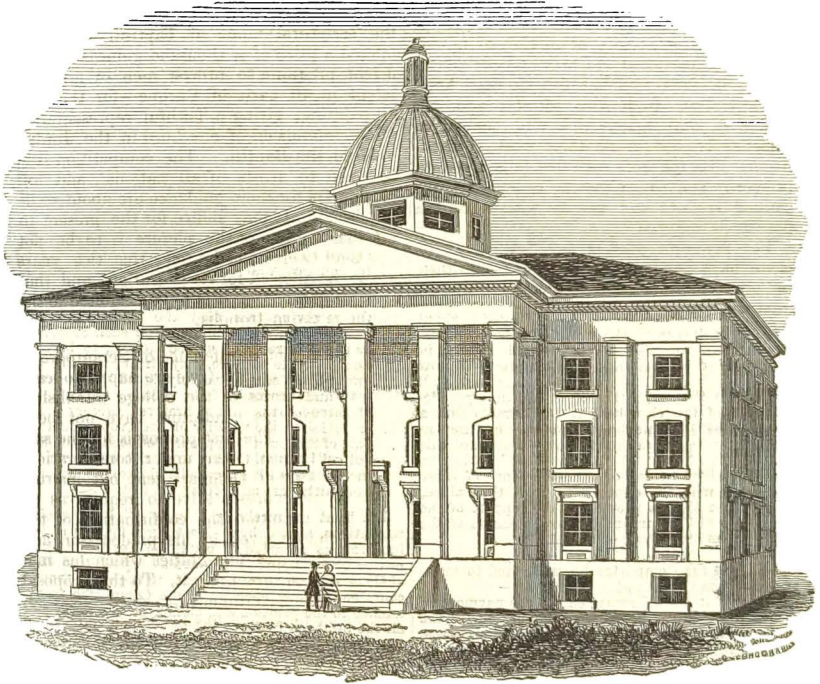


THE MISSIONARY HERALD.



BAPTIST COLLEGE, MONTREAL.

The cost of this building, with that of the requisite furniture, will be, it is expected, about £5000 sterling. About twelve hundred pounds were collected for the purpose in this country several years ago, and expended in the purchase of land, portions of which have been sold off very advantageously, leaving the site of the college free. Towards the remainder of the expense contributions have been made in Canada; and the Committee of the Canadian Baptist Missionary Society, under whose superintendence the erection is proceeding, will very thankfully receive donations from British friends towards their important undertaking.

HOME PROCEEDINGS.

GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 29th, 1845, at 10 o'clock.

J. L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. Samuel Nicholson, of Plymouth, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

The Meeting then proceeded to the nomination of the Members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

The Secretary then read, on behalf of the Committee, the following resolutions; and the Rev. W. Knibb, of Jamaica, having addressed the Meeting, it was unanimously resolved, on the motion of the Rev. Dr. Hoby, seconded by Henry Kelsall, Esq.

I. That this meeting has heard, with much regret, of the difficulties under which the baptist churches in Jamaica are now suffering, in consequence of the heavy debts upon their chapels and other mission premises;—debts which unforeseen circumstances, tending to depress the people and to impair their resources, have prevented them from discharging.

II. That as these debts, amounting to about £18,000 (exclusive of the debts on school houses, which amount to £2500 more), were all incurred in the erection of chapels and mission premises, now in trust for the baptist denomination, and nearly all previous to the declaration of the pecuniary independence of the churches; it is desirable that a grant of £6000 should be made to the brethren in Jamaica: with the earnest recommendation of this meeting, that the churches themselves should make an extra effort to pay off a further part of these debts, and with the expectation that, thus aided, they will be able to provide for the support of the Institution at Calabar, and for the extension of the gospel in destitute parts of the island.

III. That the Committee be authorized to make such grant on the following conditions:—

(1.) That it be appropriated to the payment of such debts only as have been incurred for the erection of chapels, and other mission premises, now in trust, or about to be placed in trust.

2.) That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided; viz. That the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that, in case of the return to this country, through ill health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary, so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary or any missionary's widow and orphans;

that is, the Committee will "regard each case as it occurs, considering the claims of the parties, and the circumstances of the Society."

(3.) That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica, who have been recognized or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee. On receiving this copy the amount may be drawn for in such sums, and for such churches, as the brethren, at a united meeting to be convened for the purpose, may direct; a list of the drafts being sent home duly signed by the chairman and secretary of the meeting; a majority of three-fourths of the brethren present being essential to the validity of such vote. In case part of the grant is appropriated to any premises not yet in trust, the bill must not be drawn till the trust-deed is executed and enrolled, and the Committee are advised of the fact.

IV. That on receiving a copy of the foregoing resolutions, signed by at least three-fourths of the brethren, as specified in condition No. 3, the Committee be requested to forward a copy of it to each of them with an announcement, to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica.

V. That in order to obtain donations towards the amount required, and towards the general funds of the Society, Mr. Knibb be requested to spend a little time in England, and to visit different parts of the country, to lay the state of the churches in Jamaica before the friends of the Society.

VI. That as the necessities of the brethren are urgent, the Committee be empowered to obtain a sum not exceeding £6000, and to advance the same as provided in the foregoing resolutions, and after repaying so much of it as may be collected for this special object, to charge the balance as a debt due by the Society. The Committee are also hereby empowered to guarantee, in behalf of the Society, the interest and the repayment of the principal.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. I. M. Soule, it was resolved that W. B. Gurney, Esq., be respectfully requested to continue his services as Treasurer:

On the motion of the Rev. William Brock, of Norwich, seconded by the Rev. C. E. Birt, M.A., of Wantage, it was resolved that the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. Dr. Murch, resolved that G. T. Kemp, Esq., George Gould, Esq., and Charles Jones, Esq., be Auditors for the year ensuing.

The following names were brought up by the Scrutineers as the Members of the Committee for the ensuing year.

REV. JAMES ACWORTH, M.A. . . .	Bradford.	REV. JAMES HOBY, D.D. . . .	London.
REV. JOHN ALDIS	London.	REV. WILLIAM H. MURCH, D.D. . . .	London.
JOSEPH H. ALLEN, Esq. . . .	London.	REV. JAMES P. MURSELL	Leicester.
REV. CHARLES M. BIRRELL	Liverpool.	JOHN PENNY, Esq.	London.
REV. CALED E. BIRT, M.A. . . .	Wantage.	SAMUEL M. PETO, Esq.	London.
REV. SAMUEL BRAWN	Loughton.	THOMAS PEWTRESS, Esq.	London.
REV. WILLIAM BROCK	Norwich.	REV. GEORGE PRITCHARD	London.
REV. FRANCIS A. COX, D.D., LL.D.	London.	REV. ROBERT ROFF	Cambridge.
REV. THOMAS S. CRISP	Bristol.	REV. JOSHUA RUSSELL	London.
JOHN DANFORD, Esq.	London.	REV. ISRAEL M. SOULE	London.
REV. J. MORTLOCK DANIELL	Ramsgate.	REV. JAMES SPRIGG, M.A.	Ipswich.
REV. BENJAMIN DAVIES, PH. D. . . .	London.	REV. EDWARD STEANE, D.D. . . .	London.
REV. JAMES EDWARDS	Nottingham.	REV. CHARLES STOVEL	London.
BENJAMIN GARDINER, Esq. . . .	London.	CHARLES S. TOSSWILL, Esq. . . .	London.
REV. BENJAMIN GODWIN, D.D. . . .	Oxford.	JOSEPH TRITTON, Esq.	London.
REV. SAMUEL GREEN	London.	REV. FREDERICK TRESTRAIL	London.
REV. WILLIAM GROSER	London.	REV. WILLIAM UFTON	St. Albans.
REV. JOHN H. HINTON, M.A. . . .	London.	JAMES WHITEHORNE, Esq. . . .	London.

Resolved that the cordial thanks of this Meeting be presented to J. L. Phillips, Esq., for kindly presiding on the present occasion.

PUBLIC MEETING.

On Thursday, May the first, a Public Meeting was held in Exeter Hall, at which George Foster, Esq., presided. The speeches delivered on the occasion gave great satisfaction to a numerous assembly, and we regret that our limits will not allow us to place on record a just representation of their excellence. They have, however, appeared more fully in the columns of the Patriot and the Nonconformist. After prayer by Mr. Acworth, the Chairman delivered a pertinent address.

Christianity, said the Chairman, is essentially a missionary system. From the time of the apostles downwards, this has been its peculiar characteristic. Its strength and its power consist in making constant aggressions on the kingdom of darkness. It must rejoice the hearts of all who have hearts to contemplate the present state of things, that there is something like a genuine union among Christians, at least in reference to the cause of evangelical missions. The object of Christian missions is the elevation and happiness of mankind. It is by the light of revelation that the world must be renovated. God is a Spirit—and that single idea as revealed by the Great Teacher himself when he sat upon the well of Samaria, has done more for the world than all the burnt-

offerings and sacrifice, and than all the philosophy of Greece and Rome. The responsibilities that press upon the present generation are almost fearful to contemplate. I cannot think that this great cause will be suffered to languish for the want of due and vigorous support. It is not by the increase of fleets and armies that this great work is to be accomplished, but by "My Spirit," saith the Lord. It is by diffusing the light in the world that we must raise men from the degraded state in which they are found. Missionaries have in past centuries gone forth from different countries of Europe, but their object has been to gain blind disciples rather than enlightened converts. A gracious providence has unlocked to us the mysterious secrets of nature. We are now ready to fly

with angel-speed across land and ocean. Providence has seemed to open her lap of blessings at our feet. We have every requisite for the prosecution of this great work, and awful will be the account should we not prosecute it with that vigour and success which are within our power. I am old enough to remember that Elijah of the Christian church, the Rev. Andrew Fuller. I have heard his voice in the north of England—that mellow, full-toned, solemn voice—calling the religious hosts to prepare for that great work that we have lived to see prosecuted with so much success in our day. I trust that we shall be worthy successors of the great and holy men that commenced this great cause in our own denomination. Let us, then, gird ourselves afresh to the work.

Mr. ANGUS then read an abstract of the Report, an outline of which was furnished in our last number.

Dr. GODWIN: It is very gratifying, to be permitted by a kind and gracious providence again to assemble upon such an occasion as the present, and in such circumstances as these. It is delightful to retire for a season from the turmoil and strife of the world, to contemplate objects of greater grandeur, of more permanent interest, and of holier influence upon the mind. While opposing principles and parties are struggling for the ascendancy with fierce and noisy vociferation, we meet as followers of the Prince of Peace—we meet to contemplate the interests of the gospel of peace—to aid in extending that kingdom whose blessed characteristics are righteousness, and peace, and joy, in the Holy Ghost. It is not always in such a state as that in which we live, that pleasure and duty are combined. They are frequently found adverse, but in the present instance, they both happily unite; and, while we recognise our obligation of followers of the Redeemer, to consecrate ourselves, our time, our capabilities, to his service, I apprehend there are none who enter into the spirit of such engagements and meetings as these, who can retire without saying "It has been good for us to be here." When I look at those who surround me, I behold the interesting sight—not of men of science merely—not of those who have embarked with vigour and zeal in the secularities of the world—but ministers of the Saviour, whose great object was to bring glory to God upon the earth, and to promote peace and good-will towards man.

With some of these I have had the pleasure of acquaintance for more than a quarter of a century; with several of them I have had the happiness and honour of working in missionary efforts, and in promoting the great objects we have in view. It is pleasing, also, to see that upon this platform, while there are those who were personally acquainted and co-operated with Fuller, Ryland, Sutcliff, Saffery, and others of the same stamp, who have gone

to their rest, there are also others, junior brethren rising up, imbued with the same spirit. And if I may be permitted to say it, it is with no small pleasure that I see you occupying this place—an old friend of the north, with whom I became acquainted in missionary undertakings, and the hospitality of whose roof I shared; and it has rejoiced my heart to mark the growing interest that you have exhibited in missionary undertakings. And is not the present assembly a gratifying and exhilarating sight? Here I see before me those who are met together in one place, and with one accord. I see, by the benevolent attention which beams from your countenances, the interest that is taken in the object which we have in view. Here I see both sexes, and not a small number of those who lingered last at the cross, and were among the first at the sepulchre. Here I see the aged and the young; and I am reminded of what we sometimes sing—

"To Thee the hoary head
Its silver honour pays,
To Thee the blooming youth
Devotes his brightest days;
In every age their tribute bring,
And bow to their all-conquering King."

But my principal object in rising is to move—

"That the Report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

This Report is a document which deserves a wide circulation and a general perusal. It is the history of our missionary annals for a year—it is a despatch of a part of that host who are going forth, under the banner of the cross, to subjugate the world to the allegiance of the Saviour—it is a sketch of a campaign, in which enemies have been met, difficulties have been overcome, and conquests have been achieved. They have not been, indeed, the conflicts of the warrior, with confused noise and garments rolled in blood. The victories which this Report records are the victories of the truth over error, of virtue over vice, of Christianity over all the debasing superstitions and abominable idolatries with which it has come in contact. The fields of labour to which the Report refers, lie wide asunder—oceans roll between them, and they are in different hemispheres; but mind is more active than steam; and thought can travel swifter than railways, and without the extraordinary puffs, and unearthly screams, and subterranean passages—those emblems of the valley of the shadow of death. We can at once, taking this document as our vehicle, travel to the ends of the earth—traverse mountains, and cross oceans, and come back, in a short half-hour, in peace and safety. We

are first conducted to the East, the first scene of our missionary operations, and there, amidst crowded cities and swarming populations, where every thing is on a large scale—where their mountains have a higher elevation, and their rivers a wider expansion, and even their superstitions have an enormity and a gigantic stature above those of any people on the globe. There we see bands of missionaries labouring with indefatigable zeal, from the metropolis of our oriental empire—tracing the course of the Ganges up as far as Delhi, once the seat of empire. In various other parts of Hindostan, also, are they busily and earnestly employed ploughing, harrowing, sowing the precious seed, and cutting channels in which the water of life may flow, to irrigate the boundless plains of India. We linger not here. Immediately we are directed westward; and, crossing the Indian Ocean, and even the continent of Africa, we come to the western coast of that deeply degraded and much injured continent. There, where the slave-dealer and the traffickers in human flesh and blood have often been found—there we see the messengers of peace making lodgments—in the island of Fernando Po—travelling to the continent, and opening into the interior. And not the least interesting feature in this is, that we see among them the sable descendants of Africa themselves, coming from a place where they once were held in bondage, imbued with the love of their fatherland, and still more with the love of the glorious gospel, desirous of conveying to the bleeding wounds of Africa the leaves of that tree which are for the healing of the nations. And, leaving this, we again, in this vehicle in which we are now travelling, cross the wide Atlantic, and come to that interesting group of American islands called the West Indies, for which nature has done every thing to beautify and enrich them, and man has done every thing to degrade and debase them. Those islands, especially Jamaica, resounded with the lash, and the clanking of the slave chain, and the shrieks of tortured humanity: but Christianity went to bind up the broken-hearted, and to proclaim liberty to the captive; and peace, and order, and industry went in her train. Christianity found them slaves—Christianity brought the truth—and the truth has made them free. Not lingering here, your Report again conducts us to the continent of America, and rapidly proceeds across the United States, northward, up to Canada; and, abolitionists as we are, we may venture, in this invisible way, to cross even the southern states of America. And there, in the Canadian provinces, whither the redundancy of the population is constantly pouring out its numbers, we see the banners of the cross move forwards; and may success attend them, and may a merciful Providence avert that ominous presage which at present gives some alarming apprehensions,

and be it our prayer—"Scatter thou them that delight in war." But we must come home; and we will just visit France, guided by your Report, and see an effort made there to evangelize a portion of that great community. And at home there are some circumstances which are very pleasing—pleasing it is even to find that the annual contributions are so truly liberal. The time was when a man, whether rich or poor, thought he did very well if he gave his guinea. I rejoice to hear of the £100, or the £150, or the £50 annual subscriptions; and may a gracious Providence reward them tenfold into their own bosoms for this liberality. Your Report is not of an unmixed character: there are lights and shadows in it; but such is the very nature of human life. And, indeed, if we look into those missionary annals—I was going to say, into that divinely-inspired missionary Report, the Acts of the Apostles—we shall find the same characteristics, the same difficulties mingling with the same success. And can our missionaries—the true successors of the apostles—can they expect to be exempt from difficulties which their predecessors so largely shared? It struck me as very remarkable, on hearing the Report read, that the difficulties are very much of the same kind. Do our missionaries complain of a want of success in any instances? So did they. The apostles themselves had sometimes to mourn over the instability of their converts; they had to contend with a heathen superstition and abominable idolatries, and likewise with the speculations of philosophers. And this is just the same now with our missionaries. In India they have to conflict with the prejudices generated by a gross, a sensual, and an hereditary polytheism; and when they are driven from these points, they take refuge in the metaphysical subtleties of their Vedahs, and oppose our missionaries in this way.

S. M. Peto, Esq., said: In rising to second the adoption and circulation of the Report so ably moved by our esteemed friend, Dr. Godwin, I would first express my conviction that its contents have been most gratifying. "The Lord hath done great things for us, whereof we are glad;" and it was well and truly expressed: "Divine mercy hath followed with an influence as mighty as it hath been gentle, and crowned our efforts with encouraging success." There are some points which have occurred to me on its being read, which I desire briefly to refer to, and in the order in which they stand. The first is the decease of Mr. Daniel, long known as a faithful and devoted missionary to Ceylon; and here, amidst the feeling of painful regret, arises one of truest pleasure. The sum presented to his bereaved family shows how, amidst devotion to his work and unwearied zeal, he exhibited that gentleness, kindness, and singleness of purpose, which won the hearts of many around him. The Society appears, in India, to

be continuing its efforts in the most important work of translation, and, during the year, 54,760 volumes of the word of life have been printed, and 50,000 circulated; and, of 312,000 tracts sent out by the Religious Tract Society at Calcutta, one half has been distributed by your agents. Thus much has been done—may the Lord of the harvest cause the good seed to bring forth a hundred fold. In India, it appears, we now number twenty-four churches and 914 members. But here, while I would delight to call your attention to all that is gratifying, I must refer to some statements in the Report most painful and distressing in their character. I will read to you the passages. While we read these passages we cannot but reflect, can this be the society of our own country for the propagation of the gospel? Can it be that the essential doctrines of popery have so impregnated the established church of our country in all the deceivableness of unrighteousness, than in its outworks in distant India its hatred to evangelical protestantism is shown in perverting the minds of the disciples of the Redeemer from the simplicity of the gospel, and teaching instead thereof the doctrines and ordinances of man's devising. The Metropolitan of India, whom for years we all knew and esteemed as the Rev. Daniel Wilson, in his charge to his clergy, regrets the progress of heretical opinions, and laments the prospect of all hope of usefulness from the church to British India being blighted by their prevalence. The Bishop of Madras denies the statement of the Bishop of Calcutta as to the injurious tendency of the tenets referred to, and identifies himself with them. It will be in your remembrance that, about three years since, the Church Missionary Society placed its missionaries under the charge of the bishops of those districts in which they laboured. Soon after, a charge was made against a clergyman, a missionary to Mayaveram, of not preaching the doctrine of the atonement of Christ to the perishing heathen. He at once refused to acknowledge the power of the society to interfere in his ministrations, and appealed to the Bishop of Madras, who protected him, giving his judgment that the missionary was perfectly justified to withhold the doctrine of the atonement of Christ till the heathen were first enlightened to receive it. The committee of the society at home demurred to this decision, and appealed to the Archbishop of Canterbury, who confirmed the decision of the Bishop of Madras. Here we find the connexion traced up to the home episcopal authorities, and we find the preaching justified which held forth the sacraments instead of the Saviour—the withholding the blessed doctrine of the atonement from the poor perishing heathen—the substitution of their "laver of regeneration" for the sanctifying influence of the Holy Spirit. And I now ask you,

with all that is thoughtful, with all that is prudent before us, wherein the Propagation Society of England, in *thus teaching*, is to be preferred to the Propaganda of Rome? The latter for years we have had to contend with, though not with the funds now placed at its disposal. In a work on Tahiti, lately published by the Rev. Mark Wilks, I find that the sum placed annually at the disposal of the Propaganda of Rome is £166,500 for their mission to the heathen; add to this the means and state influence at the disposal of our own Propagation Society, and I ask you, can we—ought we—shall we remain passive? Is not this assailing our churches in India—a loud call to buckle on our armour—to contend for the faith once delivered to the saints—and to cry mightily to our Lord on their behalf? The time is now arrived when no man can remain neutral. He must show himself on the Lord's side, or on that of the prince of the power of the air. Do not the events of the last few weeks show how little is the Protestantism of statesmen worth, unless a man has the root of the matter within him; the alluring cry of expediency deceives him, and all the principles which have been his palladium are forgotten? The church may remain in "dignified neutrality," fearing lest the strong man armed may despoil her of her goods. But we, brethren, rejoicing that we are not the children of the bondwoman, but the children of the free, must now call to our remembrance the cause of our protesting—the reason of our nonconformity—and, as good soldiers of Jesus Christ, enduring *all hardness*, being not weary in well doing, constantly remembering we shall reap if we faint not. But to return to the Report. In Ceylon we find 500 members in our churches; and the gospel preached in 218 villages. In Africa we find a goodly band of beloved brethren labouring with abundant encouragement. At Clarence, a church is already formed of eighty members, and contributing nearly sufficient for their pastor's support, and where an anti-slavery auxiliary society has been formed; thus showing again, where the power of the gospel is really felt, nothing more is required to ensure corresponding fruits being exhibited. Who can read Mr. Merrick's journal of his visit to the Cameroons mountains without feeling strongly that the Lord is prospering our African mission, and that this enterprise, undertaken in his strength, in simple dependence on his blessing, will, as in the Western islands, yield an abundant harvest. And here I can but momentarily recur to a meeting [in this hall, for civilizing and evangelizing poor injured Africa. In the chair you, sir, now occupy, sat the Prince Consort. All that were mighty and honourable were there—all state-appliances were at their disposal. Science lent her aid, and great were the expectations entertained; but what were the results? As written with

a sunbeam—"Not by might, not by power, but by my Spirit, saith the Lord of hosts." No, our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. The Dove, we trust, ere this has reached her destination; and, from a private letter now in my hand, dated the 16th of February, from Mr. Newbegin, she appears to have proved an admirable sea boat, and to have surpassed every thing they had met; and that Captain Milbourn and her crew were perfectly satisfied with her. This augurs well as to her meeting the wants of the interesting mission for whose service she is destined. And here I can but recur to the very interesting fact that our young friends have collected £500 for the expenses of the vessel for the first year, and that they have again engaged to collect for the same object next year. I can but desire, from my inmost heart, that my dear young brethren and sisters may be able to say, in sincerity and truth—

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

Then will my dear young friends, with the love of God shed abroad in their hearts, redouble the value of their gift by earnestly seeking his blessing upon it. In Canada there is much that is encouraging, and the Committee, in the Report, express their confident belief "that here will be seen glorious results of labour in future years." In the summary we find the total number added to the churches during the past year is 2430 members, and that the total number is 38,649. And here I must for a moment pause. 38,649 brethren and sisters in Christ Jesus! Oh! that we could, when contemplating these subjects, view the things of time in the light of eternity! What should we then think of such results, and how saith the scripture are these things estimated in the realms of light? "Verily, verily, I say unto you, there is joy in the presence of God over *one* sinner that repenteth." And do the "ten thousand times ten thousand" of the angelic host thus rejoice over *one* sinner, and are we looking forward to their companionship through eternal ages? Then what should be our feeling in the retrospect of the last year's exertion? What should be our determination for the future? Let these thoughts weigh with us in looking to China. Here we have carried on a warfare in defence of a traffic, of which I cannot speak but in terms of unmeasured condemnation—but to which I would only refer as increasing our obligation, as a people, to send them the gospel. The door seems opened to us most providentially. No sooner is Hong Kong placed in our possession than our American baptist brethren seem to have taken the field; and the first two chapels ever erected in China are baptist; and to which, to his

honour be it spoken, Sir Henry Pottinger liberally contributed. Let us go forth in the same simple reliance on the grace of our God, and, as commanded, preaching his gospel fully to every creature; and as in Jamaica, so in China, "The wilderness and the solitary place shall blossom as the rose, and bring forth fruit abundantly." The distress of our sister churches in Jamaica has compelled our dear brother Knibb to visit us. The Society, in responding to his heart-stirring appeal, have felt constrained to vote £6000. Let not this necessary tribute of our love to them lessen our efforts for China. You will hear from our brother of an amount of injustice done to our free brethren in Jamaica, which made those of your subscribers who attended in Moorgate Street, on Tuesday, feel moved beyond expression; and I am sure you will see, with your Committee, that no course was left open to us but to meet the wishes of our brethren to the large extent named. Let me earnestly entreat you, dear friends, to respond to the call of your officers: they ask us but to begin with four missionaries for the 300 millions of China—they ask, are there not friends among us deeply indebted to the Saviour, anxious for the conversion of China? Let the amount of special contributions this day answer this appeal; and, if given in the spirit of "implicit dependence and fervent prayer," let us doubt not, dear friends, but that our God, even our own God, shall bless us, and the ends of the earth rejoice with us in his salvation.

Mr. NEWSTEAD, Wesleyan minister of Leeds (formerly a missionary to Ceylon), observed, he had been long a private admirer of the proceedings of this Society. Very long have I admired its gigantic efforts to spread the truth of Christ Jesus in one of its most permanent and abiding forms; I mean the translation of the holy scriptures. I had hoped last year to have had the privilege of attending this meeting, but was prevented by circumstances over which I had no control. I have, therefore, come to-day voluntarily, being called to London on another occasion, and have availed myself of a little opportunity of time to call in; and, knowing as I do many of the gentlemen around me, I feel great satisfaction even in voluntarily endeavouring to support this resolution, or rather testifying my extreme admiration of the whole proceedings detailed in the Report. I gladly do this, because I happen to be of another section of the church. The thrilling paragraphs which relate to the opening of a mission in China were to me delightful. I look with great anxiety upon that new world, where Christian missions open before the varied societies of this country. It is a matter to deplore, that there are no means to enter in by every society; for not only do we rejoice to hear that any good man's heart has been stirred up to give £6000 to commence a

mission there ; but we want to see similar stirrings in every section of the church ; and, though we want no endowments for missions—you will know my allusion—yet I trust it will be continually and perpetually endowed by the precious influences of the Holy Spirit, by the prayers of God's faithful people, and by the growing labour of the church as long as the church shall have a name. Most sincerely do I say, I would rather at this moment be in China, attempting to plough up the fallow ground of that country, than where I am. But our society is precisely in the situation of yours, except that we are a little more embarrassed with regard to that question. We would gladly embrace the opening, but it must stand over, while our operations in India are all but suspended, and Ceylon languishes, although we have laboured there a quarter of a century. I take leave to say, that I was a debtor to you many years ago : before you knew me by name I had the happiness and the honour to distribute some of the very first tracts of the holy scriptures—that is, the Gospels and the Acts of the Apostles—published at the press at Serampore. At that day they could not afford to give away the bible, and if they could it would have been difficult to carry it, so large was the type with which it was printed. The first bible that I saw in Ceylon occupied four quarto volumes ; but now, by the blessing of God on the genius of his servants, we have it in an octavo volume, in reduced type, and the children in the schools subscribe for it just as we do here, and a very similar order of things prevails generally. I am deeply sorry that you have to mourn the loss of a beloved missionary in Ceylon. I knew his predecessors : I was intimate with Mr. Chater and his respected family, and laboured with him for some years in entire harmony. I greatly rejoice that you can number 218 villages in your circuits there, and that you have gone to Kandy. That is not the capital of popery, but it is the capital of heathenism. We are trying to get to Rome if we can by any means, and send them back the compliment they would send to us. We have gone as far in France or Geneva planting Protestant missionaries (and we do not mean to relax, but to go to the gates of Rome, and within them if we can)—men who will carry the unadulterated gospel. We think that is the best mode of putting down popery—not persecuting or destroying Catholics, but endeavouring to guide them in the way of peace. We pity those who are misled by the doctrines of Rome, while we do not embrace the doctrines, and we will not consent to have them endowed. There is a fearful probability that it will be done, but it will not be done by the people of England. If the act should be carried, we will never acknowledge it as a national act. I rejoice to see the hulwark of protestantism within these walls ; and that, in

every society evangelically disposed, and who love the Lord Jesus Christ, there has been a feeling in unison with it.

Mr. TUCKER, of Manchester, rose to move—

"That this meeting, deeply impressed with the destitution of the heathen world—destitution made the more apparent by the success of this and other societies—would call upon the friends of missions to join in fervent prayer to the Lord of the harvest, that he would be pleased to qualify and send forth into the field more labourers, for the harvest truly is plenteous, but the labourers are few."

When I remind this assembly that I was for a short time an agent of this Society in India, and have returned from that field of labour about four years, I feel that an apology is due from me for not having previously appeared at your annual meeting. My apology is one which I doubt not your kindness will accept—loss of health incurred in the service of this Society. Let me also assure you that it is only physical unfitness, not any, the slightest abatement of attachment to this mission, that prevents my returning to a post where I hoped to have spent my days. But being drawn up again from the mine into which I had too eagerly ventured, and forbidden to go down again, I am now very thankful for a very humble place among those who try to hold the ropes. You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English pastor, an account of his own missionary labours ; but it is something to have looked upon the field of labour. I need not describe to you Bengal, with its vast plains, its broad floods, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the church of Jesus. It is a solemn fact, that while good men at home have been debating upon the question, whether or no the heathen can be saved without the knowledge of the gospel, your missionaries abroad never have any need to debate it at all. I mean to say they never meet with a man so sober, so righteous, so godly, as not to need the grace of God that bringeth salvation. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of a renewed nature ; but upon inquiry, it is always some Christian book, or some Christian tract, or some communication in some way of Christian influence, that has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world. It is something, too, to have looked upon your missionaries at their work

—to have observed the various means they are employing for the diffusion of the gospel throughout those provinces—to have seen Yates bending over his dictionaries—and Thomas over his proof sheets—and younger brethren busy in their schools and churches, or sallying forth to take their stand by the crowded thoroughfares, or to move to and fro among the denser throngs of festivals and markets. Was it not something, too, to have seen your missionaries retiring from their work to their reward. The affecting allusion made last Thursday to William Pearce, brought before me vividly the scene where I last beheld him. To hear his dying voice declare that he was a most unworthy servant of his Saviour, but, at the same time, that he found the Saviour infinitely precious, was no small privilege—and, then, when the presence of the converted Mussulman lit up his pallid countenance, to hear that Mussulman himself assure the British missionary of the presence of his Lord—this was something never to be forgotten. Since then you have lost other agents from your Indian field; and deeply do I regret, this day, that so few of you have had the opportunity of appreciating the loss you have sustained. I should omit a sacred duty, and deny myself a sorrowful pleasure, if I did not this morning mention, with most affectionate respect, the names of John and Mary Ellis, George and Sophia Parsons. The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they. But they are gone; and now we have to season our regret at their departure with gratitude for the mercy that bestowed them, and with prayer to the Lord of the harvest, that he would send forth more labourers into his harvest. The chief of the few scenes I saw among the heathen, combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo crowd, at Churuk Poojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement; and, then, to look round upon the spectators and perceive that they regarded it, not as I expected—a most solemn act of their religion, but as a piece of amusing jugglery. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—distributing, on every side, sheets in the Bengalee character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin? Those tracts were printed at your press. Those youths were instructed in your schools. It was painful to stand by the river at Dooga Poojah, and to see procession after procession following

image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning to one of our elder missionaries, to be told that where I had seen 500 worshippers, he remembered to have seen 50,000. It was painful to know that there were millions in India who had never seen a copy of the sacred scriptures; but was it not pleasant to be told that wherever those scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly that your distributor is often in danger of being trampled on by the crowd, or forced back into the river? It is with great caution I would speak of the number of known conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted. So that there is no room for despondency, but abundant reason to thank God, and to take courage; but still it must be admitted there seems to be more of contrast than of correspondence between the east and the west. On the one, there is a band of labourers working in a garden, and almost hid from view by the luxuriance their toils have reared. On the other hand, we see a vast sterile plain, with a few men painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil. No jealousy in the east of the west. Thanks be to God for the success of Jamaica, and welcome, thrice welcome his honoured servant who appears here to tell of the burdens those successes have imposed. He, however, will be the last man in this assembly to be surprised at the slow progress of the work in India. Oh, the gigantic obstacles in the way! Alas! for the Indian convert. No joyful parent's tear welcomes him into the church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life. It is not that the heathen parent cares a jot for the religious opinions or feelings of his child; but that, when that child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St. Paul's at Thessalonica—he has turned from idols to serve the true and living God—and from what a crowd of idols! In the house and in the field—on the road and on the river—beneath the spreading ban-

yan tree and upon the car of Juggernaut—there they are. If the demon in the gospel could say, "My name is Legion," idolatry in India must say, "My name is ten thousand legions." This is no exaggeration—it is short of the literal truth—the gods of Hinduism exceed 300 millions. Now, think of this—it is in the face of this array of deities that your missionary has to stand and cry, "There is one God, and there is none other but he." As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian missions over all the globe, and it has not spared your missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares. As soon as you have made a breach in the walls of heathenism, it hastens to leap before you and to keep you out. As soon as you have overthrown an idol temple, it gathers quick the fragments, and erects a temple for itself. How shall we regard this system? If we could believe that, in spite of all its errors, it really taught the way of a soul's salvation—that it pointed the inquiring sinner to the true and only Saviour—I trust there is not one in this assembly who would not rejoice in its prosperity, and bid it God speed. But we do not, we cannot believe it. It is of no use to tell us that it is merely a corrupt form of Christianity: the corruption of the best thing is the worst. And if that system should ever triumph over the Brahmins and the idols of India, it will only be to establish a Brahminism and an idolatry of its own. It is not thus we speak of other institutions who occupy with us the field of India. Many of you know that there are there evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly when I say, Grace, mercy, and peace be with them all. One of my pleasantest recollections of Calcutta is that of the missionary conferences which are held there. We used to meet twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. All spoke—all listened—I think I may add, all loved. And then, when we went together before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory. Regard me this day as nothing in myself, but merely as the representative, the willing and glad representative of your agents at Muttra and Benares, Agra, Patna and Monghir, Haurah and Calcutta. In their name, I say this day, "Remember

India." Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still remember India. It was the land of your first love. You have taken possession of it, as the patriarchs did of Canaan, by the graves of those most dear to you. The commands, the promises of God remain the same as when Carey, bid away by British tyranny, hid his head at Serampore. And now the wide field is open to you almost from Persia to China, and from the Himalaya to the sea. The vast riches of those broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you remember India.

Rev. J. BROAD seconded this resolution in an eloquent speech, of which we regret to find that our remaining space will allow us to give no more than one brief extract.—Instead of lamenting that we have laboured in vain, it is our mercy to acknowledge an amount of success, the anticipation of which by the friends of missions living in former days, would have subjected them to the charge of the wildest enthusiasm. Wherever we turn our eyes, scenes of moral verdure rise to view which prompt the grateful exclamation, "What hath God wrought!" Sir, both in the east and in the west, on the vast continent of India and in the isles of the sea, "the Lord hath done great things for us whereof we are glad." We thank God, and take courage. Perhaps you will excuse me in saying, that with no portion of the missionary field are my own sympathies more thoroughly identified than with Africa, and that I most unfeignedly rejoice that the attention of the universal church seems to be simultaneously fixed on that vast and benighted region. Sir! it is an auspicious circumstance that all denominations of the missionary church should have united in a crusade for the overthrow of Satan's kingdom in a quarter of the globe where he has long held undisturbed and cruel sway. Episcopalians, Moravians, Wesleyans, Independents, and Baptists; Christians in England and in America, in France and in Germany, are found enlisting with one heart and one soul in this holy war. It is also gratifying to observe that these several divisions of the one army of the Lamb are commencing the attack at different points, thus avoiding all risk of sectarian jealousy, and establishing a perfect line of circumvallation from south to north. I rejoice too, that they are all bent on working their way into the interior, and you will pardon the expression of my ardent wish that by the time they get there they will be fully prepared to greet each other as brethren in Christ, and to unite in the formation of a central African church. To some the idea may appear Utopian, but I believe that many are prepared to sympathize in the wish that ere they reach Timbuctoo our

pedobaptist brethren may long for some cooling stream at hand to facilitate their obedience to Him who said, as he descended into the Jordan, "Thus it becometh us to fulfil all righteousness:" or that in the event of their continued pertinacity, the hearts of our own missionaries may so burn with love to Christ, that the last fibre of denominational bigotry will be utterly consumed. Let us, sir, seek to "provoke one another to love and to do good works." Which of the detachments shall be the first to reach the interior, and to claim the honour of stimulating the zeal of their more tardy brethren? I would that the distinction might be ours! God has favoured all the missionary societies now labouring in Africa with excellent pioneers, and upon them all, in connexion with this interesting sphere, his blessing has richly descended. Both in the land of the Hottentots, among the Bechuanas and Kaffirs, in Ashanti, in Sierra Leone, and at Fernando Po, the gospel has proved "the power of God unto salvation." In each of these districts Christian churches have been planted, and schools established, and native teachers raised up to aid in the extension of the Redeemer's empire in the regions beyond them.

Dr. BARTH: It is quite unexpectedly that I have been called upon to move this resolution, and I am afraid the gentlemen who put it into my hand will regret it when they hear my stammering English. Still I could not say "No," because I am wont to give the right hand of fellowship to every brother in Christ—the more so as I see here some few of your missionaries whom I knew by name many years ago, and of whose labours and exertions for the kingdom of Christ I have related to my countrymen in my missionary papers since the year 1828. I have to move,

"That the cordial thanks of this Society are due to W. B. Gurney, Esq., Treasurer, the Rev. Joseph Angus, M. A., Secretary, and to the members of the Committee, for the services they have severally rendered to the Society in the management of its affairs during the past year; also to the various institutions in this country and America which have favoured the Society with grants of money or of books. This meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of annual subscriptions, by encouraging the missionary ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their agents, and to send out others to those fields which are now crying so loudly for help."

Mr. KNIBB then rose, and was received with enthusiastic cheering. Little, said he, did I expect, when I took three years ago a farewell of you, and received those kind sympathies which bind heart to heart and spirit to spirit, that I should so soon appear among you for the purpose of laying before you scenes of wrong perpetrated under the forms of law upon the emancipated population of Jamaica. I did trust that my work of agitation was done—that I should be permitted to

enjoy, in calm serenity, the victory you had won, and pursue that which is much more congenial to my taste, the extension of the gospel of Jesus Christ. It is to me, I assure you, a source of sincere pleasure to hear proclaimed from this platform those sentiments of joy and of holy love that have connected the civil rights of man with the religious principles we profess; and I do hail it as a harbinger of future good that those who, in the vocabulary of ecclesiastics, are called laymen, come forth with such spirit and in such a manner to advocate the present and future hopes of man. The events that have transpired in Jamaica since my last visit to you have been of a pleasing and of a painful kind. Reference has been made to the sailing of the *Chilmark* from our shores, and while we were permitted to rejoice in doing what we could in the erection of houses, and in the fitting out of those ambassadors of Christ, we have not been called to mourn over the defection of our churches, but in their decreased ability to maintain the cause of God. The respected Committee, with whom I have been in friendly association for the past week, have kindly relieved me of a burden which pressed me to the dust; and the only burden I now feel is this—lest their kindness should not be so fully appreciated as at once to relieve them from the debt that they thus incur, in order that the Celestial Empire may have through them the light of truth. I appear, then, before you for the fourth, and, I trust, the last time, delegated by my brethren to lay before you the state of our mission—the trying circumstances in which it is placed; and, though I do not expect that this theme shall be as thrilling in its details as when I pleaded for the emancipation of the slave, yet I hope I shall carry your sympathies, from the fact that if we had been in slavery I should have had no cause to have been here. It is right for me to remind you that when we adopted that principle which I hold to be scriptural, whatever present sacrifices it may involve—namely for every missionary to leave the parent Society as soon as he can—when, I say, in obedience to what I believe to be the truth, we voluntarily surrendered our salaries, our chapels were then £12,000 in debt. We fully hoped, and we had a right to hope, that this debt would be discharged in the process of time. That hope, however, has proved fallacious; and I rejoice to say that it has not arisen from a want of disposition on the part of the emancipated to give, for they do contribute as much now, in a general sense, as they ever did, when their ability to give is taken into the account; and I am confident, from the reception I have here received, that you still are willing to relieve those who are willing to help themselves. When the angel of liberty first shed its benignant beams upon the islands of the west, dazzled with the splendour by which we were surrounded, we

did not fully comprehend either the responsibility that would be involved, or the assistance that would be required; and in laying this before you now, you must bear in mind that when the former slave population of the islands of the west were set free, the whole island, with very few exceptions, had to begin the world at once. Consentaneously with freedom, or very soon after it, two laws were passed. One was the ejectment act, which enabled the former proprietor to eject the labourer at a week's notice, without telling him why or wherefore. The other was a trespass law, that consigned the poor man to a jail, if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of these laws. We therefore invited them, and urged them, as soon as they could, to obtain freeholds for themselves—to erect their cottages where the foot of the tyrant could not come. They set to work with all their hearts, and they purchased, through the length and breadth of the island, within two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, that there have been of the emancipated classes in Jamaica fully 19,000 families that have settled, or are now settling, in freeholds; and if you take these 19,000, and multiply them by five, it will give you nearly one third of those who once were slaves, now struggling with the difficulties those purchases involved; for, though they purchased these lands, they were not able to pay the whole, but, like honest men, they are trying to pay as fast as they can. There are now in one district in Jamaica alone, comprising seven parishes, 8365 free cottages, entirely or partially built; and I can assure you that, as we go through the length and breadth of Jamaica, and ask by what names they call some of their villages, we are struck with their adaptedness. One is called Try-all; another Happy-news; another Standfast; another Harmony; another Long-looked-for-come-at-last; another August-town; another Time and Patience; another Tis-well; another Try-and-see; and another Occasion-hall. When we asked the last man why he gave that name to his abode, he said, "Minister, if I had not a great occasion to build it, I never should, therefore I call it Occasion-hall." No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called "Save-rents"—just a few sticks, that they might escape the rent which they would otherwise have to pay—than the legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could

apply to them. I should not so fully enter into this discussion, had not the truth of my statements been called in question by honourable members of the House of Commons. When I was traversing the bosom of the deep, a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, "Have you any connexion with, or do you know, the individual who is called Knibb—he whom Lord John Russell spoke about?" I said, "I am the man." I will just read this extract from the *Spectator*, because I do think that if the House of Commons choose to cast a slur upon the veracity of a missionary, without any just occasion, knowing that they are shielded, and expecting that he is 5000 miles off, that the people ought to know that all the truth is not confined within their walls. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us, owing to the recent abolition of slavery; but he denied that the plan would benefit the labourers in the colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true for the first two or three years. "But now their wages have been reduced to seven shillings per week. Taxes to support immigration purposes have been made to press heavily upon the labouring population. With the rise in the price of provisions, that taxation has gone to reduce their supply of food; and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger, lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr. Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'"—I will now, sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and, so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years—an account of every thing that has come into that colony, and the duties paid thereon—but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. Of corn meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337

barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel. Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice, which is consumed very considerably by the people—there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave owner had to feed his slave, was 1s. per cwt. It is now 4s. per cwt. Salt fish, which is another article of food very generally consumed, and of which 150,000 cwt. was brought in last year, was without a tax at all, or a very trifling one, not more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery: they have now raised it, on American pork, to the tune of 20s. 6d. There were brought into Jamaica, last year, 29,803 barrels of pork; and, to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s.; and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel. The English tax laid by the House of Commons is 3s. per cwt., or 5s. the barrel; so that, from this single article alone, consumed by the peasants, or nearly so—at any rate, the lower classes—a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it. I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world; and of the wicked conduct—for I cannot designate it by a lower term—of these men, who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims, taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on the food they must eat every day. But—to show the animus of these men—as soon as the freeholds had been purchased, there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with

which puncheons and hogsheads were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.: they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the labourers wanted to build their houses with, that which was 4s. before is made into 8s. for white pine and 12s. for pitch pine. Those who have been in the colonies know full well that, if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom, the tax on shingles was 1s., but that has been raised to 4s. and 8s. Now there is just as much wood in one white oak stave as there are in two shingles; so that on the same amount of wood they have taken off 12s. and put 2s. on, and with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there has been 827,262. The whole taxes raised on imports, principally from the articles on which I have referred, have been as follows:—

	£	s.	d.
1842	127,821	14	6
1843	190,250	9	3
1844	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during three years, of £510,589 16s. 4d. Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the west which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a continued and well-directed effort to deluge Jamaica with other labourers at the labourers' expense. Lord John Russell stated that this was the fact. There has been expended on immigration—chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships—the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess. You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other; and saug berths for themselves and ruin for the colony, is the motto on which

they appear to act. There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the church. They do not, in my estimation at least, appear to number honestly among the Christian virtues; and I never can have sympathy with any man, however he may pretend to be sincere, who takes from me that which I do not feel inclined to give, for the support of a system which he tells me comes from God. It may come from him: but I think, with all due deference to every bishop that breathes, and every archbishop that lives, that that God who has told us to "do unto others as we would that they should do unto us," cannot have sent down a system fraught with such injustice and wrong. The public expenditure raised up by these taxes has been a good deal frittered away by the uselessness of a church establishment. In the year 1842 the House of Assembly voted £27,538 9s. 8d.—just about the duty they got from the pork. Then we have another system of wrong. The vestries vote as much as they like to this system, and they voted £23,710 7s. 4d., and for schools £3185; so that we have to pay for an established church, the sum of £54,433 17s. This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica, for the support of a religion from which nine-tenths of the constituency dissent. This is without what the bishop receives, and those various grants which are given to churchmen, and I exceedingly regret to say to some dissenters, for their religious establishments. Hence it is that, except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and therefore they cannot open their mouths wide about it. It is right to state that we have in Jamaica 84 clergymen; that the church has 76 churches and 11 chapels and school rooms. They say that they have, and it may be true for aught I know, accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The church has 84, the rest belong to the dissenters, and they labour, while they are thus taxed, with 150,000 of the inhabitants beneath their care. In this, and several other ways, have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. While this has been done, they have superadded, an armed police, travelling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than £40,000. During the

first two years of freedom, Sir Lionel Smith disbanded the militia and the police too, and I hesitate not to say that five-sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those emigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar, are carrying muskets; and so long as this system of emigration continues, you will have little sugar from Jamaica, but we shall receive an increase of crime and misery. Thus I have endeavoured, briefly, to lay before you some of the features of the case. It would take more time than you can spare to state the whole; and, therefore, I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things; for you were freeholders long ago? I went, one day, to the authorities, with the intention of enrolling from 2 to 300 freeholders; it being necessary that the names should be recorded twelve months before the individuals are entitled to vote. But the House of Assembly was dissolved the ensuing week—a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void. But it is for a time only. I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined—that they could not support taxation—that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency; £100 currency being £60 sterling. While the labourer was to pay for salt fish, they thought they would eat turtle without paying for it; and, therefore, turtle and such like fish were brought in free of duty. I wish to clear the minds of any individuals here from the supposition that, if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected, since 1835, thirty-nine substantial chapels; we have twenty-four mission houses, and sixteen school rooms. We have now in the island of Jamaica 47 chapels, 30 mission houses, and 22 school rooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust.

The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have assisted us in times of past distress. I know that there have been complaints, and just complaints, of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawny, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time 3100 persons. I have dismissed, to form other churches, since 1835, 2050 members; 320 have died; and there have finally left us, 100; so that, since the commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it. Instead of one chapel, there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Beuno, 313; Waldensia, 746; Unity, 340; Stewart Town, 814; and last, though not least, there is Kettering, with its 200 members, living in their own freeholds; so that from 650, in the space of about ten years, there are 4473 members, and we have seven chapels, capable of holding 8400 persons. We have done what we could to extend the cause of Christ; and, as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy. To show how oppressive the tax is to which I have referred, with respect to the established church, I will take Trelawney as a fair specimen. After fifty years' toil in Trelawney, the national places of worship being five, they cannot accommodate above 3000 persons; I have been in all of them; in the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons; the population of Trelawney being about 30,000. Now, in the name of common sense, why should these 14,000 free labourers—supply money for the accommodation of 3000 of the white population, when, at the same time, they pay for themselves? You will be delighted to hear that morality has increased. I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will show also the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 8446; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21; the Moravians, 2839; the Presbyterians, 2392; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics 3; the established church, 8294—less than the Baptists by nearly 200: so that, in these few years, so

soon after freedom—and you know that the licentiousness before was such that it could not be talked of—there have been registered in our proper law books 20,059 marriages. Omitting much which I had intended to say, I would urge upon you to assist the Committee. My speech was to have been to induce you to assist me; but they have, with a kindness that will never be effaced from my heart, taken the burden from me. The moment I retire from this meeting, I shall write a letter to Jamaica, which will infuse fresh joy into the hearts of my brethren there. During my brief sojourn in this country I shall try, with a heart devoted to it, to help the Committee as much as they have helped me. Happy shall I be if the noble spirits by whom I shall be surrounded in different parts of the country, will respond to the appeal, as they did when the liberty of the slave was the subject. Happy shall I be if, when I shake hands with the secretary, he shall say, "You have got the money, and we are free from debt." I think the Chinese mission ought to be taken up. It would diminish the pleasure I feel if the exigency in which we are placed militated against your future labours. Now, farewell. For the fourth time I appear before you, with a heart pleased by the reception I have received. It is twenty-one years, within a few months, since I left you a stripling, unknown. I have been forced into notoriety by the calumnies that have been uttered against me; but I defy any man, or any set of men, to find a flaw in the statements I have made respecting the amount of taxation imposed on the free labourers, and the purpose for which it is levied in the lovely islands of the west. Come, then, fellow-Christians, to the help of the Lord against the mighty. Help us from the load of interest, which amounts to £2000 sterling annually, that we have to pay; and no missionary, worthy the name of a missionary, will vacate his post, though he lives on the common herbs of the country. I would that America may not have to lift up her voice exultingly and say, the scheme of emancipation has failed. I trod, the other day, the deck of the British vessel that conveyed me to this country, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba; unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck. We need your sympathies for the great, the mighty work of freeing man. Oh! that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is cursed by bondage. Let there be a holy and a generous excitement to-day.

Mr. E. CAREY then moved the following resolution, which was seconded by Dr. SHARPE, of Boston, and unanimously carried.

"Resolved,—That this meeting has heard with much sorrow of the protracted suffering and persecution of their Christian brethren in Madagascar and

Tahiti, in connexion with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, establish, and strengthen them, and that he may speedily (as he certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of his own cause."

EVENING MEETING.

An adjourned meeting was held in Surrey Chapel, at which Joseph Tritton, Esq., presided, and addresses were delivered by the Chairman, the Rev. T. Winter, of Bristol, the Rev. J. Aldis, of Maze Pond, the Rev. T. B. Freeman, Wesleyan Missionary, the Rev. E. J. Francies, from Jamaica, the Rev. W. Brock, of Norwich, the Rev. W. Knibb, and W. Felkin, Esq., of Nottingham.

SUMS PROMISED TOWARDS THE GRANT TO JAMAICA.

	£	s.	d.		£	s.	d.
W. B. Gurney, Esq.....	250	0	0	A. M.	25	0	0
H. Kelsall, Esq.....	250	0	0	Thomas Bell, Esq.....	5	0	0
S. M. Peto, Esq.....	250	0	0	A. W.....	10	0	0
A. Friend.....	250	0	0	Rev. Joshua Russell	10	0	0
A Member of the Anti-Corn-Law League	50	0	0	C. S. Tosswill, Esq.....	20	0	0
R. B. Sherring, Esq.....	100	0	0	Thomas Pewtress, Esq.....	25	0	0
Sir E. N. Buxton, Bart.....	10	10	0	Mrs. Gouldsmith	50	0	0
Mrs. Page.....	20	0	0	J. L. Benham, Esq.....	10	0	0
Mrs. McKay.....	15	0	0	Mrs. B. Wilson.....	20	0	0
J. L. Phillips, Esq.....	10	0	0	W. Collins, Esq.....	30	0	0
Joseph Tritton, Esq.....	20	0	0	Samuel Salter, Esq., Trowbridge	50	0	0
Mrs. Rippon.....	10	0	0				

JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the *Juvenile Herald* for July will contain papers by the Rev. W. Knibb, the Rev. C. M. Birrell, the Rev. R. McCheyne, and other friends.

The circulation is now about 40,000, but the sale of an additional 20,000 is required before it can be said that the object of the publication is answered. If each school buying twenty can buy an additional ten, this will be done. The previous numbers may be had at our Publishers.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.