

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy another of our annual Christian festivals, we hasten to discharge the pleasing duty of communicating to our numerous friends in different parts of the country, such particulars as we are able to furnish for the press in the very short interval allowed for that purpose.

On Tuesday morning, June 21, the open Committee Meeting was held as usual at the Mission House in Fen-court. About sixty friends, chiefly ministers, were present; when various matters of business were arranged, and information was given of the proceedings of the Committee. It should be observed, that on these occasions, the Committee hope for the company of their ministering brethren generally, whether resident in town or country, together with that of any other friends, who are accustomed, in connection with Auxiliary Societies, or otherwise, to take an active part in promoting the interests of the Society. They would be happy, if their accommodations were sufficiently extensive, to include their female friends in the invitation; but this, for the reason alluded to, they are obliged to decline.

Among other documents read at this meeting, was a letter received a day or two before from the Missiouraries at Serampore, describing more particularly the injury done to the Mission premises there by an inundation of the Ganges, which had taken place about fifteen months before, and of which an interesting statement, from the pen of Dr. Carey, was inserted in the Herald for August, 1824. This is mentioned the rather, because some friend of the cause, evidently supposing the event to be recent, had, unknown to the Committee, inserted a paragraph with the intelligence in the Times newspaper of the same morning, which had excited considerable alarm; and which it is probable may be copied into

the provincial papers, and create undue uneasiness among the supporters of the Mission.\*

The first of the Annual Sermons was preached at Great Queen-street Chapel, on Wednesday morning, by the Rev. Samuel Saunders, of Frome, who had most kindly undertaken the service, when it became doubtful whether Mr. Eustace Carey would reach this country in time from America. The text was from John xvii. 17, *Thy word is truth*; a passage which the preacher proposed, in the first instance, to explain and illustrate; and then to shew what use should be made of the sentiment. After remarking that all men are actuated by what appears to them to be the truth, even those who are under the impulse of base and unworthy passions, he argued, with much force, the consequent importance of an acquaintance with immutable truth. This he proceeded to shew, was contained in the word of God, and there alone—since this divine revelation had all the features of truth—without any mixture of error—or any deficiency. These various particulars were advantageously illustrated by a reference to the Hindoo mythology and philosophy. In applying the subject Mr. S. remarked, that the privilege of having free access to the truth of God was unspeakably great—that as a nation, Britain had derived great advantages from possessing it—that it became us to be very careful to form our characters by the word of God—and to be very solicitous in our efforts to diffuse it. In concluding his discourse, which we are very conscious we have most imperfectly reported, the preacher adverted to the operations of the Baptist Missionaries in translating and circulating the scriptures,

\* It may be allowed us to suggest, that previously to circulating intelligence, derived from private sources, it would be advisable to inquire, at the Mission House, as to its authenticity, especially when it is of an unfavourable nature. Some weeks since, we understand, it was currently reported, in some parts of the country, that Dr. Carey was dead; and it was apprehended that, in some places, funeral sermons had been preached for him!

and to the loss which the Society had sustained by the recent decease of some of its earliest and most zealous friends.

Prayer was offered at the commencement of the service by the Rev. Dr. Steadman, of Bradford, and at the close by the Rev. Joseph Ivimey. The scriptures were read by the Rev. James Payne, of Ipswich, and the hymns given out by the Rev. Moses Fisher, late of Liverpool.

In the evening, the second sermon was delivered, (after prayer by the Rev. Moses Fisher) by the Rev. Thomas Griffin; who selected for the basis of this discourse, the words of David to the princes of Israel, as recorded in 1 Chron. xxii. 19. *Arise, and build ye the sanctuary of the Lord God.* After some general remarks on the veracity of the divine promises, and the obligation of the divine commands, with a contrast between the material fabric to which David referred, and the spiritual temple now to be erected; Mr. G. proceeded to speak, 1. Of the grounds on which such an exhortation rested, and 2. The reasons why it should be regarded. Under the former head he remarked, that—God is righteous, and expects a suitable return for the gifts he has bestowed on man—all men have neglected these claims, especially the heathen—means perfectly efficient are prepared, and committed to us—we have considerable power over these means, and should employ it in the service of God. The reasons that might be urged to enforce the exhortation, were taken from a consideration of—the misery of the heathen without the gospel, and the lamentations they might employ—the fact that the divine power was equal to the salvation of the pagan world—that in this life only can the attempt be made—that awful punishment awaits all who neglect it—that nothing more effectually promotes the spiritual interests of Christians themselves, than engagements on behalf of others—closing with a reference to the love of Christ for us. The hymns were given out by the Rev. Josiah Wilkinson, of Saffron Walden; and the Rev. W. Copley, of Watford, closed in prayer.

At the prayer-meeting at Eagle-street, on Thursday-morning, the address was delivered by the Rev. Thomas Middle-ditch, of Biggleswade, from Luke xv. 10. *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.* The Rev. Messrs. Bain, of Potter-street; King, of Halstead; and Slatterie, of Chatham; led the devotions of the assembly.

At eleven o'clock in the forenoon the Annual Meeting for transacting the business of the Society, was held at the Chapel in Great Queen-street; when

the attendance was as numerous and respectable as in any former year. The Meeting was opened by a hymn of praise, after which prayer for the divine blessing was offered by the Rev. E. Steane of Cambridge. The Treasurer of the Society, Benjamin Shaw, Esq., then took the chair, and proceeded to the business of the day.

"It is highly gratifying," said Mr. Shaw, "to every Christian mind, to observe the prosperous circumstances of the various societies that have recently held their public meetings; to witness the continuance and enlargement of their resources, and the considerable additions that have been made to their annual income: but it is still more gratifying to hear of the religious success that has attended their efforts, and the great good that has been effected by their means. But though last, yet with us not the least in estimation or importance, is the Anniversary of the Baptist Missionary Society, which we are this day assembled to celebrate. Our means are not equal to theirs. They have many talents, and if we have but one, for that, and for that only, are we responsible: be it our care rightly to occupy that which we have, and then who shall presume to say what, with the blessing of God, may be our ultimate success? Let no one imagine that contributions to Missions abroad, will diminish exertions at home; zeal for Foreign Missions will always be accompanied by correspondent zeal for Home Service. Our sun shines upon us with no diminished ray, because it shines also upon Eastern countries: the waters of the Atlantic are not less beneficial to us, because they wash also the shores of the Western world. Let us not forget the injunction of our ascending Saviour; 'Go ye, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost;' and then we may depend on his faithfulness to his promise, 'Lo, I am with you always, even unto the end of the world.' I cannot forbear remarking the vast chasm which has lately been made among the active agents of our Society. Not only have we lost the aged, who might be expected soon to terminate their career of service; but we have suddenly been bereaved of some who were in the midst of their days, and from whom we hoped for much future usefulness. Besides the names mentioned in the Report, we mourn the loss of one, whose zeal in the cause, combined with activity of character, extensive legal knowledge, and considerable general talents, rendered his exertions for the Society at all times peculiarly valuable. Let us hope and pray, that others may be raised up to supply their

places. May the descending mantle of our departed brethren and fathers, rest upon their successors." The Chairman concluded, by calling on the Secretary to read the Report.

After the Report had been read, the Chairman, as Treasurer, read a statement of the Receipts and Disbursements for the past year. The receipts, including several considerable legacies, were £15,684; being an advance of nearly *four thousand pounds* on the year preceding. This the Treasurer considered as an indication of the growing prosperity of the country, and of a growing interest in Missions; and as affording the friends of the Society abundant cause for gratitude. They might well adopt the thankful and admiring language of David on surveying the contributions towards the building of the temple: "Who am I, O Lord, our God, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The various resolutions, which will be given in our next number, were then moved and seconded, and carried unanimously; and many interesting addresses were delivered, to the great satisfaction of the meeting.

The Rev. John Birt felt great pleasure in moving the adoption of the Report, and especially of *such* a Report. "I might safely," said he, "read the resolution, and leave it without adding a word to recommend it, as ample reasons for its adoption are already before you. This, however, would not be respectful to the Meeting, but I shall confine myself to a few of its leading features. The present Report is substantially the same as former ones. Whatever changes have occurred, every Report has been predominantly pleasing; we have always had more cause for joy than for sorrow. All the Reports have been very satisfactory, but this is pre-eminently so. It is highly gratifying to observe the attention that has been paid by those who have drawn it up, to the grand end of all Missionary labours. The first questions that a Christian would ask, are—Have sinners been converted? Have transgressors been turned from the error of their ways? Have any of the heathen been brought to the knowledge of the truth as it is in Jesus? These questions are answered in the Report before us. Many have relinquished the worship of dumb idols, for the service of the living and true God; and have exchanged the abominations and impurities of paganism, for the purity and holiness of the religion of Christ. Every instance

of conversion from the heathen world, is peculiarly important. The value of a soul in England is the same as in India; but the conversion of a heathen possesses far more relative importance than the conversion of an individual among us who had before been only a nominal Christian. Consider the previous circumstances in which every heathen had been placed, the mighty barriers that opposed any departure from the superstitions of his fathers, the total want of every thing like congeniality of feeling with the professors of Christianity, the immense sacrifices he must incur by renouncing idolatry, and then contemplate the splendid triumph achieved by the gospel in the conversion of every Hindoo. Some scriptures, it must be acknowledged, seem to have lost much of their original force, when connected with instances of conversion in this country; but things are very different in India. Our Lord directs,—“If any man will come after me, let him deny himself, and take up his cross, and follow me;” and describes his followers as “leaving houses, and brethren, and sisters, and father, and mother, and wife, and children, for his name’s sake.” These passages, and such as these, which require considerable explanation to make them applicable in most cases here, are perfectly intelligible and applicable there. Every single Bramin that embraces Christianity, sacrifices more than any of us, perhaps more than all who are now assembled put together. He renounces all his emoluments and honours, and rank in society, and literally becomes an outcast. He can enter, by experience, into the full meaning of the apostle, who described himself and his brethren as accounted “the offscouring of all things.” No wonder that, on a view of these difficulties, ungodly men say, You cannot convert a Hindoo. But what is impossible with men, is possible with God; this is the Lord’s doing, and it is marvellous in our eyes. The beneficial effects of the conversion of one heathen are not easily to be estimated. The contrast between his former and his present state is most decided and apparent; it is a deduction from the ranks of idolatry, and an addition to the cause of Christ; it is an enemy become a friend. Nor must we consider ourselves as come to the end of our prospects. As God said to Abraham, “I will bless thee, and make thee a blessing,” so we have reason to expect he will act towards those who are made partakers of his faith, that every converted pagan will be made a blessing to those around him. This is more especially applicable to the native

preachers; and if any country is to be generally christianized, it must be by native preachers. This has been the course of the Divine Providence in every age. So in India, foreigners have been necessary to begin the work, and how long they may be wanted to carry it on, we know not; but the general extension of the cause requires natives, who can be prepared and sent forth at less expense, and who are liable to fewer disasters. It is matter of thankfulness, that many native preachers have already been raised up, and that the number is still increasing.—We derive great satisfaction from the lively and growing interest which is displayed, in reference to the Translations of the Scriptures into the languages of the East. It affords us great pleasure to know that Carey is still persevering in the important work, in the face of every difficulty and objection, and complaint, and calumny. The voice of complaint against him and his coadjutors has lately been lifted up in this country. Upon this subject I will only ask from whom do the complaints come? From the friends of Missions, or from enemies? From the lovers of the Bible, or from those who are indifferent to it? From persons who exert themselves to circulate it through the world, or from those who are inactive in the cause? From those who are concerned for the honour of Christ, and the peculiar doctrines of the gospel; or from those who are labouring to lessen that honour, and to fritter away all those distinguishing doctrines? But what said the good woman mentioned in the Report? “I find Christ here, [in the Bible] Christ is in my heart.” While converted sinners find Christ there, this more than outweighs all the complaints of persons who find him no where; this proves the efficiency of the translation, and is, of itself, an answer to all objectors.—Another circumstance, which affords us peculiar pleasure, is the progress of Education, especially among the female part of the rising population. Small as the number of children now under instruction is, compared with the extent of the country, and the multitudes of its inhabitants, yet the system is advancing; indeed, it already exhibits an immense change, and the results are incalculable. We know not how many of the children educated in these schools will become real Christians; but the instruction they are receiving in Astronomy and Geography, in Natural Philosophy and the various elements of general knowledge, must destroy their belief in the absurdities and superstitions of heathenism. Boys educated there, though not truly converted, will never

take their aged parents to the banks of the Ganges, there to perish in comfortless misery; they will never carry fire-brands to kindle a fire to consume a living mother, with the dead body of a father. Girls educated there, will never abandon their infants, or cast them into the Ganges. The education they are there receiving, will be a cure for many of the evils to which the inhabitants of India have been exposed; and every real convert will do something to improve the general state of society.—We are gratified by the augmentation of our funds, which we trust will go on to increase. But I cannot conclude without noticing our recent losses. When, at our last Anniversary, it fell to my lot to move the resolution for the next Meeting, I remember I said, But who of us will meet? and some, who, from age, and health, and strength, were as likely to meet again as any, are now no more on earth. Let their removal to a better world stimulate us to fresh activity; let us remember their characters, and imitate their works of faith, and labours of love.

*Richard Foster, Jun. Esq.* observed, that the motto of this Society had been—*Attempt great things; expect great things.* The Society has attempted great things, and great things have been effected. The greatness of the undertaking may be estimated by the value of the human soul, and it has been justly remarked, that the eternal salvation of one soul is of greater importance than the temporal good of a whole nation for ten thousand ages; for that there will arrive a point in eternity when the happiness or misery of one soul will have exceeded all that could be enjoyed or suffered by all the individuals of a nation for ten thousand ages, and there would still remain an endless duration of bliss or woe. From united, though small, efforts, great things may be hoped for. The place in which we meet, particularly impresses this idea. On my inquiring of a friend, who belongs to the Wesleyan Missionary Society, how, with their apparently small means, they had been able to accomplish so much; he answered, We are all at work, and we are always at work. Now, we envy not their success; we rejoice at it all, and at all the success of every other kindred Institution: but we would take a lesson from their management. If it is right to learn from an enemy, certainly it must be right to learn from our friends. The great attempts of this Society were begun by a few individuals, with only twelve or fifteen pounds in their treasury, and now the receipts in one year have risen to twelve or fifteen thousand. It was a great attempt to

rouse the slumbering energies of the churches of our Denomination: now most of them have imbibed the Missionary spirit, and are active in the cause, and we hope this will soon be the case with them all. It was a great attempt to erect the standard of the Cross on the Continent of India, and to oppose the gigantic superstitions which have prevailed there for so many ages: now we have many Missionary stations, numerous schools, and various churches planted among the natives. It was a great attempt to evangelize the negroes in Jamaica; but considerable success has been obtained, and multitudes have been turned from darkness to light, and are now enjoying the blessings of the gospel. It is gratifying to witness the efforts of benevolence for the improvement of their outward condition.—We may derive great encouragement from the success which has crowned the exertions of other Societies; of the Church Missionary Society on the Western Coast of Africa; of the Wesleyan Missionary Society in the West Indies; of the London Missionary Society in the islands of the South Sea, where we behold a nation, as it were, born in a day. Shall we not then go forward, in dependence on the Divine aid, and in expectation of the Divine blessing?

The *Rev. Dr. Steadman*.—I appear before you with mingled sensations of pleasure and pain. Many things are highly gratifying; but the resolution I am to move, refers to those valuable persons who have been removed from us by death—Saffery and Ryland and Dore and Barber. Allow me to refer to another individual peculiarly dear to myself, having lived in my immediate neighbourhood, though little known elsewhere; a man destitute of early education, but amiable in his disposition, diligent in his ministerial labours, and an ardent friend to the Mission, three weeks ago in full health, but now a corpse; I mean John Trickett of Bramley. And may I not mention another person, yet indeed on this side heaven, but on whom God has laid his afflicting hand? It is scarcely necessary for me to name the excellent Mr. Burls; may he be spared to be yet useful to the cause he has long loved and served! But let us not give way to despondency. None of these deaths will be the death of the cause, or will in any material degree retard it. Yet serious lessons ought to be learned from these events. We may, perhaps, have laid too much on the shoulders of these good men. We were willing that they should be always at work: may we not inquire, Have we been all at work, and always at work? I presume

not to say what the answer must be to this question; but let us learn a lesson of diligence for the future. Have we not placed too great dependence upon them? Have we neither overvalued nor undervalued them? We are in great danger of one or other of those errors, and can seldom hit the exact point. Not to esteem such men very highly in love for their work's sake, would be ungrateful to God, and dishonourable to Christ. But we should never idolize them, or think that the cause cannot go on without them. Ryland and Saffery we well knew, and loved them: they were lovely and pleasant in their lives, and in their deaths can scarcely be said to have been divided. We have taken sweet counsel, we have lived, we have prayed, we have mourned, we have rejoiced with them; and when we reflect on our communion with them, we regret that it can no more be repeated. But they are gone to heaven, and are there waiting our arrival. They would each say, Weep not for me—and in the midst of our sorrow we feel delight in anticipating the happy day when we shall be reunited. Our loss is great, but Christ lives, and this is enough to keep us from all despondency. The church in past ages has sustained greater losses than those which we have now sustained. There is reason to believe, that nearly all the apostles died within a few years of each other; and they were men favoured with immediate inspiration, and not to be equalled by any successors. Yet their work still went on, in spite of the most virulent opposition and persecution, for more than two centuries, that human enmity was capable of raising. Jesus is alive for evermore, and the Holy Spirit is promised to his church. I shall never forget the seriousness and earnestness of our dear brother Ward on this point. We have, perhaps, more encouragement to ask the fulfilment of this than of any other promise; the effusion of the Spirit can do all that we want; and we have much cause for gratitude to the Redeemer, who has given so much success to the Society in other respects, as to counterbalance the serious losses it has sustained.

The *Rev. G. Burder*, Senior Secretary to the London Missionary Society.—The Psalmist could sing of mercy and of judgment, and we live in a world where we must expect to meet with prosperity and adversity, with occasions of joy and of sorrow. You are now called to both. The greater part of the Report must have filled your hearts with pleasure, in which we all unite. And we all sympathize in the sorrow you feel at the removal of

those who have long laboured in the cause. For Dr. Ryland no one had a more profound respect than myself. I always regarded him as a learned, pious, judicious, zealous, and candid man; and this last quality I believe he was an instrument of diffusing among others. May it more and more prevail among us all! Many of us remember Pearce, Sutcliffe, Fuller, and others; but though they are gone to their reward, yet in this Society, as in others, many of their valuable companions are still living, and it affords us pleasure to see many excellent young men rising up, and treading in their footsteps, so that the cause still lives. When our blessed Lord sent forth the seventy disciples, he said, "The harvest is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." If they were few for so small a country as Judea, how much smaller, in comparison, must be the number of Missionaries in India! Indeed, the number of Missionaries at large is very small; not one Missionary to every million of heathens throughout the world. Let us pray for their increase. Forget not the exhortation of good Mr. Ward, when he was here, to implore a greater outpouring of the Spirit. I hope your churches, and all our churches, are reaping the benefit of it. Let us pray for a more copious effusion, and expect the fulfilment of the Divine promises.

The Rev. Joseph Kinghorn.—Among the circumstances which call our attention this day, allusion has been made to certain charges against us, insinuating that our Missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.—Their versions are charged with misrepresenting and destroying the sense of the scriptures.—Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, "through so many filtrations," that little of the real meaning of the sacred volume can be discovered.—Every proof sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the

greatest possible accuracy.—One charge against Dr. Carey is, that he translates from the English into the Bengallee. This we positively deny. That he makes use of the English version and many other versions, is readily admitted; and that man can know nothing of translation who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the Received Text of the originals, the same that has been used by all the churches and translators of the western world.—This, however, constitutes another charge; though the two charges are not quite consistent with each other,—that Dr. Carey has not taken Griesbach's text of the New Testament, but has followed the Received Text. To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed for not taking upon him to decide a question which the literati of Europe had not decided? And even now they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's text contains only two or three serious variations from the Received Text; and consequently its rejection or adoption can but very little affect the general value of any translation. Again, an old story has been brought forward, and it has been affirmed, that in the Serampore version of Matthew in Hindoosthance, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive if it were rendered in English—Do no justice, that justice may not be done to you. Now I must confess I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But in order to obtain all the satisfaction we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by Saint Matthew into Hindoosthance, in the Nagree character by the Baptist Missionaries at Serampore, and, I cannot detect any thing like a false or unfaithful translation from either the Greek or English. The severe accusation, brought against the translators of the two verses in question, seems entirely groundless." To a subsequent inquiry by our Secretary, whether we were at liberty

to make public use of this opinion, Dr. Gilchrist politely replies: "I give yourself and the very respectable Society, of which you are Secretary, full permission to use my communication to you *wherever and whenever* you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist Missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken? Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed, that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible. Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of Five Hundred Pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint; every one who knows any thing of the matter, knows, that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained by a revision of the best of all translations, our authorized English version. For this I would only refer to that eminent scholar, formerly Bishop of London,

Dr. Lowth. The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more-accurate and classical language. But while we recognize the free rights of liberty, yet we sincerely regret that the objections have been made, which we fear originate in the system adopted by the objectors. Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from him, and our obligations to him, it lowers in their minds the importance of conversion, and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the tendency of system, but I cannot forbear making one remark here. They object to our speculations, as they call them; as if the doctrines which we believe and they reject were mere points of speculation: but I contend that there is no doctrine more practical than that of the dignity and atonement of Christ. If his authority be supreme, our obligation to implicit obedience is clear. If he was merely a human messenger from heaven, he must be too much on a level with ourselves to command our entire devotion to him. The most effective lever that can be placed under the human heart is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour. There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by Dr. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohun Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced Christianity. The question is this: "With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity,—in what degree desirable, and for what reasons?" Does not this ques-

tion sufficiently exhibit the frigid character of Unitarianism? Would any of us,—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question?—But to return to the motion. Let all the friends of the Society exert themselves for the increase of its funds; but while you give us your money, grant us also your prayers, that the Holy Spirit may be poured out upon us, without which we can have no success.

The Rev. John Dyer added some further particulars respecting the charges that had been mentioned. "When the statements, reflecting on Dr. Carey, and the translations, which had been made at the Anniversary Dinner of the Unitarian Fund, by the Rev. W. J. Fox, Secretary to that body, appeared in the public papers, I wrote to that gentleman, requesting him to specify the authority on which he had hazarded the assertions in question. In answer, he referred me to a pamphlet, which he sent me, and which I had seen before; containing replies by the Rev. W. Adam, of Calcutta, to a number of queries proposed to him by Dr. Ware of Cambridge, in America. Now Mr. Adam acknowledges, that much of his information is derived from hearsay; and distinctly avows to his American correspondent, that he 'does not profess to have full information respecting the mode in which the Serampore translations are executed.' Why, with such a concession before him, Mr. Fox should have prefaced his attack on the translators, by affirming that 'he spoke advisedly, and from the fullest information,' thus plainly contradicting the very testimony on which he relies,—must be left for himself to explain."

The Rev. Joseph Slatterie would not have come forward if he had not been warmly attached to the Society, but he could not forbear urging its claims upon all who were present, particularly upon all Ministers and Deacons, to act in their respective spheres; and upon those who were advanced in years, to do all they could for it while their lives should be spared. "After the able remarks that

have been made on the subject of the translations," said Mr. Slatterie, "I would add but a word or two. We have an old proverb, that it is easier to find fault than to mend. This, however, has been attempted. There is a Unitarian translation of the New Testament in English; they call it an Improved Version. But what effects has it produced? It was first published seventeen years ago, and the second edition has not yet been called for. Yet those who have murdered the word of God themselves, presume to charge you with mutilating it."

The Rev. Spedding Curwen expressed himself charmed with the catholicity of the Meeting. "Though not a Baptist myself, I love the Baptist Missionary Society, because I see in it the spirit of that Redeemer, who left a charge to his disciples to go into all the world and preach the gospel to every creature. A few years ago this Society hesitated to hold such meetings; it was considered that the cause was known, and that this was enough to call forth the requisite aid. But I am glad that you have adopted the present method. I rejoice in the success that has attended you, and trust you will never find a want of interest in so noble an undertaking. I cordially sympathize in your sorrow for the removal of those holy men who have been taken from you by death. But your and our loss is their gain. They have fallen in the warfare, but they have fallen nobly, with their bosoms bare to the foe. They are gone, but I rejoice that their posts are occupied by kindred spirits, and that more are baptized for the dead."

The time being far advanced the remaining resolutions were briefly moved and seconded by the Rev. Thomas Finch, of Harlow; the Rev. J. J. Wilkinson, of Saffron Walden; the Rev. John Edwards, of London; R. B. Sherring, Esq. of Bristol; the Rev. James Upton, of London; the Rev. F. A. Cox, of Hackney; and the Rev. John Shoveller, of Poole. After a few words from the Chairman, the Meeting was closed by singing, "Praise God, from whom all blessings flow."

The collections after the different services amounted to £280.

(Contributions are unavoidably postponed till the next month.)

