

# MISSIONARY HERALD.

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It is once more our pleasing duty to record the transactions of our Annual Missionary festival, and we are assured we speak the universal sentiment in saying that it has fully equalled, in interest and gratification of the best kind, any previous occasion of the same nature.

Of the collections on Lord's Day, April 29th, we hope our space will allow us to insert a list at the close of this article. Although the peculiar circumstances of a few of our churches prevented their uniting in this labour of love at the present season, some others joined in it who did not appear in the list last year. At the time we write this, the amount cannot be correctly ascertained, as all the sums have not been paid in; but it will not materially differ from the sum collected last year; and the Committee have been gratified and encouraged by the cordial and affectionate kindness with which these gifts, whether of less or of greater amount, are cast into the treasury of the Lord. We trust it is increasingly felt that the missionary cause forms a bond of sacred union, eminently fitted to cement the hearts of all who love the Saviour.

On Wednesday evening, May 2, the Annual sermon for the Mission was delivered by the Rev. John Birt, of Manchester, to a numerous and attentive auditory, at Surrey Chapel.

After prayer by the Rev. James Edwards, of Nottingham, Mr. Birt selected for his text 1 Timothy, iii. 16—"Preached unto the Gentiles, believed on in the world;" which he proceeded to illustrate as descriptive of the efforts now generally made by every section of the Christian church, to communicate the knowledge of Christ to the heathen world.

After an exposition of the context, and an interesting explanation of the terms employed by the apostle, Mr. Birt proceeded to enlarge on the great doctrines and excellency of the gospel, and to urge that it should be *universally* and *freely* preached, as essential to the salvation of men. These great peculiarities of the gospel were forcibly and scripturally illustrated, and were followed by some energetic statements on its ultimate triumphs and successes. Not only was the gospel "preached unto the Gentiles," but it was to be "believed on in the world." Was it not strange that God should excite the confidence of man, and then employ such a wonderful method to restore, sanctify, and bless him? Human wisdom was confounded by the arrangements of the gospel dispensation; and still more by those astonishing and transforming results which were witnessed in every part of the field where those arrangements had been brought fairly into operation.

Mr. Birt then offered some judicious remarks by way of guidance and encourage-

ment in the preaching of Christ. He remarked that there was a fact to which a testimony was to be borne in the preaching of Christ, and that the announcement that Christ would be believed in proved the ground of our encouragement. Success was secured, for it was the promise of God. But whilst success was secured, the work was to be accomplished by the combination of prayer and zealous exertion. Prayer and labour were inseparable. The constitution of the church of Christ was essentially missionary, and it behoved all who professed it and called themselves Christians, to prove their title to the heavenly vocation by un-  
tiring and prayerful exertions to diffuse in every direction the saving knowledge of the gospel. Mr. Birt concluded a sermon of great value by a brief statement of the origin, progress, and prospects of the mission, and called upon all, especially *now*, to afford it their cordial assistance and support.

The Rev. Joseph Burton, who has just returned from the Bahamas in an impaired state of health, closed the service in prayer. The hymns were read by brethren Tyso, Eliel Davis, and Finch.

On Thursday morning, Finsbury Chapel was rapidly filled by a large and respectable assembly. At eleven o'clock a psalm was read by the Rev. C. H. Roe, Secretary of the Baptist Home Mission, after singing which, prayer was offered in the pulpit, by the Rev. J. M. Sowle, of Battersea. Agreeably to previous announcement, the chair was then taken by CHARLES LUSHINGTON, Esq., M.P. This gentleman occupied a high

official station in the Bengal government, many years ago, which enabled him to refer as an eye-witness to the operations of the society in the East, in the earlier stages of its history; while the generous and prominent part he has recently taken in the British senate, as a zealous advocate of negro freedom, enabled him, with equal effect, to advert to the successful labours of our missionaries in the west.

The Secretary then read the Report, and the Treasurer (W. B. Gurney, Esq.) presented the cash account, from which it appeared, that notwithstanding there was an increase of receipts during the last year, there was a sum of £3993 16s. 2d. owing by the Society, not including acceptances, to a large amount, not yet due.

The first resolution,

That the Report which has now been read be received and printed; and that this meeting records its grateful satisfaction on account of the various indications of the Divine blessing resting on the labours of the Society, particularly on the western portion of the missionary field.

was moved by the Rev. B. GODWIN, of Oxford, who said he was sure that motion must be approved by the meeting. A report which contained statements so interesting, and so adapted to encourage their missionary exertions, ought to be generally distributed, and seriously and attentively read. The motion commenced with an expression of gratitude, recognising the goodness of God in granting his blessing to the means which had been used. That was the way in which a motion ought to commence. In that spirit the society was first formed, in that spirit Christian missionaries had gone forth, and but for a spirit of dependence on an unseen Power, their enterprise might have been considered as a wild and visionary project of enthusiasm. Indeed that was the view taken by many who knew not how to appreciate the motives, and who could not understand the resources on which missionaries relied. If they had only glanced at the difficulties in the way of missionary exertion in India, nothing but a consciousness of having Omnipotent Power to aid them could have justified them in their undertaking. When they considered the distance of India from England—its 130 languages, not at all similar to the cognate languages of Europe—the superstitions which had taken root for many centuries, which were intertwined and mixed up with all their habits, public and private, in their civil proceedings, their history, sciences, and poetry—when they considered the immemorial usages of caste, which appeared to place an insuperable barrier in the way of that intercourse which Christianity rendered necessary—when they further considered the power which the Brahmins exercised over the human mind, and then considered the

men who went forth, and the resources they could command, it required nothing less than a firm reliance upon the promises of eternal faithfulness, and the aid of Omnipotent Power, to justify the attempt. The missionaries went forth to encounter the giant form of paganism, unaided by Ecclesiastical Establishments—they went forth with the Bible in their hands, the love of God in their hearts, and the Divine promises for their support. Did they meet with encouragement or aid from English residents in India, or from the British government there? No, they frowned on the band of insignificant and contemptible men, as they were termed, and regretted the mischief they anticipated would ensue. Within the walls of Parliament, the representatives of Great Britain listened to a bitter but eloquent invective directed against the missionaries, who were branded as apostates from the loom and the anvil gone to encounter the acuteness of Hindoo intellect. The missionaries, however, endured, as seeing Him who is invisible, and they might have said to the worshippers of mammon, "We see a hand you cannot see, and hear a voice you cannot hear." When they spoke of the success which had attended their missionary efforts on that vast continent, a great many things must be taken into account. They must consider the amplitude of the field in which they laboured, and the magnitude of the object at which they aimed. In the course of thirty or forty years churches had been formed, idolaters had been converted, schools established, the Bible translated into many languages, and such a foundation had been laid for future usefulness, that, independent of the degree of success already attendant on those labours, there was every reason in the prospect to thank God and take courage. He trusted that it would not be deemed any undue exercise of denominational partiality, if he said that the influence of the early efforts of the Baptist missionaries had produced such an effect on the Christian world, that the good they had thus indirectly done was incalculable. There was one point to which he had been permitted briefly to allude, viz. the union which had taken place between the two missionary bodies in the Baptist denomination. It was deeply to be regretted that a separation had ever taken place. Notwithstanding the good which each of them might do separately, they must necessarily frequently cross each other's path; and the best of men must be exposed to the unhallowed feelings of jealousy, rivalry, and dissension. He had long been connected with the Serampore mission, but he had always seen the importance of union. Many circumstances conspired to show its necessity. The friends of the Serampore mission were de-

terminated to make an open, candid overture, and it was met in the most kind and Christian spirit. When the discussion on the subject terminated, each one retired exclaiming, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" He trusted that the feelings which existed at home would also exist abroad, and that all past recollections would be buried in oblivion. The latter part of the motion referred to the blessing of God on the labours of the society, particularly in the western portion of the missionary field. That part of the mission was rendered peculiarly interesting from the circumstances of that oppressed and deeply injured race whose spiritual welfare they are seeking to promote. They were not the aborigines of the country, but they or their fathers had been transported there by the cruelty or cupidity of the human dealers in flesh and blood. If there existed a race of people on the face of the earth possessing a claim on British sympathy and British justice, it was the negroes in the West Indies. He had often admired the retributive dispensations of Providence. While it had been argued that from the shape of the negroes' skulls it was impossible that they could possess sufficient intellect to admit of their embracing Christianity, God had proved before the whole world the atrocity of the libel which would deprive them of the common inheritance of humanity. He was astonished at the vast increase of members to the Baptist churches in the West Indies. He was astonished to see the negro character reach a point of elevation which he sincerely wished their masters would attain. When he considered the little time allotted to them under that wicked piece of state-craft called the apprenticeship, and saw them devoting a portion of it to the erection of places of worship where their minds might be cultivated, their children taught, and their own spirits refreshed by the gospel of Christ, and that they were longing to send missionaries to injured Africa, he would ask whether—and especially after the payment of twenty millions of British money for the restoration of their rights—they ought to be exposed to the cruelty and barbarity to which they were still subjected while under the name of apprentices, they were virtually slaves! Before I close, said the rev. gentleman, would I could send a voice across the Atlantic that should reach those now in bondage, Fellow-members of our churches, we hail you! We give you the full recognition of brothers and sisters in Christ. The colour of your skin, and the misery you endure, so far from estranging you from our affections, only give you a stronger claim upon our sympathies. We say therefore to you, Be Patient, "Vengeance is mine, I will repay,

saith the Lord." Endure these wrongs; th period of deliverance must come, and in the mean time there are many hearts in Britain that feel for you, many prayers are ascending for you, many eyes watch over your interests, and our voices are raised to plead your cause. If your sighs cannot be heard by the Legislature; if the advocates of free and liberal measures disdain to hear your groans or sympathies, our prayers blended with yours never shall be withdrawn. These very annual meetings, to which with holy zeal and pious pleasure we resort, shall renew and enkindle afresh all the sympathies of our hearts, and induce us to redeem the pledge which I trust most of us have given in secret, that neither our prayers nor our efforts shall cease till you, with us, enjoy all the privileges of British Christians, and all the rights of British subjects (cheers).

Rev. C. M. BIRRELL, of Liverpool, said there were some situations and some subjects which, from their sublimity, defied all attempts to realise them. The interests suspended on them were so stupendous, and so infinite, that the mind, wearied by ineffectual endeavours to realise corresponding conceptions, and, dissatisfied with such as were plainly unworthy of the theme, cast itself down in a state bordering on despair. The rev. gentleman proceeded to describe the value of the soul, and the sublimity of the missionary work, and then said it was such feelings that made them waver between hope and apprehension, between praise and prayer, when they reflected on the vast increase of responsibility which they had assumed, by undertaking to cultivate the field of the late Serampore mission. To dwell on the oppressive aspect of the subject, was, however, hardly consistent either with the tone of this resolution, or with that lively gratitude which was due to God for so auspicious, so happy a re-union. That union had proved to the world, on a large scale, that true religion, though it might for a time admit of discord, had a powerful compensatory and restorative tendency. There was a secret bond between those who loved the same Saviour, which defied all the fury of the passions, and existed amid all the storms of the universe. Christians might war for a time, but soon each became so convinced of the hidden friendship of the other, that the one hesitates to let fall his uplifted arm, and the other smiles at the attitude of hostility. Just as a father who affected to threaten his little child, however furious his look, however menacing his posture, however loud his stamp, the little infant smiled all the while—taught by nature that a father's fury must be all pretence. They must be blind, indeed, to the movements of Divine Providence, if they did not perceive them in the

means by which this union was effected. One of the most observable providences in the transaction was, the appointment of the esteemed individual who had just sat down (Rev. B. Godwin) to the secretaryship of the Serampore mission. He believed that if it had been the intention of that Society, in engaging his services, to effect a union, they could not, if they had searched all the country, have found an individual more adapted to attain the object. But, to mark the finger of God, they had at that time no such intention. They had just placed the Society on a firm basis—they had just formed an extensive committee—they had just adopted means of increasing the resources—when his beloved friend, happening at that time to be floating on the waves of Providence, they took him on board their vessel, and gave him, in a great measure, the command of the helm. They had not, however, very long stood out to sea, before some whisperings were heard among the officers of the expedition. Some of them (of whom he saw one present) professed to be thoroughly acquainted both with the state of the navigation and the sailing qualities of the vessel. One ventured to hint that he thought she was too small for such an enterprise; another, as had just been confessed, even expressed his suspicions that some of the planks were inclined to spring; others boldly asserted that they were satisfied alike with the soundness, and the size, and the stores of the ship, but that, after all, when they considered how long they used it, and when they saw away to leeward that splendid bark, bearing so many of their own tenderest friends—going to the same port, and for the same object, they thought they had better all run down and join her, and let their own craft go to the rocks. Whether his esteemed friend Mr. Godwin joined in these first intimations, for his own part, he never could learn; but every one believes that, as he is so averse to storms, and so inclined to peace and friendship, he would not turn a deaf ear to such suggestions. But being of an exceedingly wary and cautious temper, he did not exercise his prerogative in altering the course of the vessel until he first ascertained the sentiments of the crew. Accordingly, all the crew were called to the quarter-deck, and to each of them he put the question, whether he (Mr. G.) should continue the voyage, or bear down upon the sail in the distance. Immediately one said, "Let us go down;" and another said the same, and another the same, with the exception of one or two (for he happened to overhear those answers) who had sailed so long in the little bark that they were very loath to leave her. They looked up to her masts, and said, "How can we leave her?"—and seeing the

ensigns that they had nobly gained, they said, to use the language of the most distinguished of them, "Those 'historical honours,' how shall we leave them?" But the cry was loud, and what could the helmsman do? Why, a very great conflict was commenced in his mind. He said, "If we join that other ship, it is plain I shall no longer have the command—nay, it is very likely I shall be summarily discharged! But come what will of me, (said this noble commander,) I am resolved." So with that (if the sailor's language might be pardoned) he put the helm hard a-port, the ship wore round, and in a few minutes down she dashed to their side,—as soon as they saw them, they took them all on board, and here they were all that day together. And now might God be with them. The ship was his—the crew was his—they all were his,—might He be their governor and their guide, and they ever and ever his obedient servants. Perhaps it was the duty of the person who undertook that resolution to advert to the West Indies. They ought to praise God that there was such a thing as a church in the West Indies at all, whether its circumstances were prosperous, or the reverse. When he considered the insatiable cruelty of the persecutors of the negroes, he was amazed that they should be still in being. God, however, had favoured them with many alleviations to their sorrows—such alleviations as neither their enemies, nor their law-givers—alas! that the terms should be so nearly synonymous—were willing to give them. There was reason to praise God for making the West Indian Church one of the most illustrious monuments of true Christianity. If the page of history blazed with the praises of the warrior, the highest merit of whom was, that he placed his hand on his sword, rose up against his fellow-creatures, and quenched his vengeance in their blood, and that often for reasons the most trivial and absurd—what should they say of those men who in the midst of unparalleled insults—men, from whom had been wrested the fruits of their labours, from whom had been torn their tenderest relations—what should they say of men who in these circumstances did not lay their hand upon their sword—did not shed one drop of their persecutors' blood—what should they say of them but what God had said. "He that ruleth his spirit, is better than he that taketh a city." Let the report go forth. It contained facts full of promise and full of prophecy; facts which told them that there was that in the Gospel which should survive the utmost opposition—that whether men persecuted or cherished it, yet its course was constantly and irresistibly onward. Let the report go forth, and let it tell the world that while they sought its eternal benefit

they feared not its fury. Let it tell the church not for a moment to relax, however vast the labour, its utmost efforts; not to alter, however wearied, its supplicating posture, while the armies fought, for the night was far spent, the day of effulgent and millennial day was just at hand.

Rev. J. H. HINTON said, that it had been left to him to state that their missionary exertions afforded abundant matter for gladness. He had risen to take a different view of it; they must be regarded as involving a very serious responsibility. The Committee viewed themselves as trustees of the Society, and on this, and on all other suitable occasions, they were happy to render an account of their trusteeship. He should be sorry if ever the time arrived when committees of benevolent institutions ceased to regard themselves responsible to those who appointed them. The transactions of this Society, during the past year, had entailed great responsibility on the committee—he alluded to the re-union of the Serampore mission. The meeting, however, had already testified their approval of the measure, by the strong demonstrations which they had given on the subject. If the separation was justified by the public, much more so must be the re-union. The committee had taken upon themselves another responsibility; they had brought the members of the Society 4,000*l.* in debt, and had adopted measures which would materially increase the demands on their liberality. The appeal of their brother Pearce, so promptly responded to, in its results, involved an additional expenditure of 3,000*l.* per annum. That was a statement of the case not at all exaggerated. If the committee had acted wrong, the only resource of the members of the Society was to turn them adrift, and take better servants into their employ; they must honour the bill which had been already drawn. The committee might be told, that they should keep within their means, and as a general principle it was correct; but it must be received with some latitude. Suppose, when they commenced the mission with 13*l.* 2*s.* 6*d.* in the exchequer, the wise people of that day had told them to keep within their means, what would have been the result? It had come to be the maxim of this Society, "Do the work, and the people will give you the money." The maxim had often been adopted in their history; it had never failed hitherto, nor did he think that it would on the present occasion. The debt had not arisen out of any extraordinary expenditure, or any falling off in the amount of the subscriptions, but the ordinary work of the Society was much beyond its ordinary income; and it had been living for some years past on resources drawn from extraordinary supplies. Unless the

deficiency were met, the Society would be under the painful but imperious necessity of cutting off a part of its operations. Where would they begin with the excision? Would they tell Mr. Pearce that they could not sustain the expense in the East Indies? Would they inform Mr. Burton that the beautiful Bahama Islands must be abandoned? Would they write to Mr. Daniel, and state that for want of pecuniary means they could not send Mr. Harris to his assistance in Ceylon? Or would they tell Mr. Knibb that they could no longer carry on their operations at Falmouth? The most rigid economy had been observed in every part of the Society's operations. But, though nothing had been misspent, perhaps the committee might be asked whether they had got all the money that they could. He must reply by asking another question. Had the members of the Society given all that they could afford? In order to meet the urgency of the case, there must be an enlarged scale of contributions on the part of individual members, and auxiliary associations should endeavour to increase their funds at least one-fourth during the ensuing year. The aim usually was to keep up the amount of the preceding year; and if they did so, they clapped their hands and cried, "Well done." But it would not be well done, unless greater efforts were made through the length and breadth of the land. When attempts were made to injure the Society in the East and West Indies—when schism took place in the former, and the chapels were destroyed in the latter, a feeling of deep sympathy was excited. The missionary feeling ought to be one of deep devotion of heart; but if the spring could not be made to rise without the occurrence of some calamitous circumstance, the sooner the borer came the better. He begged to move—

"That this meeting cordially rejoices in the union lately effected between the Society and the Serampore mission. It fully approves, also, the effort to send out an additional number of missionaries to India; and as each of these measures will add very considerably to the permanent expenditure of the Society, already burdened with a heavy debt, the meeting earnestly solicits general, strenuous, and persevering exertions, to meet the exigencies of the mission."

Rev. J. LEIFCHILD, in seconding the resolution, said, that the kind and affectionate spirit which he had witnessed that morning had been most refreshing to his mind. The Society had had a fracture; but he was glad to hear that the bone was set, that they had experienced a healing process, that adhesion had taken place, and he prayed God that the part might become firmer and stronger than ever. He would not forget that that was a religious meeting, and he therefore wished to call their attention to religious topics. His attachment to that Society was

one of principle. If he knew anything of himself, he was not one thing on that platform, and another in his congregation, in the domestic circle, or in the closet. Whenever he spoke of the Society, it was with the most sincere wish for its welfare. What promising times were these! This Society was sensible of an advance, and that was the case with all other institutions. And what would be the result? He anticipated their reply, "That the whole earth should see the salvation of God, and that the kingdoms of this world should become the kingdom of God and of his Christ." He felt, with Mr. Birrell, that the millennial glory was about to dawn; Christ was coming, He should reign, and His should be the kingdom. "Ye scoffers," said the rev. gentleman, "hear ye not now the thunders of his chariot? Lo, even now the symphonies are floating through the air, 'Peace be to earth, and glory be to God.'" When he looked abroad at the state of the world, he was struck with two facts—the acknowledged supremacy of the Christian religion over every other, and the abundance of the means preparing for its diffusion! It was an astonishing fact, that all other religions were in a state of decay. The mummeries of Popery had lost their charm on the continent of Europe: the crescent of Islamism was waning in the sky; Brahminical influence was yielding under enlightened philosophy; and there was no system on earth universally adapted to take its place like the Christian religion. Instead of exhibiting any symptoms of weakness, it was appearing at that moment with all the vigour and freshness of youth, and was extending itself more widely than even in apostolic days. Its sound had latterly gone out to the earth, and its words to the end of the world. When he thought of the means for diffusing Christianity, and of the devoted missionaries, and their no less devoted wives—when he thought of the stations they had formed and occupied, and looked to them in their lives and circles throughout the heathen world—he thought how very capable they were, at no distant day, of becoming united and blended, and filling the world with the blaze of Gospel light and truth. He echoed the sentiments of his young brother, that the millennial glory was dawning, and that they stood near to the splendid and growing triumphs of the Redeemer of the world. There was some danger of repressing these refreshing considerations in calculating the time necessary to elapse before they could take place, when these calculations were founded upon analogy with past occurrences. He thought, however, that they were based in fallacy. He knew it had been calculated, that if, out of the 800 millions of the inhabitants of our earth, three thousand were

converted every day, it would take eight hundred years to convert the world. But who could limit the Holy One of Israel? He believed that an incalculably larger effusion of the Holy Spirit was to take place than ever the earth had yet known. He knew it, for the Lord had said, "The days come that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt;" and then the converts of the Gospel should spring up, and grow as willows by the water-courses; then the church of Christ, however extravagant she had been in her anticipations, should find them all outdone; for it was predicted that she should say, in her astonishment, "Who hath begotten me these, and whence come they?" Though they might not live to see it, yet those who were going off the stage could leave the world in the assurance that it should take place; and it would probably be a greater honour to have done something for it than to be engaged in it. They ought not, however, to suspend their joy while the preparation was going on. He trusted that there was an under-current influencing good men of all denominations. The surface, perhaps, was more agitated than at any former period; but these contentions must come to an end, and happy would be the day when they terminated. The nations of the world were tired of war, but the spirit of political warfare was still rife. That might be unavoidable in working out the great principles necessary to be established, but the assurance of the result must diminish their regret. He could not help observing the altered state of the missionary character in the opinions of this country. Let them look at Williams, a poor missionary from the South Seas. He remembered the time when the missionaries from those islands were looked upon as a most despicable race; but what had been the case lately? Let them see peers taking Mr. Williams by the hand, walking with him in their gardens, and consulting him as to what religious books they should read. See the common council of London taking him by the hand, and looking in his face with as much surprise as if he were a modern Robinson Crusoe. See how that man was beloved in every circle. It had been said, and he saw no reason for concealing the name, that the Bishop of Chester frankly avowed, that he looked upon Mr. Williams's book as so extraordinary, that he considered it as a continuation of the Acts of the Apostles, and called it the 29th chapter. A mighty change was taking place in this country in reference to missionary exertions. Missionary societies would soon have with them men of all ranks. It was not of the least importance

that a gentleman moving in the sphere of their respected chairman should have given his attention to the proceedings of a Missionary Society, as it was evident he had done both at home and abroad. He had been reminded that they were in debt. He remembered the spirit that had been kindled when Mr. Knibb was in England some two or three years ago. Why should not a similar spirit be excited now? Let each one resolve for himself, that by the hand of God upon him the burden should not continue.

W. B. GURNEY, Esq., the treasurer, said that an appeal had been made which he had no doubt would be responded to. Donations had been received from many friends, both present and absent. He would appeal to those friends before him whether they had ever been the worse for any effort they had made to promote this cause? Had their families ever been impoverished by it? He entreated them to take care of the work of God, assured that God would take care of them. He should have been happy to have presented an anonymous donation, but, as treasurer of the society, it was perhaps necessary that he should state that he felt peculiar pleasure in contributing 250*l.* towards the extinction of the debt.

Several other donations were then announced, and the resolution was put and carried; after which the collection was made.

Rev. Dr. HOBY, while the collection was being made, begged permission to read a few extracts from a document placed in his hands by the Rev. W. H. Pearce, whose ill state of health rendered it inexpedient that he should attend the public meeting. It contained a cogent appeal on behalf of the missions in India, and urged upon ministers the duty of devoting themselves to foreign labour. Mr. Pearce stated that, when paying his last visit before leaving Calcutta, at one of the boarding-schools, he told a group of interesting youths that he was going to England, and asked what they wished him to obtain from thence? They replied, evidently with one consent, and almost with one voice, "Oh, sir, give us more missionaries to teach us and our countrymen." It then pointed to the destitute moral condition of many parts of India, and gave an appalling representation of the miseries incident to idolatry. In conclusion, it appealed for more strenuous exertions in supporting the missionary cause than had been hitherto put forth by the friends of the Redeemer.

Rev. JOHN LEECHMAN, missionary from Serampore, said that the motion which he rose to move had reference to the abominations of the East. It might be expected that he should give the meeting some idea of the heathen, and of the efforts made

to disseminate among them the doctrine of Christ. There were in India upwards of ninety millions of British subjects, besides about fifty millions connected, in some way or other, with England. The word "million" was apt to glide over the ear without making a due impression on the mind. He had been among these millions, and had witnessed their degradation and misery. He had seen a Hindoo worshipping a Brahmin—a creature like himself; he had seen them worshipping the stream, and taking the mud upon its banks, forming it into idols, and then worshipping that which their own hands had made. He then adverted to the immense multitude assembled at the festivals of the various idols. The opportunity was always embraced by the missionaries of preaching to them the gospel of Christ. Only a short time prior to his leaving India, he had attended the festival held at the junction of the Ganges with the sea. It was computed by a government officer, that not less than 300,000 natives were present. He was the only European there; but, with the assistance of two native brethren, he engaged in the distribution of religious tracts, and portions of the word of God. It was impossible to convey an accurate idea of the avidity with which they were received. The pressure to obtain them was frequently so great, that he was obliged to retire; and when about to leave them, men and women followed his boat into the water, in order that they might obtain copies. He trusted it would soon be found that all their labours in that distant country had been attended with the most happy results. He concluded by moving—

That this meeting observes with deep regret, that no effectual measures have yet been taken to dissolve the apparent connexion between the British government in the East, and the various abominations of heathen idolatry; and it devoutly implores the blessing of Heaven to prosper all legitimate efforts to remove this and every other obstacle which impedes the progress of the gospel of peace, and holiness, and love.

The CHAIRMAN here rose, and said, that duties at the House of Commons required that he should retire. He could not, however, do so, without stating the gratification he felt at having presided that day. He begged to express his best wishes for the prosperity of the Society, and his fervent hopes that the union of Christians of all denominations might be greatly accelerated and solidly matured.

W. B. GURNEY, Esq., treasurer, then took the chair.

Rev. JOSEPH BURTON, missionary from Nassau, in the Bahamas, in seconding the resolution, said it was eleven years since he had left England for the West Indies. He had laboured in various stations there, but lately in the Bahamas. On his arrival there he found many persons scattered through

the colony, who called themselves Baptists, but who were in a state of great ignorance, and some of them living in gross sin. They appeared to place their dependence for salvation on baptism, on prayer, or on the forsaking of some known sin, rather than on Christ. They knew, in fact, only the baptism of John, and very little even of that. Teachers and those who were taught were much in the same condition. Many of the teachers could not read the Bible, and several of them could not read a letter. The Wesleyans occupied five or six of the beautiful islands with which that portion of the world was studded—the rest were totally neglected. While, however, the people were not grounded in religion, they were not indifferent to it. The missionaries labouring in the Bahamas had discovered the spiritual wants of St. Vincent, Cuba, and St. Domingo. In St. Vincent there were 500 Baptists, who for the last four or five years had given up the administration of baptism because they knew not who were to be baptised. The most delightful results had arisen from the labours of the missionaries, and many of the natives had, since their conversion, been as successful preachers of the gospel as the missionaries themselves. The salvation of the young had been made a subject of special prayer. His mind had been deeply impressed with the importance of raising up native preachers. He thought it as much their duty to call forth that agency where churches were established, as to form churches where there were none. Each religious denomination had its appropriate

work to do. God was eminently blessing the Wesleyans among the higher classes of society, and appeared to be blessing the Baptists among the poor. There were persons in the Bahamas who had imbibed such strong prejudices in favour of the Baptists, that they would hear no other ministers. He had endeavoured, but, he was sorry to say, in vain, to remove their prejudices; they were as inaccessible to all other denominations as the Chinese were to Christianity. He mentioned that circumstance to show the importance of this Society devoting greater attention to these islands. While, however, they increased their contributions, he trusted that they would increase in their prayers to the throne of grace for a blessing to rest upon their missionaries' labours.

The resolution was then put and carried.

Rev. EUSTACE CAREY briefly moved—

That the Treasurer and Secretary be requested to continue their services to the society; that Messrs. George Deane, Charles Spurden, and Charles Jones, be auditors; that the fifth rule of the "Plan of the Society" be altered, by substituting, instead of the words "eighty members," the words "not more than one hundred members;" and that the following be the committee for the year ensuing, with power to fill up vacancies. (Names read.)

REV. Mr. HARRIS, a missionary about to depart to Ceylon, seconded the motion, which was then put and agreed to.

The CHAIRMAN briefly exhorted the meeting to cultivate a spirit of prayer in regard to missions. "Praise God from whom all blessings flow" was then sung, and the meeting separated.

The collection amounted to £155 18s. 8d.

P. S. Fen Court, 24th May. The length to which the preceding account has extended, and the late period at which the proof has reached us, renders it impossible to include the list of contributions, acknowledgments to correspondents, &c., which will, we trust, all be duly inserted in our next number.

One point, however, *must not* be omitted. It will have been noticed that the Society's year closed with a balance against it of £3993, 16s. 2d., and that certain friends, who have often previously thrown munificent donations into the treasury of the Lord, nobly came forward to set an example towards its discharge. Surely our friends generally, who possess the means, will rejoice to follow this example; and they will permit us to add, that what is done, should be done *promptly*.

#### SUMS ALREADY RECEIVED.

W. B. Gurney.....	250	0	0	John Dyer.....	10	0	0	W. P. B.....	20	0	0
A. B.....	100	0	0	W. W. Evans.....	10	0	0	W. Cozens.....	10	0	0
C. D.....	50	0	0	Joseph Harris.....	10	0	0	Joseph Laundry.....	20	0	0
Joseph Gutteridge.....	50	0	0	J. H. Hinton.....	5	0	0	B. Risdon.....	10	0	0
W. T. Beeby.....	50	0	0	E. S. by do.....	10	10	0	Member of Committee	20	0	0
M. G. J.....	50	0	0	P. Whitaker.....	5	0	0	S. C.....	20	0	0
Debtor to Mercy.....	20	0	0	F. Cotton.....	5	0	0	J. P.....	10	0	0
W. Joynton, St. Mary's				Let I should hinder				J. Walkden & Son	30	0	0
Gray.....	5	0	0	the gospel of Christ.....	5	0	0	J. M. Thurston, by Editor			
Charles Lushington,				W. L. Smith.....	20	0	0	of Christian Ad-			
Esq., M.P.....	5	0	0	T. D. Paul, St. Ives.....	20	0	0	vocate.....	1	0	0

In addition to the above, three of our churches, by whom liberal collections had been made on the preceding Sabbath, most kindly volunteered another on the Lord's Day after the meeting, viz.

Church Street, Blackfriars.	Rev. J. Davis.....	15	10	9
Denmark Place, Camberwell.	Rev. E. Steane.....	27	6	4
Lion Street, Walworth.	Rev. S. Green.....	10	0	0