalf of the defendant—for I am sure of a verdict of acquittal. You see the accused! He does not tremble; his calm and manly confidence bespeaks his integrity! I really think, after all, we have had a great deal of nonsense to-day. Was there a man here that doubted the integrity of the West India missionaries? I never did. I never had one moment’s mis-

giving. I knew the missionaries were men, and had to act on men whom pretended Christian and civilized men had crushed down to the earth, and done every thing to brutalize. I knew that, for some time, there might be a number of little things offensive to the fastidious taste and the morbid delicacy of the men of this country, who demand that even a victim shall writhe with grace, and groan with melody, and do all manner of things in an old practised way. But I knew that, like liquors in a state of fermentation, which heave and are agitated, but, in due time, throw off their refuse, till at length they are rendered both clear and pure; so negro society would rise in character, and ultimately clothe itself with the comely garb of Christian civilization. Mr. Knibb speaks of a house he has bought and that that house is to be a house of mercy; it is to be emphatically a fountain of light, a well of salvation; it is a place for the instruction of labourers for the work of God in Africa. All my following observations shall bear on this point. With regard to Africa, I look upon it that this is the grand object to be henceforth kept in view. You have achieved a glorious triumph in the West Indies. I am not here to flatter you. Far am I from being disposed to underrate the sufferings or doings of other men or other missionaries; but I say, you have been in the van, and to you and them, under God, I ascribe emancipation. I am far from thinking lightly of our senatorial assistance; but, had there been no missionary on the spot, had this and that man not been there, there had been still the chain, and the whip, and the groan, and the blood, and the death, in the West Indies! Emancipation is purely owing to the missionaries. Let every man believe this, and declare this; “honour to whom honour is due.” You and your brethren in the West Indies have fairly conquered “the monster demon,” as Mr. Knibb justly calls him, there; but he is not conquered elsewhere. It is an awful thought, that slavery is still rampant. We have only to read Sir Thomas Fowell Buxton’s book, to see that Africa is, at this moment, sending forth more of people to sale and butchery than she sent forth many years ago; and the flames are still raging throughout a vast extent of her blood-stained shores! We want to extinguish them. Had we had no missionaries in Jamaica, we might have continued petitioning and protesting, and making all possible constitutional movements; but we had never conquered slavery. In like manner, all has been done by the legislature that can be done. One gentleman has stated an important fact regarding the past history of Africa; but he confounded one society with another. In 1788, the African Association was instituted, but the gospel of Christ had no concern with that institution. It was curiosity, it was science, that prompted the measure; and curiosity and science found, as their apostles, a band of noble-spirited men. Ledyard, Lucas,

Houghton, Park, Hornemann, Burckhardt, Tuckey, Peddie, Campbell, Ritchie, Clapperton, Laing, Oudney, Toole, Lander—these are the brave spirits who perilled their lives to explore the wilds of Africa. All these men went forth in obedience to science, from the impulse of curiosity. And where, now, are these our enterprising and gifted countrymen? With the exception of Lucas, they are all sleeping in the dust of Africa—all dead men! None returned to tell the tale. The force of the African Association soon expended itself; and, in 1807, another very praiseworthy institution arose composed chiefly of abolitionists, men, who, desirous of going beyond mere emancipation for the slaves in the West, who philanthropically wished to superintend the operation of the slave-laws; and likewise to do all that in them lay to civilize Africa. This society, designated the African Institution, forgot that nothing is mighty without God; they had still to learn, that no confederacy of this description will live from age to age without Christ. Yes; these benevolent men did not recognize this fact. It was apparently a mighty institution. It comprised three earls, two viscounts, five bishops, seven lords, twenty-nine members of parliament, and all the host of the world's philanthropists that such a nucleus might be supposed to gather around it. Yet it was a body without a soul. They obtained, at first, donations to some amount; but the sum total of the subscription was simply 500*l.* They were, however, going to dissipate the darkness of Africa, to cover her with the mantle of civilization, to cultivate her fields, to give her arts and sciences, in a word, to make a second England of her. This they wished to do, they hoped to do it. Earth with her wisdom, and literature with her organs, cheered them on. The *Edinburgh Review* came with all its power to support the splendid project. It reviewed the society's first, second, third, and fourth reports. When it came to the fifth, it began to confess and apologize, that, to be sure, as yet, nothing had been done in the way of civilization! But I should not forget to tell you, that one of the primary principles of the African Institution, was the exclusion of religious missionaries. Where is the African Association now? Where is the African Institution? The *Edinburgh Review* seemed ashamed of it. They began the first year, 1807, with subscriptions to the amount of 500*l.*; and, when the reviewer sat down in 1815, he lamented that an institution, that had so many claims on philanthropists, and the friends of the human race, and of civilization, had a subscription very far short of 500*l.* per annum. In 1829, they had an article, "Report of the African Institution;" but, in the article, never mentioned its name. The society had made no progress. No, Sir; how could it? Nothing but Christ among us, the love of Christ in us, the love of souls, desire for his glory, and their salvation, compassion for the spirit, as well as

for the body of man, nothing, Sir, nothing else, will sustain a society for such objects. Revolving these things, I thought, with interest, this morning, of the 13*l.* with which your operations commenced. And, I have said, see the progress. Look at the few, little, contemptible baptists at Kettering; there they are, with their 13*l.*, going to convert the world! Compare them with the African Institution, with its earls, viscounts, bishops, and members of parliament! Well, what have the parties respectively done? We have had the baptist account; I should like to know what the receipts of the African Institution are to-day. We have heard the amount of yours; but we have no means of knowing theirs. Then, the next step was the formation of that excellent Institution, as far as it goes, of Sir T. F. Buxton. That Institution, at length, concedes the point, that it is Christianity, and Christianity alone, that can effect the object we have in view. It is, then, proved, and clearly proved, first, that slavery is still rampant, that legislation is still impotent, arts and sciences have done what they could, but have failed; arts and sciences cannot precede Christianity; Christianity alone is, therefore, the hope of Africa! And let me add, the result of the Niger expedition demonstrates that native agency is the only instrument that can dispense that Christianity. Diplomacy and philanthropy stand aghast. They retire confounded. They confess they have done their utmost, and that they have effected no deliverance for benighted, bereaved, oppressed Africa! The experiment is invaluable. The world retires. Let the church of the living God advance! Let her wield her weapons, relying on the promise of her Lord, and victory will crown her efforts! Mr. Knibb has placed in my hand the writing of an African boy; and I think we had better compare our own hand-writing with his, before we talk of the abilities of the black man. It infinitely surpasses mine. Now, William Knibb claims assistance in this work; and I have only to ask, will you assist him? You are beginning a new and glorious race. The citadel in the West Indies is fairly taken, and it now remains thence to assail Africa; and whence is the agency to come, but from the various missionary societies there in operation? Now, what body has superior means to you? I am afraid of flattering you; but the baptists in the West are, in my judgment, the first patrons of lay agency in the world. I ascribe under God their success mainly to their lay agency and to their leader system.

MR. KNIBB. They have done the work!

DR. CAMPBELL. They have done the work. And what is it but the monitorial system carried out? I could show you a man with 500 or 600 boys under his tuition; and, aided by 12 or 20 monitors, he will impart to them, in the course of years, an excellent education. Take away the monitors, make the master, on the old plodding system, do the work himself, and

what will be the result? Confusion and ignorance, so that the school will soon be broken to pieces. What is one man amongst 1000 or even 800 members? Is not the unity, the energy, the force of the Wesleyan system, a proverb? What is the secret? It is this, they have leaders, they have tickets, and the best part of their system is, that they renew those tickets four times a year. They always take what money the people choose to give, and there is a special gift on New Year's Day. The leader system covers England; and the ticket-system supports that mighty body in their works of faith and labours of love. I have no patience with pitiful trifling talk about tickets. It is a matter of common sense. Furthermore, if there is blame attaching to Mr. Knibb, we must go farther back for its origin: it must extend to Mr. Ward. I hold in my hand, Ward's "Farewell Letters;" and it is a sweet little hook; I hope it is in every baptist Sunday-school library. In that book there is this sentence. He says:—"Cherish the converts as new-born babes, as far as tenderness and attention go. Pity their weaknesses; bear with them as children, as your own children. How often the apostle uses, towards the heathen converts, the terms, 'My little children.' I have often wished to see something like the methodist class-meetings among us in India." What think you of that? That refers to the East Indies. What William Ward sighed after, but had not the courage to commence, the West Indian brethren have instituted; and its effects have been such as have filled my mind with astonishment and admiration! He adds, "No professors on earth need meetings somewhat like these, so much as men recently brought from heathenism." When the recent circular came to my hands, I read it at a breath, and sat with perfect ecstasy. I read on till I came to this phrase, "'Jethro' was anticipated in Jamaica." I feel grateful that I had begun about that time to establish district meetings among my own people, and I am fortified by what has transpired in your history, for I have had to contend with prejudice, as every man has who is disposed to elevate mind and elevate man. I took and read the practical points of the circular at my various meetings, calling upon them to see what the district and leader system had done. In the labour which I bestowed a year or two ago on lay agency, I endeavoured to investigate the economy of the whole Christian church. Availing myself, as far as I could, of the knowledge of my brethren, in addition to my own experience, I sketched out the plan laid down in "Jethro." I was therefore exceedingly glad to find that the system was working with such power and efficiency in the West Indies. I am no plagiarist; they are no copyists: they did not take their plan from me, nor did I take mine from them: for I knew not that it was in operation. Now,

Sir, on the grounds I have stated, I commend my excellent friend, Mr. Knibb, to you, and I call upon you to cheer him on by standing up and pledging yourselves to him.

The resolution was then submitted by the chairman, upon which the auditory immediately rose, and, with much cheering affirmed it.

Mr. KNIBB then rose, and spoke to the following effect: My respected friends, I rejoice in this testimonial, not so much on my own account, or on account of my beloved brethren in Jamaica, but because I see in it the healing of those differences which, unhappily, have commenced. I rejoice in it, because it has brought me once again in my life, after ten years, into contact with my beloved father, Dr. Campbell; and I thank him, on the negro's behalf, for doing what he has to destroy the Bible monopoly. I rejoice that he is determined to carry out the leader system, and perhaps, at some time, may take to the ticket one too. I rejoice that he is not afraid of losing his influence by giving his people some; and I call on my dear brethren in the ministry to try the system, and see if it don't work. Look for one moment at Wesley, and look the next moment at Whitfield; both preached with equal energy, to equally large congregations; the one, by system, encompassed the world; the other left a name, fragrant, but not to posterity. I shall now go home with a grateful heart—not proud, I am sure. If I did not think that God would approve of it, oh! how little it would be; but, though you may again hear that we have faults, remember from me, "if thy brother sin against thee, go and tell him his faults." I tell you, on behalf of my brethren, that we are willing to hear the worst of our churches; but oh! don't tell it 5,000 miles off—it cannot do good. What have the enemies of truth in Jamaica said in their vile newspapers—"When rogues quarrel, honest men come by their rights." It is a lamentable thing; but it must be stopped; and I for one declare that I will never open my mouth about it. If I am obliged to lie under censure for not doing it, I will lie under it; and I hope my dear young friends will so act in this missionary field, that they and I, with my elder brother, may meet at last, and then we shall see that that God, who blessed all the systems, forgave all the faults and follies connected with them, and will receive us all through the atonement of his Son. On behalf of my dear brethren, (for I love them, we are united as the heart of one man,) I return you my thanks. I have spoken plainly, I know; but I am a plain-spoken man, and nurtured in the vale of adversity. I have sprung up just as you see me, and my bitterest enemies in Jamaica, after giving me what they call the most thorough *rowing*, say, "Well, after all, he lets us know all he means." Farewell, beloved friends, for a

little time; our next meeting may be in the jubilee of the world.

The Rev. A. LESLIE, upon being requested to speak a few words, said: While so much of your interest has been excited with respect to the West India mission, I entreat you not to forget the East. I candidly confess, that I have felt that enough of sympathy was not felt for the Eastern mission. The missionaries there have had comparatively but little success, whilst they have had vast difficulties to contend with, and many obstacles to surmount; few, I believe, know their extent. I do, however, implore this society not to forget that country in which lie the bones of a Carey, a Marshman, a Ward, a Pearce, and a Parsons. I have laboured there long, and I trust not without some blessing; but, if there be one trial which the East India missionaries have to endure greater than another, it is the little success which attends their labours. I believe that this society once made too much of the East India mission, and I have sometimes been afraid lest they should do the same with the Western mission. I do not say this to

throw a damp upon the audience; but I pray the society to think less of men and things, and to pray more to God for the success of their missionaries' labours. We have to contend with an abominable system of superstition and false religion; with crowds of Brahmins, and with many difficulties as regards the language. I therefore earnestly implore you not to forget your first mission.

The Rev. Mr. FRASER moved, and CHARLES ROBINSON, Esq., of Leicester, seconded the following resolution:—

"That the Treasurer and Secretary be requested to continue their services; that Messrs. Charles Burt, Willis Kitson, and G. T. Kemp, be Auditors; and that the following be the Committee for the ensuing year. (Names read.) Also, that the rule which admits the Country Ministers, Treasurers, and Secretaries, to attend the meetings of the Committee, and vote, apply to London Ministers, Treasurers, and Secretaries, at all meetings of the General Committee."

Carried unanimously.

The meeting concluded by singing "Praise God from whom all blessings flow," &c.

CALCUTTA.

Since our last, the afflictive intelligence has been received, that two of our beloved friends have been suddenly removed by death. W. T. Beeby, Esq., a valued member of the committee, whose secular engagements had led him to visit Calcutta, where he had formerly resided, and the Rev. R. Gibson, B.A., whose arrival in that city was announced in our number for March, and who was about to take charge of the church in the Circular Road, were within a few hours of each other summoned from the field of action. A letter from Mr. Thomas, dated Calcutta, March 19, 1842, contains the following details:—

It is with very painful feelings that I take up my pen to address you on the present occasion. During the last few years, it has often fallen to my lot to communicate intelligence respecting the ravages of sickness and disease amidst the little mission band in Calcutta. I had fondly hoped that a respite of a few years would have been granted; but no, our heavenly Father has again seen fit to call us to weep over the grave of one, yea of two of his servants, and those, men who a few weeks ago appeared among the healthiest of the healthy. Our dear friend Mr. Beeby sleeps in Jesus; so does the brother who so recently joined our number. Yes, Gibson has entered on his rest. Both appeared in perfect health on the last sabbath in February, and Mr. Beeby attended his office the next day and was met on his return in the evening by Dr. and Mrs. Yates, and appeared to them in his usual health. He had, however, not been quite well during the day, and shortly after his return home he took medicine, but

it had not the desired effect; the complaint increased, turned to cholera, and early in the morning of the 1st inst. he ceased from among men. His end I believe was peace. Brother Gibson, who was residing in the same house, and occupied an apartment near to that in which Mr. Beeby died, was, as you may suppose, exceedingly distressed and agitated by the sickness and death of his friend. The next morning he complained of being unwell; in the course of the forenoon he came to brother Yates's, proposing to remain permanently with those dear friends. During the day he suffered a good deal from dysentery, and an effort was made to dissuade him from attending the funeral of Mr. Beeby; he, however, considered that he ought to be present, and accordingly went. The sight of the corpse affected him much; but he rallied and proceeded to the burial-ground, where brother Yates was to officiate. He had scarcely begun when our late brother, as though struck by death, turned pale, and sank on the breast of

a friend close by. For a few seconds he sat on one of the adjoining tombs, and when sufficiently recovered was handed into a conveyance and brought direct to brother Yates's, Mrs. Yates and myself accompanying him. His complaint had considerably increased by the exertion and by the acute mental excitement he then experienced. Medical advice was immediately sought, and every means tried to save his valuable life, but in vain; before noon the next day he was a corpse, and by six o'clock *p. m.* his remains were committed to the silent tomb, where both those dear friends lie side by side in adjoining graves. Brother Gibson for a long time clung to the idea that his sickness was not unto death, and when I thought him dying, and, in reply to a remark by himself, said I thought he would soon be well in another world, he said, "Oh no, I feel myself getting better every minute." He subsequently appeared conscious of his state, and expressed the firmness of his faith and hope by saying "All is well."

I need not say what sadness the death of these good men has produced on our minds; indeed, the sad event had nearly proved fatal to our invaluable brother Yates, who is only now recovering from a severe illness brought on by excitement and over exertion. I may also say that more than one of the rest of our number have felt on the very verge of sickness and death. The utmost care has been found

requisite. Thus far all are preserved, and our hope is in the Lord.

As to our dear departed friends, their death, though occasioned by cholera, should not be attributed wholly, perhaps not chiefly, to the climate, but on this I must not now enlarge. I am greatly concerned for the effect the intelligence of their death will have on connexions and friends at home. May the Lord graciously support the widow and provide for the orphans, and keep the committee and the friends of the mission from desponding. I feel this tendency in a degree and to an extent I never felt before. I fear the men we want will be disheartened, and the committee discouraged, and that we shall be left to labour on as we can for a while, and then to sink under our accumulated labours.

Our beloved brethren and sisters are on the whole in pretty good health. Mrs. Morgan has been very ill with the cholera, but is better; several of our number have been—almost ill, I hardly know how else to express the feeling, a sensation indicating a state of health that would give way under the operation of the most trifling cause, and consequently making the utmost care imperative. We know, however, if the Lord has any thing more for us to do, he will keep us alive, even though it be in the midst of death, and reposing on his faithfulness and love we would go confidently and cheerfully forward.

At a meeting of the committee held at Fen Court, May 5th, the following resolution was adopted unanimously:—

"That the committee receive, with profound submission to the holy will of God, the deeply afflictive tidings from Calcutta of the decease of their honoured and highly esteemed associate, W. T. Beeby, Esq., and of their beloved missionary the Rev. Robert Gibson. In these events they desire to view the hand of an infinitely wise though inscrutable Providence; and while smitten by these unexpected and repeated strokes, to say with devout resignation, 'Even so, Father, for so it seemeth good in thy sight.' They record with affectionate remembrance the sense they entertain of the valuable services rendered to the mission by the former of their departed friends, both in this country and in India; and of the unfeigned piety, generosity, discretion, and urbanity which uniformly marked his character; and they most respectfully offer their Christian condolence to his widow and family, with their fervent prayers for them under this affecting bereavement. Of the latter they cherish many pleasurable recollections connected with his early piety, ministerial endowments, and entire consecration to the service of God, and express their lively sympathy, both with his relatives and with the church in Calcutta, of which he was just about to assume the pastoral office; and with the whole missionary band who have thus been again called to sustain so severe a loss."

JAMAICA.

TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.

My dear Brother,
I shall feel obliged by the insertion in the Herald of the following remarks:

The position of your society in its year of jubilee, is deeply interesting, and demands from all who feel interested in its future prosperity,

consecration both of money and of effort of no ordinary character. Its trials and its success alike enforce this, and I hope that the whole denomination will testify by their entire devotion to its interests the deep concern they feel for its future prosperity.

The commencement of the theological institution in Jamaica; the extension of the mission in that and in other islands of the West; the imperative necessity of supporting the infant mission in Western Africa, all demand that the jubilee offering of thanksgiving be not only in spirit but in measure, according to the full extent of the ability possessed, and I fully believe that the expectations of the committee will not be disappointed.

Without at all interfering with the noble objects contemplated by the jubilee committee, I wish to draw the attention of the friends of female education to the normal school established at the new village of Kettering, in Trelawney, for the training of native and other school-mistresses, both for Jamaica and Africa.

At this interesting spot I have, since my last visit to England, completed the necessary buildings, which consist of a general school-room, 40 by 40; a normal girls' school-room for thirty children, and the necessary apartments for the board and lodging of twelve females, the expense of which rests personally on myself.

The general school is under the care of the orphan son of my beloved brother, who was the first schoolmaster sent to Jamaica by the Baptist Missionary Society, and who died seventeen years ago. The female department is under the

care of Miss Ann Anstie, who is devoting her untiring energies to its prosperity.

There are about one hundred at present in both schools; in the normal department nine; two of these are redeemed slaves from Africa; two are the orphans of deluded white emigrants, and four are native females; these live entirely at the establishment.

Towards this school his Excellency the Governor of Jamaica, Sir Charles Metcalfe, has sent two donations of thirty pounds each; and other friends, resident in England, have hitherto enabled me to meet the current expenses, which amount to about £250 per annum.

The heavy responsibilities resting upon me, from other schools, prevent my being able to carry on this important institution without help from home. I therefore most earnestly solicit it, either in the shape of boxes of useful articles, which meet with a ready and profitable sale with us, or in donations of money, as I am very fearful, if this aid is not bestowed, I shall be obliged to relinquish an institution on which, in my opinion, much of the future welfare of the female portion of the community of Jamaica depends.

As I leave England for Jamaica early in July, any answers to this appeal made before that period will be thankfully received. Boxes of useful articles will be in time if sent to Fen Court by October, as about that time the new missionaries to Jamaica will take their departure. I am, yours very truly,

WILLIAM KNIBB.

May 7th, 1842.

TO CONTRIBUTORS.

The postponement of the usual list of contributions received, and of acknowledgments to friends who have kindly forwarded presents of various kinds, will, we trust, be excused. An adequate apology, it is hoped, will be found in the interesting and pressing nature of the foregoing articles.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, 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.