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VIEW OF THE HOUSE AT KETTERING,

PRESENTED BY THE MEMBERS AND CONGREGATION UNDER THE CARE OF WILLIAM KNIBB, TO MRS. KNIBB AND HER CHILDREN.

See pp. 34, 35

J A M A I C A .

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SPEECH

OF THE

REV. WILLIAM KNIBB,

BEFORE THE

BAPTIST MISSIONARY SOCIETY,

*In Exeter Hall, April 28th, 1842.*

TO WHICH IS PREFIXED,

A LETTER TO W. B. GURNEY, ESQ.,

TREASURER OF THE SOCIETY.

SECOND EDITION.

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PRINTED BY J. HADDON, CASTLE STREET, FINCHURCH.

TO W. B. GURNEY, ESQ.,

TREASURER OF THE BAPTIST MISSIONARY SOCIETY.

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MY DEAR SIR,

It is to me a source of regret that the brevity of my sojourn in England, together with the many important duties I have to perform, prevents my devoting that time to the remodelling of the accompanying speech, which I had intended when I first solicited permission to associate your name with it. Those who so patiently listened to that address, and so kindly responded to the sentiments advanced, will, I think, recognize in this report, taken almost verbatim from the columns of the PATRIOT, its distinctive features. I have, however, omitted irrelevant observations, supplied many facts which I had not then time to introduce, and accompanied it with sketches of some of the chapels which now stand as monuments of the negro's freedom, and as mementos of the folly of every attempt made to crush the cause of the Redeemer.

The principal topic in my address, you will recollect, had reference to the charges brought against the character of our churches in Jamaica, as well as the means by which we have sought their establishment and increase. As officially connected with the Society, you well know that these charges are not of recent origin; that we have been annoyed with them for several years past; and that many efforts of a private nature have been made for their suppression. The only point of novelty is, that our opponents, having failed of their object in

the island, have obtruded the matter on the attention of the religious public in England, where the character of the accused was but imperfectly known, and where they would have no opportunity of speaking for themselves. For several years past, in Jamaica, these charges had been reiterated in private parties, in local assemblies, and in the general stores; and latterly the island newspapers, conducted by parties indifferent or inimical to the missionary cause, have been made the vehicle for the grossest misrepresentations and the most illiberal abuse. To these, the Baptist Missionaries have, in general, returned a dignified silence; or, if they have been noticed at all, it has been purely on the defensive, or to disabuse the public mind with respect to any particular charge which may have been brought against us.

It must also be recollected that the principal part of my address refers, as I have stated, to that part of your mission denominated "The Western Union." With the details of the Eastern Branch, and with the modes of operation there, I am not sufficiently conversant to give any lengthened detail; but I have every reason to believe that this will, ere long, be supplied by my esteemed brother, the Rev. James Phillippo. There are in the Eastern division of our Mission some of the largest churches in the island, where the chapels and school houses are quite equal to those on the north side. From a rough calculation, I think the mission property in that district, all of which, or nearly so, is paid for and regularly vested in trustees, amounts to at least £50,000 sterling, and numbers fifteen chapels, seven mission houses, and seven school rooms; nor am I aware of any plans being pursued by my brethren much at variance with those I have detailed in the following address.

The agency at present employed by the Baptist Mission in Jamaica, comprises twenty-six missionaries and their wives, and eighty-two schoolmasters and mistresses, the whole expense of maintaining which will, after the 1st of August, devolve upon

the churches in that island. The mission property, mostly created during the last ten years, amounts to at least £130,000 sterling, on which there remains a debt, in the Western Union alone, of £12,000.

It may perhaps be desirable to state, though it is no law of either of our associations, that most of the Baptist churches in Jamaica are conducted on the principles of open communion; and that many of those who now traduce us have, in former years had, or professed to have, delightful fellowship with us at the table of our common Lord.

It may be necessary for me to advert to the fact, that besides the open and printed charges against my brethren, we are aware that in private circles the whole domestic economy of our establishments has formed the topic of unworthy conversation; but on this subject I need only to refer to the ample and conclusive answers given by Messrs. Gurney, Candler, and Sturge, men whose testimony is without the least taint of sectarian partiality, and who themselves have witnessed the scenes of our operations.

It is very possible, that in so large a sphere of labour, with such a lamentable want of missionaries, evils may exist in some of the distant churches. It is also possible that some of my brethren, and that I myself, may not always have acted with that discretion that should ever mark the conduct of a servant of Christ. It would have been a marvel had it been otherwise. To the praise of perfection we lay no claim; but we deem it not inconsistent with Christian meekness to demand credit for good intentions. Those who have much to do may possibly do something wrong; and those who labour in the midst of adversaries will have their errors magnified. From the first our work has been arduous; it was once also perilous: it is now safe, but still it is difficult. The wounds which the slavery of ages has inflicted on humanity are not soon healed. The cure is, nevertheless, begun, and advancing with a rapidity unknown in modern times. We do hope that our brethren who have

deemed it their duty to decry our labours will at length return to a better mind; that they will henceforth let inquiry go before judgment; and reflect that a system which has failed in their hands may yet succeed in those of others. We further hope they will remember that success in the things of God is *matter of fact* and not of *opinion*. It will surely be granted that if only half the facts in the following speech be true, a mighty work has been performed—a work strongly demonstrative of the divine presence with the instruments employed in it. But if *all* be *true*, may we not exclaim, “What hath God wrought!” Our accusers will do well to reflect on the words of Gamaliel: —“Refrain from these men, and let them alone: for if this counsel and this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

It is my earnest desire that the plans which have been found so efficacious in Jamaica, and which, in a great measure, are pursued by our Wesleyan brethren throughout the world, may be seriously reflected on, and eventually acted upon by my beloved brethren in the ministry in this highly favoured land. I am rejoiced to find that in many churches the plan, with various modifications, has been adopted with great success, and, should the result of my present appearance be their more general extension among our churches, we shall mutually rejoice that an impetus has thus been given to the cause of truth and the triumph of the cross.

Earnestly desiring that heaven's richest blessing may ever descend upon the labours of the Society, and be richly enjoyed in your personal experience,

I am,

Yours very sincerely,

WILLIAM KNIBB.

# S P E E C H

OF THE

REV. WILLIAM KNIBB.

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The Rev. WILLIAM KNIBB rose, amid deafening applause, on the subsidence of which, he said; I rise under a deep and solemn impression of the necessity of preserving all that calmness for which I am not usually distinguished. I sincerely regret that, in the course of my speech, it may be thought by some that I shall, at least by implication, throw blame on brethren whom I ever wish to love as one in Christ Jesus. However, this respected assembly will bear me witness, the congregated ministers of Jesus Christ will bear me witness, that, during the whole of my sojourn in England in days that are past, however much they might hear me denounce oppression, how much I might desire, and still pant for and desire, the liberty of man, from these lips they have never heard a single word against a brother missionary on earth. And, if I cannot clear my own character, and those of my beloved brethren, without impugning the characters of other missionaries, I will leave them and myself under all the odium in which the charges involve us, until I and my mistaken brethren stand and receive our reward from our common Master. The charges which have been preferred against the Baptist missionaries in Jamaica, and industriously circulated, not only in the island newspapers, which I have reason to know have been extensively sent over to this country, refer to several points:—to the exaction of money; to the lavish waste of it when thus exacted, in the erection of splendid and ill-advised chapels, in extravagantly furnished houses, in a style of living inconsistent with Christian simplicity; to a recklessness of the admission of members into the church of Christ; and to a careless keeping in of those whose conduct is adverse to the principles of Christianity. I shall endeavour, because it is due to you—due to those who have welcomed me in days that are past—due to those who, in days of persecution and distress, supported and sustained us—due to those who can forgive some of the expressions which juvenile ardour must use when civil and religious liberty is the theme,—I say it is due to you, standing,

as I do, the representative of my beloved brethren, that you should hear patiently, that you should investigate seriously. Standing here as the deputed representative of every missionary in Jamaica present at our association, it is requisite that I should carry from this meeting either your condemnation or your approval. I shall not be satisfied with that which would still give to us a Christian character, but connected with imprudences which to no Christian character ought to attach. If I cannot show you that, taking all circumstances into account, and the character of the population to whom we were, by your liberality, sent—if I cannot show you that, while we have been guarded in the admission of members, we have sought, we have implored of our brethren on the spot, that they would kindly tell us if we were wrong, write us guilty for ever. My appearance amongst you is the result of deliberate consideration and earnest prayer. It would have been pleasing to me to have remained among the beloved people of my charge, and to remain surrounded by that domestic felicity which it has been my happiness for seventeen years to enjoy. It would have been pleasing to me to carry across the bosom of the deep her in whose affections and interests I still exist. But she said, "No; this is a time when sacrifices must be made; I have no money to offer, but I will sacrifice you for a time." The object of my appearing before you to-day is stated in the following letter, and I hope that I need not make any apology for going fully into detail. If you will not be tired of listening, I shall not be of speaking, for my lungs are as strong now as at any former period of my life.

At the Twelfth Annual Meeting of the Jamaica Baptist Association, held at East Queen Street, Kingston, January 18th, 1842,

It was resolved,—

I. That Brother Knibb be appointed a deputation from this Association to the Parent Society. That he proceed to England so as to be present at their annual meeting, and to act in behalf of this Association in all matters relating to the Jamaica Mission.

#### TO THE REV. WILLIAM KNIBB.

DEAR BROTHER,—The above resolution is expressive of the sentiments we entertain respecting your qualifications to discharge the important duties involved therein, and of our confidence that you will perform them in the most faithful and uncompromising manner.

While we firmly believe, that you will endeavour to carry out our designs in *all* the resolutions which have passed this meeting, we earnestly entreat your special attention to some of great importance, and in which the present character, as well as the future efficiency of the mission, appears to be involved. We beg you to assure our excellent committee of our undiminished confidence in their wisdom, and our heartfelt sympathy with them in their desire to reduce, as much as possible, the expense of this mission, and our readiness to co-operate with them, in effecting so desirable and necessary an object. We conceive, however, that, in carrying out this plan, it is of great importance that the committee insist on the withdrawal from their funds of those agents whose services bear no adequate proportion to the expense incurred by them and their stations, as well as those whose attempts to lower the character of the mission by

culminating the members of our churches appear more conspicuous than their endeavours to extend the gospel and kingdom of Jesus Christ.

We trust that you will, by a fair and honest representation of the real state of our churches, be able to silence those who appear to take pleasure in traducing us. We are extremely anxious that you should, as much as shall be practicable, promote the interests of our Theological Institution and the African mission. In connexion with these highly important and interesting subjects, we beg you to introduce the subject of sending missionaries to some of the islands around us, many of which are destitute of the light of truth. In any attempts, on the part of the committee, to send the gospel to those islands, you will assure them of our cordial co-operation and our earnest desire to see the same blessings, and in the same measure, bestowed upon them, as have been so graciously bestowed upon Jamaica.

Pledging ourselves to fervent and persevering prayer to God, for your preservation and success, we commend you to his protection and blessing, in the full assurance that your labour will not be in vain in the Lord.

We remain, dear Brother,  
Yours very affectionately,

JAMES M. PHILLIPPO.  
THOMAS BURCHELL.  
HENRY C. TAYLOR.  
THOMAS F. ABBOTT.  
BENJAMIN BULL DEXTER.  
JOHN HUTCHINS.  
JOHN CLARK.  
SAMUEL OUGHTON.  
DAVID DAY.  
JOSEPH MERRICK.  
HENRY J. DUTTON.

JOHN E. HENDERSON.  
BENJAMIN MILLARD.  
JOHN MAY.  
PHILIP HENRY CORNFORD.  
GEORGE ROUSE.  
WILLIAM LLOYD.  
WILLIAM HUME.  
JOHN WILLIAMS.  
WALTER DENDY.  
EBENEZER J. FRANCIES.  
EDWARD WOOLLEY.

I know, Christian friends, that it is exceedingly irksome to listen to written documents; but you will bear in mind that this is a very peculiar occasion, and I trust that an indulgence will be granted to me which I should have no right to receive at any other time. I do not stand here as the agent of the Baptist Missionary Society in England. I stand here as the representative of men who cannot speak for themselves. The committee are not responsible for a single word I say—while, at the same time, I am confident that I shall only speak that which will find an echo in every honest heart. I feel this, because I have a conscience void of offence; and am perfectly persuaded that good will be the result of the most strict and searching investigation. Your missionaries are not men wedded to any system whatever; but, the advocates of the liberties of others, they will crouch to none on earth. That I might obtain full information—and I refer to this, that my respected friends may know, that, wild as I am in my excursions of fancy, I can support what I state by facts—I wrote to each brother; and the sailing of the vessel alone prevented me from receiving an answer from each one, though I obtained it from most. I sent the following letter, which, as I shall not refer to the questions specifically afterwards, I will now read.

MY DEAR BROTHER,—Being appointed by my brethren to visit England, and being very anxious to obtain the most accurate information respecting the mission, I submit the following queries, and I have to request that you will oblige me by answering them as fully as your time will allow. Should you think of any other topics calculated to carry out my design, you will equally oblige me by appending them.

I have further to request that the returns be sent to me by the first day of March.

I am yours, very affectionately,  
WILLIAM KNIBB.

January 29th, 1842.

### RELIGIOUS.

I. Have any Chapels been erected at the station you occupy? If so state their size, the materials of which they are composed—their cost, including ground, and the accommodation they afford, together with the time of their completion.

II. Is there a Mission House, or are there more than one?—If so, its value, and, if the furniture belongs to the church—state it.

III. Are there any School Rooms?—if so, their cost, material, accommodation, and date of erection.

IV. What are your liabilities on these places?

V. Are any of them—or all of them—vested in Trustees?

VI. Have you a fund for the relief of the sick and poor? if so, what is the annual expenditure?

VII. Are any of the Members of your church receiving parochial relief?

VIII. Is there a burial ground connected with your stations?—if so, its cost?

IX. What LAY agency do you employ?—paid, or gratuitous?

X. Can you offer any suggestions for the greater efficiency of the Lay Agency employed, or for the greater purity of the church of Christ?

XI. What are the number of your Day and Sabbath Schools, and the Teachers engaged? How many can read the word of God?

XII. As many reports have been circulated—detrimental to the character of our churches—have you ever found any reluctance, in other denominations, to receive those from our communion who wished to leave it? Have you known any instances of a superstitious regard being paid to the ticket that is given?

XIII. What openings present themselves in your district for the extension of the gospel? What the amount of population in such places, and what help do you request?

XIV. Has the demand for the word of God diminished or increased since freedom?—How many copies of the word of God have you sold?

### CIVIL.

I. What is the average price of labour, by the day, in your district?

II. How are the crops expected to yield this year?

III. Has crime diminished or increased in your district since freedom?

IV. How many persons in your church and congregation have purchased land, and what is the amount paid for the same?

V. How many have erected, or are now erecting, dwelling houses on their freeholds, and at what cost?

VI. Have any instances occurred of such purchasers refusing to cultivate the soil—if so, what is the reason assigned?

VII. What is your opinion, from actual observation, of the working of the great act of emancipation?

VIII. Give me all the information and facts you possess about the Emigration Scheme, especially European.

In your replies you need only refer to the Number, and not copy the questions.

It is necessary for me here, and I am thankful that our esteemed treasurer is present, to refer to the last time when I had the pleasure of attending a committee meeting with reference to the re-erection of our chapels. In the year 1832, as you are aware, the whole of our chapels in the western district of the mission were destroyed; and our friends of the London Missionary Society will be aware that it was just when we returned to re-erect them that they commenced their mission. The arrangement that was made between the committee and ourselves was this, that they would vote, from what was given by parliament and what was raised by the Christian church, a certain sum to every missionary station; that, during the time of the re-erection of these chapels, they would continue the salary to each missionary; but that all extraneous expenses, such as the lighting and cleaning of the chapels, and the maintenance of schools, should be paid by the people themselves. That resolution has been rigidly adhered to on both sides. I allude to this, because one of the charges is, that an amount of money goes from home to be sacrificed to our ambition and to our love of splendour. Such was the increase of attendance on the means of grace, and such the fair prospects before the Christian missionary when freedom began to shine, faintly I know, but yet to shine a little, that it was necessary for us to erect every one of these chapels twice the size of that which was pulled down. Not only was this case, but we have built three for every one that Satan destroyed. I have an account of the size of each chapel, the cost of each chapel, how each chapel is vested, the materials of which it is built, whether there are vestries to each chapel, and a burial-ground, what is the size of the school-room, the cost of that room, the debt on that room, the material of which it is built, whether there is a mission-house, the cost of the house, the cost of the splendid furniture, the debt on the house, and the cost of the whole together.\* The respected committee with whom I am in amicable association can say, whether, so far as they are concerned, the next statement is not correct. In the Western Union, from the year 1835 to 1840, the chief burden devolved upon eight missionaries. We had seldom any architects to plan the chapels; had there been any, we had not the money to spare to pay them. All the sermons that I made, were composed amidst the bricks and the mortar of building chapels. We completed, during this time, eighteen chapels, and they cost us 61,421*l.* sterling. We have purchased, or built, twenty-three mission-houses; and they have cost us 15,150*l.* sterling. We have furnished twelve of them; and that has cost us 2,000*l.* sterling: about 150*l.*

\* See the Appendix, No. I.

each. We have built nineteen school-rooms, and they have cost us 6,000*l.* sterling. So that, while reports have been circulated that we were lavishly expending money, we have been overwhelmed with personal responsibilities. I know that, in several instances, some of my brethren who advanced the whole of their salary the moment they drew it to meet the outstanding debts, and have frequently been without a shilling in the house to buy something to eat; while, at this very time, the newspapers of Jamaica teemed with accounts of our lavish expenditure. Do you inquire, how I know that this was the case? Because I lent them a few dollars to supply their necessities. For the erection of the whole of these eighteen chapels, with the school-rooms, and the mission-houses that we built, the Parent Society voted, from the amount which you and the British government jointly raised, the sum of 12,000*l.* sterling, leaving us to find the sum of 72,082*l.* Of this we have paid off, besides supporting our schoolmasters, except when ladies have sent us some boxes—and I am looking out for some now—besides supporting assistant missionaries, we have paid off, from the year 1835 to the year 1840, raised by the voluntary, not the compulsory, donations of our people, the sum of 60,082*l.* I refer to this, because it may be said, and I dare say would be said, if this statement were not made, that your missionaries have been driven from the Parent funds by the attacks made upon their character. The fact is this, that in the Western Union alone, and there are no native Baptist chapels to be found in it, we stand indebted, and must pay in a few years, the sum of 12,000*l.* sterling; and, resting upon the faithful promises of God, a few of your missionaries, feeling that Africa must receive the gospel, have resolved from this date to take the personal responsibility, that Africa may be supplied with the word of the living God. I know it will be said, that this does not remove the impression made, that this vast amount of money has been improperly spent. But I am about to meet that. I am not going to meet it by saying that I think the chapels are good; for my stating it is no proof that it is so. I wrote, since my return home, to Mr. JOHN CANDLER, a member of the Society of Friends, who has seen every thing in Jamaica that is to be seen, both good and bad. I received from him yesterday the following letter:—

MY ESTEEMED FRIEND WILLIAM KNIBB, I was not aware, till I received thy letter, that any statements had been put forth to the public, producing the impression, that the chapels and mission-houses in Jamaica, in connexion with the Baptist Missionary Society, had been erected on a scale of splendour at variance with the purpose for which they were intended; or that the domestic arrangements are conducted in an extravagant manner. I much regret that such an opinion should be afloat. How such a report could originate, I cannot tell; but this I can confidently say, that it is not true. Some of the chapels built by the Baptists in Jamaica are spacious and handsome, and must have cost a great deal of money; but they were intended to accommodate very large congregations, and it was the duty of those who promoted subscriptions for their erection, to see that they were commodiously and substantially built. I know of no instance in which a sacrifice of money or convenience has been made for the sake of

more architectural display. So far from this being the case in a general way, I was struck, in many instances, with the plainness of the buildings, and thought them just what places of public worship ought to be. The fittings up of nearly all the Baptist chapels are much plainer than is common in chapels in this country; and, with the exception of the pulpit, and reading desk, and the communion-table, which form no part of the furniture of a Friends' Meeting-house, they may be said to correspond in character with those which 'Friends' would approve and sanction. In some of the chapels, we observed enclosed seats, resembling pews, and, in two of them, we noticed an organ: one at the Queen Street chapel, Kingston, a large and costly instrument; and a smaller one, at Old Harbour. Both of these appendages, as may well be supposed by those who know us, we regarded as a deviation from Christian simplicity, and we could not but regret that they should have found their way among you. ["Quite right," said Mr. Knibb, "to find fault where he could. Now for the clearing of our poor wives; for they make the pudding, not I, I assure you. It is a great pity that they could not confine their slanders to us; there is something unmanly in attacking the female character."] As to the dwelling houses of the missionaries, I know of no one in Jamaica, whether belonging to the Baptists or any other religious body, that is either more costly or commodious, or better furnished, than any individual with a family, who has been used to move in respectable life, is fairly entitled to. We met with many mission-houses too small for a family, and very inconvenient; and a few homely enough, but none that we should consider too good for the occupant. Extravagance of furniture and decoration, which some persons seem to speak of, exists only in the imagination, so far, at least, as my knowledge extends. Feeling it due, as a debt of justice, to clear your missionaries from misrepresentations of this sort, and sincerely wishing you as well in your labours of love for the people,

I remain thy sincere friend,  
JOHN CANDLER.

Thinking that

"Two are better far than one,  
For counsel or for strife,"

I wrote to that estimable man, a man whose volume has done us justice, JOSEPH JOHN GURNEY, and I received from him the following letter:—

MY DEAR FRIEND,—I was much pleased, when in Jamaica, to find the chapels in which the Baptist missionaries conduct their services, and in which they kindly allowed me to hold meetings, so commodious and spacious. But I can most fully testify that they were not larger than the size of the congregations appeared to require, and I saw nothing in them in the least degree inconsistent with Christian simplicity. If there is any thing of unnecessary ornament about them, it wholly escaped my observation.

The residences of the missionaries appeared to me to be very comfortable and suitable. Certainly, I found them agreeable resting-places to myself: and I shall not soon forget the hospitality with which I was entertained in them; but I saw nothing in them, or in the mode of living of the missionaries themselves, which was not within the line of Christian moderation.

With regard to the state of their interesting flocks, I can only say that

their orderly and attentive demeanour, when they were assembled at my request, afforded me plain evidence that they were under very wholesome and judicious care. Most heartily do I desire that you may be kept in peace among yourselves, and that the divine blessing may continue to rest upon your important labours.

JOSEPH JOHN GURNEY.

I also wrote to my energetic friend, JOSEPH STURGE, a man who is treading in the steps of Howard, and who shall receive a Howard's reward; who walked like an angel of light through the islands of the West, till the last vestige of oppression fled before his benignant step.

MY DEAR FRIEND,—I am favoured with thine of the 23rd; and regret to find that any charges of the nature alluded to should ever have been made. When I was in Jamaica, in the spring of 1837, I had the pleasure of visiting your missionaries at Kingston, Spanish Town, Jericho, St. Ann's Bay, Brown's Town, Stuart's Town, Falmouth, Montego Bay, Savanna-la-Mar, and Old Harbour; and I cannot recollect any thing in the residence of one of your missionaries that could have justly exposed you to the charge of extravagance, or would have exceeded the bounds of that comfort which either your brethren at home or your flocks in Jamaica would wish you to be provided with. With regard to the chapels, those at Jericho, Falmouth, Montego Bay, and Savanna-la-Mar, were in an unfinished state, but were erecting in the simplest style of architecture. There was not, as far as I recollect, a single article which could be considered superfluous or extravagant, either in Jamaica or in England, in those which I saw, and which were in a complete state at that time.

He regrets, in the same letter, that he cannot fully enter into the subject; but he says that he will do it, if I please. He adds—

With regard to the general state of your mission, if I had more time to write, I could not add any thing to the unequivocal testimony I have already publicly given more than once, and which I have no reason to alter or retract.\*

I hope, then, that, so far as brick and mortar are concerned, I have fairly cleared both myself and my brethren from the charge of extravagance in building. I think, too, that, if, after this, any persons talk of the splendid carriages of the missionaries, they ought to be rebuked with all the force that Christian prudence, combined with Christian patriotism, demands. There is something so exceedingly irksome to me in speaking of the food I eat, or the dress I wear, or the horses I choose to drive, or the carriage in which I choose to sit, that nothing but the fear lest some individuals in humble life should think that in these we have exceeded induces me to refer to this topic. I appeal to Mr. Christopherson, who is present, and I hope you will be kept from the blush of shame, and refrain from that hissing which such a statement may induce, when I tell you that, so

\* Other testimonies, though not of so recent an origin, and to which I should have referred, had time permitted, will be found in the Appendix, No. II.

costly is the magnificent car in which the Pope of Jamaica (for so the accusers call me) visits his diocese, that it cost him just fifteen guineas at the Pantechicon, and here is the receipt.

I am well aware that I have only now entered on the threshold of this discussion; and I feel confident that you will be tired long before I am. A statement has been sent by Mr. Blyth to the respected society with which I am connected, and I have been informed that it is printed in the letter of Mr. Barrett, where my Presbyterian brethren, in denouncing some practices that were said to exist, state that, so far back as last June, they transmitted to us a document in a kind and affectionate manner expostulating with us. All I can say is, that the first time I heard of it was on Monday last in London. That document I have never seen, though I have recently received letters, which I have here, from the individual whose duty it was to send it. Had my brethren of the Presbyterian denomination thought it right, as a presbytery, to address us, we should have disregarded it; had they thought it right, as Christian ministers, to do it, or as brethren, we should have thankfully received it; for I wish you distinctly to understand that no ecclesiastical domination will be yielded to; no, not from his holiness the Pope through all the different grades down to the directors of our own society, no one shall ever receive a single right to intrude into the discipline of our churches. If we are honest men, then will we be treated as honest men. We do not—and let all directors of missionary societies hear it—we do not think that a missionary sinks one iota of his right to be regarded as the full pastor of a Christian church, when he collects that church abroad. But if they would but settle the difference where the difference is said to exist, I should most sincerely rejoice. When one of the agents of the Scotch Missionary Society (Mr. Blyth) wrote home to Edinburgh respecting some practices said to exist, coupling my name with them, as soon as our society, with their usual frankness, sent the statement to me, I instantly wrote to Mr. Blyth; and, that you may not run away with the impression that I let out some of my steam in that letter, I will read it:—

Falmouth, April 19th, 1841.

DEAR SIR,—I have received a copy of a letter written by you to Mr. Alexander, of Leith, which contains charges against the Baptist missionaries and their congregations; and I shall feel obliged if you will inform me whether in them you refer to the church under my care.

The statements to which I refer are these:—

1. "Several cases have lately occurred, to my knowledge, of leaders oppressing the people, and standing between them and the missionaries; and complaints on account of the exactions of money innumerable."

I will thank you to name the leaders and the time when those exactions were made.

2. "To such an extent is the practice of rum-drinking increased, that many of them (the leaders) bring their bottles openly to the prayer-meeting." For the names of these leaders, and the prayer-houses where this improper practice is carried on, I shall feel obliged.

3. "A very short time before Mr. Knibb left this island for England, I

informed him of tickets being still given to persons who were perfect strangers to the missionaries."

This has quite escaped my memory. You wrote to me respecting some exactions of money you heard was collecting, and I requested, in reply, the names of the parties, which I never received. Will you inform me whether such tickets have been given in connexion with the Falmouth station?

However much I may regret that my conduct is not approved of by others, I shall be happy if I can gain the information I seek, and, if such things do exist, to root them out. If it is meant that I have exacted money, I decidedly deny it; nor have the people, in my opinion, done as much as they easily could have done towards the spread of the gospel. In the destruction of slavery, both ecclesiastical and civil, I have, and intend still to exert myself; but I deny that, in the pursuit of these great objects, I have neglected the higher claims of my pastoral duties.

I am yours very respectfully,

To the Rev. G. Blyth.

WILLIAM KNIBB.

Now you shall have the reply, and it is the only one I have ever received.

DEAR SIR,—I have just now received your favour of this date, and, for the present at least, must reply to it very briefly.

The letter, of which you have received a copy, will inform you of the causes of my writing it. And I must now repeat what I stated in it, that I am perfectly able to substantiate every thing that I ever stated respecting the practices of the Baptists. However, as all the other evangelical ministers in the island are of one mind in reference to their conduct,\* it is not by sending answers to a few queries from individual ministers that the matter is to be settled.

From a letter which I lately received from Edinburgh, I expect the conduct of the Baptists to be made the subject of a rigid inquiry; and, when proper judges of the matter are appointed, I will cheerfully take the responsibility of producing my facts among the rest. In the mean time,

I am, yours respectfully,

GEORGE BLYTH.

Now, I appeal to you, in the name of all that is just and good, whether I did not do every thing that a Baptist minister ought to do, to find out error in the church. I ask Dr. Campbell, whether, if he had received such a letter about his church, and had written to the individual who wrote the letter—written in a spirit which I think you cannot condemn; and had received such a general and indefinite reply; and had been threatened with the withholding of all means of finding the matter out, until some self-constituted body in Edinburgh should sit in judgment upon men their inferiors in nothing, except their mental endowments, he would submit to it? I say, emphatically, I deny them the right. I do maintain that a missionary on a foreign shore is entitled to every courtesy with a minister at home. It has been said to the committee, and I am told that it appears in Mr.

\* In this, Mr. Blyth is quite mistaken; for several ministers in Jamaica have told me that they have no sympathy at all with those who speak against us. I do not say that he has made the statement, knowing it to be untrue; but that he is mistaken.

Barrett's pamphlet, that a remonstrance from the whole body of Presbyterian ministers (and the whole body is not very large) has been sent to us, complaining of the conduct of the Baptist missionaries. "The whole Presbytery are unanimous on the subject, and sent a faithful remonstrance to the Baptist missionaries at their meeting last July." The first time I heard of that was in Fen Court. When Mr. Angus mentioned it to me, I wrote to Mr. Blyth to ask who it was that sent it, and when it was sent. This morning I received his reply, which is as follows :—

DEAR SIR,—I have just received your favour of the 24th inst., and hasten to reply to it.

At our meeting in July last, we had under our consideration the mode of procedure followed by the majority of the Baptist missionaries, which we consider not only injurious to themselves, but likely to have a baneful effect upon other churches ultimately. (It has not then had it yet.)

We resolved candidly and faithfully to specify those practices which we considered objectionable, and of the existence of which we had satisfactory knowledge, and drew up our remarks in the form of a brotherly remonstrance, in the hope that it would be received in the same spirit in which it was tendered. We were perfectly unanimous, and appointed a committee, consisting, I think, of Messrs. Cowan and Jameson, to forward a copy of the letter to the chairman of the Baptist missionaries, to be by him communicated to the rest, as he should think proper.

According to these instructions, a verbatim copy of the said letter was sent to Mr. Anderson, who was moderator of our July meeting, that he might be prepared to receive any answer which might be returned to it. I can, therefore, have no doubt of the letter having been sent to some of your body, but will not attempt to account for its delay in reaching you.

My reason for alluding to the circumstance at all was to meet the remark in the printed circular, to the effect that only two or three of the Scottish missionaries disapproved of your system, while the facts I have stated prove that we are all of one mind on the subject. And my argument is not at all affected by the circumstance of the document not having reached you when you left the island.

I am, yours respectfully,

GEORGE BLYTH.

Ah! you see how it is! But I have not exactly done with it. He states that Mr. P. Anderson, who lives within four miles of me, is the person to whom this document was entrusted; and he adds that it was prepared more than nine months ago. I have received letters from Mr. Anderson of a later date, in which he does not at all refer to it. Mr. Anderson thought that he had a right to complain of some part of my conduct, and I honour him for having had the honesty to say so. He wrote to me several times; and I have seen him, not in his own house, but in the houses of others, and he told me a fact which is, indeed, the history of these letters—viz., that two or three of his members had been excluded for improper conduct, upon which they stated they would join the Baptists, and he urged me not to receive them. I told him that I never would. During my absence, those individuals came to a brother missionary, and he was on the point of receiving them when the intelligence reached Mr. Anderson.

Mr. Anderson immediately wrote to me this letter, charging me, if the report were true, with a violation of my word :—

I have written to you, he says, although the subject of my letter is not a pleasant one, nor one for which I can expect to receive your thanks ; but I rather write than bear a grudge in my mind, and that I may expose to yourself, privately, the anti-scriptural nature of the principle which receives the members of other churches, without any regard to the circumstances of their previous connexion. If this take place, I will not be certain when my church keeps back from the Lord's table an individual, or suspends any of her members, how soon intrigue will be at work, and interest on the part of some brother on the property be instrumental in conducting to the bosom of your church the person so dealt with. You observe it is of persons I speak, and of persons alone who have brought themselves under obligations ; and with this remark I leave the subject in your hands, having discharged my duty to a brother minister, and having reason to believe that your answer will show, that, in this very matter, your conduct to a brother minister is according to uprightness, and not flying report.

I remain, dear Brother,  
Yours very sincerely,

P. ANDERSON.

I wrote him a reply, thanking him, and telling him that I was exceedingly obliged, and stating that I should be so to any brother who would put himself to the pain of telling me when I was doing wrong. I received his answer, and I will read it :—

MY DEAR BROTHER,—I thank you for the manner in which you received my letter, and the kind and Christian spirit which characterizes your reply. The time will come when the servants of the Lord will see eye to eye ; and if the time, as it respects earth, be somewhat distant, yet, as it regards heaven, it is near, and every moment nearing. You observe, my dear brother, that the cases alluded to in my letter are cases of membership (and that it is on this ground alone that I wrote you), and cases which require correction rather than encouragement. The names of the persons were Nelly Sharp and Rosey Wood—now Mrs. Jackson and Mrs. Sharp.

I remain, my dear brother,  
Yours in the bonds of the gospel,

P. ANDERSON.

I have not done with this yet. I am sorry that I have not. I feel that it is possible, and more than possible, that there may be, unknown to us, officers in our churches of immoral character. And may not that happen to you? Are your churches so pure that no person is ever excluded for drunkenness? But what would you think of me, if, when I was to retire from London, I was to publish it abroad to the world, giving a particular account of it? I know there is a case of a deacon excluded for drunkenness ; and it nearly broke the pastor's heart when it was discovered.

Being determined, if possible, to search to the bottom of this matter, we inserted in the *Baptist Herald* of Jamaica, of which a thousand each number are printed, and which Mr. Barrett takes ;

the following letter, accompanied with the following protest from the deacons and leaders whose characters had been impeached.

Feeling deeply impressed with the importance of maintaining, as far as we possibly can, the character of those who are associated with us as officers of the churches under our care, we have, at the request of those who have been so seriously charged with immorality and deception, published a denial, to which their names are affixed. Our personal knowledge of these individuals leads us to the belief that they are upright and devoted men; it is possible that in some we may be mistaken. Should any missionary, or other individual, know of any practice in any of them contrary to the precepts of the gospel, or inimical to its diffusion in the earth, we shall feel obliged if they will inform us of the same, assuring them that our only desire is to check any evil that, unknown to us, exists. If this is not done, we shall consider ourselves as having taken every necessary step to ascertain the truth; and we feel confident that our own characters, and the characters of those with whom we feel it to be a pleasure to unite, and to whose worth we bear our most decided testimony, will, in the judgment of all impartial individuals, be free from imputation, however general, and by whomsoever such charges may be made.

WILLIAM KNEEB, Falmouth.  
J. E. HENDERSON, Waldensia.  
B. B. DEXTER, Stewart Town.  
JOHN CLARK, Brown's Town.

PROTEST OF THE DEACONS AND LEADERS OF THE BAPTIST CHURCHES  
AT FALMOUTH, REFUGE, WALDENIA, STEWART TOWN,  
AND BROWN'S TOWN.

Having been charged, in common with the officers of other Baptist churches in this island, by several missionaries, through the public press, with being immoral in our conduct, oppressive in our exactions of money from the members of the churches to which we belong, and with wilfully concealing and conniving at sin in those who are united with us in church fellowship, we feel it to be a duty we owe to our characters, and to the churches with which we are connected, to give to these charges the most unqualified denial, and to this denial we subscribe our names, that our accusers may, if they can, substantiate any charge of immorality, deception, or extortion, against us; and we assure our friends in England, that, while conscious of many faults, our humble efforts have been, and still shall be, made to extend the knowledge of Jesus Christ, and we hope ever to be kept from imitating the conduct of those who have so unrighteously published charges, as dishonourable to themselves as they are unjust to us.

FALMOUTH.

*Deacons.*—

Richard Brown, Falmouth.  
Andrew Dickson, ditto.  
John Gibls, ditto.  
William Gibson, ditto.  
Thomas Reid, Hague.  
Kenneth Lyon, Holland.  
Alexander Green, Bunker's Hill.  
William Reid, Hague.

Thomas Cunningham, Green Side.  
William O'Connor, Carrickfoyle.  
J. White, Good Hope.  
James Wallace, Silver Grove.  
Richard Kerr, Acton Pen.  
Joseph Henry, Green Park.  
George Brisco, ditto.  
Isaac Steele, Bounty Hall.  
John Kitchen, Salt Marsh.

John Reid, Friendship.  
Joseph Spence, Covey.

*Leaders.—*

Robert N. Jarrett, Salt Marsh.  
George W. Hine, ditto.  
John Whittier, Green Side.  
Robert N. James, Orange Valley.  
Robert Dennis, Schawfield.

Henry Gale, George's Valloy.  
John Lawrence, Tilston.  
James Lyon, Maxwell.  
William McNeil, Bunker's Hill.  
Benjamin Reid, Gale's Valley.  
John Richards, Irving Tower.  
Mark Hardiman, Phoenix.  
Peter Bunts, Barret Hall.  
Samuel Fairclough, Morry Wood.

## REFUGE.

*Deacons.—*

Edward Barrett, Oxford.  
John McLaughlin, Kettering.  
William Marlow, Oxford.  
Charles Brown, Refuge.  
William Kerr, Kettering.

*Leaders.—*

James Spraggs, Dry Valley.  
Samuel Clarke, Spring.  
James Grant, Oxford.  
Samuel Rodney, Water Valley.  
Richard Darling, Hyde.

## WALDENSLA.

*Deacons.—*

Richard Barrett, Kinloss.  
Thomas Gardiner, Garradu.  
G. Wales, Hoby's Town.  
John Christie, ditto.  
John Black, ditto.

Robert Scarlett, Fontabelle.  
George White, Peru.  
Henry Whitaker, Forest.  
John Bailey, Reserve.  
George Reid, Windsor.  
John Hyatt, Hampstead.  
Thomas Simpson, Chester.  
Robert Meggie, Linton Park.

*Leaders.—*

George Scott, Kinloss.

## STEWART TOWN.

*Deacons.—*

Edward Samuels, Retreat Pen.  
John Samuels, ditto.  
Joseph Tulloch, Stewart Town.  
John Dale, Manchester.  
Edward Clarke, Chew Magna.  
William Hall, Biddeford.  
James Rickets, ditto.  
John Cunningham, Hopewell.  
James V. Clark, Swanswick.  
T. Palmer, ditto.  
Edward Gordon, Sawyer's Market.  
Thomas Lyon, Barnstaple.

Philip Thompson, Home Castle.  
Henry Lawrence, Lawrence Park.  
Charles McDonald, Minard.  
Edward Brown, Richmond Pen.  
John Duncan, Industry.  
George Smith, Caledonia.  
Charles Dunbar, ditto.  
John Courric, Madras.  
William Bernard, Manchester.  
John Stone, Biddeford.  
Peter Brown, ditto.  
Richard Taylor, Hopewell.  
William Burke, Sportsman Hall.  
Thomas Richard Brown, ditto.  
Sam. Austin, Nightingale Grove.

*Leaders.—*

Charles Robinson, Dornoch.

## NEW BIRMINGHAM.

*Deacons.—*

Robert Reid, Friendly Hall.  
Edward Cohall, Maho Hill.  
Thos. Ferguson, Spring Gardens.

Richard Barrett, Sion Hill.  
Richard Reid, Maho Hill.  
John Eakinson, Ulster Spring.  
Richard Graham, Durham.  
James Elliott, Spring Gardens.  
William Campbell, All Sides.  
George Lawrence, Craig Hill.

*Leaders.—*

Sir J. Brissett, New Birmingham.  
James Morrison, ditto.

## BROWN'S TOWN.

*Deacons.*—

James Finlayson, Brown's Town.  
 Thomas Brown Lawrence, ditto.  
 Thomas Barley, Philadelphia.  
 George Hamilton, ditto.  
 William Dalling, Brixton.  
 Robert Pinnock, ditto.  
 Richard Brown, Orange Valley.  
 William Himmings, ditto.  
 Thomas Cohall, Salem.  
 Edward McCain, Antim.  
 James Sadland, Knapdale.  
 Peter Atkinson, Rockey Hill.  
 William Trusty, Cardiff Hall.

*Leaders.*—

James Webb, Philadelphia.  
 Richard Christy, Waterloo.  
 Watty Adams, Minir House.

William Lawrence, Brixton.  
 James Parke, Knitsford.  
 Henry West, Cyprus.  
 George Byles, Hilton Hill.  
 Richard McKenzie, Knapdale.  
 Henry H. Thorne, Brixton.  
 Robert Reed, Cyprus.  
 William Parry, Milford.  
 Thomas Marshall, Orange Valley.  
 Robert Shaw, Belle Air.  
 William Carr, Southfield.  
 Edward Williams, Orange Valley.  
 John Brown, Southampton.  
 John James Scarlet, Rose Hill.  
 George Nibbs, Salisbury.  
 Charles Harrison, Long Hill.  
 James J. Gabanden, Sturge Town.  
 George Smith, Tobolski.  
 Henry Thomas, Lincoln.

The above are the names of every deacon and leader, with their respective residences. One might have reasonably supposed, that a challenge so publicly made, and signed by the names of all the parties implicated, would have drawn forth some specific charges, had there been any which could be fairly sustained; but to that document no answer had been returned up to the time I left Jamaica.

You would suppose, from the remarks that have been made respecting leaders and deacons, that no other denomination have them. The fact is that nearly all have them. The Church Lights have them, the Presbyterians have them, and, if the Independents have them not, I hope they will soon obtain them. In reply to the charge of Mr. Whitehorn, a charge affecting not only ourselves but that useful body the Methodists, a charge which the Presbyterians thought affected them, they give an account of the manner in which they elect their elders, and it is precisely the manner in which we elect our leaders; their office also being the same. They state here, and I hope you will excuse me for reading it:—

“Our Elders are not men who have offered themselves and their followers to us, but are individuals selected from among the members of our churches; and in this selection respect is had only to their moral character and Christian attainments. They have no special concern in the admission of members. They have no class under their care for this purpose; and no individuals have ever been admitted into fellowship on their recommendation. Members are admitted only after they have given satisfaction to ourselves; not without much special private examination, and weekly instruction in the public classes. All that the elders have to do in this work is to bear testimony, in common with the other members of the church, in reference to the character of the individuals proposed to them for admission. The elders do not stand between us and our people. With their matters the people come directly and readily to ourselves. In no case do we receive the report of the elders without evidence sufficient to satisfy us of its correctness. On the subject of the

undue influence exercised by the leaders, and ascribed by implication to the elders, it may be enough to state, that the removal of an elder from his office in consequence of unfaithfulness has in no instance occasioned the setting up of a new and a distinct party, and has given rise to no other feeling in the church than sorrow for his unchristian conduct.

By weekly examination and constant intercourse with the people, we employ the most effectual means in our power to prevent them from depending for instruction upon any other person in the church than ourselves, and from sinking into indolence and carelessness. The business of the elder consists in observing that the people perform their duties, in their different relations, as Christians; in reporting upon the same to the church; and in assisting the minister to investigate and decide upon suspicious and doubtful cases, which they do, not in their individual capacity, but as a body, or court, over which the minister presides."

MESSRS. COWAN AND JAMESON, PRESBYTERIANS.

I hope that, in the remarks which I shall now make upon the discipline of the church, I shall not be understood to affirm that there is nothing bad in it. I have never said so; I should be foolish if I did. What I maintain is this—that we know of nothing bad, or we would turn it out. What I maintain is this—and I hope we shall secure from you a full and definitive clearance in this matter—that we have, as pastors, done to the utmost that Christian gentleness, combined with truth, demands from us. We have what are called inquirers, and what are called members. To each of these individuals we personally give a ticket. They are such tickets as you have given you to come here; and, if the respected secretary will gather up those that have been presented here to-day, it will save me a few pounds of expense, for they will do just as well as any others. That it is possible that some missionaries have given them injudiciously, I do not deny; all that I deny is, that I ever had such an instance fairly laid before me. That it is possible that some individuals may, in the early part of our mission, have placed some confidence in them, I do not attempt to deny; all I say is, that I have heard of no such case, nor have I witnessed one in the church under my care. You will remember that I wrote to the whole of my brethren on the matter, and from the whole of them I have received answers, averring that for several years they have not known of a single instance of the kind. They all allow that, in the early stage of their mission, there might be something of the kind, and they used their efforts to repress it. But the vast amount of good outweighs the temporary evil ten thousand fold. You will agree with me, I trust, that it is not necessary to destroy every system that has something wrong connected with it. Brother Day says, "I have, in the course of four years, met with only one instance of a superstitious regard being paid to the tickets." Many pay a superstitious regard to the Lord's supper: is that any reason why we should not observe it? Mr. Merrick, a young friend who was once a Sunday scholar in my school—the first descendant of Africa to whom I gave a bible, and who now, though a coloured man, is the pastor of a Christian church; and has, with the assistance of a kind father and brother missionary, erected chapels to the amount of 4,000*l.* sterling,—that individual states

that he knows of nothing of the kind ; and the whole of my brother missionaries corroborate that which I have stated generally.

Permit me here, in passing, to refer to another question— Whether instances have been found in Jamaica of persons wishing to leave the Baptists, and being refused admission into other churches on account of their unfitness for church-fellowship. Mr. Dexter thus writes :—

With respect to the tickets, never. With respect to being refused admission into other churches, never. On the contrary, six or seven, if I mistake not, were dismissed from the church at Rio Bueno, when it was under my care, to the church under Mr. Vinc. Others, against whom there had been no charge while with us, were received into the same church without any inquiry into their character ; while others who had been excluded by us for gross crimes, were added to their number without any reference being made to the church under whose censure they were lying. One of the latter acts as a deacon in the said church, though his fellow-members and pastor know, that, since he has held that office, he has twice beaten his wife in a most shameful manner. I refer, as you are well aware, to Robert Fairclough, who was, for the same fault, excluded from our communion, and never restored.

Mr. Burchell writes, “ Our accusers are continually inviting and encouraging our members to leave us and join them, and are never slow to receive our excluded members.” Brother Day writes, “ I do not recollect a single instance in which one of our members, wishing to leave us, has been refused admittance to the church of another denomination.” Brother Henderson says, “ Persons have, in one or two instances, left the congregation to join another denomination, alleging, as a reason for so doing, that the Baptists made it so difficult to get to heaven.”

It is necessary now to return to the tickets. I have one of them here ; and it is useless for me to say that we have a system about it—we have not : nor have my brethren, so far as I know— and, after having met them for seventeen years, and talked over this matter at our stations, I have gathered how they act. Some of them never receive a farthing when they give a ticket ; others think that they may as well take the money then as at any other time. The following is a fac-simile of the ticket of Edward Barrett :—

Pray for the Conversion of Africa.		
Pray for the Church.	<p style="font-style: italic; font-size: 1.2em;">Mr. Edward Barrett</p> <p>IS A MEMBER OF THE BAPTIST CHURCH IN FALMOUTH.</p> <p style="font-weight: bold; font-size: 1.1em;">WILLIAM KNIBB,</p> <p style="text-align: right;">1842 <span style="float: right;">Pastor.</span></p>	Pray for your Children.
Pray for Grace to live near to God.		



This card is filled up perfectly, and belongs to the Presbyterian church, and is a missionary ticket. It contains upon its face 6*s.* sterling, in 10*d.* currency, given every month. This, I repeat, is not the writing of Mr. Blyth, but that of one of his elders; and to show that the party had paid her money, he has written "full" upon it. I do not say that Mr. Blyth was wrong in giving the ticket; on the contrary, I say he was right: and all that I mean is this—that, before others are blamed, it is desirable to look well to the ways of our own household.

With respect to the admission of members into our churches, I will repeat what has already been in print, that I never have received into the Christian church one person whom I dared reject. I have earnestly prayed to God for direction, and I have seen persons go from my door weeping as if their hearts would break, because I would not receive them. I know that a great deal of the examination of females for church-fellowship devolves upon our wives; but it is not necessary for me to state that there are reasons why females should be thus employed, when we think of the former state of Jamaica. It is right that this should be done by females, who, though unobtrusive, are well qualified to form a judgment, and who know what the female mind of Jamaica is; who in their humble walk never slacken, though seldom praised, but are doing a work which angels will admire, and Jesus approve. I say, if we are wrong to take the testimony of our wives to the competency of those in scriptural knowledge who wish to come into our churches, being females, then we are wrong, and shall be wrong still. But, after this examination has been gone through, I always speak to the parties in a body, and I will give you an account of how long the parties admitted by me in one year have been waiting for baptism, and have been regular attendants all the time. "Six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six, for three and two years;—making a total of three hundred and two." Now, what else can we do? I ask my brother ministers who are older than myself, what would they do? Let them tell us how they receive their members; and then, if their plan is better than ours, we will follow it; if not, we will keep to our own. After this address has been given in the pulpit, before the whole congregation (I care not who is there) I read the name of every individual publicly, with their place of abode, stating that I have been satisfied with their confession of faith, but earnestly requesting any member, if they know any thing wrong in their conduct, to come and tell me; adding, that, if they do know it, and do not apprise me of it, their blood rests on their own head, and not on mine.\* I then

\* After this conference was concluded (say Messrs. Sturge and Harvey), we had an opportunity of witnessing the examination to which the candidates for baptism are subjected. A poor old woman was the first examined. She was closely questioned by the minister, but more especially by the deacons and leaders, respecting the time and cause of her "coming to religion," her views in wishing to be baptized, and on the person and

feel that I have done all I can, for I am not the searcher of hearts. God has commanded me to baptize those who profess to believe, and I do it. We then always wait a fortnight; and if, *ad interim*, nothing is said—and sometimes there is, respecting some quarrel or other—but, if nothing be said, I baptize them: and with this right hand I have thus given admission to thousands into the church of God. Our expulsions are conducted in the same manner. Every person is expelled the church publicly; and be it known, that we are the only denomination who print what we do. Look at the records of other Missionary Societies, and find a tabular view, if you can, of the number of their exclusions and restorations. When a person is penitent he is forgiven: but he always stands in the church, to be rebuked, and admonished that he repeat his crime no more. Do you do so here? Do you “rebuke those that sin before all, that others may fear?” Do we do right in pursuing this plan, however painful it may be to our own feelings? From the time of the London Missionary Society commencing its operations in Jamaica, down to the year 1840, we have, in this manner, received into the church of Christ 18,691 members; \* we have had to exclude from our numbers—for it is best to tell you all—1934; we have received back again, on their repentance, in the manner I have described, 1631; so that, though the receptions are not equal to the exclusions—for some time must remain during their repulsion and restoration—in the whole mission, abstracting none who may have died under the censure of the church, there do not remain, of those who have been excluded from it, more than 303 who were ever connected with it. I ask you whether you can show such a return? In the year 1835 we had 13,966 members; we

offices of Christ. She appeared to be a simple-hearted woman, anxious to forsake sin, and to join herself to a praying people; but her answers did not evince that clear acquaintance with the leading doctrines of Christianity which was deemed essential; *she was therefore deferred*. The next probationer—a young man—was deemed suitable to be received. Before the decision is made, the candidate is requested to withdraw, and those present who are acquainted with him give their sentiments on the correctness of his outward conduct, what change is to be observed in it, and whether he is in their opinion a converted character. If it is concluded to receive him, he is called in, and after being exhorted by the minister not to put his trust in the outward ordinance, is informed, that the church has unanimously concluded to admit him as a member; and on the first convenient occasion he is baptized. — *From Sturge and Harcey's West Indies: Spanish Town, under the care of Rev. M. Phillippo.*

* Year.	Baptized.	Restored.	Excluded.	Marriages.
1835	2606	210	156	1468
1836	2950	205	213	881
1837	2120	283	296	705
1838	2874	352	267	1942
1839	3457	161	541	1614
1840	4684	420	461	1256
Total	18,691	1631	1934	7866

have now 27,607. In the year 1835 we had 10,000 inquirers; in the year 1840 we had 18,984.

I am perfectly aware that statements like these will startle some of you. All I can say is, come and see for yourselves. We will open our hearts to receive you, we will open our houses to receive you, we will open our churches to receive you, and you shall judge for yourselves. When statements which reflected on the character of these people were first made known to an assembly of four hundred deacons and leaders, not an unkind word was uttered, although they were charged with every abomination that disgraces humanity, and levels it to the dust. You are aware of the state in which we found Jamaica. I know we have been taunted that our people could not read. Ah! who was to teach them to read, when a penal statute hung over the back of the negro if he was caught with a book in his hand, and when imprisonment was the lot of the missionary who, by reading, taught him the way to heaven? To such an extent was this carried, that when a respectable proprietor of an estate resident in this country requested me to preach on his property, I was strictly forbidden by his attorney to teach one of the negroes a letter in the word of God. I know these are plain truths, but I am a plain-spoken man. Having been accused of not teaching persons to read, you have a right to know why we did not do it. You are aware of the general licentiousness that prevailed in Jamaica. To such an extent did it exist, that at an early period of the mission, after some searching, I could only find one black man and woman that were married in the whole parish. As soon as we found out a flaw in the law (and I happened to be the first to discover it) we availed ourselves of it. A clergyman of the church of England could not marry a slave to the person he wished to be married to, without the consent of his owner, under a penalty of 50*l.* As soon as I saw that this restriction was confined to clergymen of the church of England—the legislature never thinking that we should have the impudence to marry parties—I set to work right and left; and, from the year 1835 down to 1840, the Baptist missionaries alone have united in these interesting bonds 7866 couples, all of which have since been recognized by the House of Assembly as legal.

And now I am requested by our respected chairman to allow you the pleasure of unburdening a portion of that substance which, I am confident, you long to throw into the treasury of the Lord. Mind, I ask nothing for Jamaica. If you think I am right, you will give it me; but, if any person thinks that I have not made out a clear case as far as I have gone, they need not withhold their subscriptions—our African mission needs the whole.

The collection having been made,

The Rev. W. KNIBB resumed—You will remember, that one of the questions which I proposed for answer to my brethren, referred to the circumstances in which the emancipated negroes were now placed. I wished to ascertain whether the prophecies of the planters had been realized, that those who were emancipated would become a

burden on the parish. The question was, "Are any of the members of your church receiving parochial relief?" It is necessary here to premise, that there are diseases in Jamaica—leprosy—under which the laws of the land render it imperative for persons afflicted to be confined in certain places; and sometimes this disease affects Christians; but, with the exception of five or six such cases, so far as the Western Union is concerned—and it extends a very long way—the information I have received (and that which I have not procured will be brought by our brother Philipppo) states, that there is not one single individual, a member of a Baptist church, once a slave, that is now receiving parish pay. The last year we expended 600*l.* on the poor—those that were necessitous; but I am happy to say, that these cases are comparatively rare; and that, with all that is lovely, and all that is blooming, there is a noble independence of mind gathering round the character of the negro, which, while it makes him disdain all ecclesiastical support from the state, makes him perfectly independent of parochial aid.

I have been requested by somebrother to state how it is that some *Baptists* have their children christened.\* I do not know. I know that the wives of some Baptist ministers have done it in England; and I should like to know why *they* did it. I am sure our Independent friends cannot think that a sin. If true, it shows that we are not *very* strict Baptists after all. If it be so, it shows that we have not, as some have asserted, been very eager in preaching about baptism. If the negroes do place implicit reliance upon what we say, and if, instead of preaching Christ crucified, we have been preaching about baptism, that could not be the case. You must either come to the conclusion that we have said nothing about it, or that they do not care what we say. In fact, so far as I am concerned, I have only preached two baptist sermons for the last seventeen years, and I don't think I shall preach any more. It is necessary, however, to say, that, during the period of slavery, every free woman was bound to have her children christened by a church minister, or she could not get a certificate of its freedom, and her children might have been taken by the colour of their skin, and sold as slaves. If laws are to be passed of such a nature as this, derogatory to human right, and recognizing the stealing of human beings, can you wonder if, in the infancy of our mission, we allowed the members to take possession of a civil right, though it was invested with what somewhat resembles religious mummery? Since the abolition of slavery, I have not heard of

\* Several of my brethren, as well as myself, have frequently been requested to baptize infants when ill, and sometimes when dying; their parents having implored the administration of this rite from the conviction that without it their *children would be eternally lost*. A case of this kind occurred to myself just before I left Jamaica: a poor woman, in an agony, brought her dying child, early one sabbath morning, to me at Kettering, imploring me to baptize it as it was dying, and saying, with tears, that she feared it would go to hell if I did not do it. The child died in a few hours, but neither she nor her husband *was or ever had been a Baptist*.

single instance of this kind. I do not say that there are no such instances. All I can say is, that, if there are, we hope we shall be for given.

But it has been said that the Baptist missionaries dare not publish their accounts; if they did, the Baptist mission would be ruined.\* Very well: then I will publish mine. I do not care who knows what I do. I returned in the year 1835. I received from the Baptist Missionary Society, and from the British government (the latter being given as a compensation for the ruin of our chapels), 4860*l.* old money, and I have received from the negroes in Jamaica (and very little from any body else), that is to say, from the church at Falmouth, during the same period, together with its sister churches at Refuge and Waldensia, the sum of 17,705*l.* 15*s.* 7½*d.* old currency. Now I think I hear some saying, "And what have you done with it?" Why, I have not pocketed it. I have not bought any sugar estates. I have no money in the funds; but I have plenty in the negroes' pockets whenever I want it. I will tell you what I have done with it. The chapel at Falmouth (and here, lest I should forget it, allow me to say that our chapels in the Western Union, which I have referred to, that cost this money, seat 27,000 individuals) cost 8,000*l.*, seats 2500 persons; fitting up the same, lights, monument, &c., 500*l.* The monument was to commemorate the abolition of slavery: was that wrong? It cost 120 guineas; it is a beautiful white marble one, over the pulpit. If it is wrong to erect such a thing, we have done wrong. † Fence round the premises, 450*l.*;

\* The necessity of referring to this, and the reason for publishing an account of receipts and expenditure, arises from the injurious reports which have been raised against us, and the challenge given in the following extract of a letter, published in the Falmouth Post, April, 1841, and copied into other Jamaica newspapers:—"The missionaries of the London Society report every dollar contributed at their stations, and the account is annually given to the public, but the missionaries of the Baptist Society do not, and they dare not make a report to the public of the sums they raise and expend, in addition to what they draw from England; they know that such an exposure would utterly ruin the Baptist Missionary Society. To those who know something of their exactions here, it will, I think, appear an astounding fact that *in addition*, they have drawn from England, in one year, nearly £7000. To me it indicates such rapacity for money, and such injustice to the churches of England, as, for the honour of our common cause, is, I trust, unparalleled."

The writer of this letter openly and honestly attaches his name to the production; but I spare him any further exposure, having no wish to prejudice the society of which he is the senior missionary in the island.

† "The emancipated sons of Africa, in connexion with the church under the pastoral care of the Rev. W. Knibb, have recently erected in this place of worship a splendid marble monument, designed to perpetuate the remembrance of the glorious period when they came into the possession of that liberty which was their right, and of which they have proved themselves to be so pre-eminently worthy. It is surmounted with the figure of Justice, holding in her left hand the balances of equity, whilst her right hand rests upon the sword which is placed at her side. Beneath this figure the likenesses of Granville Sharp, Sturge, and Wilberforce, are

making 9050*l*. Erecting a school-room in Falmouth, and fencing round the yard, 1140*l*. Mission-house purchased, 1286*l*.\* This is old currency; in print,\* I will reduce it into sterling. "Furniture for the same, 411*l*. 6*s*. 8*d*. Library for the use of the minister, 200*l*." It contains the Works of Howe, Watts, Henry, and others, that ministers very much love, and of which they sometimes make great use. "Erecting chapel at Refuge, 1510*l*; enlarging the same, and school-room, 740*l*. Furniture for Refuge house, 100*l*. Erecting chapel at Waldensia, 1252*l*. 13*s*. 4*d*; enlarging the same, and school-room, 854*l*. Making a total of 2106*l*. 13*s*. 4*d*. Paid towards purchasing a house at Waldensia, leaving a balance of 200*l*. sterling on giving up the station to the Rev. J. E. Henderson, 200*l*." "Raised and appropriated by the church and congregation during these 5 years, for building chapels, 11,882*l*. 4*s*. 7½*d*. Sums voted from the committee and friends in England, 4860*l*. Balance paid, 1*l*. 15*s*. 4½*d*." What have you done with the rest? some will say. I will tell you. "Incidental expenses for the year 1835, 174*l*. 10*s*. 10*d*. Carried to building account, 1774*l*. 19*s*. 7*d*. 1836. Assistant ministers' salary, and part of school-master's ditto, 450*l*. Lighting, cleaning, and incidental expenses, 118*l*. 7*s*. 1*d*;" and so it goes on to the end of the chapter. In the year 1839, I was subjected to an infamous lawsuit. I had to stand at the bar of my country for the purpose of rescuing myself from the charge of receiving stolen cheques; and, such was the baseness of a Jamaica jury, that, though the Chief-Justice stated that no one ever

arranged in *bas-relief*, and that of the Rev. W. Knibb appears at the base. It bears the following inscription:—

DEO GLORIA!

ERECTED  
BY EMANCIPATED SONS OF AFRICA  
TO COMMEMORATE  
THE BIRTH-DAY OF THEIR FREEDOM  
AUGUST THE FIRST, 1838.  
HOPE  
HAILS THE ABOLITION OF SLAVERY  
THROUGHOUT THE BRITISH COLONIES  
AS THE DAY-SPRING OF  
UNIVERSAL LIBERTY  
TO ALL NATIONS OF MEN, WHOM  
GOD "HATH MADE OF ONE BLOOD."

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."—Ps. lxxviii. 31.

Immediately under this inscription two Africans are represented in the act of burying the broken chain and useless whip—another is rejoicing in the undisturbed possession of the book of God; whilst, associated with these, a fond mother is joyously caressing the infant which for the first time she can dare to regard as *her own*. The monument, as a whole, is one of the best executed pieces of workmanship, and is certainly well worthy of the people by whom it has been erected."—*Baptist Herald*, Feb.

\* See Tables in pp. 38—40.

brought a more clear case into court—for I deposed on oath as to the falsehood, and implored the man, if he could prove the charge, to do so—the jury found him Not Guilty. This involved me in a personal expense of more than 500*l.* The church came forward with a liberality that did them honour, and said, “Minister, it shall not cost you one halfpenny, we will pay the whole.” I accepted the sum of 100*l.*, which we received from home, though not from the Society. In addition to this, we sent to the Anti-slavery Society 168*l.*, that is, 100*l.* sterling. When the chapel at Savanna-la-Mar was burnt down, though we had not finished our own, and we knew what it was to be without one, we sent them 200*l.* When I was here in 1840 there was expended in salaries of ministers and supply of stations, 1320*l.* I wish it to be known that, when in England, I did not receive a fraction from the committee, except when I was travelling for them, nor do I receive a fraction now. I wish some one would look at these accounts, if they are thought not to be right. When I returned, there was 58*l.* in the chest. I had to pay the salaries of two schoolmasters, and part of those of two other missionaries; and I was entitled, by the resolution of the Society, to 600*l.*, that is, 150*l.* for each of the two missionaries for two years. I ask the committee if I ever drew it. I did, when thus oppressed, draw 150*l.*, and more than that I never did. When I drew it, I at once gave up the chapel at Waldensia to brother Henderson. He was a younger brother; but he was entitled to it for all that. Last year we transmitted to the Parent Society, for the African mission and debt, the sum of 200*l.* We purchased several articles, as wine for the Lord’s supper, which cost 50*l.*; 50*l.* for public taxes, the last we have to pay—for so complete is the change that has come over the spirit of their dreams, that (it is with the utmost pleasure I state it), the opposition has spent itself; and, though it may appear somewhat egotistical, I may say, and say it truly, that whatever I want from those who once sought my blood has been given cheerfully. Is it not a pity that the church should begin to quarrel when the world is at rest? So completely has the House of Assembly been impressed with the value of missionary exertions, that it is a fact, that, unsolicited, they have passed a law relieving missionaries of all denominations from every public and parochial tax whatever. And if my brethren will take the trouble to look at the last address from the House of Assembly to her Majesty—printed last week, they will find, astonishing as Jamaica facts always are, that the House have designated the freedom of the negroes “that glorious Act of Emancipation.”

It may be said, You must have impoverished these men; You are keeping them just above starving point; with this expenditure, they must be depressed. O that in my native country the labouring population were half as well off as they are in my adopted country,—I mean in Jamaica! I pity from my soul their condition, and detest that economy which points to them as exhibiting the amount of happiness that the labouring man ought to possess. Let us try this by another test. It was said, that we should ruin the country

by establishing free villages. The fact is, the planters have come and thanked me for it. They have said, "Mr. Knibb, you are right after all." One of the civil questions put to my brethren was this: "How many persons in your church and congregation have purchased land? and what is the amount paid for the same? how many have erected, or are now erecting, dwelling-houses on their freeholds, and at what cost?" We took great pains to ascertain this, and here is the result. In the Western Union alone (and the other books are coming home) since that glorious act which made us men, among the despised, and robbed, and downcast Baptists, 3,700 persons have already purchased that by which they acquired the elective franchise. They have purchased this at the cost price, and have paid for it. If you ask how we know it, I reply, we took the trouble of searching their titles—we do not think it beneath us to give a few hours to these things, though we rob "Nature's sweet restorer" in order to do it. They have paid for this the sum of 33,013*l.* sterling, and in this I do not include Mr. Burchell's account. What have they done with their land? 1,683 of them have built neat little cottages. In these hallowed spots shall never again be set the tyrant's foot, and, by the blessing of God, there poverty, with her withering blast, can never come. These erections have cost the sum of 48,127*l.*; so that, while we have spent 80,000*l.* in building houses for God, the people, who have contributed 60,000*l.*,\* have spent 81,240*l.* to build free cottages for themselves.

And now in drawing to a close, I hope that I shall receive (if I have not stated that which must exculpate my own brethren, even from those who may not be among us) a full justification for not needlessly speaking about others. This I determined, on my knees, this morning, to do; and, being solicited by the honoured individual at whose house I was staying to conduct the family worship, I chose that beautiful hymn—

"When free from envy, scorn, and strife,  
Our wishes all above,  
Each can a brother's failings hide,  
And show a brother's love."

Conscious of innumerable deficiencies, looking for mercy through the blood of the Lamb, I hope that, in defending my brethren, who are dear to me as life itself, and, in laying before you a plain, unvarnished statement of the beloved people of my charge, I have not unnecessarily exposed any individual; if I have, I sincerely regret it. They are good men. I believe them to be mistaken; and, when they have had as many trials as I have, when domestic affliction has bowed them down as it has me, when the delight of their eyes has been taken away just as it was budding into life, when a gaol has immured them, and at the bar of their country they have had to endure the scoffs of sinners—then will they tenderly regard the character of every mis-

\* See Statement in the Appendix, No. III.

sionary that breathes. It is all he has. Take that away from him, and he sinks at once; wealth cannot support him, and talent only makes his fall more conspicuous; but, so long as his character is unimpeached, he may bid defiance to every foe on earth, and to every devil in hell.\* I know I speak strongly. I am aware of my failing; but I have been in the hot-bed of slavery for years; and though the east wind blew as I landed on your coast, it has not quite cooled me. And why? Because I was obliged to put into Havana—to cast my eyes on the slave-cultured island that there exists; because I was aware that tyranny was revelling in the blood of millions; and because I was aware that, if I could not have cleared my brethren from these things, a sad and fell blow, irresistible, through America, had been struck against the anti-slavery cause. If I am impressed with the weight of this momentous subject, it is from the knowledge that the welfare of millions of human beings is resting, in a great measure, on your decision. It is on this account that I have forsaken, for a time, the privacy of Jamaica; but, having accomplished this, if I am spared, I hope in the capital of America to plead the negro's rights. Seventeen years have I been labouring in the once slave but now free-cultured islands of the West—one third of the Jubilee you are to celebrate. Still, by the blessing of God, in the full vigour of my natural strength, I appear among you. The sun has not smitten me by day, the moon has not withered my constitution by night; while frequently, in the lowly hut, I have sat with the beloved members of my church, or, in the great congregation, have proclaimed to them the unsearchable riches of Christ. And I say you have an ample reward. I feel that I have. I pay a debt of gratitude to this Society. When I was but a stripling, unschooled by your academies, and untutored in your seats of learning, you accounted me worthy, sending me forth on your embassy of mercy; and I look forward to many individuals here coming forward to embark in the same cause. Remember, if I possess any thing, it has been possessed by cherishing—and I shall cherish it till I expire, and go where it is in perfection—an unconquerable enmity to every form and vestige of tyranny that exists. The incidental benefits of Christianity that we have received in Jamaica meet the assertion that is obtruded upon you, that religion is inimical to the rights of man. While its chief concern is to lead

\* "We can easily suppose," says that estimable man, Joseph John Gurney, in his recent work on the West Indies, "that individual missionaries, during that long continuance of conflict and difficulty to which they have been exposed, have not always confined themselves within the bounds of prudence and moderation. We are aware ourselves of some such instances. But these circumstances are as nothing, when compared to the general influence of these pious men in promoting both the temporal and spiritual welfare of all classes of the community. The Baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

man to honour, it is ours, and ours alone, to lead man to heaven ; it is ours, and ours alone, to smooth his path to that blessed abode. Those who represent Christianity as inimical to present happiness are deceived. There may be a fabric encrusted with power and splendour, upon which the smiles of the great may rest ; there may be men clothed in habiliments by which they represent, or think they represent, the successors of the apostles ; there may be men who combine their energies to shut the mouths of the poor, and for ever to reduce to a condition of perfect abjectness the state in which they live ; but not so Christianity. In her free and gigantic form, she has, in Jamaica, looked on three hundred thousand slaves, and melted their bonds ; she has looked again, and has, by her own mysterious, her own inherent power, softened the heart of the former taskmaster ; and now, except in a few instances, you meet not the least opposition, the least tyranny, the least oppression, on the lovely islands of the West. When I went to Jamaica, seventeen years ago, in the parish of Falmouth there was one chapel belonging to the Establishment. It would not hold 500 people. There was one school, kept by a man living in iniquity. Now there are five churches, that will hold 2,000 : there are three Wesleyan chapels, that will seat 3,000 ; two Presbyterian, that will seat from 1,500 to 2,000 ; one Independent, I do not know what it will seat ; and there are six Baptist chapels, that will seat 7,500 persons. When I returned to Jamaica, as my esteemed friend, Mr. Gurney, is well aware, the first letter that I received, congratulating me on my return and wishing me every blessing, was from the hand of a man who fired one of our chapels and destroyed another.

And now, perhaps, you will say, The work is done. No ; we have every thing to do. We know not how you look upon us ; but we consider ourselves only as pioneers in the work. We know that many forms of error may arise, unless we carefully watch against them. The apostle Paul could not prevent error from creeping into the church at Corinth ; and do you think that William Knibb can do it at Falmouth ? The Apostle Peter could not do it ; and do you think that Brother Burchell can ? But both Paul and Knibb, Peter and Burchell, wish to turn it out as fast as the devil puts it in.

May I refer you to one circumstance, that will teach you that our people can feel as well as talk ? I know it is of a personal character, but it arises out of the circumstances connected with this discussion. When I laid a report before the members of my church, and read the title deeds of the chapels—that all those chapels that are out of debt were vested in trustees—and when they found that the house in which I lived, the bed on which I reposed, and the furniture which I used, was not my property, but theirs, and belonged entirely to the church, they said, “ Minister, have you took care and got a house for your wife ? ” I said, “ No : do you think that I would take your money without your leave, and buy a house for Mrs. Knibb ? ” They replied, “ If you have not got one, it is time you had. You go to Kettering, to the land left that belongs to you, and you build a good house there, and we will pay for it.” I took them at their word. I set to work

instantly ; for Edward Barrett, whom you know, one of those so calumniated—that good man tells me that he has every reason to believe that he has been the instrument of bringing six hundred souls to Christ—Edward Barrett said, “Set about it soon, minister; you may cut”—that is, I might die; “and we cannot bear the thought that your wife should go home; let her stop here.” I built the house, and it cost 1,000*l.* sterling; and, as soon as it was completed, I assigned it over to Mrs. Knibb and our dear children, determined not to hold property there. In Kettering House she is now, and I hope that the next Herald but one will have a view of this instance of negro generosity. Take another instance. I went the other day to our beloved brother Abbott, just as he had recovered from a dangerous illness, and, in attending upon him, a beloved sister who went out with us fell a victim to the climate. As he came emaciated from the sick room, trembling with disease, the deacons of the church came with a large bag of money in their hands, and said they wanted to speak to their minister. They just made the following remarks, which I heard (being there), and then retired: “Minister, you must have had a good deal of expense in this affliction; the doctor’s bill will be heavy; we were afraid it would prevent your getting well, if it rested on your mind; we have gone round, and made a subscription, and there it is.” A like instance of noble generosity occurred on another occasion. One of my brother missionaries, Mr. Dallowell, died after a short residence on the island. The members of the church had never seen him; but I mentioned the circumstance, and requested that, at the next administration of the Lord’s supper, they would give a collection, as a token of Christian sympathy for his bereaved widow; and, on the plates going round, the sum of nearly 25*l.* sterling was received, and sent to her. Now, ought such persons to be defamed? If they have a few foibles, or do something wrong, ought they to be stigmatized? I ask whether human nature does not rise in indignation against it? But we will repress the feeling, “Father, forgive them; for they know not what they do.” We ask you to extend your sympathies towards us. We have our classes, and we intend to keep them. I have made a calculation, and I am sure we have 600 good men and women that conduct our class-meetings. They have built the prayer-houses; they have furnished them with benches; and I have the pleasure of knowing that, every Monday night, sixty prayer-meetings are held, to pray that God would bless the word preached on the preceding day.

I know that some missionaries have stated, that we have been giving the people so much power that we shall lose our own. Let them have it. I am not afraid of being thought little among them. I have frequently said to them, “The moment you can find a man of colour, or a black man, fit to take the pulpit—and I hope that will be before these brown hairs become grey—I shall have great pleasure in hearing him preach the unsearchable riches of Christ.” But our instrumentality will never be complete till we take another step, viz., to purchase a house, and a good one, for a THEOLOGICAL

INSTITUTION. I hope you will assist us in this plan. I have told you that we are 12,000*l.* in debt, that our agency in the Western Union costs 12,000*l.* a year, and that we must raise it somewhere. We must support the missionaries you have sent out, and I ask for five more. But I would that you should have the honour of this Theological Institution. Let it bear the venerable name of Fuller, or Carey. I ask, and I think I have a right to ask, that you should have this place fitted up with a part of your Jubilee Fund. But I hear a voice saying, What are you going to do? If we have 12,000*l.* to raise during the next year, is not that enough? No, it is not. We are determined, if you will raise 49,000*l.*—and it only wants the united effort of the old and the young, the rich and the poor—the Western Union will raise 1000*l.* to be added to it.

But I must conclude, not because I am tired, for these speeches have little effect upon me. I shall be happy to detail more respecting this cause; but as I have felt deeply in clearing our characters, because the question of civil liberty is involved, so I see, in the signs of the times, the coming of a glorious day, when all nations shall stand in possession of civil and religious liberty. I would, in connexion with all that is holy in heaven and right on earth, urge you never to think that you can be too severe in your denunciations against every obstacle which impedes the uprooting of a system, accursed of God, and doomed by man. Reason has been asked, and reason has given her voice, "Let slavery perish." Intelligence has been asked, and we have heard her echo, "Let the monster die." Civilization has been asked, and the response has been, "She has lived too long." Christianity has been asked, and Christianity has replied, "Do unto others as ye would that others should do unto you." God, the Father of all, has been inquired of, and in the record of his word he has said, "I have made of one blood all nations of men to dwell upon the face of the earth." Doomed, then, the monster is, by the voice of reason; by the intelligence of the world; by the voice of the living God; but at present it finds a lurking-place in the Christian church. But awake, ye sons of Britain—ye who have cradled the civil and religious liberties of the world, and unrolled their swaddling clothes; your voice alighting on America in all its power, millions of enslaved spirits of degraded men, shall there spring up, and bless the land from which the pilgrim fathers came. Deity is on our side, every attribute is linked with the principles of eternal justice. Though mercy stands and prevents the thunder-bolts of justice from being hurled at the oppressors, still there is a time when she can plead no longer. Millions have perished in America; let this excite your sympathies, and engage your prayers. You possess the power of relieving them, if you will. Upon you the curse will rest, if you do it not. With every attribute of earth and heaven with us, the signs of the times pressing you on to a final and complete victory, I beseech you to prepare for the Jubilee of America, as well as for the Jubilee of Missions. The time is not far distant, whether you will work or not, when God with his own right hand, with his own

almighty power, with the bestowments of his grace, shall send forth the heralds of mercy to that land, and you shall hear the jubilee of the captives sung; and the American slave, rising from his crouching position, shall call the land of England blessed. Farewell! My heart is in Jamaica, while my affections are enkindled here. I think every sabbath a blank, that I cannot preach to those who have been so traduced. But soon shall I be there; and when I carry, as I think I shall, your approbation of our conduct, my brethren will make no exultation. We will meet at the mercy-seat; we will bless that God who has again shielded our heads in the day of battle; and rising, nerved with fresh strength, and clothed with fresh armour, we will capture some of the other islands of the West, and bring them as trophies to the Redeemer's feet.

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I have great pleasure in subjoining to this address the resolution unanimously passed at Exeter Hall, in reference to the statements which had been submitted to the attention of the meeting. This resolution was moved by the Rev. E. STEANE, of Camberwell, and seconded by the Rev. Dr. CAMPBELL, author of *Jethro*, and minister of the Tabernacle and Tottenham Court Road Chapels.

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

COPY OF GENERAL ACCOUNT PRESENTED TO THE BAPTIST MISSIONARY SOCIETY BY W. KNIBB, APRIL 27, 1841.

			<b>1835—1840.</b>						
			£.	s.	d.				
1835.—Subscriptions and Donations received.....			1949	10	0	1835.—Incidental Expenses for the Year.....	£.	s.	d.
1836.— ditto, ditto, .....			2072	10	0	Carried to Building Account.....	1774	19	7
1837.— ditto, ditto, .....			2679	1	8	1836.—Assistant Minister's Salary, and part			
1839.— ditto, ditto, .....			3438	0	2½	of Schoolmaster's, &c.....	450	0	0
1838.— ditto, ditto, .....			5168	12	1	Lighting, Cleaning, and Incidentals	118	7	1
1840.— ditto, ditto, .....			3055	9	11½	Carried to Building Account.....	1404	3	4
			18353	4	9	1837.—Assistant Minister's Salary and Voted			
Deduct Loan to Waldensia.....	500	0 0 ½	647	9	2	to Schools.....	357	0	0
Balance.....	†147	9 2 ½				Incidental Expenses.....	142	8	4
						Carried to Building Account.....	2011	13	4
						1838.—Assistant Minister's Salary and			
						Schools.....	400	0	0
						Yearly Expenses.....	215	6	5
						Subscription sent to England.....	168	0	0
						Carried to Building Account.....	2822	13	9
						1839.—Assistant Minister's Salary.....	400	0	0
						Voted to Schools.....	300	0	0
						Law Expenses.....	400	0	0
						Anti-Slavery Society.....	168	0	0
						Voted to Church at Savanna-la-Mar	200	0	0
						Purchase of Cart and Gig Horses for			
						three Stations, and General Inci-			
						dental Expenses.....	621	17	5½
						Carried to Building Account.....	3068	14	7½
						1840.—Salaries of Ministers and Supply of			
						Stations during W. Knibb's absence			
						England (including his salary).....	1320	0	0
						Incidentals for the Year .....	388	0	10
						Voted to Building Account.....	800	0	0
			£17705	15	7		£17705	15	7
							£11882	4	7½

C. J. 08

\* \* This account is kept in the currency of Jamaica. After this date the Monetary System was changed, and money sterling used.  
 £17,705 15s. 7½d., old currency, amounts to £10,623 9s. 4½d. sterling.—† £147 9s. 2d. currency=£83 6s. 6d. sterling.

COPY OF ACCOUNTS PRESENTED TO THE BAPTIST MISSIONARY SOCIETY, APRIL 27, 1841,  
BY WILLIAM KNIBB.

**1835—1840.**

	£	s.	d.
Raised and Appropriated by the Church and Congregation	11882	4	7½
Sums voted from the Committee and Friends in England ...	4860	0	0
Balance.....	1	15	4¼

£16744 0 0

**1835—1840.**

	£	s.	d.	£	s.	d.
Erecting Chapel in Falmouth .....	8100	0	0			
Fitting up the same, Lights, Monument, &c. ...	500	0	0			
Fence round the Premises.....	450	0	0			
				9050	0	0
Erecting the Suffield School Room in Fal- mouth, and Fencing round the Yard .....	1140	0	0			
				1140	0	0
Mission House purchased .....	1286	0	0			
Furniture for the same .....	411	6	8			
Library for the use of Minister.....	200	0	0			
				1897	6	8
Erecting Chapel at Refuge ... ..	1510	0	0			
Enlarging the same, and School Room .....	740	0	0			
Furniture for Refuge House .....	100	0	0			
				2350	0	0
Erecting Chapel at Waldensia.....	1252	13	4			
Enlarging the same, and School Room .....	854	0	0			
				2106	13	4
Paid towards purchasing a house at Waldensia, leaving a balance of £300 sterling, on giving up the station to the Rev. J. E. Henderson..	200	0	0			
				200	0	0
				£16744	0	0

33

\*.\* £16,744 currency is £10,046 8s. sterling.

WILLIAM KNIBB IN ACCOUNT WITH THE BAPTIST CHAPEL AT FALMOUTH.

<i>Dr.</i>			<i>Cr.</i>		
1841.		£ s. d.	1841.		£ s. d.
January.	By Cash received from Rev. W. Dendy .....	88 6 6	Transmitted to Parent Society for the debt and for Africa, . . . .	200 0 0	
	do. for debt on Society and Mission to Africa, including collection at Refuge .....	201 4 0	Purchase of Æolophon and Expenses .....	120 0 0	
	Collections as usual .....	115 4 0	Wine for ordinance of the Lord's Supper .....	40 0 0	
February.	do. ....	195 14 6	Balance on Furniture in Mission-House .....	60 0 0	
March.	do. ....	23 0 0	Shandry, Harness, and Incidentals .....	75 0 0	
April.	do. ....	93 6 0	Widows' Fund and Association Expenses .....	20 0 0	
May.	do. ....	27 8 0	Paid Mr. Ward as Schoolmaster, in full of all demands .....	60 0 0	
June.	do. ....	70 2 0	Medicine and poor for year .....	50 0 0	
	Collected towards House .....	137 2 0	Public taxes last year, and Printing Account .....	50 15 0	
July.	Collections as usual .....	52 9 0	Workmanship at Chapel—Painting same and Fence—and various Incidentals—and at School Room .....	126 0 0	
August.	do. ....	319 12 0	Oil for Chapel—Lighting and Cleaning same .....	50 0 0	
September.	do. ....	22 13 0	Clock for Chapel .....	12 0 0	
October.	do. ....	52 12 0	Sent to Anti-Slavery Society .....	30 0 0	
November.	do. ....	20 16 10	Organist and several small expenses .....	65 0 0	
December.	do. ....	38 19 0	Salary—William Knibb .....	300 0 0	
			Voted to Mrs. K.'s House .....	100 0 0	
			Balance .....	100 5 0	
	Total	£1459 0 4			£1459 0 4

# APPENDIX.

## No. I. LIST OF CHAPELS, MISSION HOUSES, AND SCHOOL-ROOMS

ERECTED SINCE THE YEAR 1835.

WITH THE COST OF EACH IN STERLING, AND DEBTS DUE UPON THEM.

STATIONS.	Cost of Cha- pel.	Debt on Cha- pel.*	Accomoda- tion.	Cost of School-room.	Debt on School.	Mission House.	Furniture	Debt.	By whom built.
Montego Bay . . .	£8500	..	3000	1300	350	£700	..	700	Burchell.
Shortwood . . .	3500	800	1500	..	..	..	..	..	do.
Mount Carey* . . .	1000	..	1000	..	300	..	..	..	do.
Bethel Hill* . . .	1000	..	1000	..	..	..	..	..	do.
Falmouth . . .	6700	..	2500	700	..	800	400	..	Knibb.
Refuge . . .	1400	..	1500	200	..	..	100	..	do.
Waldensia . . .	1200	..	1000	200	..	700	200	300	do.
Salter's Hill . . .	3500	..	2200	600	..	950	Yes	..	Dendy.
Bethtephil . . .	1000	..	1000	..	..	950	Yes	..	do.
Savanna-la-Mar . . .	3500	..	1000	100	..	700	..	400	Hutchins.
Fuller's Field . . .	1000	..	800	200	..	400	..	400	do.
Lucca . . .	3400	2000	1400	500	..	1000	..	..	Francies.
Green Island . . .	1000	..	600	..	..	300	..	300	do.
Stewart Town . . .	1200	..	1000	†	..	1300	..	200	Dexter.
Rio Bueno . . .	1300	..	1000	†	..	..	¶	..	do.
New Birmingham . . .	500	..	550	†	..	600	Yes	300	do.
Brown's Town . . .	3300	1500	2000	500	..	500	200	..	Clark.
Bethany . . .	2600	400	1500	..	..	..	..	..	Dutton
St. Ann's Bay . . .	3500	500	2000	‡	..	1200	..	500	Abbott
Ocho Rios . . .	1500	250	900	..	..	..	..	..	do.
Stacey Ville . . .	230	70	600	†	..		..	..	do.
Port Maria . . .	2500	1200	1500	600	..	500	..	..	Day.
Oracabessa . . .	1200	..	900	..	..		..	..	do.
Jerieho . . .	2035	..	2000	30	..	500	Yes	..	Clarke and Merrick.
Springfield . . .	510	..	800	†	..	..	..	..	do.
Smyrna . . .	920	..	750	†	..	..	..	..	do.
Mount Hermon . . .	816	..	1400	†	..	300	Yes	..	do.
Bethsalem . . .	900	700	400	..	..		..	..	May.
	59,711	7420	35,800	4930	650	11,400	900	3100	

Messrs. Henderson, Woolloy, Hume, Cornford, Picton, Millard, as well as several school-masters who preach, are now engaged at these stations with the brethren whose names appear as builders.

\* Mount Carey and Bethel Hill Chapels are not completed.

† School held in the Chapel. ‡ In house. § With Library. || One is building.

¶ The Premises at this station have been purchased by the Baptist Missionary Society for a THEOLOGICAL INSTITUTION, which will be immediately commenced, and to the support of which contributions are earnestly solicited.

\*\* In some instances, as in Falmouth, the cost of the ground is included in the sum given.

## No. II.

*Testimony of SIR LIONEL SMITH, G. C. B., in reply to an address from the committee of the Baptist Missionary Society, on his retiring from the situation of Governor of Jamaica.*

"The ministers of your Society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to her Majesty's government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom.

"It was my duty there to see that great measure, so dearly purchased, completed in all its objects; but it was the constant endeavour of the planters, notwithstanding compensation, to preserve to themselves the advantages of slavery.

"The calumnies so industriously circulated by the planters against the ministers of your church have been proportioned to the good they have done in exposing oppression, and guiding the negroes in their moral and religious improvement.

"The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests."

*SIR LIONEL SMITH'S reply to an address from the ministers of the Baptist Western Union in Jamaica.*

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? where the squatters? where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

*Extract from MESSRS. STURGE and HARVEY'S "Tour to the West Indies," p. 380.*

"We are unable," say these devoted and intrepid men, "within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A

few years ago, the negroes were heathen and benighted; now they are to a great extent enlightened and Christian. The Sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion. A few years since education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labours among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayers, to the deeper sympathies, and to the yet more liberal support of British Christians."

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*Extracts from* JOSEPH JOHN GURNEY'S "*Winter in the West Indies*," p. 127.

"We can easily suppose that individual missionaries, during that long continuance of conflict and difficulty to which they have been exposed, have not always confined themselves within the bounds of prudence and moderation. We are ourselves aware of some such instances. But these circumstances are as nothing, when compared to the general influence of these pious men, in promoting both the temporal and spiritual welfare of all classes of the community. The Baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But where these points are confessedly of high importance, there is a fourth which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn has come up the fir-tree, and instead of the briar has come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"

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*Recent Testimonies of* SPECIAL JUSTICES, *principally in reference to the moral character of the peasantry in Jamaica.*

J. W. JACKSON, Esq., one of the Special Justices for the parishes of St. Thomas in the Vale and St. John's, writes as follows:—

"In reply to your letter of the 4th instant, I have not the slightest hesitation to state that crime has very much decreased among the late slaves since their accession to freedom.

"These people were never addicted to the more heinous description of crime; the sins that most easily beset them were the immediate offspring, the inseparable concomitant of slavery; and in throwing off the yoke it is wonderful how entirely and instantaneously they abandoned their former evil habits.

"The courts of Quarter Sessions and Common Pleas for this parish (St. Thomas in the Vale), have just been opened and adjourned *pro forma*, without a single case being brought before the jury. There was only one indictment for larceny, and in that the witnesses did not appear, and the prisoner was discharged, in his own recognizance, to appear next court. The extent and population of the parish considered, as well as the extensive jurisdiction of these courts, which are only held four times a year, renders this fact an important one; and what adds to its value is that it is not an unusual one.

"It gives me much pleasure to bear testimony to the merits of a class of persons who are not inferior in morals to any that I ever met with, either in this country or in Europe.

*Guy's Hill District, St. Thomas in the Vale.*—Respecting this district Special Justice WALSH writes as follows:—

"Your valued letter of the 4th instant is this moment to hand, and I frequently have reported to the governors of this island, from time to time, my conviction that crime generally had decreased with the coloured population since freedom; however, from a residence of nearly eight years in the neighbourhood of Guy's Hill, I am able to say that crime, to my positive knowledge, has decreased since emancipation, and that a more industrious population does nowhere exist.

"The question, as to whether crime has increased or decreased in this Island since emancipation, is one of some consideration, and can only be best answered by the special justices with whom lay the exclusive adjudication of all offences for a period of four years—the apprenticeship, and with whom a powerful local knowledge is yet preserved.

"In the large towns, where vice first buds in every country, crime may be fairly estimated on the increase, but much is owing, in my opinion, to the hasty movements of individuals, instead of using mild measures.

"As your friend wants a definite answer to the question, I have answered it from my own knowledge of nearly eight years' residence in the neighbourhood; but, as in other parts of the island gentlemen may entertain different views as to their own immediate neighbourhood, I attribute, in a great degree, the enlightened and quiet, peaceable condition of Guy's Hill district to your own exertions as well as those of your brethren.

"One word more, to dissolve the question as to the increase or decrease of crime. In slavery, every thing was hiddenly punished, and no record of any thing, however severe; since freedom, every little thing has been exposed to the public eye, and particularly for the first two years of freedom, an anxiety [opinion] prevailed that to punish the negro was the best method of subduing him."

Respecting the *Moneague District*, Special Justice WOOLFRY says:—

"I have not the least hesitation in saying that crime has considerably diminished since the abrogation of slavery and the apprenticeship. In the parish of St. John, the treadmill has been sold, and the supervisor has received notice to quit at the end of the quarter."

## No. III.

LIST OF FREEHOLD VILLAGES AND SETTLEMENTS,  
 CONSISTING OF LAND PURCHASED AND COTTAGES ERECTED BY MEMBERS OF THE  
 VARIOUS CONGREGATIONS CONNECTED WITH THE BAPTIST WESTERN UNION.

STATIONS.	No. of Persons	Value of Land. £	No. of Houses.	Value of Houses. £	Total. £
Montego Bay District .....	246	5439	218	9156	14595
Falmouth .....	170	4000	60	2100	6100
* Kettering & small Settlements	278	5056	80	3500	8556
* Hoby Town .....	230	1200	200	5000	6200
Salter's Hill .....	160	1500	80	1360	2860
Stewart Town .....	396	4090	170	3969	8059
* Brown's Town .....	120	2361	75	3251	5612
* Sturge Town .....	117	700	70	2100	2800
* Buxton .....	77	521	73	2107	2628
* Wilberforce .....	45	200	20	380	580
* Philadelphia .....	69	360	66	1200	1560
* Salem .....	25	130	20	400	530
* Content .....	11	50	11	700	750
Small Settlements .....	31	220	19	710	930
* Bethany .....	110	2075	160	1350	3425
Rio Bueno District .....	84	1000	29	2000	3000
St. Ann's Bay District .....	200	2000	200	6000	8000
Ocho Rios District .....	150	1500			1500
* Stacey Ville .....	100	150			150
Port Maria District .....	200	1000			1000
Lucea District .....	300	2400	200	10000	12400
Gurney's Mount District .....	200	2500	50	2600	5100
	3316	38452	1801	57883	96335

\* These are all newly formed free villages.

It is computed that the gross value of this property, all of which has been created since the Act of Emancipation, cannot be less than £100,000, sterling money.

## DESCRIPTION OF THE ENGRAVINGS.

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### No. 1. FALMOUTH CHAPEL,

Erected by WILLIAM KNIBB, was finished in 1838. Its dimensions are eighty feet by sixty, with deep galleries and vestries, and seats 2,500 persons. On this spot the old chapel, destroyed by the Colonial Church Union in 1832, formerly stood.

### No. 2. INTERIOR OF THE ABOVE CHAPEL,

Representing the celebration of the day of freedom, August 1st, 1838, on which day an ANTI-SLAVERY SOCIETY, connected with the British and Foreign Anti-slavery Society, was formed.—The chair was occupied by an emancipated negro.

### No. 3. SUFFIELD SCHOOL-ROOM.

This school is situated in Trelawney Street, Falmouth, and was the first erected in the parish. Built by W. KNIBB in 1838, forty-five feet by thirty-five. The mission house on the right is the residence of W. KNIBB.

### No. 4. REFUGE CHAPEL, TRELAWNEY.

This chapel was erected by WILLIAM KNIBB in 1839. Since this cut was taken, it has been enlarged, and a school-room annexed. It is now seventy-five feet by fifty, and holds 1,500 persons: the church is a branch from the Falmouth.

### No. 5. MISSION PREMISES, ST. ANN'S BAY.

The chapel on this engraving was originally erected by the Rev. JAMES COULTART, whose remains rest, until the resurrection of the just, behind the building. It was considerably enlarged by the present pastor, the Rev. THOMAS ABBOTT, whose residence is seen in the distance. The whole premises are worth full £6,000. The chapel accommodates 2,000 persons.

### No. 6. STEWART TOWN CHAPEL AND MISSION HOUSE

Is situated in the parish of Trelawney, and is under the pastoral care of Mr. DEXTER, by whom the buildings have been erected. This church is a branch of Falmouth; there is a schoolmaster's house not seen in the plate. The chapel is sixty feet by forty. The whole premises are worth £3,000.

### No. 7. BETHTEPHIL CHAPEL AND MISSION HOUSE.

This station is in the parish of St. James', and was commenced about 1836, by WALTER DENDY. The church was partly formed from that at Falmouth, and partly from that at Salter's Hill. There is a schoolmaster's house not seen in the picture, and fifteen acres of land are connected with the premises. The chapel will accommodate 1,000 persons. The premises are worth nearly £3,000. Mr. PICTON now resides at this station.

### No. 8. SALTER'S HILL CHAPEL, &c.

This chapel, school house, and mission house, are in St. James'. This church originally met on a neighbouring estate, under care of Moses BAKER, from America, a good man, but rather superstitious. This was the only Baptist church in the county when Mr. Burchell commenced his labours in 1823. There is not now a native Baptist chapel or church, that

I am aware of, either in St. James', Trelawney, St. Ann's, Hanover, or Westmoreland parishes. The buildings were erected by WALTER DENDY, the present pastor. A schoolmaster's house has been erected since the view was taken. The chapel holds 2,200 persons, and the premises are worth nearly £6,000.

#### No. 9. OLD CHAPEL, MONTEGO BAY.

This is a view of one of the chapels destroyed in 1832. It is inserted here because it is the only relic we have of our former chapels. The house was purchased and much enlarged by Mr. Burehell, and within its peaceful walls I have often seen 2,000 persons present at six o'clock at a prayer meeting, on Sabbath mornings, and tears of joy have often suffused my cheeks while I have joined *them, then slaves, in singing,*

“ Welcome, sweet day of rest,  
That saw the Lord arise ;  
Welcome to his reviving breast,  
And these rejoicing eyes.”

#### No. 10. NEW CHAPEL, MONTEGO BAY.

Built on the same spot where the old one formerly stood. It was erected by Mr. BURCHELL, and is the largest in the Western Union. The house is the residence of Mr. BURCHELL. There is a neat school-room in the same town, and a large house, purchased for a “*refuge for the poor.*” not seen in the plate. The whole premises are worth more than £10,000. Mr. BURCHELL is the present pastor, but expects soon to resign the charge, that he may more fully devote himself to the country stations, where he is now building three chapels which will cost at least £6,000.

#### No. 11. BROWN'S TOWN, ST. ANN'S.

Baptist chapel and mission house. This station was commenced by the lamented SAMUEL NICHOLS, and the chapel was destroyed under martial law in 1832. The station is now under the care of Mr. JOHN CLARKE, by whom the present building was completed. The premises are worth about £5,000. Accommodation in the chapel for 2,000; school-room 500.

#### No. 12. CHAPEL AT SAVANNA-LA-MAR, WESTMORELAND.

This chapel was destroyed by fire about 1840. Here the former chapel stood, destroyed by the Colonial Church Union in 1832. This station was commenced in 1820, by WILLIAM KNIBB. A new chapel has been completed, the same in description as the one destroyed by fire, but one-third larger. JOHN HUTCHINS is the present pastor. There is a school house and a mission house connected with this station, and the whole premises are worth full £5,000. The chapel, when galleries are finished, will seat 1,600 persons.

#### No. 13. BETHSALEM MISSION HOUSE.

This is a view of the house purchased by Mr. DENDY, at or near *Maroon Town*, in St. ELIZABETH'S. It is now used both as the residence of Mr. MAY and for a chapel. The scene represents the Maroons bringing up the goods of the missionary. When these people heard that Mr. MAY was arrived, many of them walked to Falmouth, a distance of forty miles, to carry up his goods, which they carried on their heads, the road being impassable for a cart; nor would they take any remuneration for so doing. At this station a chapel is much needed, and, I hope, will soon be erected. Premises worth £1,000.

## No. 14. WALDENSIA CHAPEL.

It is situate in the VALLEY OF PIEDMONT, TRELAWNEY. The chapel in this sequestered spot was built by W. KNIBB; the church formed from the one at Falmouth: now under the pastoral care of Mr. HENDERSON. Since this cut was taken, it has been enlarged one-third, and a large school-room completed. The residence of the missionary is at *Hoby Town*, about a mile from the premises. The chapel will hold 1,000 persons; the school room 400; the whole mission premises, including the house and land, are worth £2,500.

## No. 15. MANN'S HILL CHAPEL, RIO BUENO.

This chapel is situated at a small sea-port in Trelawney, and was built by W. KNIBB, in 1838, for the Rev. B. B. DEXTER. The church was formed from the one at Falmouth, and is now under the care of Mr. CORNFORD. The house near the sea is the one in which this station was commenced by the energetic missionary, Mr. MANN, whose name the chapel bears. In the ruins of the former chapel, burnt by the Colonial Union in 1832,—the same spot on which the present now stands,—the ruins were completely covered with a shrub called the *tree of life*, which drew from J. Montgomery, Esq., the following touching lines:—

Where flames devoured the house of God;  
 Kindled by hell, with heaven at strife,  
 Up sprang, spontaneous from the sod,  
 A forest of the tree of life,  
 Meet emblem of the sanctuary  
 Which there had been, and yet should be.

Now, on the same thrice hallowed spot,  
 In peace a second temple stands;  
 And God hath said, "Destroy it not;"  
 For, lo! the blessing he commands,  
 As dew on Hermon's hill of yore,  
 Life, even life for evermore.

The mission premises here are worth about £1,600. The chapel holds 1,000 persons, including school-room.

## No. 16. BAPTIST CHAPEL, OCHO RIOS, ST. ANN'S.

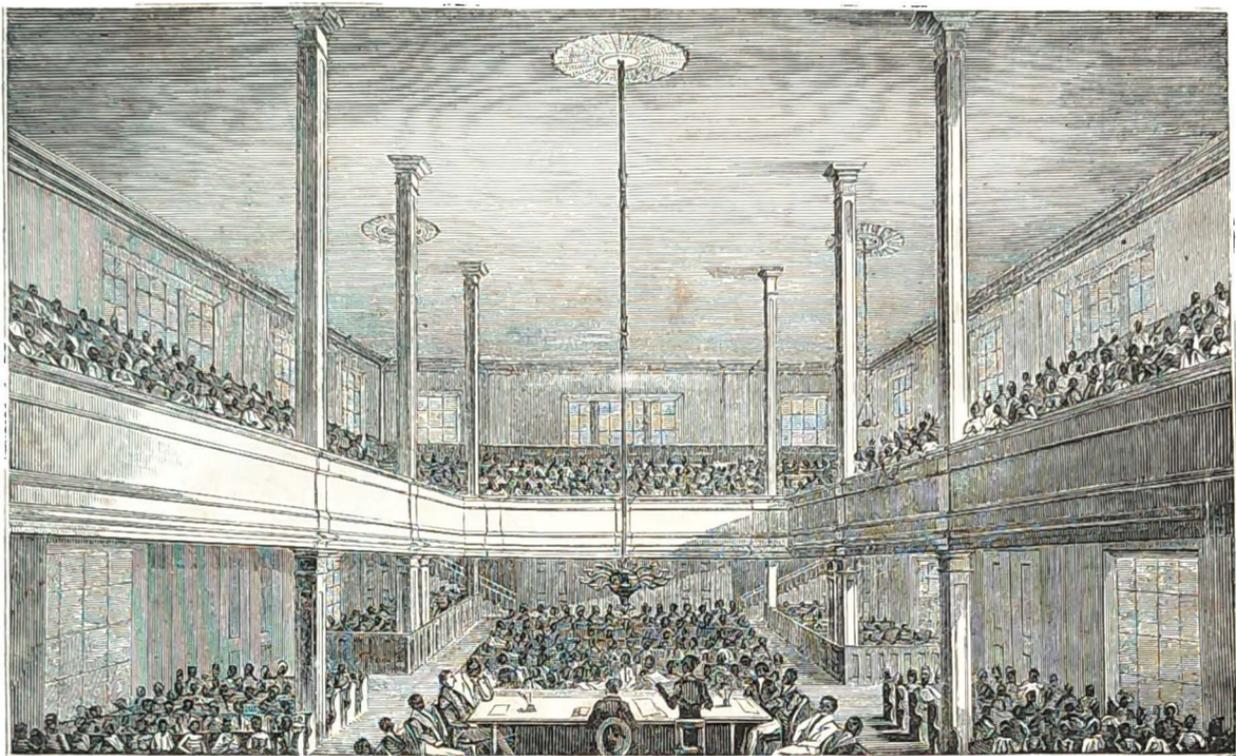
The chapel at Ocho Rios was erected by the Rev. THOMAS ABBOTT. It seats 900 persons, and cost £1,200 in building. The chapel formerly standing on this bay was burnt by the Colonial Church Union, in 1832. The present pastor is Mr. MILLARD.

No. 17. THEOLOGICAL INSTITUTION AT CALABAR,  
TRELAWNEY.

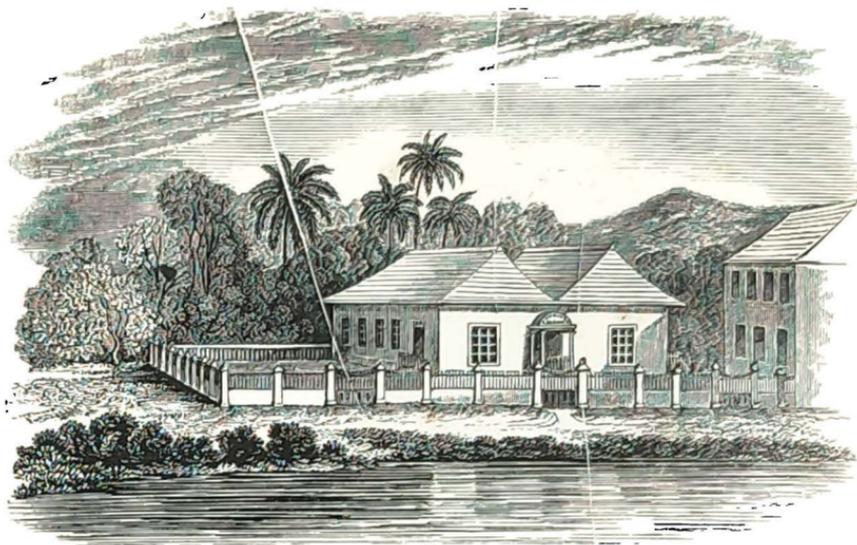
This building has been purchased by the Baptist Missionary Society, at a cost, including the repairs, of £1,000 sterling, to be paid out of the Jubilee fund. It is expected that the Institution will be in operation by the end of the year; and towards it subscriptions will be most thankfully received.



No. 1. FALMOUTH CHAPEL.



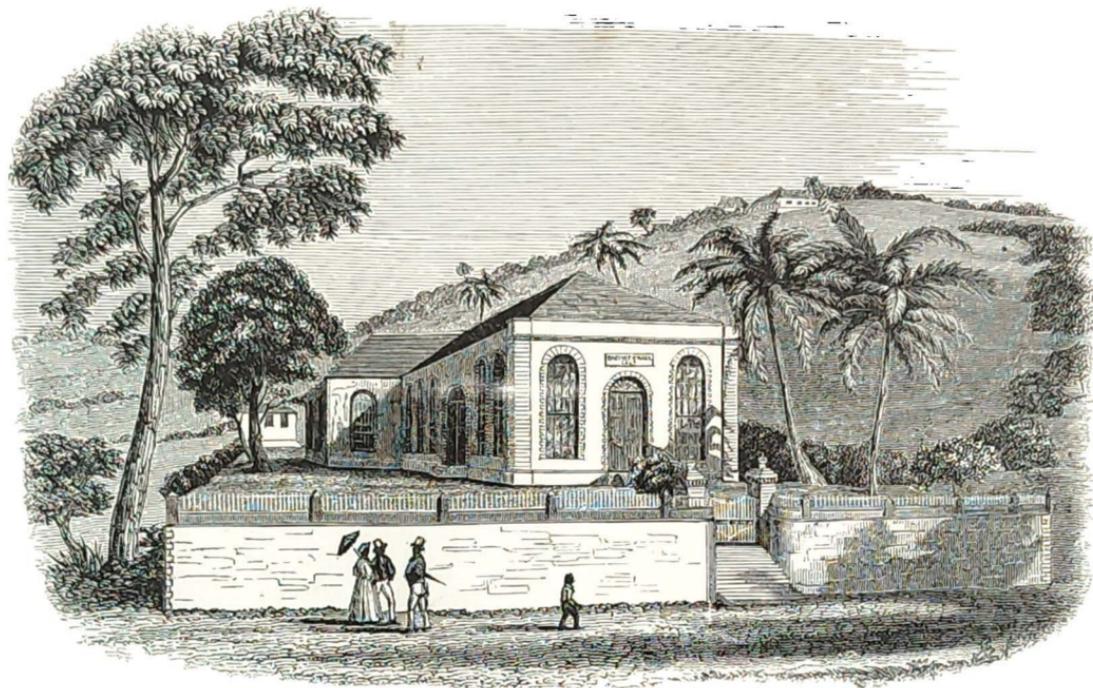
No. 2. INTERIOR OF THE BAPTIST CHAPEL, FALMOUTH.



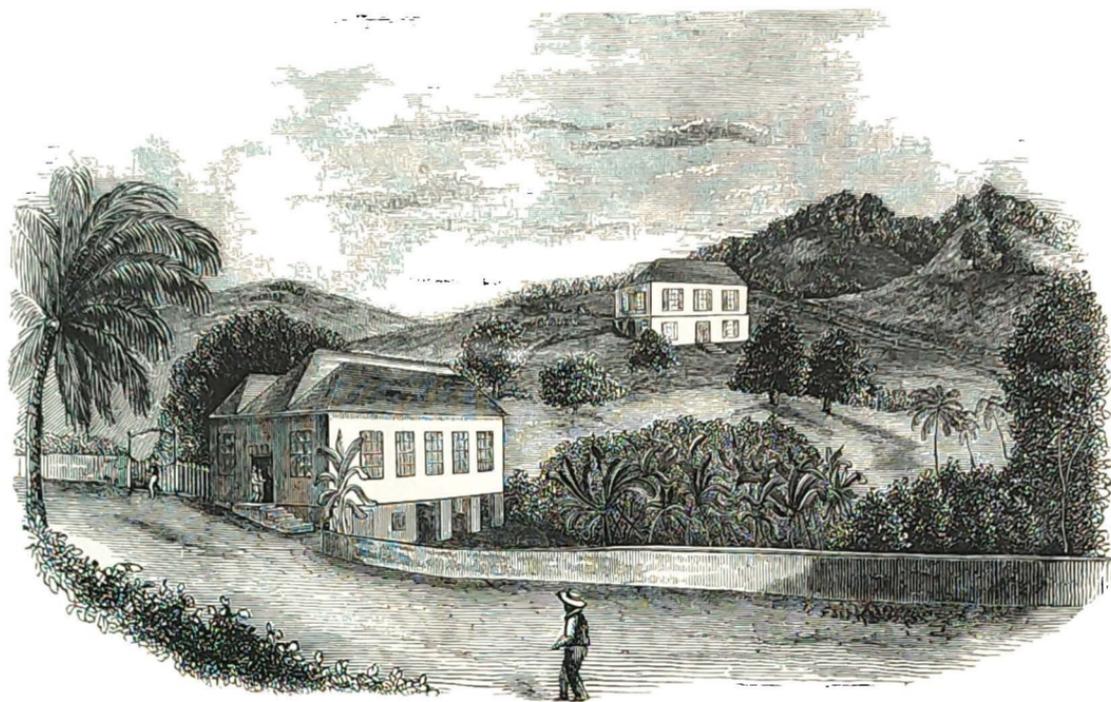
**No. 3. SUFFIELD SCHOOL-ROOM.**



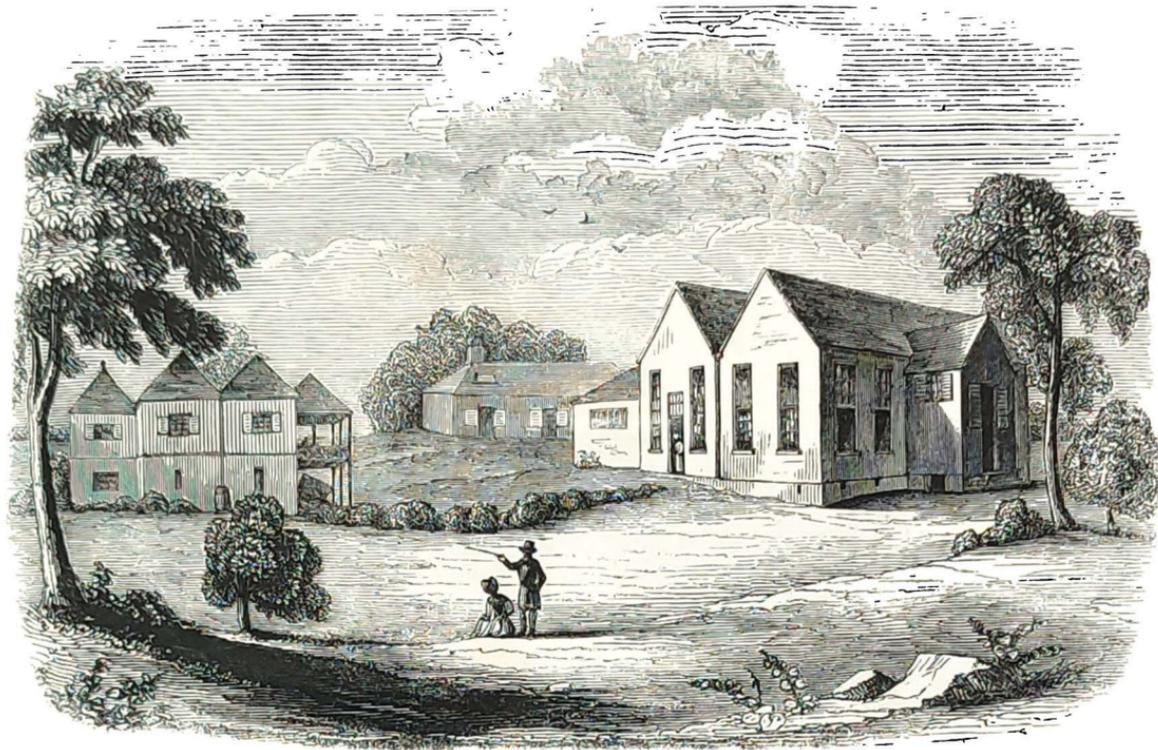
**No. 4. REFUGE CHAPEL, TRELAWNEY.**



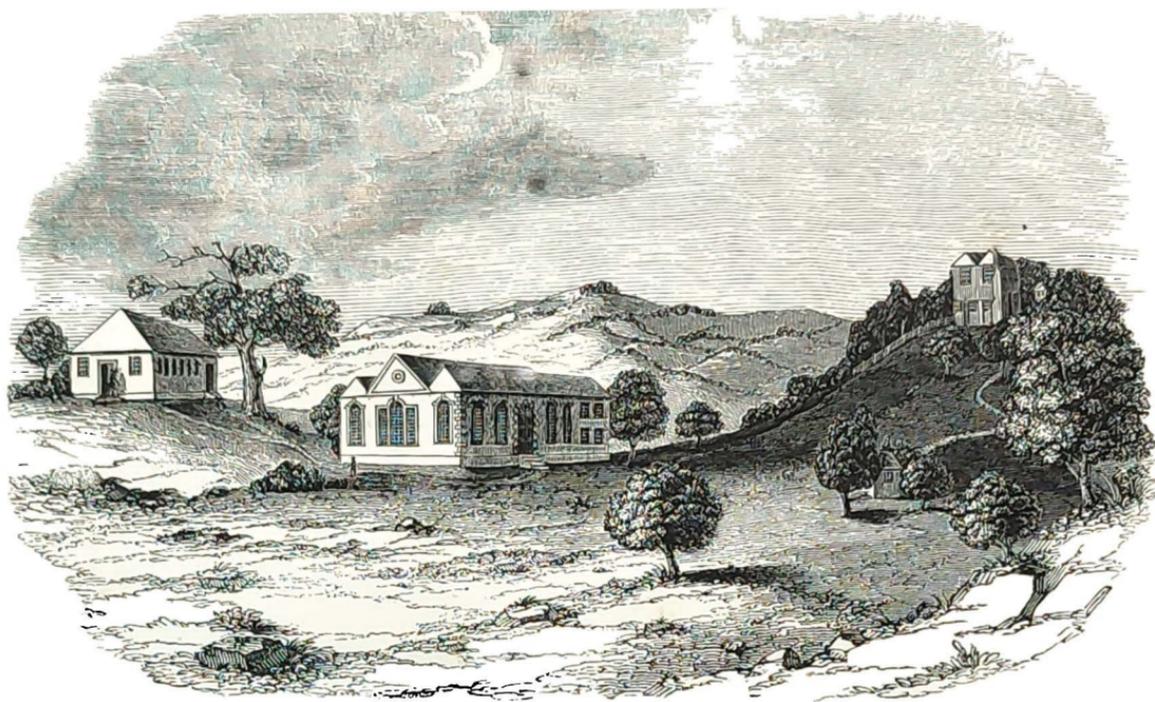
No. 5. MISSION PREMISES, ST. ANN'S BAY.



No. 6. STEWART TOWN CHAPEL, AND MISSION HOUSE, TRELAWNEY.



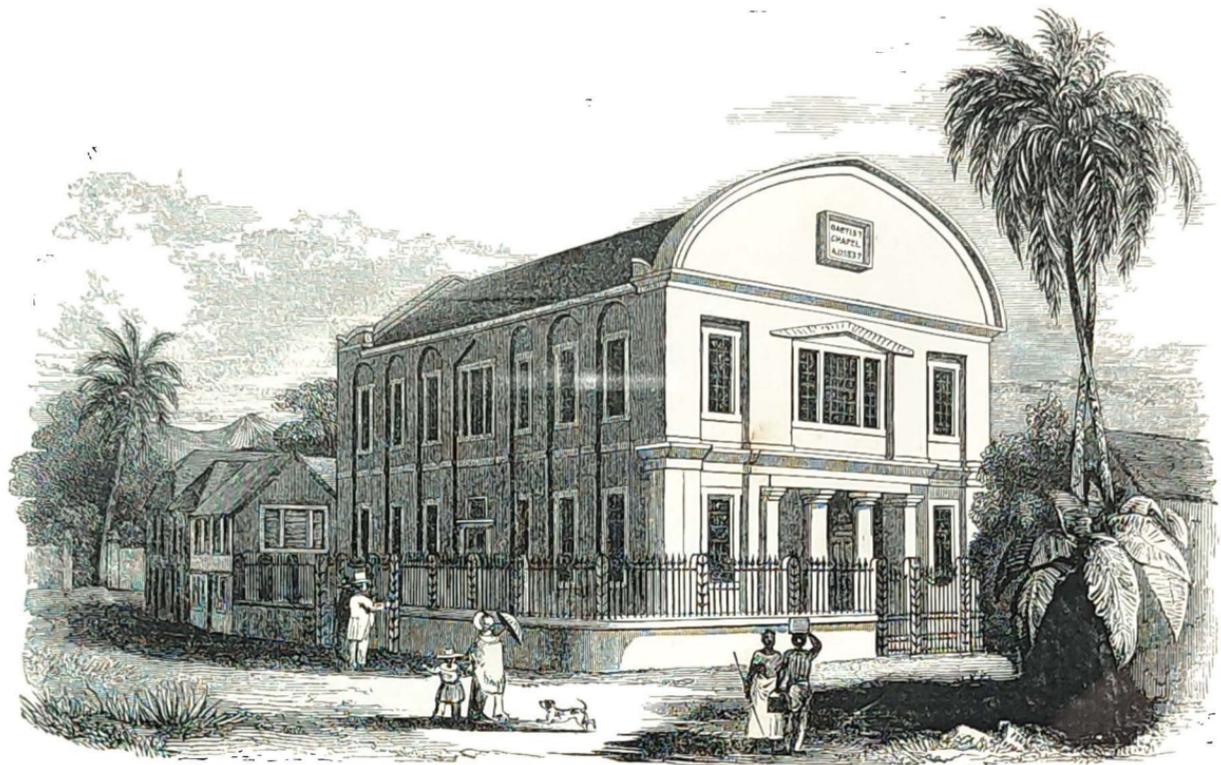
No. 7. BETHTEPHIL CHAPEL AND MISSION HOUSE, ST. JAMES'S.



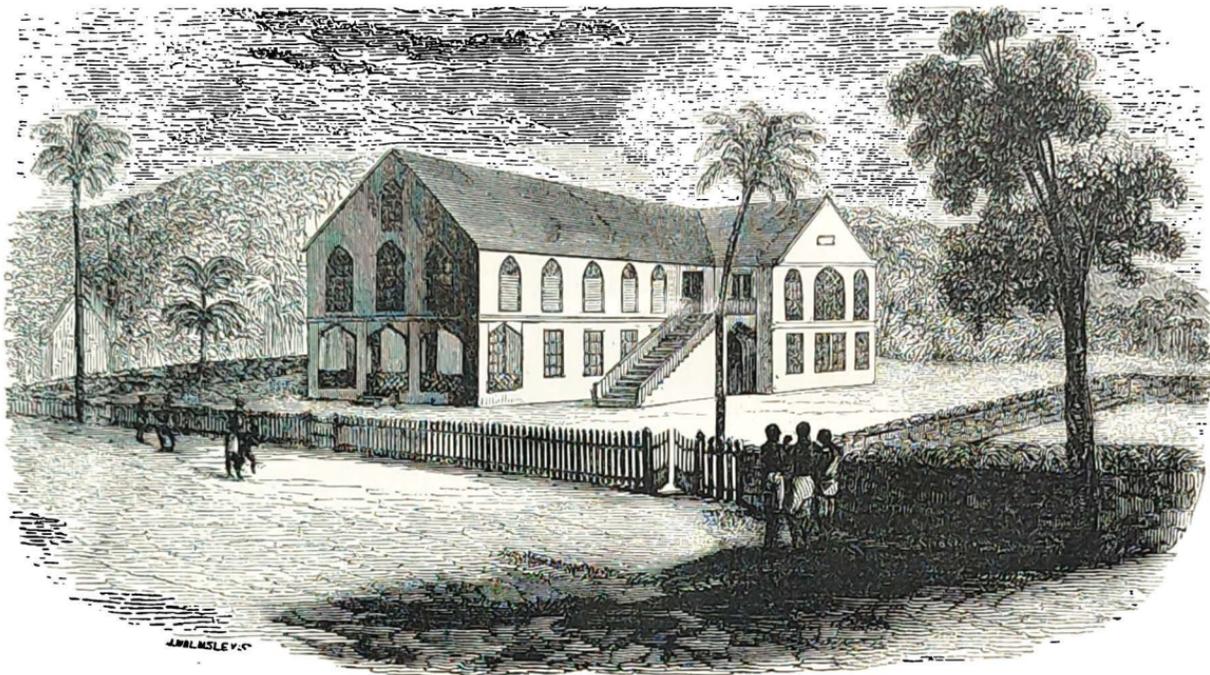
No. 8. SALTER'S HILL CHAPEL, SCHOOL HOUSE, AND MISSION HOUSE, ST. JAMES'S.



No. 9. OLD BAPTIST CHAPEL, DESTROYED 1832, AT MONTEGO BAY.



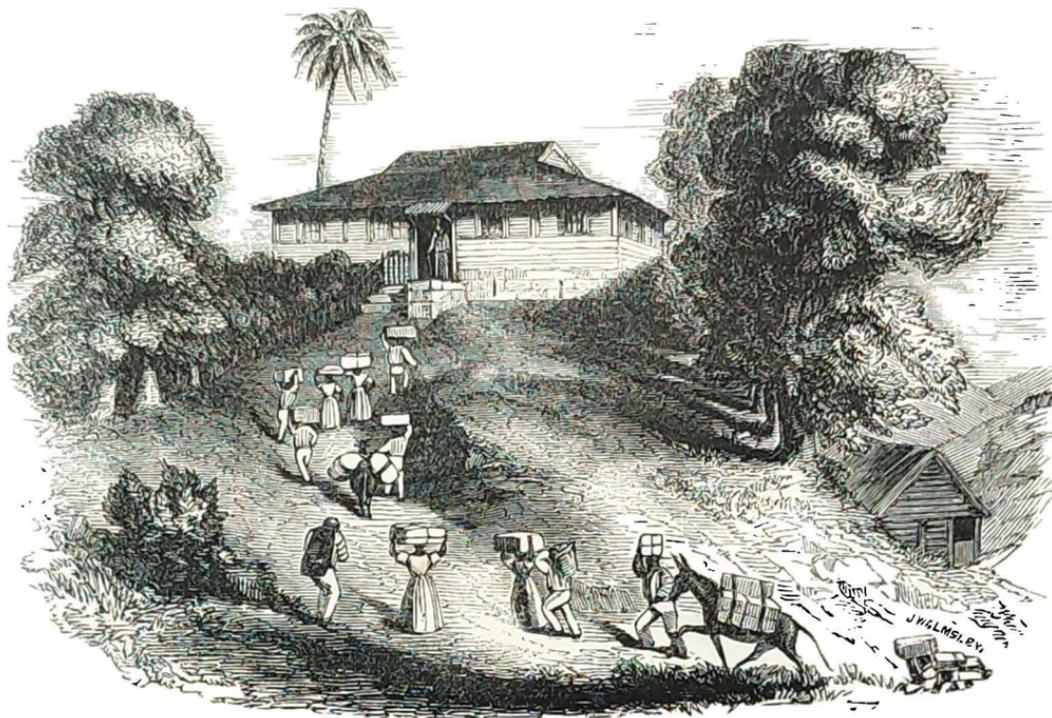
No. 10. NEW CHAPEL, MONTEGO BAY, ST. JAMES'S.



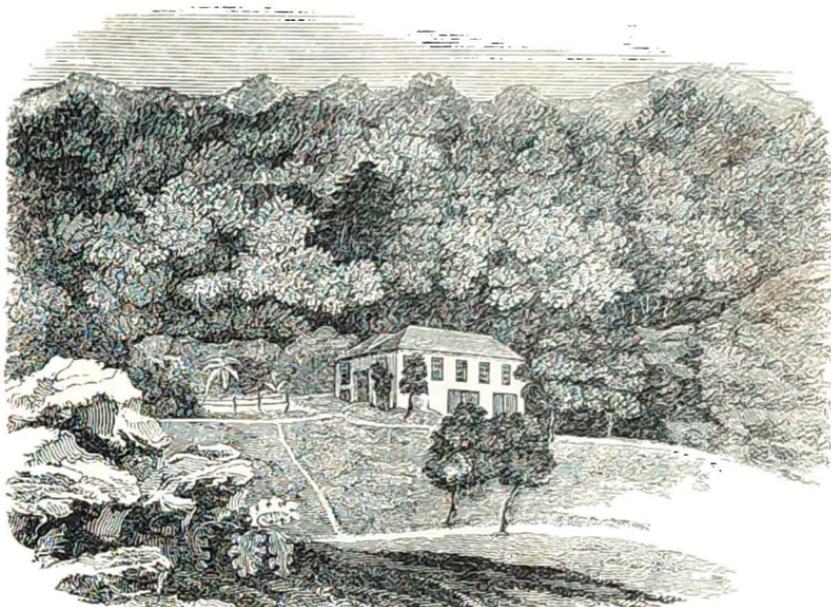
No. 11. BROWN'S TOWN, ST. ANN'S.



No. 12. CHAPEL AT SAVANNA-LA-MAR, WESTMORELAND.



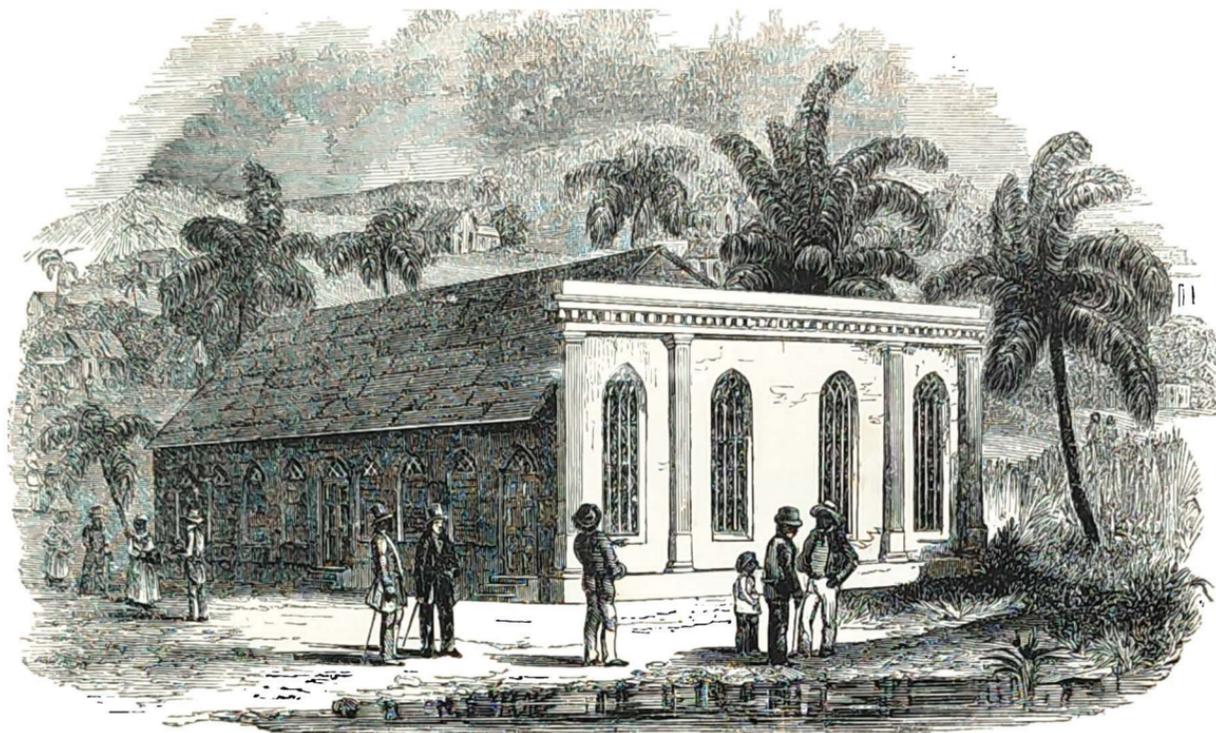
No. 13. BETHSALEM MISSION HOUSE, ST. ELIZABETH'S.



No. 14. WALDENSIA CHAPEL, VALLEY OF PIEDMONT,  
TRELAWNEY.



No. 15. MANN'S HILL CHAPEL, RIO BUENO, TRELAWNEY.



No. 16. BAPTIST CHAPEL, OCHO RIOS, ST. ANN'S.



No. 17. THEOLOGICAL INSTITUTION AT CALABAR, IN TRELAWNEY.

# TWO SERMONS

PREACHED AT KETTERING ON THE 31st OF MAY, AND THE 1st OF JUNE, 1842,

BEFORE THE

BAPTIST MISSIONARY SOCIETY.

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PREACHED AT KETTERING ON THE 31st OF MAY, AND THE  
1st OF JUNE, 1842,

BEFORE THE

## BAPTIST MISSIONARY SOCIETY,

AT A

SPECIAL GENERAL MEETING HELD IN CELEBRATION

OF ITS

FIFTIETH YEAR;

WITH AN ACCOUNT OF THE MEETING.

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LONDON:

SOLD AT

THE SOCIETY'S HOUSE, 6, FEN COURT, FENCHURCH STREET;

AND BY

HOULSTON AND STONEMAN, 65, PATERNOSTER ROW.

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1842.



# AN ACCOUNT,

&c. &c.

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Two events have taken place in our country, which, however much they may be overlooked or despised by the irreligious, are exerting, and will continue to exert, a mighty and beneficial influence; one, the rise of the Puritans, the other, the commencement in modern times of voluntary and united efforts for sending the gospel to the heathen. These events resemble fountains amidst the hills, whose streams, enlarging as they roll onward, enrich whole provinces, and give animation and prosperity to villages and cities.

“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” This is the unchangeable truth of God, and must be accomplished; and whatever promotes the progress of that kingdom, which is to extend its triumphs and its blessings through the whole world, deserves attentive regard, and calls for lively gratitude.

The importance of the occurrences connected with the formation of our Missionary Society in 1792, will be felt more and more in proportion as their results are developed, and the principles and objects of the pious and excellent men engaged in them are understood and appreciated. They were recipients, and therefore they felt that they ought to be dispensers, of divine mercy. They were the means, in the hands of God, of commencing a movement, bold as the designs of Napoleon, but neither ambitious nor destructive; and romantic as the crusades, but neither superstitious nor visionary. They were exposed to unknown dangers, like Columbus, and resolved to brave them; not through curiosity and love of gain, but in dependence on God, and through zeal for his glory. They united in themselves benevolence and courage, like Howard; but with purposes of mercy still more ample and sublime. In short, they acted as disciples of the Lord Jesus, and in faith and

prayer took their place amongst his devoted servants, who from age to age have not counted their lives dear unto them; so dear was his honour, and so sweet the prospect of his approbation. It was not, therefore, without reason, that the Committee of the Baptist Missionary Society resolved to celebrate this the fiftieth year of its existence as a Jubilee year, with special meetings and services. Nor was the announcement received without a general expression of satisfaction and pleasure, that the first public general Jubilee Meeting should be held at KETTERING, the place where the Society was instituted. The time fixed upon was Tuesday, the 31st of May, and the 1st and 2d of June.

Kettering is a small respectable town, pleasantly situated, in a landscape diversified by hill and dale and enriched by abundance of trees, about fourteen miles from Northampton. For some weeks previous to the meeting, the Jubilee Sub-committee, in conjunction with the Rev. W. ROBINSON, pastor of the Baptist church, Kettering, J. C. GOTCH, Esq. and his family, and other friends there, were busily engaged in making arrangements and preparations; and committees were formed by the friends at Kettering for providing accommodation, refreshment, and conveyance from the nearest railroad station for the expected visitors. The friends of the Independent denomination, and indeed the inhabitants of the town generally; entered heartily into the business, expressed cordial sympathy with the object, and afforded kind and acceptable co-operation throughout. On Lord's day, 29th May, the rev. A. G. FULLER, who had been invited for that purpose, preached at the Baptist meeting-house in the morning, and at the Independent meeting-house in the afternoon, and the rev. J. RUSSELL preached at the same places the alternate times. All the sermons partook of a missionary character. In the evening Mr. Russell gave a missionary address to the Sunday school children and young people of both congregations, at the Independent meeting-house; and at the Baptist meeting-house a prayer-meeting was afterwards held, which was crowded, and Mr. Fuller gave an interesting address, with touching allusions to his own early days, as connected with remembrances of his beloved and honoured father.

Kettering was the birthplace of WILLIAM KNIBB. He arrived in the neighbourhood on Saturday evening, and paid a short visit to his relatives, and then returned to Northampton, to preach on the Sabbath, and attend a jubilee breakfast, which the Rev. W. Gray and his friends had resolved to hold there on the Monday morning. The breakfast, we understand, was well attended, and afterwards, Mr. Knibb, Mr. Gray, and other friends, came over to Kettering. There

was in the town on Monday a degree of excitement, which continued to increase as visitors arrived on that and the following days. All had looks of pleasure and expectation, which were not the less for being mingled with thoughtfulness consistent with the occasion. As they approached the town from Northampton (if they knew the neighbourhood, or had a companion who did), they would notice on their left a farm-house where the zealous and excellent missionary, John Chamberlain, spent part of his early days; at all events they would think of Fuller, and Gardner, and Knibb, and Toller, and Hall, names so honourable, and directly connected with the place, and of many others indirectly associated with it, and of the mission which there took its rise. The indulgence of these thoughts, and of grateful feelings connected with them, was, we doubt not, in multitudes of cases, a pleasure which alone made it worth while to take the journey. On their arrival, the friends proceeded directly to the house in which the Missionary Society was formed. By the numerous engravings of it the house has become familiar to most persons; but there is nothing like the sight of the thing itself. There it was, a respectable family residence, with old trees about it, and a front garden, and with green fields opposite to it, on the other side of the street. The owners of the property, with great kindness and courtesy, had lent the premises for the accommodation of the Society. On reaching the house, the visitor had to make his way to the front gate through a crowd of idlers, assembled to see what was going on. In the hall he obtained tickets for refreshments, in a room on the right he was directed where to find sleeping accommodation, and in another room he could, when needful, secure a place in a conveyance back to the railway station. And where was the Mission first formed? was the question naturally proposed; and the inquirer was introduced into the "back parlour," which happened then to be somewhat dark, but whence beams of heavenly light have gone forth to the ends of the earth. He was shown, too, the identical table around which the good men sat who are now, we doubt not, most of them—indeed all but one, who still sojourns here below—sitting on thrones of glory above. The room is now larger than when the Baptist Missionary Society was formed there, but the original dimensions are exactly traceable by marks on the floor. There was something affecting in the darkness of the room. Visitors trod softly; they seemed to commune with the departed. They remembered Fuller, and Ryland, and Pearce, and Sutchiff, and Carey. Their thoughts went to distant regions of the east and west; they rose higher, and they rejoiced in the assur-

ance that thousands are before the throne of God and the Lamb, the blessed fruits of missionary enterprise, and they praised Him who is the fountain of mercy, the God and Father of our Lord Jesus Christ, who put that work into the hearts and hands of his servants, and sustained and prospered them in it. The room was darkened by the tent erected behind the house for the public meeting. At the back of the house, but of greater width, is a spacious and pleasant lawn, with lofty trees along the sides, flowering shrubs between the trees, and a summer-house in the centre at the farther end. This lawn was entirely covered with awning, of considerable height in the centre and sloping down to each side, where it was fastened to the trees or walls, while five rows of poles supported the interior. It enclosed the shrubs, with their beautiful blossoms, and formed an immense area, which was covered with seats, with boards for the feet; gas also was laid on, ready to be lighted up, and fill the whole place with its brilliancy at the evening meeting. After surveying the tent, many of the visitors took a glimpse of the chapel where Fuller preached, and in the ground adjoining which his dust reposes. It should be mentioned, that close to the mission house is Mr. Gotch's residence, where a large number of friends partook of the hospitable and kind attentions of himself and family. As it was not, however, a meeting of an auxiliary, but of the Missionary Society itself, and as the numbers expected were far greater than any private hospitality could meet, it was resolved to have a public refreshment room, where friends could obtain accommodation, and at the same time have the pleasure of being together. For this purpose the large and convenient British school rooms belonging to the town were fitted up, and they answered admirably. Some fair hands had added grace and beauty to the scene, by surrounding the rooms with festoons of flowers.

The first public service was held on Tuesday evening, in the Baptist meeting-house, which, some time before the appointed hour, was quite full. When the first hymn was given out the strain arose sweetly and solemnly, expressive of the joyous and holy feelings of many hearts. The rev. Dr. Hoby led the thanksgivings and supplications of the assembly, in which the description was realized,

" The saints in prayer appear as one  
 In word, and deed, and mind,  
 While with the Father and the Son  
 Sweet fellowship they find."

And then the rev. Benjamin Godwin of Oxford, although suffering from the effects of a recent fall, preached with great energy, forgetting himself in the excitement of the high and delightful themes on which he discoursed. "How amiable are thy tabernacles, O Lord of hosts!" How widely different the calm, sweet, holy service of our God, from the tumultuous and cruel worship of a heathen deity! While the above service took place at the Baptist meeting-house, another similar to it was held at Mr. Toller's, which was also filled. And the rev. ANDREW LESLIE, missionary from Monghyr, preached, from Acts xiv. 27, a sermon replete with interesting and important details respecting the East India mission, and the absurd, impure, and cruel superstitions of the people among whom it is planted.

On Wednesday an early prayer-meeting was held at the Baptist meeting-house. The weather was fine, the morning air fresh and invigorating, and the friends, evidently feeling that it was a suitable preparation for the engagements of the day, crowded to the place, which was completely filled. The revs. John Statham and William Groser engaged in prayer; and the rev. Charles Stovel delivered an address, with appropriate cautions as to the principles by which we should be actuated. Immediately after breakfast the streets leading to the tent were all alive, and streams of people were seen making their way thither. The tent rapidly filled, and it was soon evident that, large as it was, it could not contain all the friends who had congregated together in the town, with those who continued to arrive. Arrangements were therefore made for an additional morning service at the Independent meeting-house. The tent when full presented a fine, noble, and exhilarating spectacle. A deep and sacred pleasure seemed to be felt by the vast assembly, and the faint murmur of friends whispering together sank into a profound silence as one of the ministers rose to give out a hymn. When all united together in praise, and their voices rose as one mighty, swelling, harmonious sound, the effect was overwhelming. The rev. James Acworth, of Horton College, engaged in prayer, and the rev. EDWARD STEANE of Camberwell preached, whose clear and pleasant tones of voice were, we believe, distinctly heard by the whole of that vast multitude. At the Independent meeting-house, praise and prayer having been offered, the rev. WILLIAM BROCK of Norwich delivered an appropriate and animated discourse, from 1 Cor. iii. 21—23. At the conclusion of the morning services, the refreshment rooms were very speedily filled, as well we believe as most of the inns in the town, and many partook of private hospitalities. It

was pleasant to notice the recognitions, as friends from different parts of the kingdom now met together, and congratulated each other on this pleasing occasion. After dinner the interest seemed to reach its height—friends from the country still kept pouring in, till the streets were lined, in some places on both sides, with conveyances of all descriptions, and the centre was literally thronged with persons perambulating the town, previous to the evening meeting. A performance of sacred music took place in the afternoon at the Baptist meeting-house, and a meeting for prayer and addresses was held at the Independent meeting-house, but, though both places were nearly full, the multitudes in the town seemed as great as before. The towns-people generally partook of the enthusiasm inspired by the meeting. The rev. incumbent of the parish courteously ordered the church, which is a fine ancient structure, to be opened for the inspection of the visitors; the bells rang, and continued ringing at intervals during the day; while the town-crier was sent round to announce that the Baptist Jubilee was being held, and the inhabitants were invited to attend. It was found necessary, to engage both the Independent and Baptist meeting-houses for the evening, and meetings were held in them simultaneously with the large one in the tent. When the meeting in the tent began, its internal appearance was magnificent. The large platform was crowded with members of committee, ministers, and other friends, with a few ladies. The chair was occupied by the Treasurer of the Society, who had come from London for the purpose; near to him sat the rev. REYNOLD HOGG, aged ninety, the only survivor of those who, in the adjoining room, had formed the Society fifty years before, and every part of the vast area was completely filled. There must have been, we think, 5000 persons present. This multitude of persons, old and young, rich and poor, of both sexes, united in one object, with bright and happy countenances, the clear and beautiful light from the gas, the elegant and sparkling foliage of the trees, the nature of the locality, the recollections of fifty years, the anticipation of the addresses about to be uttered, the presence of William Knibb and Joshua Tinson from the West, and Eustace Carey and Andrew Leslie from the East, and of so many esteemed ministers from all parts of the kingdom, the past successes of the mission, and the prospects opening before us—all together produced a feeling of intense interest and delight not often equalled. And it is sufficient to say, that the expectations thus raised were satisfied: the speeches (which are elsewhere published) were of varied character, but all excellent and appro-

priate; and, at the conclusion of the meeting, the friends separated with only one regret, felt and expressed by many, that it was over. How delightful to the servants of God is the anticipation, that in the heavenly temple they will serve him day and night, without weariness or interruption! Mr. Knibb spoke with his accustomed power, first at the Baptist meeting-house, then at the Independent, and lastly at the tent. The rev. Eustace Carey, John Howard Hinton, Dr. Hoby, and others, kindly went from the tent to the other meetings, and efficiently advocated the claims of the mission; and there were many ministers and laymen whom the friends present would have been glad to hear, if time had permitted.

Early the next morning the friends were seen in groups bending their steps to the British School rooms, where it had been announced the public breakfast was to take place. The rooms, although large, were soon filled; many breakfasted at tables placed in the school yard, under the canopy of heaven; and, as there was unavoidably some delay in supplying these tables with the necessary articles, ministers and other gentlemen, unused to such employment, cheerfully rendered their help in procuring them for their respective parties, and all seemed heartily to enjoy the scene. After breakfast the company adjourned to the tent, when prayer and praise were offered, and, our esteemed friend, Mr. Gotch, having taken the chair, several interesting addresses were delivered. Most of the friends departed at the conclusion of this meeting. Some, however, remained to the following day to enjoy intercourse together; and many labouring men, and persons employed in waiting on the visitors, or otherwise, having been unable to attend the former meetings, requested that a jubilee meeting might be held in the British School rooms on the Thursday evening for their benefit. Mr. Gotch was invited to take the chair, which he kindly consented to do; and a very lively and pleasant meeting took place, enjoyed with the greater zest by many, from a consciousness that they had denied themselves before for the sake of promoting the gratification of others.

The object of this great meeting, or rather series of meetings, was in fact, identical with that of the society; namely, to proclaim among the heathen, in opposition to their false gods, the oneness, the spirituality, the attributes and purposes of the living and true God, and salvation through Jesus Christ from sin and death. An object more important or sublime cannot be conceived. The meeting possessed, however, a special character as connected with the Jubilee. There was the review of the past, and the anticipation of the future; there was praise to God for what he has wrought, and prayer for his

blessing on efforts now making, and hereafter to be made ; and there was a special and generous contribution for objects distinct from those of the usual income of the society, though of the same nature. Joy was felt on account of the translation of the scriptures into the languages of the East, and prayerful wishes breathed for enlarging success in the vast and teeming regions of Hindostan. Many hearts glowed, and tears of joy were shed, at the recollection of the Christian heroism, and noble and persevering efforts, by which the emancipation of the negroes from civil bondage has been obtained, and such multitudes of them delivered from the far more terrible bondage of sin. The strength of the Jamaica churches, and their determination to supply their own expenditure, and assist in missionary efforts, and, above all, the encouraging openings now presented in some other islands of the west, and in the vast continent of Africa, excited the highest and purest delight. There is, indeed, abundant cause for us to magnify the name of the Lord. Let us ascribe all the praise and glory to Him, with more pure and ardent affection devote ourselves to his service, and with deeper humility, and more intense earnestness, supplicate his throne for the outpouring of his Holy Spirit.

The Jubilee meeting at Kettering has been held, and the friends have separated. We trust, however, that they have carried its spirit with them, and will diffuse it through their several neighbourhoods. This great assembly is only the first of many similar meetings to be held throughout the country. May the hallowed zeal which has been manifestly kindled at one be the pervading element of all of them ! A period which awakens extraordinary gratitude is eminently fitted to deepen a sense of responsibility also. It is gratitude that we cherish, and not complacency ; and the exercise furnishes, not a warrant for slumber, but a summons to action. Amidst the far from censurable excitement of times and circumstances, may it be granted us to cherish a more profound consecration, a more burning love, a more glowing hope ; that we may be found not unworthy the position which we occupy, and may be enabled to fill it with corresponding fidelity and zeal !

THE FOLLOWING RESOLUTIONS WERE UNANIMOUSLY ADOPTED BY THE MEETING :—

Moved by the rev. Dr. COX, seconded by JOSEPH TRITTON, Esq., and supported by the rev. A. G. FULLER :—

“That this Meeting, assembled at Kettering, the birth-place of our Missionary Society, in this, the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God on account of that important event, the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters.”

Moved by the rev. J. P. MURSELL, and seconded by the rev. J. TINSON :—

“That this Meeting acknowledges the mercy and faithfulness of God, in having sustained the Society through the long period of fifty years, and in having enabled it, notwithstanding the great and frequent difficulties with which it has had to struggle, to attain its present extent and efficiency in the East and West Indies, and other parts of the world ; and desires to express its affectionate sympathy with all our missionaries, in the joys and sorrows connected with their arduous and important work.”

Moved by the rev. W. BROCK, and seconded by the rev. WILLIAM KNIBB :—

“That this Meeting, while it hails with joy and gratitude the prospects now opening before the Mission, and feels it a privilege to be engaged in the service of God and the propagation of the gospel, would acknowledge the responsibilities connected therewith. It desires, also, to express its cordial approbation of the objects of the Jubilee Fund, and, for their accomplishment, recommends united, self-denying, and generous effort.”

Moved by the rev. JOSHUA RUSSELL, and seconded by the rev. JOSEPH ANGUS :—

“That this Meeting, recognizing the necessity of the divine blessing to crown human efforts with success, earnestly desires that there may be, in the friends of the Mission and of kindred societies, a stronger faith in God’s promises, and more humble, importunate, and constant prayer for the outpouring of the Holy Spirit, that the churches at home may be favoured with peace and prosperity, and that all the ends of the earth may see the salvation of God.”

Votes were also proposed and passed unanimously, expressing the cordial and respectful thanks of the meeting to the proprietors of the house and garden in which the tent was erected, for the kind manner in which they had been granted for the use of the Society on this occasion ;—to the gentlemen composing the several committees of accommodation, refreshment, and conveyance, for the valuable services so ably rendered by them ; and to the numerous inhabitants of the town and neighbourhood, including members of the Established church, who, with courteous hospitality, had received and accommodated visitors.

THE GOODNESS OF GOD REVIEWED, AND THE HAND OF  
GOD ACKNOWLEDGED.

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A DISCOURSE

DELIVERED AT KETTERING ON TUESDAY EVENING, MAY 31, 1842,

BY THE

REV. BENJAMIN GODWIN.

THE GOODNESS OF GOD REVIEWED, AND THE HAND OF  
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BY THE REV. B. GODWIN.

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How many touching recollections are connected with a review of fifty years! This is a large proportion of our "threescore years and ten," and no inconsiderable part of that duration which measures the history of our race. It far exceeds the average length of human life, and but comparatively few of those who are now assembled to commemorate the fiftieth year of this Society's existence can look back to a period so distant as its commencement. And yet there are some of us who can carry back our recollections thus far; but they bring us to the unthinking and joyous days of childhood or of youth. And the interval has passed like a dream; its busy scenes, its constant changes, its stirring events, are now become "a tale that is told." How different are we now to what we were in 1792, and how different is the world in its condition and its prospects! How different is

the position of the church of Christ, and how different is our own section of it ! Change has been passing on us, and on every thing beneath the sun with which we are connected, and in which we are engaged. Scarcely is a minister of Christ now found who then sustained the sacred office ; a far greater number than the whole population of the globe at any time have gone into eternity. All who were then active and prominent in the world's affairs—the sceptred monarchs, the renowned warriors, the able statesmen, the eloquent orators, the distinguished writers of those days—have sunk into the tomb.

But at that period, while the great mass of the world's inhabitants were absorbed in the cares of this life, busied in the pursuits of pleasure or of gain, maddened with the excitement of ambition and of politics, there were some who looked higher and farther than the interests and concerns of the present state, and who having themselves “ been translated from the power of darkness into the kingdom of God's dear Son,” longed with enlarged hearts that others might enjoy the same blessings, and that this celestial kingdom might extend at home and abroad. And among them was a little band of Baptist ministers of this county and its vicinity whose hearts God had touched, who with their respective churches held a monthly prayer-meeting for the revival of religion and the spread of the gospel. One of their number is seen especially active in this holy work—a man of small pretension, but of intrinsic worth—a man of a lowly birth, but of a noble spirit—a man of a cool and steady enthusiasm, whose mind was possessed and engrossed by one large overpowering object, and this was nothing less than

the conversion of the heathen world; and who at length succeeded in diffusing his own sentiments throughout the little circle in which he moved. And this day, this very day fifty years ago, at an association held at Nottingham, this devoted man, William Carey, preached that memorable sermon which was followed by a resolution, that a plan of a society for the conversion of the heathen should be presented at the next meeting of ministers at Kettering; and in this very town, in the autumn of the same year, the Baptist Missionary Society commenced its existence. On this day, half a century ago, the man of God lifted up his voice and cried, "*Expect great things from God—attempt great things for God.*" And the expectation was raised—the attempt was made—and with humble and holy joy we make this year a jubilee, and say,

"THE LORD HATH DONE GREAT THINGS FOR US,  
WHEREOF WE ARE GLAD."

This then is that portion of God's word which we shall now make the subject of our discourse, and which you will find in Psalm cxxvi. 3.

So spake the pious Jews in the warm gratitude of their hearts, when they were restored from their captivity. For seventy years they had "hung their harps upon the willows," while "by the rivers of Babylon" they "sat down and wept." But as "the ransomed of the Lord returned to Zion with singing," so unexpected and so great was their deliverance, that "they said among the heathen, The Lord hath done great things for them." And their joyful response was,

“The Lord *hath* done great things for us, whereof we are glad.”

Such has often been the expressive language of the Christian church, when reviewing the wonders of redeeming love ; as the salvation which is in Christ Jesus has passed before their minds in all its freeness and fulness, impressed with the riches of divine mercy, and the glory of divine grace, they have said with holy transport, “The Lord hath done great things for us, whereof we are glad.”

And have not such sentiments glowed in our hearts, my Christian brethren, and such language risen to our lips, when God has “turned the shadow of death into the morning,” when he has heard our prayers and sent us deliverance ; or when under a feeling sense of our own unworthiness, we have reviewed “all the way which the Lord our God has led us,” and, impressed and affected with so much unmerited goodness and mercy, we have said, “The Lord hath done great things for us, whereof we are glad ?”

But we meet this day especially to make our acknowledgments to God as a distinct part of the Christian family, as one section of the church of Christ. We do not deem it sectarian that the followers of the Saviour who agree in their views of church government, and of the doctrines and ordinances of the gospel, should unite themselves in separate communities for purposes of mutual edification, and to promote the great objects of our common faith. Whatever may be the case at a more advanced stage of the church's progress towards its millennial purity and love, at present, an amalgamation of all the denominations seems neither prudent nor practicable. Truth has its

claims as well as charity ; and while we conceive that in our denominational peculiarities great and important principles are involved, which are essentially connected with right views of the kingdom of Christ, we must remain and act as a distinct portion of the great Christian community ; willing at the same time to reciprocate with our brethren who differ from us all the kind offices of Christian charity, and ready to give the right hand of fellowship to all those “ who love our Lord Jesus Christ in sincerity.”

Our peculiarities respecting the institutions of Christ appear to us to form the very characteristics of the New Testament churches ; we think we can trace their existence in the midst of all the surrounding errors and corruptions of succeeding ages. By many individuals they were held, there is reason to believe, as early as the dawn of the Reformation. Many suffered persecution and martyrdom for their sentiments as Baptists, before the regular formation of Baptist churches in the reign of Charles the First ; and from that period down to the present time, our denomination has had to encounter more of popular prejudice and the frowns of authority, than perhaps any other body of Christians whatever. Receding further from the established religion than most of the other forms of Christianity, it has required more of sacrifice to a religious profession. Not only has the world condemned it, and the profane held it up to ridicule, but it has had to endure the frowns and censures of even Christian brethren of the highest worth and greatest respectability. But though it has received but little patronage of the great, or favour of the multitude, yet “ the little one” has “ become a thousand,” and that

in the most literal sense. The few scattered churches had, in 1790, increased to upwards of three hundred in Great Britain alone, and in 1842, it appears, to full thirteen hundred. When, therefore, we consider the present state of the denomination, notwithstanding all its imperfections, which we feel more disposed to deplore than to deny, its numerous churches in England and America, their fourfold increase in Great Britain within the last fifty years, the number of children taught in its Sunday schools, estimated at from one hundred and fifty to one hundred and eighty thousand, the multiplication of its colleges, the institutions of various kinds which it supports, the talent, and learning, and piety which it comprises, the efforts which it is making to spread the gospel at home and abroad, in the east and in the west,—we may say, in humble and holy gratitude, without the exultation of pride or the sectarianism of a party, “The Lord hath done great things for us, whereof we are glad.”

But it is more especially with reference to our foreign mission that I shall now take up these words. It is on reaching its fiftieth year that, as its friends and supporters, we are now met, and in applying these words to the occasion on which we are assembled, I shall consider,

THE REVIEW WHICH IS TAKEN ;

THE ACKNOWLEDGMENT WHICH IS MADE ; AND

THE SENTIMENT WHICH IS EXPRESSED.

“The Lord hath done great things for us.” This the retrospect of the last fifty years fully bears out.

It is not a little to say that *we have a mission to the heathen* ; that we have been permitted to take a share

in such a work ; that in the onward movement to carry forward the standard of the cross, our banners have been seen among the armies of the Saviour. If while all the other portions of the Christian church were awaking we were found still slumbering ; if they were winning souls to Christ while we remained inactive ; if they were gaining trophies for the Redeemer among the idolatries of the world, while we were supinely sitting “under our own vine and under our own fig-tree ;” if while they were found, each at his post, labouring in the construction of that sacred edifice, “the top stone of which shall be brought forth with shouting, crying, Grace, grace, unto it,” we were saying, “The time is not come, the time that the Lord’s house should be built ;” we might view our circumstances with deep depression, and consider it as a most discouraging mark of God’s disapprobation, that he would not deign to employ us in so great and glorious a work. Blessed be God, this stigma does not rest upon us, this dishonour is not attached to our section of the church. God has mercifully employed us. We have, and we have had for nearly half a century, a mission. “The Lord hath done great things for us, whereof we are glad.”

It is also encouraging to recollect that *the Baptist mission was in the field so early*. I mean so early in the modern movements of religious zeal and enterprise. The last forty or fifty years have been by some designated “the missionary era ;” not because no efforts of this kind were ever made before, but because, during that period, the attention of the Christian church has been more steadily directed to this object, and a far deeper and more general interest excited in

it. It is within this period that Christians have begun generally to feel that it is incumbent on them, without waiting for any miraculous interposition, to attempt the conversion of the world ; and it is not too much to say, that the devoted band with whom our mission originated were among the first to excite this feeling, and, throwing off the trammels of an erroneous theology, which prevented enlarged efforts to extend the kingdom of the Redeemer, to give, some by their writings, and all by their example, a new impulse to Christian zeal. The papal church had always professed a missionary character. Early in the eighteenth century Denmark had sent some devoted servants of God to the western coast of India. The Society for the Propagation of the Gospel in Foreign Parts, together with the Christian Knowledge Society, had done something in our American colonies ; the Moravians had been proceeding with quiet perseverance in their labours of love ; the energetic Wesleyans had made successful attempts in some of the West India islands ; but the formation of missionary societies generally throughout the church, with the specific object of the conversion of the heathen, appears to have commenced with our own. God has highly favoured us in this respect. We deem it an honourable distinction that we were so early in the field. It is among the "great things" which "God has done for us, whereof we are glad."

And it is matter of grateful satisfaction that *the great enterprise has not been abandoned*. There has been much during the fifty years of the Society's existence to prove the zeal, and try the patience, and to put to the test the perseverance both of our brethren

abroad and our friends at home. Authorities have frowned on our efforts, profaneness has lampooned them, a selfish commercial policy has often thwarted them; to say nothing of the numerous discouragements arising from the very nature of the systems of superstition and cruelty which have been attacked. Missionary life has fallen a sacrifice to the climate, to all appearance, most inopportunately; hopeful converts have gone back to idolatry; success has languished; pecuniary embarrassments have been threatening; misunderstandings have arisen among its warmest friends; but still the bush burning with fire has not been consumed, the mission has been "perplexed but not forsaken, cast down but not in despair." Few enterprises have had to struggle with greater and more frequent difficulties; but the sacred cause has never been abandoned, retreat from the field has never been sounded; "Faint, yet pursuing," has often been its appropriate motto; and now, at the expiration of half a century, we seem to hear the condescending and encouraging voice of the Saviour saying, "I know thy works, and thy labours, and thy patience; and how thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

*If we mark the progress of our mission from its commencement, either in the East or the West; if we compare its present condition and prospects with those of the society in 1792, how appropriate does the exclamation of the text appear! When we consider the few who were then interested in the undertaking, the smallness of their resources, the uncertainty which hung over the experiment, and the many dispiriting occurrences that marked the first few years of its existence; and then look at its present extent, the*

spheres which it occupies, the agencies which it employs, and the openings which present themselves, we feel how just is the language of our text. But without dwelling on topics so interesting, we shall pass on to as rapid a sketch, as concentrated a view, of what has been accomplished, as the case will admit; though I feel, that with the condensation which the limits of a single discourse render necessary, to do any thing like justice to such a subject is a work of no small difficulty.

Fifty years' labour, or nearly so, have been employed in the eastern branch of our mission; large funds have been expended; and what is still more costly, many a valuable life has been sacrificed; and what has been accomplished? Whether it is less or more than was expected, certainly we have not "laboured in vain nor spent our strength for nought."

In the first place, *a large and important amount of instrumentality has been created and set in action.* This has already begun to produce its results, but it promises, under God's blessing, to effect a still larger and increasing amount of good as years roll on. During the period in review, many missionaries of the cross, both European and native, have occupied various stations in Bengal, in Orissa, in Assam, in the Burman Empire, and in the Asiatic isles. Around all their stations, whether of permanent or occasional residence, there has been a wide itineracy; and in chapels, in houses, in streets, in bazaars, and at idolatrous feasts, the honour of the one living and true God has been asserted, and the proclamation of the glorious gospel has been made to thousands and tens of thousands.

In addition to the preacher's living voice, that

mighty agency the press has, from nearly the commencement of the mission, been at work ; and from Serampore, and subsequently from Calcutta, hundreds of thousands of tracts embodying portions of scriptural truth have been proceeding like streams of living water in every direction.

Education has also been considerably extended ; an education which has borne on it the evident impress of Christianity. Great numbers of children, including the female sex, hitherto utterly neglected, have thus received more or less of Christian instruction.

But, perhaps, the most important part of the missionary apparatus, which has been brought into action by the agents of this society, has been the translation of the holy scriptures into so many of the oriental languages. To produce a translation of the bible into any one language with requisite fidelity and care, is a work the magnitude of which can scarcely be exaggerated. But when we think of the whole bible translated into eight languages, including the Chinese ; the New Testament translated into twenty-six other languages and dialects ; and parts of the sacred writings into ten more ; when we remember that up to 1832 upwards of 212,000 volumes of God's holy word had issued from the Serampore press, and add to this what has since been effected by our brethren in Calcutta in carrying onwards to perfection many of these versions, and bringing the whole number of volumes of the sacred scriptures printed up to 430,000 ; who can forbear exclaiming, "What hath God wrought !" Channels have thus been cut, in which the word of life may run through districts inhabited by four or five hundred millions of the

human race. All this, it may be said, is but instrumentality ; but it is instrumentality precisely of that kind which God himself sanctions, and on which we may expect his blessing.

*The amount of good already apparent* as resulting from these labours of love, is by no means small or uninteresting. Some hundreds of idolaters have "turned from dumb idols to serve the living God." Many have died rejoicing in Christ Jesus as their hope and Saviour ; Hindoos of every caste have sat with Moslem converts and Europeans around the table of the Lord ; and a goodly number of those who were once heathens are now engaged in publishing the gospel to their fellow-countrymen.

Encouraged and stimulated by the labours of our missionaries, others have entered on the vast field in still larger numbers, in whose zealous and successful exertions we most cordially rejoice.

And the indirect results of these missionary labours are by no means inconsiderable. With other concurring causes they have, doubtless, had a powerful influence in producing many ameliorations in the condition of the Hindoos. Infanticide has been abolished, the burning of widows has been prohibited, and thus thousands of lives have been annually saved. Many institutions of a benevolent kind have been established, schools for the education of children of both sexes have multiplied, and general knowledge has greatly increased. As the consequence of all this, the alteration that is now going on in the Hindoo mind is confessedly great. The prejudice against Christianity has been weakened, the loss of caste is becoming less terrific, the fabulous legends of Indian

mythology are sinking into contempt, and this idolatrous system, so artfully devised, and so completely identified with all the institutions of the country, which had received the veneration of twenty centuries, and which, like a citadel of the prince of darkness, frowned defiance on opposition from its hitherto impregnable bulwarks, is shaken and breached, and gives symptoms, many and indubitable, that the day of its fall is hastening on.

In estimating these results there are two considerations that must be taken into the account.

1. *The immense difficulties that stood in the way of our eastern mission.* These were of a nature so formidable, that nothing but a steady faith in him who has "all power in heaven and in earth" could have induced our early missionaries to face them, or, having once encountered them, to persevere in their attempt. Languages of very difficult acquirement met them at the very threshold of their labours; the intellectual and moral habits of the Hindoos were in the highest degree unfavourable to the reception of Christianity; the Brahmins, who had every thing that was dear to the pride and power of a priesthood to lose by the prevalence of the gospel, had an ascendancy over the Hindoo mind scarcely equalled by that of the papal ecclesiastics in the darkest ages, or the Druids of the ancient Britons; and the institution of caste by which "the soul and all its powers were bound to Brahminism," as "by an indissoluble and adamantine chain," was pronounced to be "an invincible barrier to the proselytism of the Hindoos;" so that an eloquent opponent of our mission declared in parliament, that "some new power, hitherto undiscovered in the

moral world, and equivalent to that which the old philosopher required in the physical, would be requisite to pull down this consolidated fabric of pride and superstition, which has stood, unmoved and undecaying, the sudden shock of so many revolutions, and the silent lapse of so many ages.”\* Added to this was the extreme jealousy of the Indian government, and its determined hostility to missionary movements, together with the irreligion and profaneness of European residents, and the suspicions created in the minds of the government at home, by those who, having returned from India, and professing a perfect knowledge of the condition and character of the natives, declared that “every European throat would be cut, if the missionaries were encouraged, and the attempt at conversion persisted in;”† and proclaimed in the British senate the utter hopelessness of an enterprise which none but mad and ignorant fanatics could be induced to undertake. “Will these people,” asked the gentleman already quoted, “crawling from the homes and caverns of their original destination, apostates from the loom and anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter, should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers in the conflict?”‡

Considering, then, the stupendous difficulties of

\* Speech of CHARLES MARSH, Esq., July 1st, 1813, on the East India bill, revised for publication by himself.

† Ibid.

‡ Ibid.

such an undertaking, the very limited resources which this society could command, and the humble agency which it employed ;—that with such means, and such difficulties, and such prospects, so much has been already accomplished, we cannot but acknowledge that “ the Lord hath done great things for us, whereof we are glad.”

And 2. In judging of the importance of what has been achieved, we must not forget *its relation to the future*. If not a single soul had yet been converted from idolatry, still a great work would have been accomplished. Preparation for future usefulness has been made on a large scale. And this was required by the very nature of the enterprise. Look at India, with its 130 millions of inhabitants, its forty or fifty languages and dialects, its superstitions, identified with all that is venerable in remote antiquity, and touching in domestic associations, and exciting in voluptuous sensuality, and awful in the power invested in the priesthood over the present and future destiny of man ; how wide is the field which is to be cultivated, how much is to be done before the seed can be sown. An immense moral jungle is to be cleared, overgrown, entangled, infested with venomous serpents and beasts of prey. Is it nothing that a commencement has been made ; that at various points clearances have been effected ; that the necessary means of prosecuting the work have been so extensively provided ; and that it has already been proved to possess a soil requiring only due cultivation to become highly productive ? Do we think nothing has been done, when the deep foundations of a large building have been dug, and ample materials collected for the erection of the

superstructure? though this may have cost more time and labour than the erection of a whole street of cottages. By far the most important object that missionary efforts have hitherto accomplished in the east, is the preparation which has been effected for future and more extended operations in the evangelization of India and its neighbouring nations. But yet, in the converts which have been made to Christ, in the churches which have been formed, in the native preachers already raised up, the earnest has been given of what may hereafter be expected; the "first fruits" have been gathered in, and a glorious harvest will follow. We are fully justified, then, even in this stage of the great work, in saying, "The Lord hath done great things for us, whereof we are glad."

If we turn to the *West*, we shall have to review a much shorter period—to contemplate a narrower sphere; but we shall still see that we have much to be thankful for, and that "great things" have been done. Since 1813 our brethren have been called to labour there. The soil seemed, indeed, very unpropitious, but it has already yielded no ordinary harvest. The negro population of the West Indies were crushed beneath the iron hand of a ruthless despotism that in every possible way degraded the mind, while it exhausted the physical powers, so that their oppressors were compelled to deny them the attributes of humanity, in order to justify their worse than brutal treatment. "Having no hope and without God in the world," without comfort from heaven above or on the earth beneath, herding together like the beasts of the field, they were worked and flogged, and bought and sold, like labouring brutes.

Thirty years have not yet elapsed, and “ what hath God wrought !” Amidst difficulties the most disheartening our devoted brethren laboured on ; in spite of reproaches, and scorn, and toil, onward they still went. In every direction the foul demon of slavery with his whips, and chains, and branding irons, crossed their path, and scowling on them, bid them desist ; and, determined to exclude them from a domain peculiarly his own, he burned their chapels, scattered their flocks, imprisoned their pastors, and sang a pæan of malignant, but premature, triumph. And what do we now see ? Slavery itself expelled, the gospel of Christ extending, chapels being erected in every direction, schools multiplying, churches increasing, negro villages rising, nearly 30,000 members of our Christian societies, almost as many inquirers, and among that long persecuted race a spirit of zeal and liberality displayed which British Christians might with advantage imitate. And in them, Africa has hope : their sympathies are now with their father-land, and they give promise of becoming useful pioneers in evangelizing it.

It is encouraging that a commencement has already been made by two of our warm-hearted brethren, on the western coast of this great continent ; that promising openings appear to invite them forward ; and that there are in Jamaica many of the sons of Africa not only pouring out ardent prayers for its salvation, but ready themselves, at any risk, to embark in this holy enterprise. “ The Lord has done great things for us,” in the west.

There is one more view which we might take, but on which we must not enlarge ; and yet it is in no

small degree interesting ; and that is *the influence of our labours abroad on the state of our churches at home.*

As the Baptist Missionary Society had its origin in a deep and revived feeling of piety, it has tended to produce and extend the same. For years previously to its formation, the intercourse of the ministers and members of the associated churches, at their annual meetings, was marked by increasing spiritual-mindedness, and a deep concern for the possession and increase of vital godliness. For some years before the memorable meeting at Kettering, a prayer-meeting for the spread of the gospel, to be held on the first Monday in every month, was established throughout the association,—an example which has since been followed in every part of the world where evangelical Christianity exists. And so generally have missionary zeal and fervent piety been associated, that either of them in any Christian community may be, in most cases, assumed as the standard and measure of the other. Our mission has been the means of calling forth a generosity and a liberality far exceeding any thing which was previously known among us. And what may appear strange, is, however, the fact, that the more we have sent abroad for foreign purposes, the more we have raised at home for local and other objects. Our home missionary labours have kept pace with our efforts abroad. Our mission has indeed had a most blessed reaction on all our home institutions. We have multiplied our preaching stations, our churches, our places of worship, our schools, our colleges, in nearly the same ratio in which we have increased our missionary efforts.

And it is not too much to say, that our mission has

done much towards giving the doctrinal sentiments of our churches, generally, a more scriptural cast. Nor is this to be wondered at; for, besides the writings of some who took the lead in establishing our mission, among whom was the venerated Fuller, that right state of feeling which a deep interest in the conversion of our fellow-creatures supposes, is highly favourable to right views and sentiments, and its influence has been most beneficially apparent.

And what is not the least important result, this mission has brought our whole denomination more closely together; it has been a means and bond of union. It has presented before us a great object which has enlarged our minds, and warmed our hearts; and the fervent and expansive charities which it has produced have proved highly favourable to an extended brotherly affection. It has made us better acquainted with each other, and promoted an intercourse between our ministers and churches throughout the kingdom, which was greatly needed. It has had a happy influence in correcting, in some degree, that extreme jealousy of any interference with the independent action of each little community, which made us, more than any other part of the Christian world, a rope of sand. It has given more compactness to our body, more unity to our movements. It has thus rendered us more competent, by a concentration of our strength, to meet any great emergency which may arise. It has furnished an exemplification of the scripture maxim, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." We have been blessed in blessing; and on a review of the last fifty years, in especial connexion

with our mission, and its results, we now say, "The Lord hath done great things for us, whereof we are glad."

Let us now notice, in the second place, THE ACKNOWLEDGMENT WHICH ACCOMPANIES THIS REVIEW. "Great things" have been done for us. But let the glory be given where it is justly due. It is "THE LORD" who hath done these "great things for us, whereof we are glad."

That all events are under the guiding hand of Divine Providence, is a doctrine ever maintained in the sacred scriptures, and constantly recognized by the inspired writers. The great Ruler of the universe "worketh all things after the counsel of his own will," and controls and directs all the complicated movements of human affairs, to the accomplishment of his own purposes, and the promotion of his own glory. The concerns of empires and of individuals, the interests of his church, together with all its plans and efforts for extending the kingdom of his Son, are ever under his superintendence.

But there are some occasions on which the hand of God becomes more especially apparent, and our minds are strongly impressed with the wisdom and the goodness which guide human affairs. Every individual Christian must have seen much of this in his own experience, in the prayers which have been answered, the blessings which he has so opportunely received, and the deliverances which have been effected for him, in seasons of perplexity and danger. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked

things straight ; these things will I do unto them, and not forsake them." And in the records of the church how many striking exemplifications of this we have. The release of the Jews from Babylon was at a time and in a way so little expected, and in circumstances so extraordinary, that the very heathen could not help acknowledging that their God had done great things for them ; to which they gratefully responded, and said, " The Lord hath done great things for us, whereof we are glad." And we think that it is impossible for a devout mind to contemplate the origin of our mission, the manner in which it has proceeded, the many providential interpositions in its favour, and what it has been the means of accomplishing, without seeing, in a very marked and evident manner, the guiding hand of God. Allow me in a few instances to exemplify this.

And, first, *with reference to the manner in which our mission arose.* When the Supreme Being accomplishes any thing especially great and beneficial for man, it is generally in such a way as to illustrate that important maxim, " Not by might, nor by power, but by my Spirit, saith the Lord." He commonly on such occasions works by such instruments, and in such a way, as men would not have devised or selected ; so that there is no room for human wisdom to glory in its sagacity, or for human power to glory in its strength. Men generally commence great projects with much parade and magnificence ; and mighty preparations have often ended in small results. But it seems God's way, from " the day of small things" to produce " great things." " God hath chosen the foolish things of the world to confound the wise ; and

God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in his presence." When the wild project was entertained of rescuing the Holy Land from the infidels, how loud a note of preparation was sounded; all Europe re-echoed with it; and the enterprise commenced on a scale of grandeur scarcely ever equalled. Whole nations poured out their multitudes, the chivalry of all Christendom rallied round the crusading banner, and "the kings of the earth" brought to it all their honour and their glory. But it was of man; and it came to nought. When God introduced the kingdom of his Son, that kingdom which was finally to become universal, and to fill the whole earth with the divine glory, it came "not with observation," no pomp of circumstance marked its advent or its progress. It was "a small stone cut out of the mountain without hands," though it was to become "a great mountain, and to fill the whole earth." Such was the rise of all those great institutions which are now working so efficiently in disseminating divine truth; among which we may mention the establishment of Sunday-schools, which are now spreading themselves over the land, the Religious Tract Society, sending its silent messengers of mercy through the world by millions, and the British and Foreign Bible Society, whose magnificent object it is to furnish "all nations, and languages, and people," with the sacred scriptures. Each of which was at first like the cloud which the servant of the prophet saw, "no bigger than a man's hand."

And this was precisely the way in which our mission commenced. It was neither at a time, nor in

such a place, nor by such means as the wisdom of this world would have selected. It was at a period when all Europe was in commotion,—when the breaking out of the French revolution affected the peace of every country, and the stability of every throne,—when the all-engrossing topic was politics, and when party spirit was high and violent. In so dark and stormy a sky who would have expected the rising of such a star? Amidst such elements of confusion and discord, who would have looked for the advent of so celestial and pacific a visitant? Yet it was just at that time, that a few hearts, warm with the benevolence of the gospel, were found panting for the more general diffusion of its blessings, longing for the salvation of the heathen world, and devising and carrying into effect, with an enlargedness of heart which some even of their own brethren could not understand, plans for the conversion of idolaters to the knowledge and the worship of the living God. Divine providence was about to make a new movement in the church, the set time was approaching when the vast continent of India was to receive the word of eternal life in its many languages and dialects; but who would have selected our denomination as one of its chosen instruments to take the lead in this great work?—a denomination so characteristically jealous of any thing like human authority in matters of religion, that not a few of our churches at that time looked on our single academical institution with suspicion, fearfully apprehensive lest human learning should be substituted for the teachings of the Divine Spirit. And if any one had imagined that such a movement was about to take place, where would he

expect that it would commence? He might have fixed on one of our seats of learning, with its ample endowments, and its literary distinction, as most likely to originate such a project; or, he might have thought of some emporium of commerce as favourable to intercourse with foreign nations; or, he might have supposed that the metropolis, so rich in its resources of every kind, would be a most suitable locality for the commencement of so great an enterprise;—he might have said, as each of the populous and wealthy cities of the British realms occurred to his mind, as Samuel, when the sons of Jesse passed in review in his presence, “Surely the Lord’s anointed is before him.” But the origin of the mightiest rivers is often found in some sequestered spot. And KETTERING has the honour of being the birth-place of this Society: and whatever political or commercial changes may pass over this town, it will descend to posterity associated with all that is great and holy in our missionary enterprise. “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

The hand of Providence seems also especially marked *in the direction which has been given to our missionary operations*. When it was determined, with a firmness of faith which “in hope, believed against hope,” to attempt something on behalf of the heathen world, it was for some time a matter of serious deliberation, on what part of the territory of the prince of darkness the attack should first be made. The originators of the mission, situated in inland towns, had no foreign connexions, no apparent means of determining, amidst so great a destitution of the means of grace,

what part was the most destitute,—among so many obstacles, on every hand, to their proceedings, in what direction the fewest would be found. Few, perhaps, would have thought on India for this purpose, considering its great distance, the difficulty of intercourse with it which then existed, its many languages, and the disinclination of the British, or Indian government, to permit such attempts to be made. But there were two series of events, proceeding at the same time under the direction of Divine Providence in converging lines. It was in 1784 that “it was resolved to set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extension of Christ’s kingdom in this world.” This was about the time that Mr. Thomas was returning from his first voyage to India as a medical officer, deeply affected with what he had heard and seen in that region of idolatry. Mr. Thomas was induced to take another voyage; he staid in Bengal learning the language, preaching to the people, and attempting the rudiments of a translation of the scripture; while the churches at home were continuing “with one accord in prayer and supplication.” In 1792, the Society was formed, and while its founders were inquiring to what part of the heathen world their efforts should be directed, Thomas was in London soliciting aid in order to establish a mission in India, and anxiously inquiring for a coadjutor to accompany him. At Kettering Providence brought both these remarkable men together, and Bengal was at once fixed on as the scene of their future labours. Many difficulties might have been started, and many objections made, but the

issue has proved that "the thing proceeded from the Lord."

It was with very slender expectations that our first missionary and his wife set sail for Jamaica; but the voice of Providence was heard in those accents of entreaty which were borne across the Atlantic, "Come over and help us," and the results, far exceeding what the most sanguine could have expected, have proved that this was "the Lord's doing," and we may justly add, "It is marvellous in our eyes."

*The instruments which Providence has raised up to commence and carry on this great work* seem distinctly to call for an acknowledgment of the hand of God. In all the works of God, so far as they come under our observation, in nature and in grace, there is an evident adaptation of means to their ends, and of agencies to the work which they are designed to accomplish; and we see this feature of the divine proceedings in a very marked and impressive manner in the first founders of our mission, and those who have since taken a prominent part in its concerns.

Shall we not perceive this, if we notice individually the characters of those who were first united in this holy work? It was in the bosom of Carey, born in an obscure village, and of lowly parents, that the germ of this Society sprung up. And were there not qualities developed in his growing youth which marked him out, in the view of all intelligent persons acquainted with him, as destined by Providence for some great work? Gifted with an inextinguishable thirst for knowledge, and a steady application in acquiring it—with a tenacity of purpose which never relaxed till its object was accomplished, and with a

special aptitude for acquiring languages, he obtained, by his own unaided efforts, and while supporting a family by his own industry, more than many acquire with the leisure of a life. And when his mind was brought under the sanctifying influence of divine grace, he possessed, and that in a high degree, precisely those elements of character, that combination of physical, intellectual, and moral qualifications, which the great work to be accomplished specially required. And in bringing forward the claims of the mission at home, and introducing it to our churches, in gathering to it friends and support, there were the fervent piety, the learning, the rising respectability and influence of Ryland, and the almost seraphic love and zeal of Pearce; and the prudent counsels of Sutcliffe, the Nestor of the little band; and the giant power of Fuller, as active as he was mighty, who went through the slumbering ranks of our British Israel, arousing their energies, chiding their supineness, and with thrilling effect pronouncing the curse of Meroz on all who should not come "to the help of the Lord against the mighty." These were the men, and others their coadjutors, who, with just the qualifications of mind and character which such a crisis required, gave, under God's blessing, so favourable a commencement to our missionary enterprise.

If we look at our mission in a subsequent stage, after the first difficulties had been surmounted, and it was seated at Serampore, we are again forcibly impressed with the adaptation of the instruments to their work. For between twenty and thirty years were associated together in that hallowed spot Carey, Marshman, and Ward; names honourable to the denomi-

nation to which they belonged, dear to the whole Christian church, and destined to live in the fragrant recollections of distant ages as long as devoted piety and missionary zeal are revered amongst men. Here were three men, of dispositions, and characters, and talents very diverse, and not without their respective imperfections, but all glowing with intense ardour for the glory of God and the salvation of men, full of faith and zeal, making efforts which astonished both the church and the world, and devoting, with a sublime generosity seldom equalled, and perhaps never surpassed, thousands, yes, tens of thousands, the produce of their own labours and talents, to the missionary cause. These were men adapted to each other, and, perhaps we may say, necessary to each other, who continued in unbroken friendship till, one after another, they entered into their rest; and who, by the blessing of God on their joint labours, accomplished a work which will remain a monument of their devoted piety and zeal more lasting than our empire in India, or than the great globe itself. These men "stood in the front of the battle of India missions, and during the arduous struggle which terminated with the charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post; or despaired of success. When, at a subsequent period, Lord Hastings, who honoured them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India which missionaries then enjoyed was owing, under God, to the prudence, the zeal, and the wisdom which they had manifested, when the whole weight of

government in England and in India was directed to the extinction of the missionary enterprise.\* Must we not acknowledge the hand of God in this remarkable adaptation of men to their work?

And if we advert to our beloved brethren who, in Calcutta and other parts of India, have been more recently carrying forward the objects of the mission with a most exemplary and persevering devotion, we see again the same eminent fitness for their work. In the metropolis of British India, William Pearce, imbued with much of the spirit of his father, after more than twenty years' incessant activity and effective labour, died at his post, leaving his name identified with the establishment of the mission press in that city. And there we see a Yates raised up, catching the falling mantle of the departed Carey, and availing himself of all the advantages which his great predecessor had created, carrying forward the translations of God's word to a point of accuracy and perfection that leaves scarcely any thing to be desired; who with his devoted coadjutors appear as adapted to their peculiar work in Calcutta, as the Serampore brethren were to theirs.

And can we look to the west without being strongly impressed with the suitability of the agents employed to the work they have had to accomplish? Every one seems to be in his right place. A wisdom more than human has superintended the whole. It was not the sagacity of our committees which, out of a multitude of candidates, selected such men as Coultart, and Philippo, and Burchell, and Knibb, and others, whose

\* Friend of India, Dec. 14, 1827.

names will readily occur to the mind. Those who at home guided the affairs of the mission had no conception of the greatness of the work which lay before them; and, had they foreseen it, they would in all probability have shrunk from it. But they, and the men whom they sent, were led on by Divine Providence "in a way that they knew not." And when a young man of Kettering, whose only recommendations appeared to be decided piety and an earnest desire for usefulness, presented himself as a candidate for missionary work, who could have thought that this was the stripling who, in the great contest between slavery and Christianity, should take his stand in the front of the battle, boldly snatch up the gauntlet which the blaspheming Philistine had thrown down in defiance of the armies of the living God, and, grappling in mortal conflict with this giant power, should be seen planting his foot on his neck, dashing his broken fetters to the ground, and exclaiming, "The Negro is free!" Would the Professor of Sanscrit and Bengali have found his appropriate sphere in the West Indies, or the apostle of Jamaica freedom have been in his congenial element among the biblical translations of Serampore? Could a Yates have changed places to advantage with our Tinsons or our Clarkes? It was on this peculiar adaptation of our several agents to their stations and their work that every thing, under God, depended. If other dispositions had been made, the state of our mission in both hemispheres would have been greatly different. And yet it was no foresight of ours that made these admirably fitting arrangements: an invisible hand guided the whole.

It is "the Lord" who "hath done great things for us, whereof we are glad."

In a word, if we view the rise and the progress of our mission up to the present time, it seems to have been almost one constant scene of providential interposition. If we seriously contemplate the first formation of the Society, the places to which its movements have been directed, the remarkable train of providences, from the first embarkation of Thomas and Carey, to the settling of the latter with his new associates at Serampore, under the sheltering wing of the Danish government—the prolongation of the invaluable lives of the elder missionaries till so great a work had been accomplished, while so many of their brethren fell a sacrifice to the climate,—the subsequent transference of the seat of our Indian mission to the capital of Bengal—a succession of missionaries so adapted for their work both in the east and in the west—the many imminent perils to which our missions have been exposed in both hemispheres, from persecution, from fires, from the failure of pecuniary resources, from the death of valuable men, from the destruction of our places of worship, from the charges of one kind or another that have been made against our movements or our agents, both at home and abroad, in the senate, at the council table, and before the public—and if we consider how, notwithstanding all, our mission has been preserved, has been extended, has been blessed to a degree on which we scarcely could have calculated had none of these difficulties existed—it would indeed be insensibility, it would be ingratitude, it would be impiety, not to acknowledge the hand of God. We do therefore

now, at the close of half a century, with hearts I trust solemnly and suitably affected, in the face of heaven and earth, say, "The Lord hath done great things for us, whereof we are glad."

It only remains that we add a few words ON THE SENTIMENT HERE EXPRESSED. And on account of the length to which this discourse has already extended, and the expectations which we have from the services of to-morrow, I shall be very brief.

The sentiment here expressed is *one becoming the occasion*. It is that of gladness. There is a "time to weep, and a time to rejoice." There are seasons when the appropriate feeling is that of humble submission to the inscrutable dispensations of Him who is "a God that hideth himself;" and there are seasons when the manifestations of his mercy and goodness invite us to joyful praise. And surely this fiftieth year of our mission, the review of which presents us with the "great things which God hath done for us," deserves to be considered as a jubilee of holy joy and gladness. There is much in the present aspect of political and commercial affairs to excite in the children of this world serious apprehension and gloomy forebodings. But let us, who are the subjects of "a kingdom which cannot be moved," view with sacred pleasure the advances which this spiritual kingdom has made in the world within the last half century, and the part which we have been permitted by a gracious God to take in so glorious a work.

Let us rejoice, then, in the many conversions of the Hindoo, the Mussulman, and the negro,—converts to the faith of Christ, whom we shall never behold on

earth, but whom we hope to meet among that "great multitude which no man can number, out of all nations, and people, and tongues, and kindred," who shall surround "the throne of God and of the Lamb." Let us rejoice in the additional and delightful evidence that we have, that the gospel is still, what it ever has been,—“the power of God unto salvation,” and that “the weapons of our holy warfare,” which are not carnal, are still “mighty through God;” as mighty to the conversion of the heathen now, as they were in the first ages of Christianity. A great problem has been solved, by the modern experiment made by our missionaries in the regions of idolatry and the lands of slavery. The church of God now, as well as in apostolic times, possesses the means for the conversion of the world.

And let us be glad that our expenditure, our labours, and prayers, have not been in vain. The merchant rejoices in the success of his venture, the husbandman in that return of the fruits of the earth which compensates his toil and rewards his anxiety, and we should “be glad,” that our fifty years of labour in this holy cause have not been unproductive. Nor because much is yet to be done, ought we to feel as though nothing has already been done. Look at the seed which has been sown in India, the churches which have been formed, the tracts and bibles distributed, the many translations of that divine word which never returns void;—is this nothing? Look at the island of Jamaica,—at the converts, the churches, the schools, the missionary zeal, in that land of freedom;—is this nothing? Look at the opening prospects in consequence of past exertions; “are not the fields already

ripe for harvest?" In gladness of heart, let us "thank God and take courage."

*But let our joy be tempered and guided in its expression, by the peculiar circumstances connected with this occasion of gladness.* It is not our own arm that has brought salvation, nor our own wisdom that has guided us. If we have planted or watered, God has given the increase. Let the joy, then, be the gladness of a grateful heart, sending up its warmest aspirations to Him who "hath wrought all our works in us," and "hath done great things for us." "Not unto us, O Lord, not unto us, but unto thy name give glory!"

Let our joy be chastened with humility. A humble dependence on God was as characteristic of the commencement of our mission, as steadfastness of faith and ardour of zeal. In this spirit its founders went forward, and God was with them. In the same spirit let us review the past. Theirs was humble hope, let ours be humble gratitude. Let there be no exultation of party, no denominational pride. A prevalent feeling of this kind would be a sure signal of future failure. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Have we ever, in our individual experience, felt any undue exultation which was not followed by something mortifying? And I think it will be apparent in the history of this society, that if ever there has been exhibited a strong tendency to glory, either in our men or our measures, some severe check has been received. "Them that honour me, saith the Lord, I will honour;" and we cannot honour him aright, without "giving unto him the glory due unto his name."

And lastly, let our joy have its practical expression appropriate to the occasion. Let it not be a barren, unproductive joy ; but a gladness of heart which shall subserve the interests of that sacred cause in which we have embarked. Let it give a new impulse to our future efforts, that, under God's blessing, the next fifty years may bear a ratio of progress and extension in our mission equal, at least, to that of the last half century. And should this be the case, (and why should it not ?) what a review will be taken at the centenary of our mission ! What triumphs of the cross will then be recorded ; what an harvest will have been reaped in India from the seed which has already been sown ; what a change will have been wrought in Africa, on whose behalf incipient efforts are now made ; and to what an extent may the evangelization of China have proceeded ; how much nearer will the church evidently be to its millennial glory, and the world to its complete renovation. But few, very few of us now present may expect to see this time on earth. Long before the arrival of 1892 the work of most of us will be done ; but when we are with Carey, and Ryland, and Fuller, and all the noble band of departed missionaries of every branch of the Christian church in the kingdom of our Father, will not the joy of that second jubilee reach us, and be as superior to the gladness which now delights us, as heaven itself is to earth ?

Let this year, then, be a season of grateful offerings, commemorative of the great things which God has done for us ; and let the extent of our offerings prove the warmth of our gratitude, Let there not be an individual throughout the whole of our churches and

congregations who will not this year contribute something to the jubilee fund. The objects proposed to be accomplished by it have already been brought before the public. They are all, not only important, but intimately connected with the great purposes of our mission. The free-will offerings of this season, with the zeal and activity which they will call forth, will, we trust, remove many obstacles out of the way of our missionary efforts, give to its operations a new and vigorous impulse, and enlarge the sphere of its labours, especially on the continent of Africa. And let it be our answer to any inquiries why new efforts are to be made, why a large, a generous, and a voluntary offering is this year to be presented to the sacred cause ; “ The Lord hath done great things for us, whereof we are glad.”

THE PRESENT POSITION OF THE MISSIONARY ENTERPRISE  
CONTRASTED WITH ITS COMMENCEMENT.

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## A SERMON

PREACHED AT KETTERING, ON WEDNESDAY MORNING, JUNE 1, 1842.

BY THE

REV. EDWARD STEANE.

# A S E R M O N.

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ISAIAH XL. 31.

*They that wait upon the Lord shall renew their strength.*

IT is the part of wisdom to converse with the past ; and scarcely less culpable is it than foolish to suffer the times in which we live to pass away without an attempt to rescue from oblivion the events and transactions by which they are marked. The divisions of time, the result, as they are, not of human but of divine arrangement, seem as though they were especially intended to aid us in our efforts. Devout men in every age, and the great instructors of mankind, have availed themselves of the periodical recurrence of remarkable epochs to review the course of providence, and to gather up and enforce the principles they have developed of the divine government, or the lessons they have taught of human duty.

The two faculties by which man as an intellectual creature is chiefly distinguished, are those by which he can identify himself at once with the past and the future. Memory enables him to retrace the steps of his earliest years, and, aided by history, he mingles with remote generations, calls up before him the men and the manners of former times, and lives amidst occurrences which transpired ages ago ; while imagi-

nation bears him forward into futurity, carries his views and anxieties into scenes which he will never witness, and opens before him prospects bright as heaven and distant as eternity. He is thus capable of giving a kind of indefinite expansion to his being, of living through all time, and of deriving the elements of his character and his happiness not simply from the present, but almost equally both from what has been, and from what shall be.

When, from the arrival of some special period, the occasion unsought for is naturally presented of reviewing the history of former years, it would indicate a criminal indifference as well to our own obligations as to the course of divine providence, were we to turn away from an employment to which, as by the voice of God, we are so manifestly called. To me, therefore, it appears that the celebration of the fiftieth anniversary of the formation of our Missionary Society, with becoming services of religious joy, is so far from needing an apology, as some have deemed, that we should have shown ourselves insensible to the claims of piety and duty had we not observed it. The rise of the Baptist Mission, succeeded as it was by many similar institutions, whose conjoint influence has impressed a character on the age in which we live, marks a new era in the history of the Christian Church; and the benevolent triumphs it has, under God, achieved in both hemispheres, during the first fifty years of its progress, while they may justly challenge the observation of philanthropists, philosophers, and statesmen, and exhibit to them results which none of their schemes for the moral improvement of mankind could have effectuated, especially invite the devout consideration

of the Christian, and fill his mind with emotions at once of gratitude and hope.

The review of the fifty years which are now closing upon our Society should, I conceive, be rendered subservient principally to two purposes; to excite, in the first instance, sentiments of admiration and devout thankfulness, and then to stimulate to renewed and augmented exertion. My province lies with the latter.

In the discourse to which many of us were privileged to listen last evening, the review itself was sketched with a rapid, but felicitous pencil. The chief operations of the mission were described, and the power of divine grace was exemplified in the difficulties surmounted, the interpositions of mercy realized, and the good effected; and the thankful joy of every heart was elicited, while the preacher's glowing illustrations of his text made us ready with united voices to exclaim, "The Lord hath done great things for us, whereof we are glad."

Suffer me now, fathers and brethren, to lead you into another train of thought; not less in harmony, I trust, with this great occasion, though falling, as I am painfully conscious it must, far short of its requirements.

Though it may be true that the achievements of the last half century surpass what even the most sanguine could have ventured to expect, and perhaps bring the modern successes of Christianity into parallel with its primitive triumphs, it must yet be felt that the church has an incomparably greater work to do than any she has hitherto accomplished. It were to make, therefore, but an ill use of the present season, if we did not

seize upon it as affording the opportunity and the material for holy provocation to renewed effort. If we cast our eyes upon the past, it must not be with a look of complacency that would enervate our zeal, and lull our spirits into inglorious repose, but rather that we may gather new incentives to our hallowed toil. And if the knowledge we have acquired has served to enlarge our conception of the magnitude of the undertaking, and the difficulties that surround it, and to overwhelm us with a sense of our utter incompetency to it, let me remind you of the source from which all necessary aid can be derived, as exhibited in the gracious promise before us, "They that wait upon the Lord shall renew their strength." I will not say that our strength is exhausted by the labour of fifty years, for, on the contrary, I believe our denomination was never in a condition more vigorously to prosecute the work of God than it is at the present time, its growth and internal prosperity having advanced at an equal, if not an augmented ratio, with its efforts to extend the limits of the Christian faith; but it becomes us habitually to bear in mind, that the capacity to labour and the blessing which must crown our labours with success, come alike from God.

In prosecution of the design I have in view, I shall endeavour in the first part of this discourse to ascertain our present position in regard to missionary work, and our capacities for it, especially as contrasted with the state of things when the Mission was founded; then to point out and illustrate some of the necessary conditions of success; and finally, to exhibit a few of

the special encouragements to the continued pursuit of the great enterprize which our own times supply.

## I.

There are many points of view in which our position in relation to the great work of subduing the heathen to the dominion of the Son of God, and our capacities for engaging in it, contrast most favourably with those of our predecessors.

1. Amongst these I may mention, first, *that the principles on which the work proceeds are both more clearly understood and more extensively admitted amongst our churches, and by Christians at large, than they were fifty years ago.* At that period, as is well known, doctrines widely prevailed which are altogether inconsistent with efforts to propagate the gospel, and which, wherever they still obtain, are invariably found to paralyse them. The views which were held on the nature and extent of divine requirements and human ability, on the design of the atonement, and the manner in which it should be announced to the world, on the necessary connexion between the agency of man and the accomplishment of the designs of God, and on kindred subjects, were, if not for the most part, yet to a great extent, inimical to any movement of a missionary kind. Nor was any moral obligation felt to be resting on the church to exert herself for the world's salvation. The binding nature of the unrepealed commission on Christians of every age, "Go into all the world, and preach the gospel to every creature," was

not understood. The Christians of that day seemed not to know that it possessed the authority of law, or they deemed that, however imperative it might once have been, it had long become obsolete. The founders of our mission had to clear the way at every step they took ; not simply to maintain the enterprise against the opposition of adversaries, but to vindicate its scriptural propriety to their friends. The church had been slumbering for ages ; and not only had her indolence acquired the force of an inveterate habit, but it had enfeebled her faculties. She was not only indisposed to exertion, but incapable of perceiving why exertion should be made. Nor was this the extent of the mischief. Some there were, and those not a few, who carried the matter so far as to denounce the very design of converting the heathen as an impious interference with the prerogative of Jehovah, a profane attempt to anticipate the divine decrees, and to control the times and the seasons which the Father reserves in his own power.

All such sentiments have now well nigh disappeared from our churches. Probably, since the days of the apostles, the principles which give rise to every kind of evangelical effort were never more clearly perceived, or more firmly grasped than now. The possession of the gospel is almost universally understood to imply the obligation to propagate the gospel. It is not simply admitted to be a good work, but it is felt to be a necessary work ; not merely that we may engage in it, but that we must. It is held to be a dereliction of duty, the violation of a sacred trust, of which that Christian is guilty who is content to be saved himself, and makes no effort to save others. Such professors

indeed, though a few perhaps may still remain, are now rarely to be found. If occasionally we meet with one, so unusual is the occurrence that we gaze upon him as a sort of moral curiosity, and talk with him of his obsolete opinions with something like the surprise we might be supposed to feel were we to converse with a man who had lived in the dark ages.

The prevalent theology is no longer of a kind to cramp the elastic spirit of Christian love, but rather to cherish its fires. With the expansion of the heart the understanding has expanded. Larger views are taken of the economy of redemption; views every way more accordant with the personal dignity of the Redeemer, the infinite value of his sacrifice, and the satisfaction promised to recompense the travail of his soul. The minds of good men have outgrown the narrow conceptions once entertained of the genius and design of Christianity, and have taken hold of the magnificent idea, that, as all men stand equally in need of salvation, so, without distinction and without limit, salvation is to be proclaimed to all. No geographical boundary intercepts the effects of the fall; none shall intercept the effects of the atonement. No rivers, no chains of mountains, no wide-spreading impassable desert, no gulfs, or seas, or oceans, have arrested the course of sin; none shall arrest the triumphs of the cross. If the propitiation of Calvary have no adaptation to the case of the Hindoo or the African, how shall I ascertain that it will save my own countrymen? If it be not sufficient for all, how shall I be certain that it is sufficient for myself? Who perceives not that the cross is the common hope of man? It casts its ample and refreshing shadow over every portion of the earth,

and places all its guilty millions within the reach of forgiving mercy.

These sentiments prevailing, ours is not the task to lay the grounds and make sure the foundations of the work. We have not to assail the strongholds of ancient prejudice in the bosom of the church, nor to satisfy the friends of God that there is no usurpation of an office which belongs not to them, in attempting to bring the heathen under the dominion of his Son. The activity which prevails in our own churches, and the growing interest they take in the mission, are indications of the wholesome doctrine by which they are nourished, and promise most auspiciously for its future progress. We have not to create the missionary spirit, but only to foster and direct it; not to kindle the spark, but to fan the flame.

Something may perhaps yet require to be done to guard ourselves against discouragement, in cases where, after long toil, comparatively few of the heathen are converted. And this, I think, is to be accomplished by a still more distinct apprehension of some of the principles which are involved in our work, and which some mind capable of encountering the subject, and of placing it in a satisfactory light, might more fully develop than at present I recollect to have seen them. The conversion of souls is infinitely desirable, but the desire of their conversion, as a motive for engaging in missions, should be controlled by other considerations of even superior importance. Though no soul had been converted by all our missionary labours, the sending the gospel to the heathen would still remain an imperative duty. Success is not the measure of obligation. It is a stimulus to action, but not the rule.

God's words must be spoken to the nations, as anciently to the Jews, "whether they will hear, or whether they will forbear." \*

There may also be a danger of overlooking another material point. Our views of the sufficiency of the atonement should never be dissociated from the sovereignty of divine grace. When the apostle James concluded the debate on the question of subjecting the converted gentiles to circumcision, he commenced his speech in these words :—" Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the gentiles, to take out of them a people for his name." Now I conceive that, by modern missions, God is doing precisely the same thing as he did by the primitive efforts of the Christian church. He is visiting the gentiles, *to take out of them* a people. This was his purpose originally, and this I apprehend is HIS purpose still, whatever may be ours. This purpose, then, will assuredly be accomplished. Whether in any particular field of missionary labour God have much people, as at Corinth, or whether he have but few, the people whom he has he will gather. And should it not be enough for us to be the instruments of converting these, though the rest remain in unbelief?

Let me add yet a third consideration. The salvation of men is not the ultimate end of the economy of redemption. That economy, while it is the grand and only remedy for human guilt, is also an instrument for conducting God's moral government of the world; and the ends of that government will be secured by

\* Ezek. ii. 7.

the publication of the gospel among the heathen, even where they are not saved. God's probation of mankind is not completed until they have been placed under the gospel. It is necessary to the experimental process by which he is trying them as moral agents, and to the vindication of his own rectitude in the day of final judgment. He is thus, by our agency in this particular, making provision for the manifestation of his glorious perfections, and especially for the everlasting triumph of his equity as the sovereign Lord and Ruler of the universe. Though one end, therefore, should not be obtained, which we design and aim at in sending the tidings of salvation to the heathen, another end, still more noble and important, and never lost sight of by God himself, is attained, and that is, the dignity and consistency of his government. And though we may not be able in the present world to appreciate fully the force of this argument, it is but to remember that this state of things will soon be over, when the administration of the mediatorial kingdom will merge in the universal government of God; for "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." "A vast and stable eternity" (to use the language of John Howe) "remains, wherein the whole celestial chorus shall entertain themselves with the grateful contemplation and applause of his deep counsels. Such things as now seem perplex and intricate to us, will appear most irreprehensibly fair and comely to angelical minds and our own, when we shall be vouchsafed a place amongst that happy community. What discovery God affords of his own glorious excellencies and perfections, is principally intended to

recommend him in that state wherein he and all his ways and works are to be beheld with everlasting and most complacential approbation." \*

2. It is obvious, to remark next, *that a corresponding change of opinion in relation to Christian missions has taken place beyond the precincts of the church.*

As the Christians of the second and third centuries were compelled to write apologies in vindication of Christianity, so in the nineteenth century it was not less necessary to apologize for efforts to propagate it amongst the heathen : with this remarkable difference, however, between the two cases, that, while the Apologies of Justin Martyr and Tertullian were addressed to a heathen government, those of Fuller and Hall were intended to conciliate rulers professedly Christian. The difficulties that embarrassed the early movements of the Baptist Mission, arising from the jealousy of the government and the opposition of parties high in their confidence, are too well remembered to need that I should do more than generally refer to them. Nor is it forgotten how the wit, and genius, and literary talent of the time were marshalled against the incipient design. Mainly, no doubt, this opposition proceeded from the deep-rooted enmity of the human heart against God and the progress of his cause, and was led on by men of deistical principles ; but it arose also in part, at least in some minds, from mistaken apprehensions and ill-founded fears that the effect of the introduction of Christianity into Bengal

\* Reconcilableness of God's Prescience, &c. Works, vol. ii. p. 280.

would be prejudicial to the permanence of British dominion on the continent of India. How little did the men who thus reasoned, reason or think like Christians! But, from whatever cause it sprang, we may inquire what has become of it now. Where, at the present day, are the statesmen who would prohibit the missionary from setting his foot on any shore that owns allegiance to the British crown? Where are the writers who affect to treat his self-denying labours with contempt? Where are the wits and reviewers who turn them into ridicule, or the philosopher who denounces the man a visionary, and his scheme a romance? And where is that large portion of the public who sympathized in the profane banter, and gratified their impious merriment at the expense of methodism and missions? Scarcely any thing is more remarkable than the altered estimate which is now formed of the missionary enterprise, by almost every class of persons. Men enriched with the noblest intellectual endowments, and adorning the loftiest stations in the country, are found among its advocates; senators extol it in parliament; writers of the highest order pay it the homage of their profound respect. It has evoked from the lyre of poesy some of its sweetest melodies and sublimest odes. It moulds much of the current literature of the day, and tinctures more. It has even created a literature of its own. And in the meantime the popular feeling has turned almost entirely in its favour, so that now you shall hear it spoken of in terms of commendation in almost all circles into which you can go. The impression prevails that it is a work so essentially good, and so necessary to the happiness of mankind, that it were

impious to oppose it. In the time of its founders, designs and tendencies were imputed to it which had no existence but in the disturbed imagination of its opponents ; men now judge of it by its fruits. The benign and humanizing influence it has exerted in the East Indies, the civilization, industry, and comfort it has spread through the islands of the great Pacific, and the triumph it has achieved over slavery in our colonies—to say nothing of its noblest results in the spiritual renovation of character, the planting of Christian churches, the diffusion of the Word of God, the overthrow of idolatry, and the salvation of thousands and tens of thousands of immortal men—have carried conviction to all minds, even the most reluctant, and established its public reputation on a sure basis. No longer treated with contempt, or ridicule, or even indifference, it attracts to itself the consideration of legislators, conciliates the protection of colonial governments, receives the applause of patriots and philanthropists, and commands the admiration of all.

3. A third contrast greatly in our favour is found in *the augmented means for carrying forward the work which are now placed in the hands of the church.*

Agents, implements, and pecuniary resources, are all included in the means necessary to the conduct of missions. In each of these particulars, how marvellous is the creation of fifty years ! Carry back your view to the commencement of this period, and on the 13th of June, 1793, you see Carey setting his foot on board the Danish East Indiaman which conveyed him and his beloved associate, Thomas, to the shores of Bengal. Two missionaries were all that the churches

of Britain at that time could send forth on the errand of God's love to the heathen, and even they were denied a passage in a British ship. There were none taking their departure to the South Seas, none to the West Indies, none to Africa; nor did it then appear whether others would follow these devoted men to the chosen scene of their holy toils, or whether they should labour and die alone. But now missionaries are going forth to almost every land, and the two have multiplied to thousands.

When the primitive evangelists took their departure from Jerusalem, they were endowed with the capacity of speaking all languages. The chief facility required for preaching in foreign lands was thus supernaturally possessed by them, at the very commencement of their work. Under how great a disadvantage, in comparison, must our brethren have laboured! Diligent application and unwearied industry could alone enable them to surmount the obstacle which lay at the very threshold of their undertaking. So essentially different in their entire structure and idiom are the languages of the East from those of the western parts of the world, that a competent authority records it as his opinion, that any six of the principal languages of Europe might be learnt with as little labour as one of those of India.\* It must ever, therefore, stand as an instance of extraordinary skill and prodigious learning, that, in less than four years from his arrival, Carey had translated the New Testament into Bengali, and that this first translation was so rapidly followed by others into the venerable Sanscrit, and the various

\* Letters on India, by Rev. W. Buyers, Missionary at Benares, p. 24.

dialects and languages of British India. Coincidentally with the translation of the scriptures, he devoted his great abilities as a scholar to the preparation also of grammars and lexicons, and the literary apparatus necessary to the acquisition of these oriental tongues ; and we can scarcely, I imagine, over-estimate the value of these initial labours, or the advantage resulting from them to subsequent missionaries.

The translation of the bible into his native language ranks deservedly as the noblest amongst all the noble achievements of the great reformer of Germany, and was the most efficient instrument in producing and giving a permanent existence to the reformation. In like manner, may we not consider Christianity as rooted in the soil of India, and the evangelization of its inhabitants destined to advance at an incomparably augmented ratio, now that in their own tongue wherein they were born they read the wonderful works of God ?

If the founders of our Indian empire achieved a great exploit when they subdued the natives to the sway of the British crown, it must be remembered that they possessed every requisite for their undertaking. Not only were they brave men, but they were well armed ; not only did their bosoms burn with martial valour, but they carried in their hands the implements of war. When our missionaries assailed that stronghold of Satan, men of dauntless courage they were, and clothed in armour for self-defence. They had buckled on the breastplate of righteousness, on their heads was the helmet of salvation, their left arm carried the shield of faith, and they were clad with zeal as with a military cloak ; but

where was the sword of the Spirit, which is the word of God? The chief weapon of their warfare was wanting; and how utterly powerless did they at times feel themselves without it! Writing to Fuller, under date of January, 1796, Thomas says, "I would give a million pounds sterling, if I had it, to see a Bengali bible." Under such circumstances no soldier of the cross can take the field in Bengal again: His equipments are now complete. He can "put on the whole armour of God." Were the translation of the bible the solitary result of the Baptist mission in the East, that result alone, I hesitate not to say, would amply justify its formation, and all the toil and money expended during the subsequent fifty years.

And let me yet detain you for another moment on this important point. Those who are conversant with the history of the translation of the scriptures into our own language, know how slow was the progress by which it advanced to its present state. If we suppose Wickliffe's to have been the first translation of the bible (and there is no proof of the existence of any thing more than versions of parts of it at an earlier date), then it took eight hundred years, reckoning from the introduction of Christianity into England by Augustine, to produce a translation of the whole bible, and two hundred more to bring it to its present state. Thus it was the labour of a thousand years to give to Britain the word of God. Let me now place beside this statement an extract from a letter bearing date Calcutta, January 17th of the present year, and addressed by Dr. Yates to Dr. Hoby. "I will touch" (he says) "on the work of the father of our mission. The object on which Carey's heart was set is advancing, and I hope

by the end of this year the whole bible will be completed in quarto size, with references and readings. This will have been done within fifty years, and I think I may say in as great a state of perfection as the English version was five hundred years"—he might have said, comparing it only with Wickliffe's, eight hundred years—"after the introduction of Christianity into our island. If then in regard to the scriptures in Bengali, a language spoken by about twenty-five millions of people, we have done as much in fifty years as was done by our forefathers in our native land in five hundred years" (or rather, as we have seen, in eight hundred), "have we not reason to rejoice? Yes, I do rejoice in the goodness of God in this particular, and I feel quite confident, how many soever may be the versions of the scriptures in the Bengali in future years, that ours will have a lasting influence upon them all."

In referring to the instruments fitted for carrying on the work, I might mention many other besides this first and most important of them all, which have been provided, under God, by the persevering and successful efforts of his servants; and which, ready as they are for instant use, place us in relation to missionary efforts in circumstances of unprecedented advantage: But I omit any further notice of them, that I may just glance at our position in regard to pecuniary resources.

In nothing, I conceive, did the little band of holy men who in this town resolved on the formation of our mission, display their simple dependence upon God more, than in the total absence they evinced of anxiety on the pecuniary part of the subject. But

for the entire conviction they must have felt that the work was God's, and that the necessary resources would be provided by him, the amount of their first subscription would inevitably have deterred them from taking another step. At the same time they could never have anticipated that, in the brief space of fifty years, so large an amount would be annually raised for missionary purposes as is now realized. The income of our own Society has gone on progressively increasing, and though our expenditure has commonly of late years outrun our receipts, we have never applied in vain to the liberality of our churches. I will not dwell on this part of the subject; but, before I leave it, I must express my strong and growing conviction, that, of all the fears entertained in relation to the missionary cause, the fear of the failure of pecuniary supplies is the most unworthy and the most groundless. While the spirit of the founders of our mission dwells in the bosom of its conductors, they will never be deterred from prosecuting the work entrusted to their hands from the apprehension that they may involve the Society in pecuniary embarrassment. Only let them go on as men of God, strengthening and extending the mission, and they will find a cordial sympathy in the hearts of the thousands of their brethren for whom they are acting, and be generously sustained by their willing co-operation and still increasing contributions.

4. I will mention but one advantage more which we possess over our predecessors, and that is found in *the experience acquired from fifty years' exertions.*

The missionary enterprise in their hands was comparatively an untried work. They were literally, in

Fuller's expressive figure, like men about to penetrate a mine which had never been explored before. They neither knew by what methods they might best explore it, nor if its produce would repay the expense and hazard they would certainly incur. Most men were ready to predict the failure of the whole design, and even those who did not look upon it as altogether chimerical, entertained little hope of its success. We have lived to see every fear disappointed, and every expectation more than realized. The explorers have returned, bringing with them many a precious gem, of incomparably greater worth than the gold of Ophir or the diamonds of Brazil, and giving promise of the acquisition of incalculable riches, if the mine be but wrought with perseverance and skill.

In the meantime much practical knowledge has been acquired. An enlarged acquaintance has been obtained with the necessities of the undertaking, with the several modes in which it may be best carried on, and with the kind of agency suited to its different departments. Both the directors at home, and the missionaries in their several spheres of labour, thus come to the work with some considerable degree of aptitude, the result of availing themselves of the recorded observations and experience of their precursors. In these respects, it may be said that "other men have laboured, and we have entered into their labours." The most difficult part of the work is already accomplished. In storming a fortress, the victory is half achieved when the first breach is made; in rearing an edifice, the main thing is done when the foundation is laid; and so, in producing that mighty revolution by which the moral condition of the heathen world is ultimately to

be changed, till it become instinct with the vital grace of the Spirit and refulgent with the beauties of holiness, the end may be considered certain when the first impulse has been effectively given. The insertion of the leaven secures the leavening of the whole mass.

These then, as it has occurred to me, are some of the points of view in which our position and capacities for missionary work may be advantageously contrasted with those of the men who commenced it. And if, in circumstances so dissimilar to our own, they, gathering on this hallowed spot, "solemnly agreed to act in society together for the purpose," and did so in the spirit of Carey's magnanimous principle—"Expect great things, and attempt great things," what ought not we to do? Here, while standing on the ashes of one of those holy men, and as if in the conscious presence of the glorified spirits of them all, we are ready, after their example, to devote ourselves afresh to this great service. We follow them to the altar of God, and lay our sacrifice where theirs was consumed; desiring nothing so much as that we may be counted worthy to tread in their footsteps, and, after a few more years of pleasurable toil in promoting the same cause, to unite with them in the everlasting anthem, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

## II.

If, then, having arrived at an epoch in our missionary history, we are now prepared to renew the conse-

eration of ourselves to this blessed work, indulge me still further with your attention, my honoured brethren and fathers, while I venture, with much diffidence, to offer a few suggestions on points which seem to me of essential moment to its prosperity, and to our own honour and comfort in conducting it. On this part of my subject also, while indicating some of the necessary conditions of success, I shall be materially aided by bearing in mind the sustaining and directing principles of our revered predecessors, and in advertising as occasion may serve to their example.

1. Allow me then to suggest *the necessity of our cultivating a cordial love for one another.*

Need I remind you how much of the charm of our mission is derived from the strong affection which bound together the hearts of its founders? They were men of diversified character and intellectual endowment, differing much from each other in the mental peculiarities by which they were severally distinguished: but they “loved one another with a pure heart fervently.” Nor do I think it possible to attribute too much of the salutary influence they exerted upon the age in which they lived to this cause. Having its origin in love, the mission grew and flourished, for it was fostered by a band of brothers; and, if it is yet to flourish, it must live upon the same aliment. It must be fostered by a band of brothers still.

When Jehu was on his way to Samaria to overthrow the temple of Baal, “he lighted,” says the inspired historian, “on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right as my heart is with thy heart?”

And Jehonadab answered, It is. If it be, give me thine hand ; and he took him up to him into the chariot." I have nothing to do with the character of Jehu. He was a bad man and actuated by bad motives, but he was engaged in a good object, one which he had undertaken by immediate direction from God, and he knew the value of a good man's friendship and co-operation. The union which he sought with Jehonadab is the union we must seek with one another—a union of heart and hand. Let us proceed in our work with united affections and united efforts, and we shall certainly rejoice together in its success.

I think I am not misled by a too partial judgment when I express my belief that there never was a period in which the tendencies to union, and the desire after it, were so great in our denomination as they are at present. It is true, there may not exist amongst us exactly such a combination of personal friends as that which is exhibited in the instance of those five men—Fuller, Sutcliffe, Ryland, Carey, and Pearce. Where, indeed, shall we find its parallel at all, except, perhaps, amongst the reformers, or in the times of the primitive church? But there is a much more general agreement drawing our pastors and churches together. If brotherly affection be less intense, it is more extensively exercised. Such spectacles as we are accustomed to see, when brethren from all parts of the kingdom convene in our annual assemblies, were unknown in the earlier stages of the mission ; and where, in the whole compass of ecclesiastical history, shall we find a parallel to the present assembly? That there should be diversities of judgment amongst us, is but the necessary consequence of using each for himself his own liberty of independent thinking ; but, whatever diver-

sity there may be, there is no discord, and even the diversities themselves are diminishing, both in number and importance. This, indeed, is the natural effect of love. The more closely good men unite with each other, the less do their differences become, melting away under the genial warmth of mutual affection; and it will be hard to show that the conclusions at which we arrive are the less sound, or likely to be the less stable, because the understanding has been reached through the heart.

If union be a necessary element of success in our work, that work itself strengthens the bond which unites us. There was, unquestionably, this reflex operation strongly exerted in the case of the originators of the mission. If they loved one another before, their mutual attachment was greatly strengthened by their becoming "workers together for God." Besides supplying an object of common and deep interest in which their sympathies were equally engaged, there is something in the very nature of the service of Christ adapted to engender a sincere and ardent affection amongst those who are engaged in it; and especially when it exposes them to hazard, involves them in difficulties, or calls for sacrifices and self-denying toils. Who, in reading the first chapter in the book of Revelation, has not paused to admire the inimitable pathos of the passage in which the author describes himself? "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." O brethren! if our hearts be but surrendered to this hallowed influence, if holy love bind us together, and our companionship be cemented by a common interest in the kingdom of our Lord and common toils to promote it, we shall not have

lived in vain. This will be to follow in the track of the sainted dead, to breathe their spirit, to emulate their example, to reap their successes, and finally to share in their everlasting reward.

It seems to me as though the time had well nigh come, in which the mission and its daughter institution—the Bible Translation Society—were to form a centre of attraction to the whole denomination. The events which have transpired within the last few years, however much in some points of view they are to be regretted, have certainly had the happy effect of drawing us more closely together. The number of churches which take an active interest in the support of these institutions is annually increasing, and the feeling spreads that we are henceforth to live in closer harmony with each other, and with every part of the great Baptist family throughout the world. Nor let it be alleged against us by our fellow Christians, that we are therefore growing more sectarian. More denominational, I believe, we are growing, and I confess I rejoice that we are; but we do not love the universal church the less because we love our own section of it the more. Preference resulting from a prayerful examination of the will of Christ, and a conscientious adherence to it when it is believed to be ascertained, is not to be denounced as bigotry, but to be honoured as a demonstration of Christian principle; nor can I understand what kind of attenuated, subtle, and impalpable affection that must be which loves the church as a whole, but has no predilection for any particular part. If we conceive that our denomination is, in the main, more scriptural than any other (and if we do not thus conceive of it, why do

we attach ourselves to it at all ?), then, not only are we justified in upholding its interests, but it would be a culpable dereliction of duty, and even treachery to the truth, if we did not gather round it with warm hearts and manly resolution, and love it all the more for being misrepresented or forsaken.

The effect of this larger and closer combination cannot fail to be felt in our operations for propagating the gospel. Its influence will be to strengthen our purpose, to stimulate our zeal, to concentrate our forces, to inspire our confidence, and, with the divine blessing, to ensure success. Where men lie dispersed, without concert, order, or discipline, communication, is uncertain, counsel difficult, and success impossible; but, where they are acquainted with each others' principles, experienced in each others' talents, practised in their mutual habitudes and dispositions by joint efforts in business, and above all, united in the concord of a holy fellowship, and embarked together in a common interest, it is evident that they are prepared to act a public part with a steadiness, skill, and perseverance, which must in the end be triumphant.

2. With this love to one another, let me conjoin *a steadfast adherence to the truth*, as a second condition of success.

The office of the church, like that of the Son of God, is to bear witness to the truth. Truth of every kind is valuable, and Christians will rejoice in its diffusion; but it is not for the propagation of every kind of truth that they are to be especially concerned. Their province is defined by the commission under which they

act—"Go and preach the gospel to every creature." Whatever is included in making known the "glad tidings of great joy which shall be to all people," belongs to them, but nothing else. They must neither fall short of this, nor go beyond it. Were I to speak still more definitely in relation to ourselves, I should say that the propagation of the truth in our hands must take a twofold character. It involves the inculcation of that portion of truth in which we have a common agreement with our fellow Christians, and of that portion also by holding which we are distinguished from them.

Equally with every other section of the Christian church, we have it in charge from our divine Master to publish to the world "the common salvation." Our missionaries are sent forth to preach to the nations "the unsearchable riches of Christ." Hitherto they have discharged with fidelity the obligation which they voluntarily undertook, and God has graciously vouchsafed them ample encouragement. Any defection from the great fundamental doctrines of Christianity would instantly unnerve their arm and defeat their success. The conversion of the heathen is utterly hopeless by any other means than the preaching of the cross. Unless our beloved brethren continue to be "a sweet savour of Christ," they had better return. If they cannot say from the depths of their soul, "We are determined to know nothing amongst men save Jesus Christ and him crucified," they are not the persons to go upon this errand. Let them take the first missionaries for their model. Their sermons spoke of nothing but Christ. Every fact they stated had relation to him, every train of argument

they pursued ended in him, every persuasion they urged was to bring sinners to him. With an earnest and affectionate zeal they directed all men to his sacrificial death, as the exclusive medium of pardon, the only source of hope to a perishing world. Their whole being was absorbed in the grandeur of redemption, and the work of making it known. They could think of nothing, speak of nothing, glory in nothing, but the cross of Christ. And with this doctrine they subdued and christianized the world. While our churches at home hold fast by this cardinal truth, and our missionaries abroad, after apostolic example, go forth to the heathen as "the ambassadors of Christ," the issue hangs in no doubtful suspense. The struggle possibly may be protracted, but the event is certain.

But, with our views of truth and of the preaching of Christ there is yet another point connected, which neither integrity nor conviction of duty will allow us to suppress, or even to conceal. We recur to the commission; "Go ye therefore, teach all nations, *baptizing them.*" By the sentiments we entertain on this part of the Saviour's last injunction we are distinguished from all the rest of our fellow Christians, and are distinctively known both as a denomination and as a missionary society. There is no virtue in dissenting from the practice of our fellow Christians, and especially when that practice has the consentient voice of any large proportion of them in its favour, unless, in our innermost convictions, it be required by fidelity to Jesus Christ. Up to that point nothing shall separate us, with our own consent, from the entire body of the faithful: but beyond that point we dare not go. We dare not keep back what we believe to be a part of his

will. How could we expect his blessing upon what, in our case, would be a wilful suppression of the truth?

And should we even be more zealous in this instance than in the estimation of others might be deemed needful, this excess of zeal might surely be pardoned, were it recollected that to this portion of truth our denomination is the solitary witness. The exclusive right of believers to the ordinance of baptism, and the obligation resting on all believers to be baptized, are, in our deliberate judgment, doctrines of scripture, and doctrines of scripture, moreover, which if we do not maintain them will not be maintained at all. Did our zeal, therefore, as is alleged, carry us somewhat beyond the line of rigid propriety, an apology might be found for us in this important fact. But what prominence, after all, do we give to this ordinance? Where, in the order of preaching, do we place it? Our answer to these inquiries is this. We aim to take the apostles and primitive evangelists for our guides; and, following them, we never place it first, but certainly we always place it second. We say, "Repent, and be baptized;" and we tell our converts, that, when the people of Samaria "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Whoever may attribute to baptism that great function of the Holy Spirit by which alone sinners are regenerated, we do not; and whoever, on the other hand, may treat it as a thing of little account, using liberties with it which they venture not to use with any thing else that bears the impress of a divine institute, neither do we do this. We

add nothing to it, we take nothing from it; we leave it in the same honourable position in which the wisdom of the Son of God placed it—the simple and dignified symbol of the believer's fellowship in the death and resurrection of his Lord.

If, for a few years past, attention has been awakening afresh to this subject, and we have been placed in a new position in relation to it, candour will require the acknowledgment from all parties, that it has not been of our seeking. No new course have we adopted; no ancient paths have we forsaken. We have simply pursued the tenor of our way, and quietly we would have pursued it, had we been permitted. As our fathers acted, so have we. Admiring their unswerving fidelity, unmoved alike by the solicitations of opponents and the persuasion of friends, we have aimed at similar constancy. And a singular honour we deem it, that the same divine Providence which has in so large a degree committed the translation of the scriptures in modern times to the hands of Baptists, raised up amongst them men, who, to all their literary qualifications for the great task, superadded that still rarer endowment which, while it seated them with the docility of little children before the majesty of God's word, inspired them with the unflinching integrity of martyrs when contending for its purity before their fellow men.

No attentive observer of the course of events can be ignorant of the revival in the present day of some of the worst errors of the papacy; and of these, perhaps, the most pernicious, and at the same time the most widely spread, is that connected with the ordinance from which we derive our distinctive name. Nor is

the propagation of these sentiments restricted to our native land : they are transplanted to the plains of India, and are already working their mischief there. My conviction, as I ponder these things—and what thoughtful man does not ponder them?—gathers strength every day, that the great conflict which is evidently coming on will turn, in a large measure, perhaps mainly, upon this ordinance. No theologian, and no denomination of Christians, is prepared to stand in the breach, whose principles are erroneous here. In the contest with the Anglican and the Romanist, the pædo-baptist dissenter is no match for his adversary. With distinguished ability he may contend against tradition and church authority ; but the more ability he displays, the more hopeless does his own position become. His very success recoils upon himself. With irresistible force does his adversary assail him with his own weapons, and demand of him the unanswerable question ;—Take away church authority and tradition, and where are sprinkling and infant baptism ? If there be any accuracy in this view, then what responsibility rests upon us ! Fidelity, it must be remembered, lies not so much in maintaining truths which all agree to uphold, as in adhering to those which are deserted or denied. This, then, is our solemn obligation—an obligation which, originally devolved upon us by conscience and the word of God, is enforced by the necessity of the times—an obligation which, if we trifle with it, violate it, or refuse to discharge it, will overwhelm us with merited confusion ; but which, if we acknowledge and fulfil it, will mark us as men fearing God, and set for the defence of his truth.

3. If a steadfast adherence to the truth be essential to our success, so also is *an exclusive reliance on spiritual means for its propagation.*

I need scarcely remark, certainly it is unnecessary to take up any of your time in showing, that the gospel in its propagation repudiates any resort to craft and artifice, that it prohibits the use of violence and coercion, and refuses to lean on the authority and support of civil government. These truths are to us so elementary, and withal so self-evident, that they have acquired the force of maxims. And not only does the gospel altogether decline assistance from either of these quarters, but experience has shown that, whenever its friends have placed it in alliance with such auxiliaries, instead of promoting its advancement they have put its very existence in peril; just as, when Ahaz sought succour from the gods of Damascus, "they were the ruin of him and of all Israel." Our wisdom then consists, as in the integrity of our purpose, so also in the simplicity of the means by which we seek to effect it.

But the means to the use of which we are thus restricted, are capable of assuming various forms: having a generic nature, they subdivide into many species. Hence the translation and diffusion of the word of God, the institution of schools of various kinds for the education of different classes of pupils, the composition and circulation of short religious treatises and tracts, or the translation of such works, familiar discourse in the ordinary intercourse of life, disputations in the markets, and, above all, preaching. There is no want of scope for the abilities of our evangelists. Every order of mind may find its congenial occupation in subserviency to the great design, and in

consistency with the one kind of instrumentality which alone must be employed.

Though, perhaps, from the want of that knowledge which only experience can supply, it may scarcely be prudent that I should express a strong opinion in favour of any one of these modes rather than of all the rest, yet I cannot refrain from saying, that to me the great desideratum in our eastern mission (and the remark will apply in some degree to all oriental missions), seems to be more of the direct preaching of the gospel. I am not unaware of the difficulties which hinder it, nor of the arguments by which a preference is sought to be maintained for educating the native youth, nor of the demands made upon the time and strength of a missionary in so many other ways, nor of numerous things besides which are alleged on the subject; but there is one answer to be given to them all, and that answer is found in the fact, that preaching is God's ordinance for the salvation of men. "It pleased God," says the apostle, "by the foolishness of preaching to save them that believe." We have no reason to suppose that there was any peculiar adaptation in this instrument fitting it for apostolic use which it does not possess now: it was in no degree more suited to convert the inhabitants of Corinth, than it is to convert the inhabitants of Calcutta, and it may at least be deemed worthy of inquiry whether its more extensive adoption might not give promise of more extensive success.

4. But I hasten to remark fourthly, that the efficiency of our missionary operations must greatly depend on *the selection of suitable agents to conduct them.*

When the gospel was to be preached in the first age to the gentiles, Saul of Tarsus was converted, and raised to the apostleship for the purpose. There were already twelve apostles ; it was not, therefore, from a deficiency in the number of this order of agents that he was added to the rest ; it must have been because he was seen by infinite wisdom to be in an extraordinary degree suited to the work. Special occasions and great enterprises call for an order of talent which is in harmony with them. It is not every statesman who is fitted to be an ambassador ; it is not every minister who is qualified to be a missionary.

Nor is it only in the foreign department of the society's affairs that we need this adaptation of the agent to his work ; it is equally required at home. If a nation is to be successful in war, not only must there be brave and skilful generals in the field, but sagacious and astute ministers in the cabinet. Some men are expert in action, some are wise in counsel ; some men are enterprising and bold, some are prudent and acute ; some have large understandings, and some burning hearts. The great work of conducting Christian missions requires and deserves the consecration of the noblest endowments with which human character has ever been enriched. The church of God must give up to it her best and ablest sons.

It must be reckoned amongst the felicities of our own mission that it has been so distinguished in this respect. It would be a criminal disregard of the hand of God not to acknowledge the eminent degrees of fitness for their office with which he endowed its founders, and not a few of those who, having been associated with them, or having succeeded them, have also

entered into their rest. It were superfluous to speak of the masculine and acute understanding of Fuller, the wisdom of Sutcliffe, the intrepidity and tenacious perseverance of Carey, the elevated piety of Ryland, or the seraphic love of Pearce. They were men in advance of the age in which they lived, and they have left the impression of their own characters upon it. It was indicative of a capacious grasp of intellect as well as of grandeur of moral sentiment, when, in reference to the communication of the gospel to the heathen, Carey enunciated his two simple, but ever memorable propositions. The mind that could originate such thoughts, and the minds that could sympathize with them, not as abstract speculations, but as principles of action to be incorporated with their very being, to give the direction and tone to the main business of their lives, must have been cast in no ordinary mould. Theirs was not the poetry of benevolence, but its practical and arduous toils. What they had the piety and intellectual vigour to conceive, they had the patience and determination to execute. The missionary zeal which now pours its thousands into the treasury of God was not then kindled ; and I know not whether most to admire, the self-denial which led Carey to the shores of Bengal, or the indefatigable labours of Fuller, in which there was, perhaps, as much self-denial, to procure the necessary funds. Think of the man, who in his work on the absurdity of deism could produce such a chapter as that with which it closes—on “the consistency of redemption with the magnitude of creation”—toiling through London to solicit contributions from reluctant givers, and often retiring from the more public streets into the back

lanes, that he might not be seen by other passengers to weep for his having so little success.\* Such men never die. It needs no spices to embalm, no monument to perpetuate their memory: their deeds live through all ages, and their very dust is fragrant as the morning's breath, and sweet as the flowers of spring.

Nor should I do justice to my own feelings on this occasion, or to my sense of his worth, were I to make no reference to that most estimable man, of whose services in the office of secretary the mission has been so recently deprived. Succeeding to the important post at a period when the last of its founders in this country was no longer able to sustain the burden, he continued to discharge its duties with singular ability, till a mysterious providence terminated together his labours and his life. If Dyer had not the majestic capacity of his great predecessor, he possessed the same incorruptible integrity, the same disinterested and untiring zeal. His intimate knowledge of our missionary affairs, his prudence, his diligence, his habits of business, and, above all, his unquestionable and ardent piety, eminently qualified him for his station, and have made it one of our greatest difficulties to supply his loss.

I dare not trust myself to speak of others, whether in the eastern hemisphere or the west, by whom the mission remains to be carried on. Not less obviously have they been raised up by God for their several spheres of usefulness; and they constitute a body of missionaries, than whom none can be more worthy of the confidence of the churches that have sent them out, or

\* Ryland's Life of Fuller, p. 248.

more thoroughly devoted to their work. The learning and industry of Carey still survive in Yates; while his tender compassion for their wrongs, and his dauntless courage and manly eloquence in the vindication of their rights, will endear the name of Knibb to the African race for ever.

It belongs to the God of missions still to provide the agents by whom he will condescend to advance the kingdom of his Son, and it belongs to us to "pray the Lord of the harvest that he will thrust forth labourers into his harvest." But in this instance, as in every other, we must expect him to make known his will by the ordinary methods of his providence, and it behoves us to take such steps as are consonant alike with the dictates of piety and sound discretion.

The opinion entertained from the beginning is confirmed by all experience, that Europeans can do little more than introduce the gospel, and that its subsequent extension and general prevalence must be effected by a native ministry. No part of our proceedings, therefore, calls for more judicious management, and none is entitled to more steady and generous support, than that which contemplates the attainment of this kind of agency. If, under the superintendence of well qualified instructors, any considerable number of Hindoos and Africans, members of our missionary churches, can be trained to ministerial work, and then become native pastors and evangelists, the happiest results may be expected to follow; and not till the work shall mainly devolve upon such hands can we look for the rapid, still less for the universal diffusion of the gospel.

5. But all these conditions, important as unquestionably they are, and in a less or greater degree necessary to the efficient conduct of our work, must ever be fulfilled under *an habitual and deep conviction of our utter impotence and uselessness, except as the Holy Spirit shall crown our efforts with success.*

If we have nothing to do with God, he will have nothing to do with us ; if we have little to do with God, he will have little to do with us : but, if we have much to do with him, if we are men of wrestling prayer and strong faith, if we “ dwell in the secret place of the Most High, and abide under the shadow of the Almighty,” we may expect to be indulged with his gracious approbation, and to be honoured as instruments in advancing his designs.

The missionary spirit is the offspring of prayer, of united, long-continued, and unwearied prayer. In the year 1784, the same association of Baptist ministers in which the missionary enterprise afterwards originated, agreed to set apart the evening of the first Monday in every month to pray for the revival of religion, and the extension of the Redeemer’s kingdom throughout the world. Thus year after year did our forefathers meet and pray, till prayer both suggested effort and secured its success.

We have no means of procuring that great donation of the Holy Spirit which is the hope of the church for the world’s conversion, but to ask for it in prayer. We can break up the fallow ground and cast in the precious seed—all the preparatory processes of the spiritual husbandry we can accomplish, but to every thing beyond this we are impotent. No blade will spring, no germ will quicken into life, till the showers de-

scend ; but which of us can cover the face of the heavens with clouds, and cause them to empty their treasures upon the parched earth ? Even Elijah could not do this. All that the prophet could do was to pray. And there our strength lies. Like him, we must go “up to the top of Carmel, and cast ourselves down upon the earth, and put our face between our knees :” with profound humiliation, and an entire concentration of mind in the earnestness of our desires, we must cry mightily to God for the blessing. And this, if we may take scripture examples as well for our encouragement as our guide, is the way to obtain it.

But such prayer, prayer so humble, so earnest, so soul-absorbing as the prophet’s, can arise only from a deep sense of need. If we who are pastors, and our brethren who are missionaries, do not feel, and feel deeply, that in the great work of converting souls and building up the church we are absolutely nothing, and can do nothing of ourselves ; and if you, dear brethren, who constitute our charge, and whom we “beseech for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us,” if you have not a coincident feeling, I say not that we are not likely to be blessed—that is true—but we are not likely to pray for the blessing.

Let us then take occasion of this holy convocation to stir up each other to renewed prayer. A most salutary purpose will be effected if our Jubilee shall be signalized as the commencement of a new era in the devotions of our churches. Let the opportunity be seized to inquire if our missionary prayers have not become formal, if our faith be not decayed, if we have

not in a measure lost the sense of our dependence on God. In vain would the men who, fifty years ago, assembled on the spot where we now stand, have undertaken to commence the mission, if they had not fixed their eye steadily on God. The foundations were laid in prayer, and in prayer must the superstructure be reared; and then, at length, prayer shall be exchanged for jubilation and everlasting triumph, for "the head-stone shall be brought forth with shoutings, crying, Grace, grace unto it."

And this is the time to pray. When missionary prayer was first offered, there were few encouragements to its exercise; every thing in the church was quiescent, almost to stagnation, and every thing beyond the church was sterility and drought. But now an attentive ear may catch the distant moanings and sighings of the wind, the stilly tremulous vibrations in the air, which betoken the coming showers. If there are indeed indications of the blessing, and signs of its approach, something like what the prophet heard while yet at the base of Carmel, "a sound of abundance of rain," then let every man of God lift up his hands in fervent supplication, for now emphatically is the time to pray. So the prophet thought, and betook himself to the summit of the mount; and in the meanwhile "the heaven was black with clouds and wind, and there was a great rain."

It is impossible to read with any degree of serious attention the prophetic portions of scripture which predict the latter day glory, without perceiving how closely they connect its arrival with the enlarged exercise of prayer. It is not, indeed, for us to say, that, should God's people prove faithless to their duty, and

restrain prayer before him, he would prove faithless to his promise ; but, whatever he might be pleased to do in the exercise of sovereignty, we know what he has promised to do in answer to prayer. And the approximation of that auspicious period, I venture humbly to submit, is to be ascertained, not so much from arithmetical calculations and curious researches into the meaning of mysterious names and numbers, as by evidence of a moral kind. It will be foretokened by the prevalence of a spirit of humble and affectionate piety, and be ushered in amidst the prayers and importunities of the whole church. “Thou, O Lord, shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time, is come: for thy servants take pleasure in her stones, and favour the dust thereof; so the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.”

### III.

It is more than time that I advanced to the concluding part of my subject: and, indeed, having engaged your attention so long, I shall be brief in what remains. There are, however, two or three considerations closely connected with the train of observation through which I have led you, eminently calculated to encourage our hearts in the work of God; and in turning your thoughts to these I will finish.

It is a source of great encouragement, *that the history of the last fifty years demonstrates the adaptation of missionary agency to accomplish its object.*

In their commencement, Christian missions were

literally an enterprise, and that enterprise, for any thing that could be certainly known, might have proved a failure. The argument from the primitive propagation of Christianity, though strong, and in many points of view pertinent, was in others manifestly inapplicable. To say nothing of any other discrepancy between the two cases, the miraculous powers with which the first propagators of the gospel were endowed took them altogether out of the sphere of modern missionaries, and placed them in a position by themselves. Because the philosophers of Athens were convinced or silenced by the eloquence of Paul, it did not follow that the Brahmins of India would be subdued by the preaching of Carey. Because the worshippers of the great goddess Diana turned away from her shrine, and cast their books of curious arts into the fire, it was not to be inferred that the worshippers of Juggernaut would desert their god. Because the barbarous people of Melita received the shipwrecked apostle with no little kindness, it could not be concluded that the barbarians of Rarotonga would with equal friendship entertain the messengers of Christ. And though the predictions of the word of God justify the expectation, that eventually all nations shall be converted to the Christian faith, it did not follow that the time had come for their fulfilment, or that missions were the agency to fulfil them.

There was unquestionably, therefore, something of an adventurous spirit in the first attempt; and, had that attempt failed, even Christians, for the most part, would scarcely have been surprised. But the enterprise is not a failure. In no sense has it failed; but, on the contrary, its adaptation and efficiency are

proved beyond the most sanguine expectation of its friends. In no part of the heathen world that I remember to have read or heard of, have missionaries laboured in vain. Wherever the leaves of the tree of life have been carried, they have proved their medicinal efficacy for the healing of the nations.

There was a time when the modern theory of astronomy existed only in the sagacious conjectures of its great author ; and, just as it must have been to Newton a source of indescribable satisfaction and encouragement, when by the processes of actual experiment and calculation he demonstrated the first proposition of his system, so, to the father of modern missions, the conversion of the first Hindoo must have been an event equally ominous of success.

This encouragement gathers force from every repetition of the exercise of converting grace. What then have we not witnessed since ? The experiment has been subsequently made upon almost every modification and variety of the human race, and made uniformly with the same result. Amongst the converts to the gospel are to be classed men of almost every clime and country. In this manner it has been shown to be adapted to every part of the human family. The actual number of heathens converted since missions began it must be difficult to ascertain ; but the calculation is, that at the present time there are not less than one hundred and eighty thousand in the fellowship of the various missionary churches ; and to these must be added nearly as many more who have died in the faith.

These remarks on the result of missions generally apply with augmented intensity to our own mission. Not

in the spirit of boasting, but of devout and grateful acknowledgment of the mercy, it is stated that no mission has been favoured of God in an equal degree with our own. With pecuniary resources and a number of missionaries falling far short of some other kindred societies, its number of converts very far surpasses them.\* The Lord of the harvest grant to them, and to all missions, to reap a thousand fold more than any of us have yet reaped! But, while from our hearts we give utterance to this prayer, we must feel that it is a debt of gratitude we owe him to be mindful of the blessing he has so graciously vouchsafed to our own efforts, and to use it as an incentive to redoubled zeal.

A second encouragement we may find *in the coincident increase of our churches at home*, which in the last fifty years have quadrupled their number: and a third, *in the circumstances which so auspiciously favour the recent and the proposed extension of our operations to Western Africa, and among the islands of the West Indies.*

*The revived and extraordinary activity of antagonist principles and agencies*, I am disposed to note as another source of encouragement. When "the devil comes down having great wrath," it is "because he knoweth that he hath but a short time." And so I think that, if there be at the present period a quickening of the long dormant activity of "the man of sin," "who sitteth in the temple of God, showing himself that he is God"—if the emissaries of antichrist are going forth into the pagan parts of the world, every

\* See the statistical survey of the principal Missionary Societies, p. 184 of Dr. Harris's admirable Prize Essay, "The Great Commission."

where following in the track of protestant missions, with the sinister design of counteracting and subverting them—and if, in the bosom of what has hitherto been accustomed to be called by her admirers the purest of the reformed churches, there has sprung up a deadly heresy, which is preying on her vitals, and spreading its rank poison into every corner of the land—instead of regarding these circumstances with dismay, we should look upon them as amongst the signs of the coming on of the final struggle, when the empire of lies and imposture shall be overthrown, and grace and righteousness be triumphant for ever.

But I forbear all enlargement on these and other topics, and remark, finally, that *the aspect of divine providence* obviously portends the downfall of every pagan and antichristian power, and the universal diffusion of the gospel.

Indications neither few nor vague, but full of promise, open upon the Christian's eye, and furnish no doubtful premonition of the character of forthcoming times. The crisis is evidently approaching. That mighty revolution which shook the social system of Europe to its very foundations, and the rise of the Baptist Mission, were synchronical events; and no thoughtful man can reflect on the occurrences which have transpired in the subsequent half century, without perceiving that a change has been progressively taking place for the better in the political condition of the nations. At the same time, the brightening moral appearances which, in various parts of the earth, are breaking through the dark night of ancient superstitions, show that an invisible and benign agency is co-operating with more ostensible but subordi-

nate causes, and advancing towards their maturity the purposes of God. Amidst the convulsions of kingdoms the reign of Christ has been, and is still advancing. All events are manifestly taking one direction. The tide of providence has set in with a strong and steady current, and is bearing forward on its broad surface those scenes of universal joy which the harp of prophecy has long predicted, and for the arrival of which the whole creation groans. We seem to be standing on the verge of some magnificent disclosure. The church appears to be waiting for the next page of prophecy to be turned over, that its sublime contents may be evolved. What the result will be none can question, and the Christian need not fear.

Six thousand years of sorrow have well nigh  
 Fulfilled their tardy and disastrous course  
 Over a sinful world; and what remains  
 Of this tempestuous state of human things  
 Is merely as the working of a sea  
 Before a calm, that rocks itself to rest.

What then remains, but that the people of God, true to their principles and their hopes, should catch the inspiration, and pour their efforts, their contributions, and their prayers into the same channel? "For the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."