

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### ANNUAL MEETING.

Again are we called to furnish a sketch of the proceedings which have taken place at our Annual Meeting; and most insensible should we be of our obligations to divine mercy if we cherished any other feelings than those of gratitude and hope. We rejoice that so many of our friends from a distance were present with us on the occasion, and cannot doubt that they have returned to their homes refreshed and encouraged by what they have seen and heard. To those who could not personally unite in the services of the week, a simple and hasty narrative will communicate a very meagre and defective idea; but even this will, we doubt not, excite in many a heart thanksgivings to Him who hath not forsaken his people, but grants his all-powerful aid to their feeble efforts in support of his blessed and holy cause.

At the open Committee Meeting on Tuesday morning, June 17th, which was fully attended, the chair was occupied by John Broadley Wilson, Esq., Treasurer to the Society. After prayer by the Rev. James Pilkington, of Rayleigh, the usual communications respecting the transactions of the past year were made to the Committee.

On Wednesday morning, the first sermon was delivered as usual in the Rev. John Clayton's chapel in the Poultry, again lent by the christian kindness of our friends there. After the Scriptures had been read and prayer offered by the Rev. J. M. CRAMP, of St. Peters, the Rev. JOHN LEIFCHILD delivered a sermon remarkably distinguished for scriptural sentiment, fervid eloquence, and christian feeling. He selected for its basis Mark viii. 34, 35, "*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*" The preacher commenced by stating that these words described the requisitions of the gospel on all who receive it, and that they demand self-denial, love to Christ, and concern for his glory. This was not the only time when our heavenly teacher adopted the same or very similar language. Whenever he saw the principle he commended it. The leading principle of Christianity was represented to be one of self-denial—a surrender of ourselves to God—a giving up of temporal things for those which are eternal. The more we possess of this spirit, the more fully do we manifest the christian character. He had selected this subject for present discussion on account of its intimate connexion with personal religion and the glory of Christ. The preacher then proposed,

I. To state some of the ways in which the principle announced in the text must be manifested.

II. The reasons which justify such a requisition.

III. The advantages of cultivating the principle, &c.

In the illustration of his first head of discourse, Mr. L. referred 1st to the renunciation of our own preconceived notions, in conformity with the divine authority of the Gospel. In the examination of the Scriptures, we sometimes see the reasons on which truth is founded, but at other

times we are compelled to be satisfied with an appeal to their authority, however opposed to our prejudices and preconceptions. He cautioned his hearers against the misapplication of reason, and of dishonouring God by believing his revelation only as far as we can comprehend it. This principle was described as manifesting itself, 2ndly, in the relinquishment of social and secular advantages for the honour of Christ. Even Christians naturally possess the spirit of the world with which Christianity combats. On this principle the Saviour told his disciples that he had chosen them out of the world; and, though the test by which Christians are tried be less severe than formerly, it yet exists, and it is seen frequently, both in domestic life and in general society, that the spirit of Christianity is that of martyrdom. 3rdly, the principle may be manifested in the denial of our ease and affluence for the sake of Christ. Whatever the Christian may be called to do, he is bound to render obedience to Christ. Every good man is called, whatever may be his difficulties, to extend the gospel. Nor can we as christian warriors receive the victory at the hands of the Lord Jesus unless we engage in the conflict. This principle must be manifested, 4thly, in the renunciation of our honour for the sake of Christ and his cause. On this principle the apostles acted. They sought not even posthumous fame, for they knew that, as long as the world acted on its own principles, it could not honour them, and that Christians would ascribe the whole glory of success to their great master. The very spirit of the gospel takes away all praise from men, and provides that every christian fruit should grow on humility and self-denial, while it gives all the glory to Jesus.

In proceeding to the second head of his discourse, the preacher remarked that this arrangement was justified, first, because it is essential to our salvation. We have all gone out of the way of holiness; and hence our sins, opinions, and treacherous guides must be given up if we would be saved. The great design of the gospel is to deliver us from evil, and to set up the interests of grace and truth in our hearts. The second reason justifying this arrangement is one of grateful imitation and return. We owe our salvation and happiness entirely to the principle of surrender on the part of the Lord Jesus to poverty and death, that he might raise us to glory and immortality. The third is one of spiritual and eternal recompence. We have, at present, a recompence, sometimes of the same kind of good as that which we are called to sacrifice, but more fre-

quently in the enjoyment of spiritual good. What did the apostles lose? But the reward is principally that of eternity. When John saw the glorified in heaven, they were described as "those who came out of great tribulation." The preacher showed that this doctrine did not impeach that of christian disinterestedness, inasmuch as the principle which guides men is of higher origin and holier nature than self.

In illustrating the third head of his discourse, Mr. L. showed that the duty enjoined in the text was essential to the revival of religion in the church, which must precede the conversion of the world. He remarked, 1st, that the prevalence of this spirit would produce a closer harmony in the views and feelings of Christians, 2ndly, a greater nobleness and decision of character. 3rdly, its prevalence will destroy the lust of pre-eminence among Christians; and, 4thly, will remove many obstacles to the extension of the gospel.

In closing his sermon the preacher remarked that his subject furnished ground of remonstrance with slothful, timid, and self-seeking Christians, and of congratulation that the society had been favoured of God in producing many delightful illustrations of the duty urged in the text.

The hymns during this service were read by the Rev. Messrs. STATHAM, of Amersham; BLAKEMAN, of Crayford; and UPTON, of St. Albans; and the concluding prayer was offered by the Rev. JOHN WATTS, of Maze Pond.

The second public service was held in the evening of the same day at Surrey Chapel, which was again kindly lent for the use of the society. The Scriptures were read and prayer presented by the Rev. T. WINTER, of Bristol, after which the Rev. T. PRICE, of Devonshire Square, delivered an able and impressive discourse, proving the certainty of the ultimate removal of every obstacle to the progress of the Messiah's kingdom. He selected for his text, Isaiah xl. 4, 5, "*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*" After having remarked that the passage forms part of a series of prophecies delivered towards the close of the reign of Hezekiah, intended to encourage the Jewish church amidst its trials with a view of the glory of the Messiah's kingdom, to which it is applied by the evangelist Matthew, and illustrated the figures contained in the text, the preacher proposed to direct the attention of his audience,

I. To a few of the most formidable ob-

stacles which exist to the progress of divine truth, and the certainty of their removal; and,

II. To the happy results consequent on the removal of these obstacles.

In the illustration of his first head, Mr. P. stated that he should confine himself to some of the principal practical difficulties which most nearly concerned ourselves. Among these might be mentioned, first, the defective character of personal religion. He remarked that, however painful reproof might be, ministers must be faithful, assured that ultimately Christians would be grateful for it. That, however pleasing much in the character of the present times may be, there is much in religion that is defective and distorted; and it might well excite an inquiry on the part of good men whether God could use instruments in the prosecution of his designs so unworthy, secular, and selfish. But a period shall arrive when religion shall be more prosperous in Christians individually, and then it shall triumph in the world.

2. The dissensions and animosities existing among Christians, were considered as forming another obstacle to the progress of the kingdom of Christ. While in the New Testament the church of Christ is presented as *one*, in the professing world it is *many*. To the evil of separation Christians have added those of envy, jealousy, and hatred, and thus unbelievers have been strengthened in their impiety. A time, however, will come when each Christian, maintaining his own views, shall unite with all other Christians, and thus present to the world a lovely and attractive scene. The third obstacle to the progress of the Redeemer's kingdom was to be found in the connexion existing between religion and state politics. Disclaiming every thing of a political kind in connexion with his subject, the preacher showed that Christianity, as it came from the hands of Christ, was pure and transparent; that it asked no favours from kings, but showed itself purely a moral principle, and ran a career never since witnessed. But when princes sought to ally it with the state, and courted its influence to carry their schemes of policy, it was deprived of its glory and efficiency. The pen of prophecy has, however, unfolded the view of the restoration of its spirituality and glory, when every thing unholy and worldly shall be destroyed.

In illustrating his second head, Mr. P. remarked that no view could be more inspiring to the heart of a good man than that of the glory of God being universally revealed to mankind. This glory had been partially shown to man by the

ancient prophets, and Zion had then appeared lovely; and still more had this been seen in the advent and character of the Lord Jesus. But these, delightful as they were, were only the first stages of the manifestation of divine glory. In the sight of this glory every part of the world shall participate. God, as an earnest of this, had shown enough of his glory to reward our labours, but not sufficient to gratify our desires. In closing his sermon, the preacher recommended his hearers to enter personally on the labour of making known the divine glory—a service enjoined by Jehovah, and demanded by the consistency of christian character and the claims of the world; and presented the moral state of the world as an argument for liberal contributions.

The hymns were read by the Rev. Messrs. BELCHER, of Chelsea; FINCH, of Harlow; and DYER; and the service was closed with prayer by the Rev. T. MORRIS, of Portsea.

The usual prayer-meeting was held on Thursday morning at Eagle Street, when an appropriate address was delivered by the Rev. JOHN STATHAM, of Amersham, and prayer was offered in succession by the Rev. W. ELLIOTT, of Camden; J. TYSO, of Wallingford; and C. WOOLLACOTT, of Westminster.

The annual meeting was held at Spa Fields Chapel; the chair was taken by W. B. GURNEY, Esq. After singing and prayer, the Chairman congratulated the assembly on the pleasing and interesting circumstances under which they had met this day. They met, last year, under different circumstances, lamenting over the ruin that had befallen their cause in the island of Jamaica; and though they desired to be delivered from that painful situation, they could not have anticipated the glories of the present day. In terms that went home to the heart and to the conscience, they were told that slavery and Christianity were incompatible; but little did they expect it should be so powerfully proved as at the present time, and that within forty days the slave should be set free, and each sit down under his own vine and fig-tree, none daring to make him afraid. Such a state of things must create the highest satisfaction, when it was remembered that the negro population had been prepared by a long course of gospel instruction to receive their temporal liberty in addition to that liberty wherewith Christ maketh free. Now they might look forward to the time when there would be in those colonies colleges for the instruction of native missionaries who should go forth throughout

all Africa for the object of its conversion. Nothing less than this, and much more might be hoped for, under the new state of society in the West India Islands. It would have been pleasing to have had to report that the houses of God were no longer lying waste, and it had been hoped, by an appeal to the Government abroad and at home, that the demolished chapels would have been restored. That appeal, however, had been met in a qualified manner, and it now remained for this meeting to say what was to be done; and as friends of missions and Christians, they ought not to be satisfied while their friends Messrs. Knibb and Burchell had not yet returned to their posts to rejoice with their people. Without entering into details he would merely recommend the object of the meeting to the patient consideration and cordial support of the assembly, requesting all present to recollect that its object was purely religious and not political. Under proper feelings he doubted not this meeting would be conducive to the advancement of divine glory and the best interests of immortal souls.

The Rev. J. DYER, the Secretary, read the Report, after which the Chairman read the statement of accounts, which stated that the expenditure of the past year had amounted to £14,690, which had so far exceeded the income as to leave a balance of £2692 against the Society.

The Rev. W. GROSER, in moving the first resolution,—

That the Report now read be adopted, and circulated under the direction of the Committee; and that this Meeting humbly acknowledges the various proofs, furnished by the history of the Society during the past year, that a divine blessing has rested on its proceedings,—said, that it would appear to him that, after hearing such a Report, the feeling was that they should retire for meditation and prayer, rather than to listen to any remarks he might address; but he might at least call upon them to render thanks to the Father of mercies for the extraordinary goodness displayed towards them and their brethren in distant parts, and to go forward in their triumphant course. A very different report might have been presented; they were not called upon to listen to statements respecting dissensions among brethren or differences of opinion at home or abroad, nor to deplore the breaking forth of new or the continuation of old persecutions against their missionaries, for their ways had pleased the Lord, and he had made their enemies to be at peace with them. They were not called upon to vindicate the character of their brethren; that had been done by nobles and secretaries of state. They were not called upon to lament the death of mis-

sionaries, though at home indeed one long in office, and not inferior to any in honesty of purpose or readiness for labour, had been called to his rest: but they might rejoice that there were left among them men of experience and integrity, worthy of the confidence of the Christian public. This society directed its chief attention to the East and West Indies. The report had referred to Calcutta, which some might think of as only a large and hot city, and be almost fatigued with the repetition of things concerning it; but if missionary societies were to commence their operations anew, and the question was raised as to what part of the world they should send their missionaries, the answer would be, "Unfurl the standard of the gospel at Calcutta." This would be acting on the authority of Scripture precedent, for the apostles preached in the chief cities of Asia, and in Rome, the metropolis of the world. If they had, which he regretted to say they had not, 100 missionaries well qualified for their work, and adequate funds to send them, they could not do better than send them to Calcutta,—a city which is computed to contain 80,000 houses, so that 100 missionaries would supply only one to every 800 houses. Ministers at home would think their task excessive if they had to superintend seven or eight thousand people; but what would that labour be compared with the labour of missionaries, who had to do the work of schoolmasters, and perform other preparatory labour, so that if there were 900 added to the 100, there would be abundant work for all. In reference to the West Indies he might remark, that the most important experiment was about to take place there that ever occurred in the history of the world, brought about by a pecuniary sacrifice the most noble any nation ever made for the purpose of philanthropy. It was desirable that the negroes should have friends and protectors to inculcate upon them the principles of the gospel of Christ; and he might say that they were longing to see the faces of their teachers as much as they were longing to see their flock. The accounts from Jamaica were of the most cheering character—the way of the Lord was prepared, and it remained—but he trusted it would not remain long—only for them to go and take possession in the name of the Lord.

JOHN POYNDER, Esq., seconded the motion. He observed, it had fallen to his lot to advocate the cause of Christianity in the eastern part of the world, and he was under obligations to the Baptist Missionary Society, and he could not but acknowledge that in seasons of darkness and

discomfiture he was encouraged by their counsels and prayers to go on in that course which at length proved successful. They were much indebted to the East India Directors, the Board of Control, and to Government generally, for the share they had taken in bringing about the present state of things in the East. Now that idolatry was no longer to be a source of revenue, and the horrid sacrifice of 700 beings a year to their idol was discontinued, the system must die a natural death, and India would soon attain to a period of unexampled happiness. The time was come when England must bestir herself, and every man, let him belong to either the clergy or the laity, who contemplated himself as a brand plucked from the burning, must feel that all he could do was but little compared to the obligations he was laid under.

The Rev. G. PEARCE, of Calcutta, in proposing the second resolution,

That this Meeting especially contemplates, with devout gratitude to the supreme Disposer of all events, the abolition of Negro Slavery throughout the British Empire, and the various enactments of a beneficial character affecting our vast possessions in India; and congratulates the friends of humanity and religion on the increased facilities thereby afforded to Missionary operations both in the East and in the West,—

said he mingled his gratitude with theirs that day for all that had been done in the West Indies, but he naturally wished to direct their attention to the country in which he had been labouring. Since he had returned to England, he had heard expressions which seemed to indicate a despondency with regard to the success of the gospel in India; this would appear farther from the fact that during the past eight years, with the exception of the present, only two missionaries had been sent thither by this society, while the London Missionary Society and the Church Missionary Society had each sent out six times that number. Some might imagine it almost impossible to convert the Hindoos, since this society had laboured for that object during the last forty years; but Ireland received the gospel 1000 years ago, and what was the state of that country? Then, again, look at the condition of England after the gospel had been preached in it 1600 years. The great and good Dr. Carey's motto was, "Attempt great things and expect great things;" but were he present on this occasion he would freely confess that 40 years ago he never expected to see what was now to be seen in Bengal. There were enormous difficulties in the way of the spread of the gospel in India, but he mentioned this to inspire them with patience and not with despondency. There was a system of religion which had existed

3000 years, supported by an extensive, interested, and influential priesthood; and there was belonging to that system what is termed caste, which bound the people to their idols and to the system. It was not to be expected that such a system could be overturned in a day. When Dr. Carey went to India he was not able to speak the language, and there was neither grammar nor dictionary, or any body to teach him; hence he could only employ himself in preparing materials for others to work with. The moral character of the Europeans there was an important subject, because it was desirable that the missionaries should have something to point to in support of their doctrine; and though when Mr. Thomas was in India he advertised in vain for a Christian, such an advertisement would not want respondents now. European society in that country was much improved, and among the military there were some pleasing exhibitions of religious feeling. In one regiment every officer, with but one exception, had become a subject of divine grace, while some of the private soldiers had collected £26 in support of missions during the past year. Education in English was progressing very rapidly under the united efforts of the Baptist, London, and Scotch missions. Mr. Duff, of the Scotch church, had been most successful in his attempts to instruct the young. When first he began, however, to deliver his lectures, the youths of the Hindoo college were threatened with expulsion if they attended them. That restriction was now at an end, and Mr. Duff had 300 youths of the most respectable class under his tuition. There was what was called the Anglo mania prevalent in India; correspondence was preferred in the English language, and it was expected that the Persian language would shortly be excluded from the country. The rajahs had requested four teachers from the mission, but there were none to send. He hoped some would come forward to engage in this work; and if there were any present he would promise them as many children as they could teach, and as many sinners as they desired to preach to. If they did not come forward, others would. America was directing her attention to benighted India, and she would have done so before had it not been for a mistaken notion that her missionaries would not be permitted there; but Lord William Bentinck had given permission to as many as would come. He saw some of the members of the London Missionary Society present, and he had been desired by their missionaries to implore them to send more.

The Rev. T. BURCHELL seconded the motion. He said that the Society had

been in operation in the West Indies 20 years, eleven of which he had been engaged there. His course and that of his brethren had been checked by the boisterous elements of slavery. Their characters had been assailed, and they had been imprisoned and persecuted, but yet possessed a conscience void of offence towards God and man. They thanked God that they had been permitted to labour in the land of the negro's bondage, and counted the day they landed on its shores as one of the happiest of their lives, and esteemed it no small honour to be accounted worthy to suffer for the cause of Christ. They did not expect a life of ease or pleasure, recollecting the declaration of Christ to his disciples, "Behold, I send you forth as sheep among wolves;" and trusting in the promises of a faithful God, they found that not one good thing had failed them. The amount of success however far out-weighted the amount of toil and suffering. There were now 24 churches in Jamaica, and the conduct of the negroes belonging to them, during the late disturbances, gave a testimony to the purity of their faith; for he never heard one of them throughout the whole use a harsh expression respecting their persecutors. Whenever they spoke of them, they did so in terms of compassion and pity, and they prayed heartily for the forgiveness of those who were hunting them to death. Their sympathy for their ministers was so intense that they quite forgot themselves. During his incarceration he was allowed to walk for an hour each day in the prison-yard for air, under the restriction that he should not speak to any of the imprisoned negroes. A man, 70 years of age, one of eleven that formed the first church at Montego Bay in the year 1824, called to him from the grating of his cell, but remembering the restriction, he took no notice, and this was continued for three days. On the fourth day he determined at all risks to speak to this old disciple, and he proceeded to the cell, but he was not there. He called him, he heard the clanking of his chains, and in an instant he came to the grating, and with tears in his eyes said, "Minister, what make me feel is to see minister in trouble; me can bear it myself; me willing to suffer what God see fit; but when me see my minister, him leave father and mother and him country to come to teach me, it be more than me can bear. Never mind, massa, bear up, keep good heart, you know we Saviour suffer more than we suffer." He little expected such an interview, but on the contrary that the poor man would apply to him for a word of consolation. On his liberation they crowded around him, and his feelings were

overpowered with their sympathy. They said in reference to their persecutors, "We know they wicked, but we must pray for them." Did not this remind them of the prayer of the Saviour for his murderers? A black cloud indeed then hung over the church; but though Christians were alarmed, the church was safe, for it was founded on a rock, and the gates of hell could not prevail against it. Slavery raised the arm of persecution against Christianity, but when it demolished the temples of the living God, it inflicted on itself a mortal wound; and though for months that monster writhed with anguish, it now laid powerless, and in a few days it would give up the ghost. Yet the triumph was not complete; their joy was far from being unmingled; for where were the sanctuaries of the living God? They had been burnt with fire and levelled to the ground; and their ashes were now trodden under foot by the adversary. Thirteen of them were in ruins, and nearly 20,000 negroes were deprived of a place in which to meet and worship God. Should this desolation be allowed to continue? Were those churches to be scattered abroad for want of a place of rest? Should those thousands, the gathering of whom consumed so much time, labour, expense, and life, be suffered to remain disconsolate, as sheep having no shepherd? Were they to be left to the mercy of those who hated the religion of Jesus Christ? Surely not. Where then were they to look for help? Were he and his brethren to be told to go back to their congregations? They wanted to go back, but it was in vain to look to them, for they had lost their little all; and while their masters were to be compensated liberally for letting them go, they were to have no compensation for all the misery, and spoliation, and persecution they had endured. Was it said, Look to the Government? Government had promised to do something, but they expected more to be done. There was but one last resource, and if they failed there, there was no help, and their prosperous and interesting missions would be blasted, and that too in the very vigour of their days. Their last appeal was to the British Christian public, and never had that been applied to in vain in any case worthy of its support. That public must determine whether they should go forward or give up the cause. He appealed to them in behalf of thirteen scattered churches, comprising 5000 members and 10,000 inquirers, and in behalf of thousands of perishing negroes. The 1st of August was approaching. Let not then the shouts of the liberated negroes be mingled with the lamentations of 20,000 of their number

over the ruins of their chapels. Let not the joyful train of the conqueror be brought up by thousands in the rear refusing to be comforted for Zion lying waste. Let the approaching day of jubilee be one of holy festivity and unruffled joy; not a tear be shed, not a sigh be heard; and let the chain, the whip, and the whole paraphernalia of bondage be burnt with fire, while angels renew the song, "Glory to God in the highest, and on earth peace, good will to men," and we join in singing, "Unto the Lord who hath triumphed gloriously sing, Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The Resolution was then unanimously adopted.

The Secretary read a letter from T. F. Buxton, Esq., expressing his admiration of the conduct of the missionaries in the cause of negro emancipation, and inclosing a cheque for £20. Some other donations were also announced.

The Rev. W. KNIBB proposed the third Resolution:

That government having consented to recommend to Parliament a sum of £5510, to meet existing liabilities on Chapels and other property belonging to this Society, destroyed in Jamaica; and confident hope being entertained that if this Society will raise £6195, being one half of the remaining amount of damages incurred in consequence of the outrages in that Island, his Majesty's Ministers will also recommend to Parliament to grant an equal sum; this Meeting deems it most important to make an immediate appeal to the friends of religion to realize the desired amount, and thereby re-instate the Negro population in the possession of religious privileges which they so justly prize, and also lay the foundation for more vigorous and extensive operations.\*

He was confident that at this particular juncture the society would gather round it the sympathies of the different sections of the Christian church, and he trusted that no one present would be satisfied unless he provided at least one brick towards those chapels which were to be erected as the monuments of the triumph of liberty. He had been trying at other places to awaken the spirit of benevolence, and though he

\* It is proper to state that this Resolution was drawn up in consequence of an interview with the Secretary of State for the Colonies, held on Wednesday afternoon, and reported to the Committee immediately previous to the General Meeting. This will account for the introduction of two Resolutions of a financial character. The amount of donations this day (June 24) is upwards of £2700. The Jubilee cards are prepared, and will be sent as generally as possible by this month's parcels, but the very short interval will not allow of their being forwarded in every instance. (See Advertisement on the cover of Baptist Magazine.)

was late in the field he succeeded pretty well, and he now came to try how he could succeed here. Some years ago an old negro came to him, a distance of forty-five miles, for a Bible; but, understanding that the old man could not read, he said the book would be of no more use to him than a bit of wood. The negro replied, "Massa, me think you wrong for once; suppose me have a friend that can read, which be most use, a Bible or a bit of wood?" He admitted the force of the argument, and gave him a Bible, but told him that if ever he could afford it he must pay for it, while he felt thankful that he had a copy of the scriptures to give him; and he now blessed God for the Bible Society, which had determined upon presenting every negro with a New Testament and a copy of the Psalms on the Day of Jubilee. The old negro returned in a few months, bringing six shillings. He was asked how he had procured the money. The old man replied, "Massa, we make a prescription on the estate." Now, if the meeting would prescribe for him after the same manner, he would gladly take the dose, however large it might be. The first of August was coming—roll on, time, and bring it fast! The first of the present race of kings ascended the throne on the first of August, and it would be rendered a more august day by this noble event, and he who was crowned a king of slaves would die a king of freemen! On that delightful morning the mother, for the first time, would take her child—her own, and the British missionary would stand forth in all the dignity of his office, to proclaim Him who came to secure liberty for the captive. In the district which he occupied 60 prayer-houses were demolished, and in Mr. Burchell's no less than 100. These places were built by the voluntary efforts of the poorest classes of Christians, but they were now without the means of rebuilding them, and must be assisted. The Governor of Jamaica had gone round himself, not intrusting the business to other hands, and explained to the assembled negroes the nature of the bill; and on the very spot where 150 negroes suffered on one gallows, he had proclaimed, "On the first of August you, your wives, and children will all be free!" The question now was, Should he bid them farewell, and go to those interesting and anxious people, or not? It remained for the assembly to answer the question; and he promised them, that if they did answer it to the purpose, they should see his face no more.

The Rev. J. LEIGHCHILD seconded the motion. Having sympathized with this society in the day of trouble, and joined in prayers for the preservation of their

missionary brethren, and having lived to see those prayers abundantly answered, it could not but be peculiarly grateful to meet that day, and sing "Unto him that heard and answered prayer, be all the praise!" It was true, some had fallen victims, and no marble told where they lay, no bard sung their name; but they were witnesses for the truth, and their record was on high, and "the blood of the martyrs is the seed of the church." Who was it that overruled evil for good? Little did they think Christ would have accomplished their desire in the way in which he had accomplished it; but he made the crosswinds accelerate the arrival of the vessel at her port. He did not think that difference of opinion on minor matters among the people of God should prevent cordial affection and unity in reference to the great object of all their wishes, and it was the want of a greater measure of piety and Christian principle that formed the barrier to the full operation of Christian love. There must of necessity always be differences of opinion on minor matters, and these differences of opinion might be conscientiously held without injury to each other. Was it necessary for them to become Pædobaptists to have an affectionate regard for him? or must he be an Anti-Pædobaptist before he could love them? Where he to meet a converted negro, he should not ask whether he was converted by a Baptist, or Wesleyan, or Independent, but, "Have you the stamp of the blessed Jesus upon you?"—for that was the ground of Christian affection. Let them not wait then for the time, which he believed never would come, when all should be unanimous on minor points, but let each give the right hand of fellowship to "all that love the Lord Jesus Christ in sincerity and truth." If he had any wishes for an alteration in Church and State, it was entirely on spiritual grounds, that all exclusive practices might be removed, and that every denomination of Christians should be united in labouring for the conversion of the world. The rev. gentleman concluded by making a powerful appeal to the audience on the subject of the resolution, urging them to immediate action.

The CHAIRMAN put the resolution, and expressed the pleasure he felt in contributing £500; "not that I am possessed of large property. It is small in comparison with that of many members of the denomination, and with larger claims upon it. Such individuals, I trust, will not feel themselves restricted to that sum. The circumstances are very peculiar; the call is pressing, and a sacrifice must be made to meet it, rather than it should not be met." The Treasurer followed with a

donation of £500; S. Salter, Esq. £100; J. Gutteridge, Esq., £100; and in the course of half an hour many smaller amounts were named. The Baptist ministers present pledged themselves on behalf of their congregations, and the ministers of other denominations, among whom were the Rev. Dr. Fletcher, the Rev. J. Leifchild, and the Rev. J. Hunt, did the same for various amounts. The animated appearance of the meeting during the collection of these contributions was as unusual as it was delightful. The sum total amounted to £2,300.

The Rev. J. LEIFCHILD gave out the hymn commencing

"Bless'd be the dear uniting love  
That will not let us part;  
Our bodies may far off remove,  
But still we're one in heart," &c.

After the singing of which, the rev. gentleman shook hands with Messrs. Burchell and Knibb, addressing them in an affectionate manner on the subject of their departure to the West Indies, and committing them to the care of the Great Head of the church.

The business of the meeting was then resumed by the Rev. J. E. GILES moving, and the Rev. J. BUNTING seconding, the nomination of the officers and committee for the ensuing year, which was agreed to.

The Rev. E. CAREY proposed a resolution for appropriating the 1st day of August next to solemn prayer and thanksgiving.

The Rev. T. WINTER, of Bristol, seconded the motion. He remarked that he had not pledged the people of Bristol to any amount, it having been previously understood that on the 1st day of August they would collect for the very object of that liberal subscription which had commenced.

The resolution was unanimously adopted.

The Rev. J. E. GOOD, of Bristol, proposed a vote of thanks to the managing friends of the different chapels in which the anniversary meetings of the Baptist Societies were held for the accommodation afforded.

Mr. SALTER seconded the motion, which was agreed to.

The Rev. J. DYER announced that subscription cards would shortly be issued for the purpose of completing the required amount for rebuilding the demolished chapels. He observed that what had been done that day might be taken as a pledge that before the 1st of August they would exhibit to Government the triumph of the voluntary principle.

After singing "From all that dwell below the skies," &c., the meeting adjourned.