

# THE MISSIONARY HERALD.

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## ANNIVERSARY SERVICES.

On Thursday Morning, April 20th, a Prayer Meeting was held in the Library at the Mission House, when Mr. Stovel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On the evening of the same day, the Rev. Dr. Archer, of Oxendon Chapel, preached on behalf of the Society, at Surrey Chapel, from Psalm lxvii. 1, 2; and the Rev. Messrs. Carey and Sherman prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 24th.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel by the Rev. C. M. Birrell, of Liverpool, from Titus ii. 11, after prayer had been offered by the Rev. C. M. Middleditch of Frome.

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## GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 25th, at 10 o'clock.

John L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. John Branch, of London, to open the business of the meeting by giving out a hymn and engaging in prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year, which were received and adopted. The Minutes of the Committee for the year were then read; various questions were asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the meeting, after prayer for the special guidance of God, proceeded to the choice of officers and Committee.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. James Hoby, D.D., resolved unanimously, "That William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Joshua Russell, resolved unanimously, "That the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary."

The gentlemen present then proceeded to nominate a Committee; after which the ballot being taken, scrutineers were appointed to examine the papers, and the following names were brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D. . . .	Bradford.	Rev. WILLIAM H. MURCH, D.D. . . .	London.
JOSEPH H. ALLEN, Esq. . . .	London.	Rev. JAMES P. MURSELL . . .	Lelcester.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. ROBERT W. OVERBURY . . .	London.
Rev. CALER E. BIRT, M.A. . . .	Wantage.	THOMAS PEWTRESS, Esq. . . .	London.
Rev. WILLIAM B. BOWES . . .	London.	JOHN L. PHILLIPS, Esq. . . .	Melksham.
Rev. SAMUEL BRAWN . . .	Loughton.	Rev. THOMAS POTTENGER . . .	London.
Rev. WILLIAM BROCK . . .	Norwich.	Rev. GEORGE PRITCHARD . . .	London.
Rev. FRANCIS A. COX, D.D., LL.D.	Hackney.	Rev. ROBERT ROFF . . .	Cambridge.
JOHN DANFORD, Esq. . . .	London.	Rev. JOSHUA RUSSELL . . .	London.
Rev. J. MORTLOCK DANIELL . . .	Birmingham.	Rev. ISRAEL M. SOULE . . .	London.
Rev. BENJAMIN GODWIN, D.D. . .	Bradford.	Rev. JAMES SPRIGO, M.A. . . .	Ipswich.
Rev. SAMUEL GREEN . . .	London.	Rev. EDWARD STEANE, D.D. . . .	Camberwell.
Rev. WILLIAM GROSER . . .	London.	GEORGE STEVENSON, Esq. . . .	London.
Rev. JOHN H. HINTON, M.A. . . .	London.	Rev. CHARLES STOVEL . . .	London.
Rev. JAMES HOBY, D.D. . . .	London.	JOSEPH TRITTON, Esq. . . .	London.
Rev. WILLIAM JONES . . .	London.	Rev. FREDERICK TRISTRAIL . . .	London.
GEORGE T. KEMP, Esq. . . .	London.	Rev. JAMES WEBB . . .	Ipswich.
GEORGE LOWE, Esq., F.R.S. . . .	London.	Rev. THOMAS WINTER . . .	Bristol.

On the motion of the Rev. Joseph Angus, seconded by the Rev. I. M. Soule, resolved "That George Gould, Esq., Charles Jones, Esq., and Thomas Hawkins, Esq., be auditors for the year ensuing."

Referring to the proceedings of the Annual Meeting of Members held April, 1845, resolved, on the recommendation of the Committee, "That the Committee of the Baptist Missionary Society be empowered to place missionaries sent out by the Society to Jamaica, between May, 1840, and May, 1846, in the same relation to the Society as missionaries sent out previous to that date, as that relation is defined in the resolutions of the Annual Meeting of 1845.—Resolution iii. 2."

## PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 27th of April. At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. Hinton, M.A. Dr. Steane then rose and said, "I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore, that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. While he deems himself honoured in holding that office in the church of the living God, he deems himself more honoured still that the grace of God has inspired his heart with the desire of becoming the promoter of union and Christian love among all departments of his one church—for one it is in reality, though it presents itself under so many diversified forms before the Christian world. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies,

and on the part of 'Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ."

The chairman, John Henderson, Esq., then rose and said, "When I received the letter of your Committee inviting me to preside at your anniversary, two feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability

efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principles of Christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said, I cannot decline an invitation intended to express such noble and Christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the Christian world. When I mention India, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred fold: to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever Christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term; and what a responsibility has it laid upon you! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the

advancement of Messiah's kingdom throughout our fallen world. They are around you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations and removing in many lands obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the divine word! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ."

The Report, a copy of which appeared in our last, was then read by the Rev J. Angus, after which a hymn was sung, and the Rev. J. Campbell, of Edinaburgh, prayed.

The Rev. JOHN JORDAN DAVIES, of Bootle, then moved the first resolution:—

That this meeting, deeply impressed with a sense of the dependence of all evangelical missionary institutions, for their existence and prosperity, on the Head of the church, devoutly acknowledge His grace in sustaining the Society during another year.

"I conceive," said Mr. Davies, "that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, "This is the Lord's

doing, and it is marvellous in our eyes." As in the present day—the age emphatically of missions—there is not one body of evangelical Christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not one of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the great Head of the church. And I trust that the day never will, never can come, when on such an occasion as the present we shall be afraid or ashamed to avow ourselves as citizens of the world, and friends of human kind, as members of the glorified family of God, the household of faith, and the community of redeemed and regenerated souls. The more we rise above the mists of prejudice and the fogs which surround us, the more we enter into the true spirit of Christianity, which is the spirit of light and of love, the deeper must be our convictions of the complete brotherhood of all who love the Lord Jesus Christ in sincerity; and of the essential union of all institutions which have for their object the proclamation of the gospel of the grace of God to a world perishing in sin and ignorance. All these institutions have had their trials, and they have all had their successes; they have all had to encounter difficulties which would have deterred any but men whose hearts are sustained by faith in the sure promises of God; almost all of them have had, amongst their agents and friends, men of the highest character, and of the greatest worth,—men who have not counted their lives dear to themselves, but have presented them on the altar of our common Christianity,—spiritual heroes, and the best benefactors of the world; and they have all had manifest tokens and proof that God has been amongst them of a truth. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common Christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of Christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. No cause can be assigned for the success of the apostles, but that to which the sacred writers attribute it—

the devotional, the gracious power of the animating Spirit. "The hand of the Lord was with his servants, and therefore great multitudes believed, and turned unto the Lord." But have we always a correct idea of the nature of the soil on which the apostles and their brethren laboured? have we rightly interpreted our Lord's words to his apostles, that others had sown, and they were called to reap; that they were sent forth to enjoy the advantages of other men's labours? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Amongst those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst those assemblies they not unfrequently found willing and prepared minds who welcomed the truth as the grace of God rested upon their spirit; and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly Christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps to die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the "irresistible might of weakness," as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mis-

sion will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little Christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of Christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes; the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the gracious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be, unconverted, and the church will be comparatively desolate and barren; but when the whole Christian family shall realize its position, its high estimate, when the whole Christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying,

"Come, Spirit of the living God,"

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARKE, from Africa, said: I second this resolution with much pleasure, and rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion

taking a retrospective view of the five years which have gone by since I last met Christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities. I reflect on those who were fellow labourers with us in the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francis, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little, and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every Christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa yet we rejoice in glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yoruba. We rejoice, also, in the labours of our continental brethren in the mountains of Aguapim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church

of Christ with which we ourselves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amidst the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkanr tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of

his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitious are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow men, our fellow creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attended by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Bantulaba," or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the

one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said also to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they supposed, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and Christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first fruits. Some of these have gone already to glory; some of them are acting now as

native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and we are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who had gone there, there have been but thirteen deaths, including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. Suppose you do not take the whole seven years, but four years, which is all that have elapsed since the principal part of this number went to that country, it is not a large proportion of deaths, for such a number of persons, in such a land. We are not to be discouraged by these things. We know that we have had the prayers of thousands and tens of thousands, and we beseech you to pray for us still. We are willing to suffer; we are willing to die in this work for the good of Africa, and for the glory of our God. I came to this country by way of Jamaica. I came with the sick, not because I was very sick myself, from that land. I bless God that they were preserved to reach the island from which they had been taken. I was able to travel in that land from one station to another; in all, nearly one thousand miles. I had an opportunity of seeing the state of the churches there, and you must believe that I was deeply interested in their welfare. That was the land in which I first laboured as a missionary. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect any thing else. There has been a great change in their temporal condition. Did not their friends urge them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, and fences to be placed around their land. They needed, as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had

gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and they must have mules or horses to carry their produce. This required their diligence and their economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted Christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as Christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young, and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The resolution was then put and carried unanimously.

The cash account was then read by the Secretary; after which S. M. Peto, Esq., M.P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we are delighted," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, 'but the Lord has done great things for us, whereof we are glad.' It is, however, my duty to place before you our real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary

brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried further. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our Committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in Committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour as far as in us lay to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds. At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight



of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

The Rev. J. ALDIS rose to move:—

That this meeting contemplate with unfeigned pleasure, the blessing which God has been pleased to grant to the efforts of the Society since its commencement, and would gather from fields which have been most favoured, encouragement to sustain its labours in others, where the blessing of immediate success has been apparently withheld.

In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, "There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah:" but God is not the God of the dead but of the living, and our brethren live in Him who is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing-press and books, our translations, revised versions, and multiplied

copies of the scriptures; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile; upon the outcast Soorja, the subtle Buddhist, the proud Brahim, the fatalist Mahomedan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in greater numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them; we can only retire and say, "This is the Lord's doing, and it is marvellous in our eyes." It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn's last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior rushes to the field, and dies, covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amidst loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

"A guilty, weak, and helpless worm,  
On thy kind arms I fall?"

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and, blessed be God, read by the churches. There is an evident tone of exultation in the heart of the evangelist when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and

has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of His glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says, "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot, without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was led or dragged as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the Dove that went to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amidst hosannas, or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Alight it not exist in the ecstasy of heaven, or the anguish of hell? View that

soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one, the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be so oppressed with a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr. MORISON, deputation from the London Missionary Society: "I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any patronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere Christian joys of their great missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. Among all the friends of vital Christianity there ought to be a glorious and living sympathy in reference to that work of faith and labour of love in which they are severally engaged, and between baptists and pædobaptist congregationalists, who are one, not only in all the great and essential points of Christian doctrine and experience, but in the views which they entertain, particularly in reference to the form and constitution of Christ's kingdom upon earth, there ought to be perfect harmony one with another; they ought to feel towards each other a common, gracious, and Christian sympathy. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to Heaven that you may be prospered and succeeded more than you have hitherto been in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical disseminator, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to look upon this Society as the origin of nonconforming movements for the conversion of the heathen world. You

took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society were a noble band; while there were monuments in our world of great Christian verities, the names of Ryland, Fuller, and Sulcliff, and many others that I might add, will be had in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other Christians, they were the common property of the Christian church. The resolution that I have been called to second led me to look at your Reports, and so far as I was able to gather an opinion from the perusal in which I indulged, I found it somewhat difficult to make out what it would be proper to say in reference to the specific form of the resolution; for I do confess that in looking on all the spheres of your labour, even those which perhaps some might be disposed to consider as the least productive, I saw so much of encouragement, so much to call for thanksgiving to God, and to animate my faith and hope in this work, that I could scarcely make out the argument which the Secretary intended should be made out by the speaker to this resolution. Perhaps we shall best meet the case by looking at those parts of your missionary field in which there may be the greatest struggle at the present moment, and the smallest number of encouraging points. You have only to look back a few years, with reference to some of your missionary fields, now the most hopeful, and the most full of encouragement, to find that they were, at that period, less hopeful than any of your stations at the present moment. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. If directors and members of missionary societies are so faithless and restive that they will not continue for a season energetically to employ the necessary means of cultivation on a particular missionary sphere, they deserve any

visitation that God may bring upon them for their faithless labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the amount of £5 a year. This opened a vista to me, acquainted as I am, a little, with the workings of our own and other societies. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about Christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of that missionary organization in our congregations, without which I believe we shall never get the sums of the poor and the humble classes as they ought to be collected. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost every thing is made to depend on the anniversary sermons, and the public meetings, with a few generous friends just to keep the thing floating. I believe that where they do the work in this unworkmanlike style—for such it is—there is even greater pressure in getting the small sum, than would be felt if there were a more general and well adapted organization for drawing on the resources of the congregation. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that, at the end of another year, the Society will not have to report that there are four hundred churches with contributions under £5 per annum.”

The resolution was then put and carried.

The Rev. J. POTTEGER, of Islington, rose to move :—

That the loud calls for more labourers from India and Africa, the comparatively small accession to the missionary churches during the year, and the state of the funds, should impress upon the minds of all the friends of the Society, a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which in-

fluence our services, and to more self-denying liberality to promote this sacred cause.

Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can, lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that has passed away in history and experience of the trials and triumphs of more than fifty years, in the grandeur of its designs and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches, and that few men offer themselves for the highest department of Christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of oppression and injustice in a jail, or to pass through the flames of Smithfield to the Master's crown. But Providence summons Christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every Christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon

excitement, upon the applause of platforms and public meetings; we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Him who though rich, for our sakes became poor, that we through his poverty might become rich. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men; having wrestled and prevailed in prayer, we shall be in a better position to appeal to the latter, and the church will never be so near the repetition of the Pentecostal day as when it is most devotional. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing every thing down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprises of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourers from the west? How many are there for

the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of antichrist. Our fathers fell in this great conflict. They were faithful to death. They never put down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up these weapons, and never with hearts to beat, or arms to wield with strength obtained from him who is mighty to save, will we put them down.

The Rev. William Arthur (late of Mysore and now of Paris) rose as a representative of the Wesleyan Missionary Society to second the resolution. "Every friend," he said, "of the progress of the gospel has been thinking with much interest upon the position of the baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happens that under certain arrangements adopted no doubt to thwart it, the local authorities have had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the baptists were opposed, and finally persecuted. The highest courts decided against their rights; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of Christianity. If it has been shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head any where. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, 'You are not to expect us to believe all that the priests tell us,' but they have added, 'we believe what Jesus Christ and the apostles have said.' When I have remarked to them, 'You are protestants,' they have denied it. However, one intelligent man said to me the other day, 'I will tell you precisely where the difference lies

between the present state of mind of a thoughtful Frenchman and the protestant religion. It is not in faith, for most of us believe Christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know no where else to worship him. The difference between our state of mind and the protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The protestant form is too stern for us.' I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to protestantism; but I do not believe that in order to make Christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of Christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is now opening its arms, and it would be a most important position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest to the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one sixth of the entire human race, and in that immense multitude God gives the churches of England

a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let Christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. We go forth to make new men, but new men we never can make except by the power of God. On that power we must depend. It alone can do the work. Depending upon that power we are called to present fervent prayer for the promised outpouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. I have little faith in those reasons which, if they go to prove any thing, prove that it is a great deal better not to have success than to realize it. It is said that we are more likely to be humble, but I never can believe it. If, however, we would be urged to greater labour, we must go to the work with right motives. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts, and I believe if we adopt all the resolution in our hearts, this meeting will do its duty. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore alone, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly imagine. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts."

The Rev. J. WEEB, of Ipswich, rose to move:—

That the thanks of this meeting are due, and are hereby presented to JOHN HENDERSON, Esq., for presiding on the present occasion, and to the various friends connected with our own and other bodies, who have generously aided the Society by their contributions and services on its behalf.

This Society, he observed, has been graciously helped by members of other deno-

minations, and on one occasion they stood nobly forth in snatching the fire-brand from the flame. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common Christianity. But while we thank these brethren, we would not forget our own. We wish that a large number would put themselves in the way of having these thanks returned to them. We have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great processes of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our body that our missionary enterprise is to be sustained. Christians connected with other communities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however, in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No; we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed the fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No; I trust we are prepared, whether or not we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross. I do view with the deepest regret, the fact that the entire denomination furnishes scarcely 3000 annual subscribers of ten shillings and upwards. I feel that this is a dishonour. This metropolis should furnish 1000, and the provinces should supply 8000 or 9000 more, and then we should have an additional income to the Society. I do think that that can be raised, and I hope it will.

JOSEPH TRITTON, Esq., in seconding the resolution, said, "You are all judges how much depends on the chairman at a meeting like this, and you have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks

of our chairman, was thrown over this meeting. I trust that he who came to us with expressions of kindness will convey to those with whom he is associated, and also our brethren from other denominations who have favoured us with their presence to-day, our reciprocal feelings of love; tell them that we rejoice to meet them upon a common platform in our Saviour's common cause, that we hope that feeling will grow year by year and day by day. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. We are sending messengers of love, but shall they be the bearers of a message of another kind? Shall they tell them we are thinking of giving up our stations, of recalling our missionaries, of summoning back the troops we have sent to the field of conflict. Let it not be so. There have been suggested various reasons to-day for the falling

off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society."

The resolution was then put and carried.

The CHAIRMAN, in acknowledging the resolution, said, "I have been honoured to-day with the highest place I could hold in this world, and I receive with thanks your kind expression of approval. I have only to say that there is no one who can serve the Society with more willingness, so far as my capacity goes, than I will do."

The benediction was then pronounced, and the meeting separated.

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### ADJOURNED MEETING, FRIDAY EVENING, APRIL 29.

This meeting was held in Finsbury Chapel. Robert Lush, Esq., presided, and, after prayer had been offered by Mr. Rothery, delivered an address, for which, and for the speeches which followed, we regret that we cannot find room. Appropriate resolutions were moved and seconded by the Rev. W. Crowe of Worcester, the Rev. Dr. Burns of Paddington, J. George, Esq. of Romsey, the Rev. J. Clarke and the Rev. W. Newbegin from Africa, and the Rev. E. Noyes, M.A. from the United States.

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### REPORTS.

The Committee have arranged to strike off a number of copies of the Report for the year 1847—8, without the Appendix, so that Auxiliaries may stitch them up with their own contribution lists. Two sizes are printed,—one octavo, the size of the Missionary Herald, and the other, the size of the Church or the Baptist Penny Magazine.

Orders for either of these must be sent to 33, Moorgate Street, by the end of June. They cannot be supplied unless the orders are received in June.

These Reports, and a small handbill entitled "Brief Facts," are adapted for circulation by friends seeking to extend an interest in the Mission, to obtain new subscribers, and to promote more efficient arrangement throughout the church.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

