

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

The Annual Meetings of the Society commenced, as last year, in unfavourable weather, but the public meetings were, upon the whole, well attended, and the spirit that pervaded them was gratifying to all our friends.

The Prayer Meeting, with which the services began, was held on Thursday the 19th of April. It was conducted by Mr. Branch of Waterloo Road, and the brethren Wigner of Lynn, Hamilton of Ballina, Walcot of Stanwick, W. L. Smith, and Dr. Hoby engaged in prayer.

On the evening of the same day, after prayer by Brother Larom, of Sheffield, the Rev. James Sherman preached at Surrey Chapel from the last verse of Mark's gospel. From this passage the respected preacher found occasion to illustrate the employment of human agency in the service of Christ, the combination of divine power with human agency, and the confirmation that ensued, a confirmation which was to be seen in the miraculous powers imparted, in the overcoming of mighty difficulties, and in the decision of believers amidst sufferings and persecution.

On Lord's day the 22nd, Sermons were preached at most of the Baptist chapels in and near London, and in the afternoon special services were held in several of them for the young, at which the attendance was very good.

The following day Juvenile Services were held at Surrey, Bloomsbury, and Bishopsgate chapels, at which, notwithstanding the inclemency of the weather, upwards of 3000 children were present.

On Tuesday the Annual Meeting of the Members of the Society was held at the Mission House.

J. L. PHILLIPS, Esq., of Melksham, having been called to preside, the Rev. J. ANOUS gave out a hymn, and the Rev. Dr. GODWIN engaged in prayer.

Part of the Minutes of the proceedings of the Committee was then read, and various questions in reference to matters of business asked and answers given.

The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year.

After the reading of the Minutes, it was moved by the Rev. Dr. COX, and seconded by the Rev. T. F. NEWMAN, and resolved,—

That this meeting regard with the highest satisfaction the determination of the Committee, as expressed in their resolution of April the 18th, to abandon the proposed application for a charter of incorporation, and record their opinion that the measure, as it has been submitted to the judgment of the subscribers, would, if adopted, be attended with serious injury to the Society; and their confidence that the peace and progress of the Society will not be endangered by any introduction, by the Committee, in future, of this or any similar measure

On the motion of Rev. W. ROBINSON, seconded by E. B. UNDERHILL, Esq., resolved,—

That a Special Committee be hereby appointed to prepare a schedule of all the property

vested in Trustees in the name and on behalf of the Baptist Missionary Society, stating the following particulars, viz:—

1. The nature of such property, whether chapel, school, mission-house, or otherwise.
2. The place in which such property is situated.
3. The tenure by which such property is held, whether freehold, leasehold, copyhold, or as the case may be.
4. The names of the Trustees in whom such property is vested.
5. The original cost, and as nearly as can be ascertained the subsequent outlay on such property, its encumbrances, if any, and its present estimated value.

And that the said Committee present, at the next General Meeting, their report on the above mentioned points; together with any other particulars connected with the property, and the influence which it exerts on the welfare of the Society.

Resolved, also, That the following be the members of the Sub-committee:—Messrs. PEWTRESS, UNDERHILL, RUSSELL, BOWSER, STEVENSON, and ROBINSON.

Rev. J. P. MURSELL gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolutions:—

That inasmuch as the Baptist Missionary Society has purely religious objects in view, it is the opinion of this Meeting that its constitution should be purely of a religious character, and therefore it is proposed that henceforward its affairs be conducted by a Committee chosen by *representatives* of the churches connected therewith.

That in accordance with the foregoing principle, the following amendments be made in the plan and regulations of this Society, to take effect at the Meeting 1850.

Instead of the present reading, the rule respecting "members" to stand thus:—

That this Society shall consist of the officers and members of those churches who make an annual contribution towards its funds.

That in the rule respecting "General Meeting of Members," for the words "General Meeting of Members," there be substituted the words "General Meeting of Representatives of the Churches," both in the title and body of the law; and after the word "transacted," that there be inserted the following paragraph:—

This meeting shall consist of representatives of all churches which shall have made a contribution towards the funds of the Society during the past year. Not more than the pastor and two other representatives to be allowed to each church.

Rev. J. VENIMORE gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolution:—

That no proposal to alter the constitution of the Society shall be submitted to any General Meeting for decision until (*six months*) after notice of such proposal shall have been conspicuously inserted in the Missionary Herald, and that further notice of such proposal shall be given, with every official notification of the meeting at which it is to be decided; or otherwise, shall be sent, with a notice of the meeting, in a circular to every member of the Society.

Resolved, on the motion of Rev. S. G. GREEN, B.A., seconded by Rev. Dr. COX, That the foregoing notices be published in the Minutes of this meeting.

The Meeting then proceeded to the nomination of the Committee, and the ballot being taken, scrutineers were appointed to examine the papers, and the following names were afterwards brought up as the Committee for the ensuing year.

REV. JAMES ACWORTH, LL.D.	Bradford.	REV. WILLIAM BROCK	London.
JOSEPH H. ALLEN, Esq. . . .	London.	REV. FRANCIS A. COX, D.D., LL.D.	Hackney.
REV. CHARLES M. BIRRELL . . .	Liverpool.	JOHN DANFORD, Esq.	London.
REV. CALEB E. BIRT, M.A. . . .	Wantage.	REV. J. MORTLOCK DANIELL . . .	Birmingham.
REV. WILLIAM B. BOWES	London.	REV. SAMUEL GREEN	London.
REV. SAMUEL BRAUN	Loughton.	REV. WILLIAM GROSER	London.

Rev. JOHN H. HINTON, M.A. . . . London.	Rev. JOSHUA RUSSELL . . . Greenwich.
Rev. JAMES HOBY, D.D. . . . London.	Rev. ISRAEL M. SOULE . . . Battersea.
Rev. DANIEL KATTERNS . . . Hackney.	Rev. JAMES SPRIGG, M.A. . . Margate.
GEORGE LOWE, Esq., F.R.S. . . London.	Rev. EDWARD STEANE, D.D. . . Camberwell.
Rev. WILLIAM H. MURCH, D.D. . . London.	GEORGE STEVENSON, Esq. . . Blackheath.
Rev. JAMES P. MURSELL . . . Leicester.	Rev. CHARLES STOVEL . . . London.
Rev. ROBERT W. OVERBURY . . London.	Rev. HENRY TREND . . . Bridgewater.
THOMAS PRWTRESS, Esq. . . . London.	JOSEPH TRITTON, Esq. . . . London.
JOHN L. PHILLIPS, Esq. . . . Melksham.	Rev. FREDERICK TRESTRAIL . . . London.
Rev. EDWARD S. PRYCE . . . Gravesend.	Rev. JAMES WEBB . . . Ipswich.
Rev. WILLIAM ROBINSON . . . Kettering.	Rev. THOMAS WINTER . . . Bristol.
Rev. ROBERT ROFF . . . Cambridge.	EDWARD B. UNDERHILL, Esq. . . Nailsworth.

On the motion of Rev. S. GREEN, seconded by Rev. J. P. MURSELL.

Resolved unanimously,—That W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., be respectfully requested to continue their services as Treasurers for the ensuing year, and that the thanks of the Meeting be presented to them for their past services.

On the motion of the Rev. Dr. MURCH, seconded by Rev. C. M. BIRRELL.

Resolved unanimously,—That the Rev. JOSEPH ANGUS, M.A., be respectfully requested to continue his services as Secretary.

On the motion of Rev. JOSEPH ANGUS, M.A., seconded by Rev. D. J. EAST.

Resolved, That GEORGE GOULD, Esq., CHARLES JONES, Esq., and THOMAS HAWKINS, Esq., be auditors for the year ensuing.

On Wednesday Mr. WINSLOW, of Leamington, preached at Bloomsbury Chapel from Solomon's Song vi. 10, taking occasion to treat of the church as justified, sanctified, and missionary. The service was commenced by Mr. BIRRELL, of Liverpool.

PUBLIC ANNUAL MEETING.

This Meeting was held in Exeter Hall on Thursday the 26th. The Chair was filled by SAMUEL MORTON PETO, Esq., M.P. and Treasurer.

The proceedings were commenced by singing the 575th hymn, after which the Divine blessing was implored by the Rev. Dr. Cox.

The CHAIRMAN addressed the meeting as follows: Dear Christian friends, on the last occasion on which we assembled together in this Hall, on the last anniversary of our Society, a report was presented to you, which was not at the time read in all its length, but which, I trust, you now all possess, and which I regard as a most valuable compendium, or short history of the Society, which you will do well to preserve and hand down to your children's children. There are times when it is particularly desirable and necessary that we should have especial regard to first principles—when we should look narrowly into the springs of our action, in order to ascertain how far they are in harmony with the motives by which those actions should be guided; and I deem this occasion to be one in an especial degree. In the first place, it is necessary that our churches should form their conduct in missionary exertion on the model of Christ, and in entire accordance with His commands.

We should emulate the conduct of those devoted men, who must be regarded as the fathers of our mission, in so far as they followed Christ, and let us an example to follow in their steps. Let us, dear friends, for a few moments, see how far we are actuated by the same principle and the same motives. Those fathers of missionary labour of whom I speak, had but one great object in view—to spread the gospel of Christ among the heathen nations. They were animated by untrifling zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the glorious promises of their God. Let us look back to the example of Carey himself, when, in 1792, he was called from the humblest of occupations—called by the Spirit of God itself to originate his noble enterprise—we may regard him as the unquestionable father of the numerous Christian missions of this country.

When so called to his great work by God's Spirit, he said, "If it should please God to give me but twenty years more on earth, I trust I shall be enabled to give the blessed word of life to a million of heathens;" and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labour, which he had, under God's blessing, opened for himself, and that before he died he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's word to millions of the people of the East, I think we cannot but look upon this mission as the work of the Lord. And when we remember, that for many years the government systematically prohibited the preaching of the word to the nations of India; that, until the year 1807, the distribution of the scriptures, or of religious tracts, was prevented by law, and the preaching of the word restricted, except by their own ordained preachers,—and that, by an ordinance of the government, Carey was actually forbidden to set his foot on Indian ground—when we remember these things, and consider what, in spite of all this opposition, was done, who can fail to perceive the finger of God? Where was Carey all this time? All those present who are acquainted with the history of this mission, will, no doubt, find a ready answer to this question; but to those who are not, it may not be superfluous that I should state, that fourteen miles from Calcutta was a small settlement belonging to the Danish government, which has since been purchased for a trifling sum by this country, and that, in this little country, Carey found refuge and safety; and, though the demand was made, to their honour be it said, that the Danish government refused to give him up; their reply was, "He is a Danish subject while on Danish ground, and entitled to all the rights and immunities of Danish laws." And while we honour the spirit that promoted this decision, I ask, can we fail to trace the finger of God, which gave to the authorities in that settlement the courage to return such an answer, and thus to form, as it were, another land of Goshen, in the midst of that Egypt, for the father of our mission? And do allow me to say further, that these are essential reasons why we should now have recourse to first principles and the motives of our actions.

I must now refer, for a moment, to a subject I would rather not allude to, but which, not being mentioned in the Report of the Committee, I feel I ought, as one of your treasurers, to make some mention of, as many who are present will, I have no doubt, expect some information in reference to it. You are aware, my dear friends, that during the past year a discussion of somewhat a public character has been carried on in regard to some parts of the machinery of this Society; and, in speaking to this point, I must be

allowed to make one remark, that is, when we are sometimes engaged in the discussion of matters of the machinery merely, let us not forget the principles of the Society, nor the overwhelmingly important objects it has in view. I for one would never desire to prevent the fullest and freest discussion on all subjects. It is necessary to the existence of our missions that we should stand well with our churches; and, unless we have their co-operation throughout the length and breadth of the land, which, after the blessing of God on our labours, is most essential, we cannot expect to prosper. If we are not animated by their prayers, supported by their exertions, and receiving their advice, what can we expect? Let it be understood, once for all, that your Committee are simply the representatives of your churches; and, unless they feel themselves to be such, and act in a corresponding spirit, they are not worthy of their position. I will now refer, for a moment, to the subject to which I have alluded, in order that it may not be referred to again. It did occur to the minds of some old and dear friends on the Committee, that, seeing the position in which the Society was placed in regard to holding its property in foreign lands, and in regard to the great expense which was occasioned by every change of trustees, a plan might be adopted, under which the Committee (who are annually elected) might be made the perpetual trustees of the Society. The question was brought under discussion, and was considered by the Committee; it was, however, never put by the chairman for the adoption or rejection of the Committee; but most of our brethren felt that, before deciding, they would desire to have the opinion of other friends of the denomination, and they found that many of the old friends of the Society considered such a plan undesirable. The Committee felt, therefore, that they had no other course to adopt than, rather than divide the Society, themselves put an end to the subject; and a resolution was unanimously passed, that it be not further entertained. At our meeting on Tuesday last, the subject was again considered; and I feel it my duty to convey to you the impression on my mind, that the way in which the subject was considered, was highly honourable to the Christian feeling of those who differed from each other, all of whom left the meeting bound and knit up together in feelings of Christian charity, brotherhood, and love.

Now let me refer for a moment to another subject, which, since I have been connected with the Society, has pressed much on my attention. I feel that, somehow or other, we have not that amount of support from, and identification with, the different churches throughout the length and breadth of the land, which we ought to have. I believe that to be the fault, in a great mea-

sure, of the churches themselves. I think it might be entirely obviated by every Christian church determining that it would, under all circumstances, communicate, at least once in every two months, with some one missionary. That there should be an understanding—a routine laid down, as to the mode in which such communications should be kept up. That the church should communicate, in a letter of fraternal love, with the missionaries, assuring them of their fraternal love—of their sympathy, and their prayers. I am sure that our missionary labourers would receive such communications with heartfelt satisfaction, and that they would tend to elevate their spirits, keep alive their zeal, and make the churches themselves feel more identified with the missionary work; and what I feel to be of still greater value, it would support the sinking spirits of our friends abroad. I have conferred with many of our missionaries, and they have often told me that the greatest affliction they feel in their absence from their native land, is the want of such communications, and such assurances of sympathy and support, on the part of their Christian brethren at home. Let me refer to the letter of a dear friend of mine, connected not with us, but with the established church. Some friends at home had sent him four numbers of a religious periodical, and this act called forth the following letter from the absent missionary, dated September, 1848.

"My dear Sir,—Pray tell me if you are the same anonymous benefactor who had time to think of and gladden me with the first four numbers. What a treat for a transport! Whosoever the unknown hand which posted that periodical for me in secret, the Lord will reward him openly; for truly he has refreshed my soul in the Lord. That publication has worked on my broken mind like a healing well on invalids. They go for a season to a cure place, to gather strength for the winter; my spirits, in perusing those pamphlets, got quite brightly enough to stand the dreariness of years of banishment."

I believe, also, dear friends, that a most valuable result would be obtained in the reflex influence such communications would have on the churches themselves. I believe that our funds would feel the benefit, and, for my part, I always feel that funds produced by free and spontaneous goodwill, are far more valuable than such as are obtained by appeals on the ground of our distressed position. If we had the sympathy, the hearty support and love, and the true Christian feeling of the various churches of the country with us, we should never want for funds. Let me refer to a letter from Carey himself to Dr. Ryland, as showing that the same feeling actuated him. Many persons were then urging that some of the missionary stations should be abandoned in consequence of the insufficiency of funds; and, in answer to a communication on this subject, Carey then writes,

"Dear brother Ryland,—I entreat, I implore you not to think of the petty shopkeeping plan of

lessening the number of the stations, so as to bring them within the bounds of your present income, but bend all your exertion and attention to meet the pressing demands that Providence is putting on us.—W. CAREY."

"Don't fear the money," said Pearce to Carey, "God is for us, and the silver and the gold are his, and so are the hearts of all that have it. I will see the churches from Land's End to Orkney, and we shall get money enough." Now, let us strive to emulate the spirit of these the first founders of our mission. Let us be actuated by the same entire zeal, the same identification with the cause, the same hearty desire for the salvation of the heathen, and with the same strong feeling of the inestimable value of their immortal souls, and we shall have no occasion to say any thing to you as to the condition of our funds, nor will you have cause to regret the position of our Society.

Before I sit down, I will refer, for a few moments, to the subject of Jamaica. I have felt, as I am sure you must all do, an intense interest in the position of the suffering church of that suffering country. You know all the circumstances that led us to feel that we were not justified in accepting the proposition which was made to us,—you know well, that, by diverting the funds to other purposes than those to which they were pledged, we should be inflicting a great injury on, and endanger the prosperity of, the Society. But it is the duty of the church, in connexion with the mission, without infringing on the general funds, to aid, in every possible way, their suffering brethren in Christ abroad. There is a most valuable institution in that island (Jamaica), whose object is to train up young men, and qualify them for the ministry; and last night only I received a letter from Joshua Tinson, dated Rio Bueno, Jamaica. He says:—

"The students are well, and, if I mistake not, progressing in piety, while they continue cheerfully and successfully to pursue their studies. That we can find young black and coloured men in our churches, of sufficient capacity and religion to justify their studying for the ministry, is no longer a matter for inquiry. The question now is—Shall such enjoy, by the continuance of this Institution, those advantages that shall enable them to become intelligent and respectable teachers of their fellow-men; or shall this work cease, for the want of two or three hundred a-year? I am quite aware that it may be said, perhaps many say, The Institution should be sustained, but it ought to be done by the churches in Jamaica; England has enough to do, claims are coming from all quarters. India, Africa, China, France, Canada, and elsewhere, besides the continual demands for carrying on the increased and increasing societies, political, civil, and religious, in the parent land. All this I fully admit, but the admission effects nothing—our churches cannot do what they did formerly. The people have not only many new demands for their money, but it is indeed little they get. The pay for able-bodied men varies from 1s. 3d. to 9d. a-day, in some places only 6d.; and for that they have often to wait for weeks, then get paid in dribblets, and, not unfrequently, are never paid; and if we get no help out of Jamaica, we must give up, even with our

present limited number of students. As I have said before, into debt I cannot go. I have always had a horror of it, and now I fear it more than ever, as I see its crushing, withering influence on some of my brethren. Myself, I ask nothing; I want nothing: I have bread enough, and sometimes a mouthful to spare for the poor and destitute around me. And though, by the time I have met the necessary expenses of this establishment (expenses much larger than I should ever dream of incurring, were it not for the position I am in), paid its taxes out of my own salary, with occasional doctor's bills,—I find a cause for gratitude in my wife's economy, that makes my home happy, and keeps me out of debt. It is true that my death would leave her and my child utterly destitute; but we can leave the future in the hand of God. We have no concern about riches, seeing that God does not give us power to get wealth. For the Institution I do feel intensely,—it has my unceasing solicitude and labour; and, though I know not what sort of a beggar I should make for myself, for the College I can do and beg.

"Your obliged and grateful friend in the gospel of Christ,

"JOSHUA TINSON.
"S. M. Peto, Esq., M.P."

I am sure you will say with me, that this must not be allowed to continue. Through our instrumentality, and under God's blessing, the church has been established in Jamaica, and, as will be seen by the Report, in the state of prosperity in which it now is. What I ask of you is, to bear in mind, as far as you can, and as far as you have the opportunity, to minister to their necessities, and aid their schools, and especially aid this valuable Institution in sending among them intelligent and able ministers of their own country. I feel that I have detained you too long, but I trust you will allow the importance of the subject to be my apology.

The Report, a copy of which appeared in our last, was then read by the Rev. J. ANGUS.

The Rev. NATHANIEL HAYCROFT, M.A., of Bristol, moved the first resolution, to the following effect:—

That this meeting fully recognizes the duty and privilege of Christians to employ all scriptural means for the diffusion of the gospel of Jesus Christ throughout the world; and calls, with thankfulness to the God of all grace, the labours and success of the Baptist Missionary Society and of kindred institutions.

It seemed that, during the past year, the expenditure of the Society had exceeded by £3800 its income, and that there was a previous debt, still unpaid, of about £1100, leaving a balance of £4900. This was a painful circumstance in the Society's history, and one that demanded a careful and attentive regard, as to the causes which they might conceive had contributed to so painful and lamentable a result. It could not be that there was any thing in their objects or operations which indicated approaching feebleness or old age, or that such a work was likely ever to die. He had heard it said by physicians, that when a man had continued in robust health until he arrived at fifty or sixty years of age, about that period he might expect a rap—a memento that he was mor-

tal; but this could not be the case with this Society. The cause of Christianity was unchanging and undying. It had remained the same amid revolutions of literature, of science, of arts, and amid the destruction of the strongest governments of the most powerful nations of the world: he could not, therefore, for a moment conceive but that this Society, based as it was on Christian principle, must go on to the end conquering and to conquer. Christianity might not be in course of advancement for a time; but if so, it would be like the mighty flood, which, though impeded for a brief space, would ere long force down all barriers, and spread forth with force irresistible, in spite of all impediments. He believed that although a dark cloud might rest upon their Society, yet the obstacles with which they were met would only be transient and temporary, they would soon be dissipated—the cloud would disperse, and the Society would prosper, so that they would have two missionaries where they had now only one, who would go among the people preaching the unsearchable love of Christ. That Society, originated by their now sainted fathers and friends, whose memory was ever fragrant, and who were now looking down from heaven, watching the manner in which they were promoting its object—that Society must never be permitted to stop in its onward progress. Many of the best and choicest spirits in their church had gone to a labour of love among the heathen. Many of them had only gone out to find a speedy grave. Many had gone to spend the future of their life in His cause, and had been called upon to leave their bones in the soil. Many had spent their early youth, and the strength of their manhood, in a far country, and had been permitted to return to their native home with shattered health. Yates slept beneath the deep, and Knibb was lamented by ten thousand of the Africans in the West Indies. There was not a mission where some of their fathers or their brothers had not been interred, around whose tombs thousands would gather to bless their memories, and pray for the love of the God of the missionary. Women—kind and gentle women, too, had gone forth with their husbands to minister in heathen places. Many of them had expected to find a home, where they and their husbands had only found a grave. Others had been permitted to return to their native land, but it was only as widows, with fatherless children claiming and obtaining the sympathies of all Christians. Were those holy men, and those kind and gentle women, to be withdrawn from their labours in God's holy cause? No. If their Society were to fail, it never could be in London, whose merchants were as princes in the earth. It could not be that their Society had failed to interest the public mind from their want of success. Hitherto every report had been a triumph. The seed had been

scattered abroad, it had germinated, and was now growing up, and would soon produce goodly fruit, to the praise and glory of God. In Jamaica 30,000 members testified to the faithfulness of their missionaries; in Central India they had 2000 out of the millions of that country, who testified to the truth as it is in Jesus. In all countries, wherever their missionaries went, they had made their thousands of Christians. Sixty thousand of the heathen had been converted and added to the various churches of the Society. Now, if that alone were the result of their labours, still it proved that the public interest was not withdrawn from the Society for want of success. Want of success! Look at the circulation of the blessed word of God which had taken place—upwards of one million copies of the blessed book had been circulated under the auspices of the Society—schools had been established in all lands—the practice of the suttee had been abolished, and their Society must go on until superstition had been utterly routed from the earth; it must be broken in pieces, and great would be the fall thereof. It was not, then, for want of success that the public interest had been withdrawn from them, for God had indeed abundantly blessed their labours in the field. There must be no talk of the return of any of their missionaries; on the contrary, every thing called for an increase in their energy and earnestness. So far from lessening their forces, they required to multiply them, for God had greatly added to their field of labour. China had been opened up; but, to the disgrace of the baptist community, they had not a missionary there. Africa, benighted Africa, ought to have its thousands of workers in God's vineyard, in place of only tens. The continent of Europe ought to be filled with their missionaries, as well as Brittany. On all hands there was a loud cry, "Come over and help us." There could be no cause assigned for the apparent want of confidence in the Society founded on the want of success. While considering the subject, he had been naturally led to consider and examine the remedies which had been proposed for that state of things which existed. Some said the Society must retrench their expenditure both at home and abroad—that it must diminish its working expenses, and reduce the salaries and allowances of the missionaries to the lowest possible amount. Why, that had been the practice of the Committee for many years past. The expenditure of the Society had been reduced to the lowest possible amount for a long period; and as to the salaries of the missionaries, those good brethren might be said to exist—to vegetate, rather than to live by the preaching of the blessed gospel. Others, again, urged reformation; they said the system of management must be altered—must be popularized. Well, that had been done. The system of management had been altered—it had been popu-

larized; still the difficulty remained—still the Society was in want of funds. In order to remedy this material defect, some counselled that the Society should give up some of their fields of labour. Now, would those who give such advice be good enough to point out which of their fields of labour they would be content to give up—which was to be the one resigned? Should they give up India—the scene of their first missionary labours—the field in which Carey had triumphed—India, where so many had been brought to a knowledge of the Lord Jesus—were they to give up India, with its thousands and millions who were yet in darkness, and leave them utterly to perish? No, it was impossible; the eldest born of the Society could never be resigned. Should they, then, give up Africa—Africa, to which Great Britain stood more indebted than to any other country in the world? England owed a fearful debt to the sable inhabitants of Africa; was it a proper way to repay that debt, by abandoning them to the grossest idolatry and superstition; were they to give up their youngest born, the very Benjamin of the Society's missions? Oh, never! Were they to withdraw from the West India islands? Thirty thousand converts to Jesus told them they must not. Was it to be Canada, where the ancestors of those now forming the Society had established the Word? No! no!—they could not afford to resign any one of their fields of labour—they would not give up one of their missionary stations. The thought was not from heaven—it did not emanate from the mind of man—he need not more particularly allude to whence it originated; he left that to be solved by the judgment of the meeting. What, a Christian community turning back from a field of labour in God's vineyard! At such a scene infidelity itself would cry shame, and the whole church would stand appalled. It was said that there was a decline in the religious feeling of the people,—that the number of conversions was diminishing. He questioned whether the decline in missionary effort was not the cause of the decline of religion. When the primitive church went forth to preach the unsearchable riches of Christ, that was the richest time of religious feeling which the church ever knew. The missionary spirit, when it burned brightly, re-acted upon the church. This Society, like many of a kindred nature, had been threatened with peculiar obstacles. The brethren would recollect that only a short time ago, the London Missionary Society was groaning under the oppressions which had been inflicted upon them in Tahite. Well, Providence had taken the retribution in its own hands. The instrument which then employed itself in torturing a woman in Tahite, was soon after compelled to fly a fugitive from his throne. At Fernando Po, the great enemy which the church had to encounter was popery. Wherever their missionaries went, there they found

popery. But, marvellous to relate, not long since a revolution broke out in Rome itself—a revolution in the very metropolis of papacy, and superstition, and of error, and the Pope himself became a fugitive. All this was very encouraging, and if they humbly trusted in the goodness and the grace of God, every obstacle to their onward march would be removed. The meeting could not relish the appalling fact that had been brought under their notice in the Report, viz., that the Society was so much in debt. Did it not excite their surprise to hear that the Society owed no less a sum than £4900? Tell it not in Gath, publish it not in Ascalon, let not the infidel know it, tell it not to the follower of the pope, tell it not in the senate. Let it not be thought for a moment that the ministers and the deacons of the church were willing to allow the Society to remain under such a cloud. Let them stir up the church to a lively sense of the pure love of God, and then come to a resolution, that this should be the last year of debt. He had no fears for the Society; he should yet see it progress, until, where they had now one missionary, they would have two, and until their brethren were in all the places of the earth, and then, and not till then, would the Christian church have realized the object of the Society—then would the Supreme Majesty in heaven look down on them with benignity, and say, “It is very good; my will is done on earth, even as it is in heaven.”

The CHAIRMAN said, it gave him much pleasure to introduce to their notice a friend, whose presence, upon such an occasion, proved the value of the loving principle of the Holy Alliance. The Rev. J. Jordan, the vicar of Enstone, would second the resolution.

The Rev. J. JORDAN.—As a friendly stranger come amongst them, he might be allowed to explain the position he occupied, standing on that platform, in favour of the Baptist Missionary Society. It was but a few years ago that he had been invited to take part in favour of any missionary society but that connected with the church of which he was a member. Upon that occasion he received an invitation to assist at the meeting of the London Missionary Society. He took the invitation into serious consideration, and, looking at the matter in the light of his conscience, he found that he could not refuse to give the aid which they sought from him—he could not refuse to take the part which they offered him, and therefore he willingly attended their meeting. Very shortly after that, the Evangelical Alliance was formed, and he rejoiced at it, for it had brought out that spirit of love which actuated all who felt themselves as one in Him, the Head of all. Shortly after that again, he was honoured with an invita-

tion from the same honoured society, to take part in their general meeting in that very hall. He would willingly have shrunk from standing on that platform to address such large audiences as were in the habit of meeting there; but his conscience impressed upon him the necessity of going forward. He remained still of the same mind, and he attended and performed the duties which had been kindly imposed on him. That was followed by an invitation from the London Missionary Society in the last year to preach for them, as well as to take a part on this platform at their anniversary. He could not refuse to ascend the pulpit for them, acting in strict conformity with his conscience, he had felt himself constrained to take the part assigned him. On that occasion he had received a very kind invitation from their honoured friend, Dr. Steane, to take part in the proceedings of that day; he felt that he was bound in conscience to show the same respect and love for their Society, as he had done to the others, knowing as he did what their works had been, and honouring them for the labours of love in which they had been engaged. It might be asked what he could find in common in all those different societies, which could justify him in appearing at and assisting in their meetings. He trusted he could show many and good reasons for his conduct. Even had the missionaries done no more than tend to the civilization of the world—even had they done no more than improve the temporal condition of that portion of mankind amongst whom they had laboured—even that comparatively low ground would justify him in appearing there. Every one who desired the benefit and the blessing of his fellow-man, must be glad of the privilege of taking part in support of such societies. As a patriot, he claimed the right to assist such societies. What work had been done which was so efficient in promoting colonization from this country—what would so much promote the spread of the good Saxon, as an extension of the missionary system? There was another view of the question, in which, as a patriot, he should think himself justified in attending upon their anniversaries—that was the manner in which the missionaries had been the means of extending schools throughout the world, and thereby promoting civilization and a knowledge of the true God. After highly praising the noble exertions of the Society in the missionary field, he seconded the resolution with much pleasure.

The resolution was put, and passed unanimously.

The Rev. HENRY DOWSON, of Bradford, moved the following resolution:—

That the state of the various missions maintained by this Society, as exhibited in the Report, should impress upon the minds of all its friends a more

lively sense of our dependence on God, should lead to fervent prayer for the promised help of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more systematic and self-denying liberality to promote this sacred cause.

We have two beautiful instances of Christian evangelical liberality in scripture history; the first is that of the box of alabaster ointment with which the woman anointed the head of the Saviour, anointing him for his burial. When Judas was angry with her, the Lord defended her. But our blessed Lord reserved his highest eulogiums for the poor widow who came with her two mites and cast them amongst the Pharisees' gold in the treasury of the Lord. Now, if you will pardon me, I will make one observation respecting the good friends in London. I do not like your collections. It is not on account of the gold and the silver there, but because I see so little copper in the plates. I like, not only to see the gold of the rich man, and the silver of the man in moderate circumstances, but the copper of the poor man. We want more of systematic liberality, that all should contribute according to the extent that God has prospered them. Then we shall not need to recall missionaries from the field of labour. I would say solemnly and earnestly to the honoured directors of the Society, that this must not be done. I would say to the Christians of this great metropolis, "You ought not to suffer it to be done." The Christians of this metropolis, the focus of civilization, the centre of commerce, the admiration of all the civilized nations of the world, the place where Christian missions have been cradled and fostered all these years,—are you going to abandon now the Baptist Missionary Society? No; and we, who are the representatives of the provinces, and the angels of the churches, will go back to our various congregations and communities, and tell them that they must not suffer it to be done.

The Rev. T. Boaz, missionary from Calcutta, a deputation from the London Missionary Society, seconded the resolution as follows. Sir, in rising to address you on the present occasion, I find myself subject to those feelings which have been expressed by one of our sweetest poets, Henry Kirke White, who says, in listening to the bells of the evening,

"I'm pleased, and yet I'm sad."

Pleased to think that there are so many hearts that beat with high and holy expectation in reference to the conversion of the world to Jesus; and sad to think that, after the labour of 1800 years, so large a portion of the human family should yet be held under the dominion of the "prince of the power of the air." I feel particular pleasure this morning in coming

to the Baptist Missionary Society, especially because I am here, in this kind of spiritual parliament, as the representative of the London Missionary Society, and in some measure the representative of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first sprung up, where the stream first shed itself to the east, and to the west, and to the north, and to the south. I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. Let us cheer it. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about small clouds and large clouds. Now, I do not believe in clouds, in reference to missions. I believe, not in clouds, but in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds. I am quite pleased that you feel yourselves as baptists, and a society, in great difficulties, because men always act like men when they have difficulties to meet. I remember, when a boy, a member of the Society of Friends once standing by my side, in my native town, upon its dark and stormy shore, and saying, whilst I looked upon the dense cloud that seemed to encircle us, "My boy, do you think that those clouds are as dark as they appear to be?" "I am not sure," was my reply. "I tell you," said he, "that if you had a telescope long enough to penetrate right through the cloud, you would see that it is as bright beyond, and brighter, than it is below." Now, I think, sir, that you want the telescope of faith to look right through those clouds, and to see far beyond them into the bright and glorious future. We never feel so much as we ought to feel, as Christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon the promises, and do our work like Christians and like men. I feel this morning particularly pleased at being here, just because I think that I am in the right place. I am among those who were the substantial pioneers of missions to the East. I am not unmindful of the fact, that the Danish king, to whom you most appropriately adverted, was the first sovereign who sent Christian missionaries to the East; nor would I be unmindful of the fact, that the Church of England, through the agency of the Propagation Society, was the second agency that sent a few solitary missions to Oriental climes. Let us give all the credit that is due to all parties; then we can take a firmer stand upon the basis that we have for ourselves. Your missionaries were the efficient pioneers of Christian missions to the East. Nay, when the beloved Carey, and his associates, first arrived in that country, what was the kind of reception that they met

with from the government of the day? One would have supposed that men, coming upon such a generous and gratuitous mission as did your brethren to the East—one would have supposed, that the members of council would have hailed them with pleasure, and that the doors of the Government House would have been thrown wide open for their reception. That was not the reception they met with. They were, in substance, told, "The vessel that bore you from Europe must bear you back again." Then came that striking and singular interposition of the Divine Providence in reference to Serampore. God turned the heart of the governor of Serampore, as the streams of water in the south; and that governor said, in substance, to your brethren, though I believe he was a man not possessed of a spark of religion, yet, from the generous impulses of his nature, resisting the oppression exercised towards your brethren by the British authorities, he said, "If you will come to Serampore, I will give you a place to live in, and a place in which to worship God." They went, sir, and I think it is a singular and a striking thing that the first house in which those brethren obtained a resting-place was the house of a publican or tavern-keeper. I like to think of that fact, because they commenced their mission in India as the Lord commenced his mission in the world, in the company of publicans and sinners. When your brethren first reached India, you will have perceived from these remarks, that the mind of the government composed of Christian men, was directly opposed to their landing and labouring in India. So strikingly was that the case, that it has been stated that one of the members of council said concerning them, "If these men had belonged to the English Church, and had been missionaries, one might have borne with them. If they had belonged to any of the more respectable sects of the dissenters, they might have been tolerated. But to think of tolerating baptists, the smallest of the sects, and the strictest; that is not to be borne." I believe, sir, that you have been enlarged within yourselves since that time, and that you would like to hold communion with the whole human family. It is a remarkable thing that the son of that very member of council, was, I believe, brought to the knowledge of the truth in one of the hill stations in India, by having a newspaper edited by a dissenter, and printed at your press, containing an extract from the writings either of Baxter or of Doddridge, and that, descending from his solitary hill station to the plains, to seek godly and ministerial advice, the first station he came to was a station of the Baptist Mission. I need not tell you, sir, nor this Christian assembly, that the baptist minister who was at that station, soon convinced this neophyte that it was his special duty to follow his Lord through the water; and the consequence is this, sir, that

that civilian, that gentleman, is a baptist. He is a Christian. (A voice: "That is better still.") Yes, it is better still. He is now on his way to this country, and you will have fellowship with him. I had hoped that he would have been here to-day, so that in his own person he might have borne testimony to this matter. One cannot help seeing that the ways of God are not as our ways, and that the thoughts of God are not as our thoughts; for if that gentleman's father had had his will, humanly speaking, his son had never been brought to the knowledge of the truth.

When your brethren first reached India, the mind of the native community was diametrically opposed to their continuance and labour. In substance, the native gentleman, and especially the native priesthood of Calcutta, said, "If those Christian priests be permitted to live, and preach their gospel in India, we cannot answer for the stability of our religion; and if our religion fail, we cannot answer for the stability of the government." Priesthood, sir, and priestcraft, are the same things all the world over. Priestcraft—the office of priestcraft, is to bind the minds of men in the fetters of ignorance. Then some of you will say, "Why you are speaking against your own craft." No, no such thing—we are not priests, sir. We do not own the term. We are the ministers of a better dispensation, and our work is to set the minds of mankind free. A great change has since come over the masses of the priesthood, and the intelligent gentry of India, on the subject of Christianity. A singular illustration of this occurred in the course of my journey from India to this country. Passing the island of Ceylon—and who can speak of Ceylon without thinking of your faithful and devoted Daniel?—a man whose memory has not yet been justified in your churches—a man worthy of all praise, and more praise than he will perhaps obtain, for he was indeed a faithful man, and worthy of the entire confidence of all the churches of Jesus;—passing that island, a gentleman travelling on board the steamboat told me a singular history. Ceylon, you will observe, is the Oxford of the Buddhists, and the high seat of orthodoxy; now my companion stated that, in the city of Kandy, the central city of Ceylon, there was a very sacred relic, and that this relic was just a tooth of the very celebrated Buddha. The British government (to their shame be it spoken) for many years patronized that tooth, and lest some crafty dentist from Europe should come and take it away, they appointed soldiers as sentries to guard it. They collected the revenues of the temple. They paid the priests. But owing to the "pressure without"—that was, from India and from Britain—that church and state connexion between the tooth and the government was obliged to be dissolved. At last the

government convened an assembly, or synod, of the priests, and said to them, "Gentlemen, our connexion with this tooth is about to be dissolved, and we wish you to take care of this precious relic yourselves." Now, the priests of the East are very ingenious, and, like most priests, very clever when their craft is in danger; and they said, "No, we would rather not take it. It is a very oppressive thing. When our own government possessed the island, they had this tooth, and it ruined them. The Dutch next took possession of it, and it crushed them; and now you English people think that you are going to lose your grasp upon the island, and you want to have done with it too. No," said they, "we would rather that you should pay our salaries as usual, and take care of the temple." Now, it strikes me forcibly, that that is the kind of thing that would happen in other countries, under similar circumstances, if such a proposal were to be made to the priests. It is an illustration, in some degree, of the state of things in reference to the priesthood of the East. They feel, and must feel, that their system is tottering to its base.

When your brethren first arrived in the East, there was scarcely a page of the inspired volume translated for the millions of India. Now, for a large section of the great Indian family, either in whole or in part, the sacred scriptures have been translated; so that I anticipate that, for ninety, out of the 150 millions, there are the means to

"Allure to brighter worlds and lead the way."

God had a great work to do in India, and one of the first things to which he directed the attention of his servants, and one of the things they have done best, is to translate, in the incipient stage of Christianity in the East, the bible, and especially the New Testament portion of the sacred word. So that, in dealing with Hindoos and Mohammedans, Papists, infidels, and Buddhists, we can at the very beginning of things say, "To the law and to the testimony," and if they be not according to these, we will not receive them. A singular and amusing instance of this kind occurred in Calcutta some time back, and I relate it, not out of any disrespect to the worthy diocesan of Calcutta, but as an illustration of the temper of the native mind. The bishop of Calcutta, who is an excellent Christian, and a most excellent preacher, went to visit one of the schools of instruction in Calcutta, and he went, as all bishops do, in the pomp and circumstance of episcopal state. You know there is no harm in that, if people believe in it. And, amongst others, he was accompanied by two men, who are generally the attendants of great men in the East, and who carry in their hands large silver sticks—a sort of shepherd's crook. When the bishop had left the school, one of the teachers noticed a group of Indian youth gathered

round a book; and, asking what they were about, they said, "We were looking into the epistles of Titus and Timothy, to see where it is stated that a bishop should be accompanied by two silver sticks." When your brethren first reached India, there were in that country large numbers of slaves. There is not legally a slave in India now. By one stroke of the pen one of the governors of India made all men in India legally free. That great fact fell upon the ear of the churches in this country like lead. And why? Why, the people of England do not like any thing that they do not pay for. If we had come from India with knouts, and chains, and lacerated backs, and asked you for twenty millions of compensation, you would have cheered loudly when granted, because you had paid for it. But in India our people made all men legally free, and they asked you nothing for the boon. It is a fact, and one in which you and all Christians should rejoice.

When your brethren first reached India, there were no such things as schools, in which Christian truth was taught. Now, within a circle of six miles, in Calcutta alone, there are 6000 young men receiving an enlightened Christian education; and a very curious and interesting circumstance occurred in the course of a visitation that I made of that district; for though I be not the bishop of Calcutta, I yet very humbly think that I am a bishop of that city in the strict sense of the term. As a bishop in that neighbourhood, I made a sort of visitation of schools, and, during that visitation, I happened to come to one of a class of schools peculiarly called "anti-missionary;" because, within the walls of these institutions, it is said that the Christian religion is not taught. The proprietor, who was standing at the door, seemed to wish to prevent my entrance. I stated to him, however, that I was going to Europe, and that I wanted to visit the schools to ascertain the number of pupils, and the kind and degree of education given; when he said, "If that be the case, you may enter." Upon entering, there was a shrewd little fellow, a pupil, sitting upon one of the forms near the door, who had overheard the discussion, and he said, "You know they don't teach Christianity in this school, but we learn it." "Indeed," said I, "how do you manage that?" "Why," said he, "don't you know they teach Shakspeare here?" "Shakspeare," said I, "what has he to do with Christianity?" "Why, if you like, I will prove your doctrine of the atonement and of the resurrection out of Shakspeare." And it is in those schools, in which Locke and Bacon, and all your western histories and biographies, and even Shakspeare himself are taught—though I should not have thought of quoting Shakspeare as an authority in divinity—it is in those schools that the children learn those great truths; and yet, from those very institutions, the founders and sustainers of

them declare that Christianity is excluded. Now, we say, multiply such schools a thousand fold; only let the Christian church take care—I am sure I shall not offend in using the expression here—let the Christian church take care to “baptize” that spirit of inquiry with the true spirit of Christianity.

When your brethren first arrived in India, there had been no preaching of the gospel among the people. Now, it is every where common. And, in reference to the preaching of that gospel, I can state, and my brother Sutton is here to corroborate what I say, if it be true, or, to deny it if it be false, that, through her length and breadth, India is perfectly open to the preaching of Christ's gospel. More free than Britain! I have come to England to witness that marvellous anomaly, of one professed Christian priest shutting up another in his prison-house for preaching the gospel. Now that, I think, could not happen in India. The government of India, in India, do for all missionaries that which every government should do for ministers of religion—no more or less; they give the amplest civil protection, without the slightest religious interference. Many persons speak against the government of India, and I am not here as its apologist; but the faults connected with the government of India are not usually with the officials in India. All the mischief is in that rightly-named house, in a rightly-named street, in that city of London, that my brother who spoke first, so highly eulogised—Leadenhall Street. I mean to say that, if any good thing comes out, either in England or India, for India,—if you want to make it an “organic remain,” you have only to send it to Leadenhall Street. If you complain that India is not what she ought to be, then, I say, the power is with yourselves. You have the power of ruling India—especially the wealthy among you: you can buy East India stock—you can become East India proprietors and directors, and you have the “Gordian knot” in your hands. There, in Leadenhall Street, is the spot to move in reference to the regeneration of India, in a political point of view.

There is one more subject to which I will advert, since the residence of missionaries in British India, infanticide and suttee are in that country what they are in this—legal murder. Not only is man himself free, but the land is free, and every thing in connexion with religion may be as free as the air we breathe, and the grace we preach. Moreover, the iniquitous connexion between the idolatries of the land and the government—that, too, is nearly extinct. One faint thread connected with Orissa binds the government to idolatry. I should wish that Mr. Sutton might have to carry back with him to India this one cheering note, that the authorities in Leadenhall Street had at last abolished this last link of the evil. But there is still some-

thing to be done for India. You must not relax your efforts. More men, more native agents—that is the secret of India's regeneration—more prayers, more buoyancy in your efforts. Don't let your secretary be down-cast, and come to you with a funeral oration next year. Let him come with a paean of triumph, and begin it to-day. Wipe off the debt! Wipe it off! Don't disgrace the name of this great Society by leaving this hall with a paltry £4000 in debt. I am sure the Chairman will set the example. Ah, you clap; but are you going to follow the example? Pay it off! Four thousand persons at a sovereign a-piece, and it is done! Now, Christian friends, I have somewhat exceeded my time, but I had a very good example in your Secretary. He transgressed full ten minutes from his own rule, and I most heartily forgive him, for it was an excellent Report, and well read, and will bear well reading in private. I have very great pleasure in being present with you this morning, and in offering my testimony to the efficiency of your missions in the East, to the high character of the men who sustain them, to their disinterestedness and zeal, and to the success with which God has crowned their labours in our great dominions in the East.

The resolution was supported by CHARLES COWAN, Esq., M.P., and was then put from the chair and agreed to unanimously.

The Rev. AMOS SUTTON, late missionary of the General Baptist Missionary Society in Orissa, moved the following resolution:—

That in the momentous events now transpiring in the world, this meeting recognizes the hand of God on behalf of His church; it rejoices that in many lands long closed against the gospel, the barriers have been removed, and cannot but regard the changes that have occurred among the nations as loudly calling on all who are actuated by Christian principles to renewed exertions in the diffusion of that truth which is the only sound foundation of private virtue and of national prosperity.

One of the speakers has referred to a memorable remark of the late Mr. Cecil, give me leave in reference to the impressive prospects suggested by the terms of this resolution to refer to another remark by the same eminent and excellent person: “With respect to the number of perishing souls around me,” said he, “I see on the one hand multitudes rushing daily to their eternal destruction, I see on the other hand, the crucified Saviour of mankind stretching forth his cross to receive and to save them.” With these two ideas to occupy my mind I need no third. In Christian England, with the gospel in our hands, two important reflections in reference to it seem to be powerfully suggested on occasions like that which has brought us together this day; the one, that we should bring our minds, thus privileged as we are, to feel more deeply the value of the gospel to ourselves; the other that

this sense of its value should induce us to be more earnest in the work of diffusing its blessings to every other class and community of the great family of man. We have, in this resolution, an intimation that your Society, which, notwithstanding its crippled means, has made the diffusion of that gospel the constant object of its unremitting efforts, looks forward with some confidence to the present eventful crisis as offering additional opportunity for forwarding and extending the great work. Let us then see what is doing in this or other lands. I have in my possession a copy of an original proclamation issued but a few short years ago by the emperor of China, in which he threatens with punishment "even unto death" all who shall presume to introduce the gospel into the Chinese dominions. Why China, as our brother Boaz has told you of India, is now more free for the dissemination of the gospel than Christian Britain. We have missionaries settled at Ningpo, for example; they are in every respect more free there than at Canton. They have perfect freedom of locomotion. They go when and where they like, without let or hindrance from any one.

But it has been my lot, in the course of my missionary wanderings, to go among the Burmese, and to travel in their country to the districts in which the Kareens reside. They are a people dwelling in the wildest regions of the jungles and the marshes of Burmah, and who had not been heard of, even by name, in Europe, when Boardman first went out and laboured among them. I addressed, through an interpreter, a number of these poor people, consisting I think of about 450, who had made their way to meet and be taught by a Christian missionary to a spot so remote from their homes that it was under the very guns of the frontier post of the British. They had braved and surmounted every obstacle for this purpose, travelling by night in order to avoid the native Burmese authorities, by whom they would have been cruelly punished for the course they had adopted. I was profoundly moved on that occasion. The Kareen women came, with their children, the youngest attached to their backs by neat lashings of the bamboo, to attend this meeting of the converts. They said, "If you will teach our husbands, we will learn the good word also." As they rocked the cradles of their infants with one hand, they held the book out of which they were learning with the other. I never saw a more interesting, and I might say a more interested auditory in my life than that which I addressed. It is but twenty-one years since the first attempt to cultivate this field was made; and now in Burmah, where American as well as British missionaries have laboured earnestly, they count their converts not by scores but by thousands.

And now I come to the country of Orissa. Our first missionaries went out with Mr.

Ward of Serampore, our venerated brother. By his advice they went to Orissa. The advice given to our board by Mr. Ward was that they should select the field that was widest and which had not been previously occupied by any other missionaries. They did so, and not without success. They pitched their tent under the very shadow of the pagoda of Juggernaut—that Moloch of a cruel and impure idolatry. Their countrymen would frequently say to them, "You will never make a single convert in the neighbourhood of Juggernaut. If you would wish to succeed in your object, go elsewhere." Many a fearful and terrible tale might be revealed of the abominations which attend the hideous and polluted worship that is offered at that shrine. But I pass to other matters. We scarcely yet know the work we have to do in carrying out this Christian enterprise. The further we penetrate into regions to which our missionaries have not heretofore penetrated, the more widely does the expanding prospect of the fields to be occupied open upon us. When we first went out to Orissa we supposed that there was but one language spoken throughout that tract of country. But the fact was quite contrary to our expectations; for whilst it is the gospel alone which binds man to man in holy sympathy and a common hope of a hereafter, sin and idolatry have separated the species where they prevail into numberless communities, and that separation is increased by a corresponding diversity of tongues. Jellasoer was the first station we came to after quitting Orissa. And here we found an American missionary established, whose efforts, in conjunction with those of brethren of our own Society, have brought around him many people whose very name I believe had been unknown to Europeans before. These people are of a race called the Sentoons, inhabiting the Raghmah hills, and in the back country of that part of Hindustan. They are now constant in their attendance on the missionaries. The Kundhs again are to us quite a new people, inhabiting districts of Cuttack and Ganjam, and extending as far back perhaps as Nagpoor. These people have been, for a period of unknown duration, in the habit of offering up human sacrifices. It has but lately come to the knowledge of the British government in India that they have been in the habit of stealing the children they can decoy on the plains of Orissa, and carrying them away to the hills, where they carefully fed them up for slaughter until the period arrives when, dressed out in all the gay habiliments of idolatry, they are offered up as victims at the shrines frequented by these people. The mode of sacrifice is this. They insert into the ground a pointed stake, the top of which is usually surmounted by a peacock's feathers, or a live magpie. To this stake the victim is tied; and after they have performed their incantations, they rush upon the miserable child and stab

and hack his flesh to pieces with their knives as an offering to the goddess of earth, whom they think thus to propitiate so as to communicate a red tint to the grain they raise in their fields. When I was in India I had from thirty to forty of these children who had been rescued from the fate intended for them, placed under my care at Cuttock; and I learn that since I have returned to England (now upwards of twelve months) upwards of one hundred more of these rescued victims have been delivered into the hands of the British missionaries. When these one hundred newcomers first arrived at the station, the previously rescued victims turned out to see them. Among these first saved was a fine little native Orissa boy, who had received the name of Philip. He had been captured from the Kunds some three years before. To the astonishment of our people, after viewing the new comers he returned leading another youth by the hand, and presenting him to the minister he said, "Here is my brother." This brother had just before been sold to the Kunds by the same cruel and unnatural uncle, who had three years antecedently sold Philip to them, for the same vile and inhuman purposes from which both were now so mercifully retrieved. Under what circumstances could the precepts of Christianity and the knowledge leading to eternal life have been more beneficially communicated, than they have been to these poor youths thus snatched from the sacrifices demanded by a sanguinary superstition?

I was prepared with many other anecdotes of a highly interesting kind, but the time I see presses; I will therefore confine myself to one only. There was among these intended victims thus happily rescued from the hands of the Kunds an awkward ungainly looking lad who was called David, Great pains were taken with him, but he was so stupid that all attempts to cultivate his faculties seemed hopeless, and we at last devoted him to the menial task of sweeping out our premises at the Mission House. At this time our school was very full, and many of these young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David, like a light from heaven, (and who shall say it was not a light from heaven?) He seemed suddenly possessed of new-born faculties; and one might almost have been permitted to say of him, "All were astonished at his understanding and his answers." He applied himself so diligently, and profited so much by the instruction afforded to him, that he was received into our church. Soon after we put him into the printing office, and such rapid advances did he make, we made him a compositor. But whilst he was thus engaged, and interesting and amazing us all by his sudden proficiency, there appeared upon his skin numerous white spots, which are the first indi-

cations of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots soon became a putrid ulcer, and his limbs were eaten away. All which could be done was to smooth his passage to the grave. Nothing could arrest the progress of his malady or save his life; and the doctor directed that he should be kept by himself, as contact with others might communicate to them the infection, a tent was provided for him; from this tent he would creep at service time to the door of our meeting room, and listen to and join in the service. A more intent listener I never looked upon. One day I went with my wife to pay him a visit. He was stretched on his mat, apparently absorbed in some deep reverie on a passage he had been reading. His testament was close to his side. The hymn book was in his other hand, and we saw that his attention had been riveted to this passage:—

"Of all that decks the field or bower,
Thou art the fairest, sweetest flower;
Then, blessed Jesus, let not me
In thy kind heart forgotten be.
Day after day youth's joys decay,
Death waits to seize his trembling prey;
Then, blessed Jesus, let not me,
In thy kind heart forgotten be."

When we left his tent my wife said to me, with great emphasis and emotion, "There lies an heir of glory; for, though like Lazarus he be full of sores, like Lazarus too he is rich in assured hope." I could not but concur in the parallel. Shortly after I determined to pay him another visit. I found everything as I had left it. The door of the tent was still open. There was the testament,—there, was the hymn book, still at his side on the mat on which he was stretched. But his spirit had already flown to rest in the bosom of Abraham! On this spectacle, thought I, I am content to rest my plea on behalf of missions. Here was a proof how the communication of the word of God could raise thus wonderfully the soul of this poor lad to the contemplation of the true Redeemer. To any and to all who would not encourage missions, who could remain insensible to the beneficial effects they had produced on fellow creatures who had been placed in the position of these timely-rescued victims from the brutal superstition of the Kunds, I should be inclined to hold the same stern but poetical language of remonstrance which was once addressed to the Marquis of Hastings for refusing, when Governor-General of India, to abolish suttee.

Before sitting down I must be allowed to say one word on behalf of Bengal, a country with which I was so long and so intimately connected. It must be remembered that Bengal was the first region of India in which we established missions. I still retain the most affectionate interest for its progress in Christian conversion. I received letters from Bengal

in the course of last year apprising me of the numerous converts that had been made in the districts round Calcutta. My informant, who is well known to most of you, you would admit, is no enthusiast, nor likely in his zeal to overstate the exact condition of the case. Yet he writes to me, "I believe that if I had three or four good preachers, who would come and preach the gospel with their own lips, constantly, at various places round Calcutta, we should, in a few years, succeed in converting the greater portion of the people to Christianity. I do not hesitate to say, I have seen as large an amount of real Christian feeling and faith among them as I have ever witnessed in any equal number of professing Christians in this country.

I have yet another anecdote to tell you. A friend of mine some time ago was travelling in the wilds of Orissa. As he pursued his way he came in sight of an officer's tent. The officer seeing he was a European invited him to dinner. He accepted the invitation, and after the repast the officer said, "And so Mr. Wilkinson you have come out here to try and convert the Hindus." "Yes, that is my object," answered my friend. "And a pretty wild goose chase," rejoined the officer, "you will make of it. You don't know these fellows so well as I do." "Oh, Sir, I think I myself know something about them already." "Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Sepoys you would soon find out their duplicity and faithlessness." Mr. Wilkinson assured him he had made some converts whose earnestness and sincerity were beyond all question or suspicion. "Oh!" said the officer, "I should like to examine them." "Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga," (continued Mr. Wilkinson, addressing the native who entered,) "here is a gentleman who wishes to examine you as to

your Christianity." "What right has he to examine me?" inquired Gunga, "and does he mean to do so in anger or in ridicule?" "So," said the officer, "you have turned Christian?" "Yes." "How did you get your living before you turned Christian?" Gunga was astonished. His pride also was hurt. "I am a Brahmin," said he, throwing back his robe over his shoulders and exhibiting a mark that attested that fact. He could not conceive how such a question could be asked of him raising so obvious an appearance to his disparagement. The officer, somewhat abashed, asked how he had felt before he became a Christian, and he replied, "I felt that I myself, like all my countrymen, was in miserable darkness. I longed for the truth, but I could not find it. At length I heard that the light of truth was to be found on the Padre side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places that I might communicate the same light to others." As he went on the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in an Hindoo a true believer; and he was preparing to retire to indulge in his own meditations, when Gunga said, "I should like now to examine you. Are you a Christian? Are you indeed a Christian?" This was an arrow to the officer's heart, and this question asked in Christian simplicity became the means of his conversion.

The motion was seconded by the Rev. WILLIAM BARTON, a deputation from the Wesleyan Missionary Society, (also from India,) and passed unanimously.

The benediction was then pronounced and the meeting separated.

During the course of the meeting devotional exercises were conducted by the Rev. J. MORTLOCK DANIELL and Rev. Dr. GODWIN.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 28th,

AT FINSBURY CHAPEL.

JOSEPH H. ALLEN, Esq., presided.

Prayer was offered by the Rev. J. T. WIGNER of Lynn,

The CHAIRMAN addressed the meeting as follows:—We meet to-night to resume the missionary theme—a theme that should be dear to every Christian heart. To engage in this great work is not our duty merely, but it is our high privilege. That it is our solemn duty I think is obvious. The command of our blessed Lord is imperative. The last command which he gave, before he left this world, was, "Go ye into all the world, and

preach the gospel to every creature." Happy are the men who, called of God, animated by his Holy Spirit, go forth, nor count their lives dear unto them, so that they may finish their course with joy, and testify to the gospel of the grace of God, preaching amongst the Gentiles the unsearchable riches of Christ; and happy are those who, although not called to go forth to the heathen, are occupied at home as God may give them the opportunity

and ability, consecrating their time, their talents, their energies, their money, and making sacrifices, if need be, in order to help on this great cause. I say happy are the men, for in undertakings like this there is a reflex influence. The churches which are most diligent in the missionary cause are the most prosperous, the most united, and the useful churches at home; and the individuals, who are thus occupied, are the most honoured of God, because they delight to honour God, and "him that honoureth me," God says, "I will honour." The missionary undertaking is no longer an experiment. The experiment has been tried, and proved to be successful. The promise of God has been fulfilled. Thousands have been brought out of the darkness and wretchedness of heathen night into the light, and liberty, and purity of the gospel; and we can point to the east and the west, to the north and the south, for proofs of this. And who does not rejoice that this is the fact? But, although this be the fact, in drawing a missionary picture, we don't like to paint it in colours all of which are bright. There is a dark shade to the picture as well as a bright one—there are discouragements as well as encouragements, and we ought to look them fairly in the face. With regard to the missionary system, its history affords us proofs of this fact. We have had our discouragements, as well as our encouragements. But, looking at missionary operations as a whole, regarding them on a broad scale, we have no reason whatever to be discouraged, but to be animated onward in our course. Some few years ago, you will remember, there appeared to be a mighty outpouring (and there doubtless was) of the Spirit of God on Jamaica, and that island, which was like a moral wilderness, became almost as the garden of the Lord. Thousands were added to our churches. The work of our missionaries increased so much, that more missionaries were required, and more were sent forth, and occupation was found for them—spiritual occupation—and numbers professed to be converted to the faith. Now a somewhat different scene presents itself. The churches have decreased in number, and many have not maintained the consistency of their profession. Well, this is a discouraging circumstance, and we ought to look upon it as such. At the same time, it is declared to us, that there are thousands belonging to the churches in Jamaica whose consistency and whose piety will bear comparison with the members of the churches in our own land. In speaking of missionary facts of a pleasing character, we would not, for the sake of producing an effect or an interest, give them a colouring which they ought not to have; and, on the other hand, we would not excite visionary ideas, such as every sober-minded man knows cannot be, or are not likely to be realized. Let us look at the missionary cause just as it is, with

its encouragements and its discouragements; and regarding it as a whole—marking what has been done, not merely in the regeneration and salvation of man, but in producing a better state of society, in improving the morals of man, where the chief end has not been accomplished—we are called upon to thank God, and take courage. Worldly men will tell you that there is a larger expenditure in the missionary cause, for the smallest possible results, than in any thing in which men engage. This it is the calculation of a mere worldly man. We are not to put the missionary cause by the side of any worldly speculations, nor judge of it as we judge of the success of worldly undertakings. We are to judge of it by the standard which Christ has given us. And what standard is that? Why, he puts the whole world into one scale, and the soul of a single man into the other, and he makes the soul of man to outweigh the whole world. Thus are we to judge, and to this standard are we to bring our calculations with regard to the missionary cause; and when we remember how many thousands there are, who, through the instrumentality of this, and of kindred institutions, have been brought to the knowledge of the truth, we have reason to thank God, and take courage.

The SECRETARY then briefly stated the objects of the Society, and laid before the meeting a statement of its proceedings during the past year.

The Rev. JAMES PATERSON, of Glasgow, moved the first resolution:—

That, in the opinion of this meeting, the work of evangelizing the heathen can be maintained in its vigour by those only who are imbued with the Spirit of Christ, and that it requires in the Christian church, in proportion, whether to its discouragements or to its success,—intelligence and simplicity, devotedness and faith.

He heartily concurred in the sentiment of the Chairman, that it was unprofitable to judge of the cause of the Lord by measuring it with the standard of the world. Religion under no phase was to be weighed in the balances of worldly men. The religion of the bible could not be estimated by the number of men and women congregated in any one place. They must estimate what had been done by the Baptist Missionary Society in the balances of the sanctuary—they must estimate these institutions by the word of God. The gospel was preached by the missionaries of this Society, and that it has been instrumental, under the blessing of God, in leading many guilty sinners to the knowledge of the Saviour, would be admitted by all candid and right-judging men. There was not a Christian present who would object to the propositions contained in the resolution.

The "opinion" alluded to, meant the deep-seated conviction of the soul, the reality of the mind, and not the varying opinion that comes and goes by the sight of the eyes, or by the hearing of the ears—the conviction of the assembly that the proposition was true. The thing to be accomplished, was the evangelization of the heathen. This institution had not been called into existence to carry on the work of civilization—to propagate the knowledge of the arts and sciences—to carry to the heathen superior systems of philosophy. They did not say that civilization would not follow in the path of the Christian missionary; but if he should descend to lower ground, and be made the missionary of the arts and sciences, and of philosophy, and not hold himself in a position above these things, he must have failed to understand the word of God. The missionary was sent forth to propagate the knowledge of a living faith, that which would enter into the soul, and make him a new man. If there was truth in the bible, this must be true, that "if any man is in Christ, he must be a new creature." The missionary, then, was sent forth to take part in the instrumentality that was to regenerate the world, to bring men to a new mind, to give them possession of a new heart, to make them what the bible declares to be the object of the propagation of the gospel,—to make them "like Christ Jesus." This work could be carried on only by men imbued with the spirit of Jesus—men possessed of the temper manifested by the Lord. This was not the spirit of mere formalism, nor was it to be regarded as the spirit of mere sectarianism. This work could be maintained in its vigour only by men possessed of the spirit of our Redeemer.

The Rev. WILLIAM BROCK, in seconding the resolution, expressed his conviction that the week's gatherings would be greatly beneficial to the institution. Their friends from the country had done good to their brethren in London, and he hoped their brethren in London had done good to their friends from the country. There had been a sort of reciprocation of kindly and generous influences. The resolution was too good. Some resolutions were not good enough, inasmuch as they contained no suggestions worth having. But the resolution before the meeting contained so many, that he scarcely knew where to begin, they were all so valuable. The substance of it was, that for the work in which they were engaged, they wanted the earnestness and disinterestedness of their Lord and Saviour Jesus Christ. Those who took up the matter from mere impulse, were not the men whom God would honour, and they were not the men who, on other accounts, would go on with it very long. Unless a man was baptized into the Spirit of his Lord and Master, he could not take the first step in the right way. When they thought of the lan-

guages of these heathen—some of them dissonant, and harsh, and almost inexpressible by the human organs, and some so mellifluous and sweet, that one would almost wish them to be our mother tongue; their habits, some savage and uncouth, and others positively voluptuous and refined; their religions, some metaphysical and refined, and others so gross and material, that they could be scarcely called religion at all—the difficulties in the way of dealing with these people must be fully apparent. The work in hand was their evangelization. He did not think that word conveyed any full, distinct, and comprehensible idea to the English mind. He would rather say they had to indoctrinate all these people with the truths of the gospel, to instil these truths into their hearts, to "bring them out of darkness into God's marvellous light." The resolution said it was necessary the work should be carried on with vigour; and to carry it on with vigour required a large infusion of the spirit and mind of Christ; and when that spirit was solemnly and positively impressed upon the heart, its recipients would address themselves in right good earnest to the work of evangelizing the heathen. The resolution spoke not only of the necessity of possessing the spirit of Christ to carry on the work, but it put forth an alternative. The resolution said that if they were discouraged they would need the mind of Christ to keep them from being improperly and unduly depressed; and if they were unduly elevated with success, they would want the mind of Christ to moderate their exultation. Let them take care to cultivate the spirit of earnestness, of disinterestedness, of intelligence, of devotedness, of simplicity, and of zeal, and then they would go on their way rejoicing—not cast down under discouragement, nor puffed up when the prospects were in their favour. Oh, that they might all be baptized unto that spirit, and go on their way calmly, through good report and evil report, looking far beyond their present prospects and plans, remembering that their rule of duty is the Lord's own commission, their hope of success the Lord's promise, and that sooner or later they must reap if they faint not. Let this be but one of the results of this meeting—that the Divine Spirit may come down and diffuse itself through the missionary committee, the contributors, and the missionaries themselves,—then they would be doing God's work in God's own way, and they would find of a truth—"He will not forsake the work of his own hands." Let it be the ambition of every one to do what they could in this great cause, not for the sake of pleasing man, but God; and in doing it for His sake, he would weigh their motives in the balances of the sanctuary, and however feeble their outward actions might be, they would not fail at the last to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The CHAIRMAN said it was a rare thing for a man of property to devote himself to the ministry and to the missionary work. He did not know why that should be. Certainly it ought not to be. A more noble work cannot be engaged in; and at the present time, should men of this description come forward—men of decided piety, men on whose judgment the Society should rely, how gladly would he point their attention to Jamaica.

The resolution was then put and agreed to.

The Rev. T. F. NEWMAN moved the next resolution. The visible amount of success which had attended the labours of the Society was perhaps altogether disproportioned to the real amount of that success. It was impossible to ascertain by any information, the most intense and searching, in the present state of things, what the Lord had been graciously pleased to do, through the instrumentality of the servants of this Society, in the east and the west, the north and the south; and therefore it was important to walk by faith and not by sight—to hold fast by first principles—to keep firm hold on the truth of God, and to devote every energy to disseminate the gospel throughout the world, and to carry out the blessings conferred by the great Head of the church, whose promise to his disciples was, that he would be with them always, even to the end of the world. Reference has been made to the depression which has been felt in all the departments of the missionary enterprise; but he trusted that none retired yesterday, and that none would retire from the present meeting with their minds depressed, their spirits flagging, their hearts cast down. He recollected the words addressed to him many years ago, at a critical and anxious period of his life, by the father of his revered friend (Mr. Hinton)—“*Nil desperandum, Christo duce*”—“Despair nothing, Christ being our leader.” That was a motto which, as a confederated body of Christians, they would do well to bear in mind. If Christ was before them—if they were serving a divine Master—if they were seeking with simplicity of aim and holy zeal and steadfastness of purpose to diffuse throughout the world the knowledge of redemption through the blood of Jesus Christ—let them not be scared by a passing cloud, let them not be daunted by difficulties, let not any seemingly adverse circumstances draw them from their post. Rather let it drive them with a more intense ardour to the throne of grace, and make them pray for those showers of divine blessing which would fructify the desert, and cause it to rejoice and blossom as the rose. He had been requested to propose for the adoption of the meeting the following resolution:—

That the thanks of this meeting are especially due

to the various collectors throughout the country, and to the members of Juvenils and other Auxiliaries; and that they be requested to continue their labours, connecting with them yet more fervent prayer, in the hope that these labours may become, under the blessing of the Holy Spirit, increasingly beneficial.

If it were thought right, as a matter of Christian courtesy, to submit a resolution of this kind for the adoption of religious assemblies, he could have no sort of objection; but his conviction was, that those who are acting from principle are the last in the world to wish to be thanked for their services. He, therefore, regarded a resolution of this kind rather as an expression of Christian sympathy and brotherly love than as a tribute paid to those, who, working in the service of a Divine Master and consecrating their energies to the promotion of His glory, look for no other reward than His approving smile, and no other animating principle than that love to Him which had been kindled up in their hearts, and which in its nature and scope bears some resemblance to the love which animated His own bosom. It would be well for us to challenge our own consciences and our own hearts, and to ask, with a determination to know what is the truth, whether we are assembled on principle, whether we are listening and speaking on principle, whether, in retiring from the house of prayer to-night, we shall be increasingly desirous that the principles of the gospel, in all their beautiful simplicity, in all their expansive influences, in all their deep commiseration, shall, in our different spheres of action, be exemplified and maintained. Our missionary meetings would never subserve the object to which they might be devoted, till they became extensively the means of grace, the means of animating the soul, the means of producing a higher range of Christianity towards those who are Christians, and towards the world without the pale. For what was the gospel? Was it not the embodiment of Divine love? and ought it not to be exemplified and sustained and commended in the lives of the followers of Him who “loved us and gave himself for us?” Let them fall back on the principles in which this and kindred societies originated—let them remember the essential point. “Man is lost wherever man is found.” The gospel was the message of God to lost man; and, therefore, that message embraced by lost man in any latitude and under any circumstances, must rouse him up, must spiritualize his degraded nature, must bring him into communion with God, and assimilation to God, and prepare him for those enjoyments which will await the ransomed church when all sublunary things shall have passed away. And not only ought those principles which are matter of theory to be remembered, but the principle which binds every individual Christian to his Master. Those who had consecrated themselves to Jesus Christ ought to show in every thing

that they regard themselves as His "who loved them and gave himself for them." He had sometimes been affected with admiration and gratitude when thinking of the social principles which bind man to man, and the power of which has never been so fully exemplified as under the refining and sanctifying influence of the gospel of Christ. It was a beautiful thought that what they were doing now might, under the Divine blessing, touch the conditions, and necessities, and happiness of some one living in distant climes, and at present enveloped in all the shades of moral ignorance and death. It was a beautiful thought that the prayers now ascending from this spot might bring down blessings on their brethren in Calcutta, in Africa, and in Jamaica. It was the privilege of the Christian that, while confined to one spot, a little insignificant being, might, by his zeal and his earnest supplications at the throne of grace, contribute more to the success of the missionary cause, than some who had apparently lavished large sums on the object, without, at the same time, offering up their earnest and believing prayers. Christianity must advance. That was the purpose of God, and all his promises afforded encouragement to look forward to that result with confident expectation; and as Christianity advanced, the world must be benefited and blessed in all its interests. Its social, political, religious, everlasting interests would all be advanced by the march of the gospel and the multiplication of the triumphs of the Redeemer. As Christianity advanced, all tyranny must be swept away, all ignorance must flee before it, and all the superstitions of the heathen must be scattered and cast to the moles and the bats. Oh, glorious prospects! Oh, animating anticipations! Cherish them. Bind them to your hearts. Let nothing induce you to despair of the cause of the gospel,—of the cause of the Redeemer. Many references have been made to the revolutions which have taken place, and to others which may be impending. As far as they have established the rights of man, and contributed to the extension of Messiah's kingdom, we hail them. Many of the changes which have taken place have been in the right direction. But there is one revolution yet to come, mightier than all the rest, and methinks we have its harbinger and distinct intimations that that revolution is not far distant. Men's minds are heaving, principles are brought into collision, the power of thought and inquiry are awakening every where; men are beginning to feel as men, not as serfs; the intelligence of the human mind is springing up, and we hail it. Christianity addresses itself to intelligence, and therefore we rejoice that the human mind is raising itself, breaking its fetters, and springing forth into the possession of its rightful liberty. Oh, may nothing interfere with the progress of truth! and then

the mind every where shall be emancipated—the conscience—the soul—every thing that is noblest in man shall be vindicated; and, by the power of the gospel, which you are assembled to assist in propagating, shall the image of God be stamped on the soul of our fellow creatures, throughout this degenerate world, and every voice unite in one anthem, and every heart bound with a similar impulse, as the crown of immortal glory is placed upon His head, "who, though He was rich, for our sakes became poor, that we, through his poverty, might be made rich."

The Rev. J. LEECHMAN, M.A., rose to second the resolution. Reference was made in the resolution to the collectors, and to the members of juvenile societies; and he would take the opportunity of mentioning an interesting circumstance which had come to his knowledge the other day, thinking it would encourage both parents and children to exert themselves more than they had hitherto done for the promotion of this great cause. There was a little boy who procured a collecting box, and went home with great delight to show it to his mother; and he said, "Mother, I have got a collecting box, will you give me a penny a-week for the missions?" She said, "No, I cannot; I already subscribe to your brother's box, and I cannot always be giving. You must take the box back again, and give it to the teacher." The little fellow looked at the box, and was sadly vexed at the thought of having to part with it; and, after pacing up and down the room for some time, he came up to his mother and said, "How many pins do you get for a penny?" She said, "I don't know—about so many." "Well," said he, "will you buy your pins from me, mother?" She said, "Yes;" and he then began to collect pins from this person and from that, and persevered to such an extent, that at the end of the year he found in his missionary box four shillings and some odd pence. He hoped his young friends, the collectors for this Society, would be encouraged to go on in a similar way, and that all the parents present would encourage them in this great and good work. He would mention a circumstance which took place in India. It had often been said, "The poor receive the gospel, but have any of the learned, have any of the brahmins been converted to the faith? When will you ever get them to become preachers of the gospel of Christ?" Now, in Benares, the holy city, there lived a brahmin—a man of intelligence, a man of learning, and a man of rank and property. That brahmin heard the gospel. It came home to his heart, he felt himself a lost and ruined sinner, and that he had found a Saviour, and determined to make a public profession of his attachment to Christ. His friends became alarmed; his father went to him, and said if he became a Christian, he would lose his

property, his status in society, and be separated from his friends. He however determined to persevere. At length his sister went, and when all other arguments had failed, she threw herself at his feet, looked up in his face, and said, "Brother, brother, what could induce you to think of becoming a Christian?" Now, mark his answer. He said, "Sister, it was the greatness of my sins that drove me to the Lord Jesus Christ." His sister said, "If you become a Christian, your wife and your child will visit you no more." He replied, "What will it profit that I gain the whole world and lose my soul!" And he was baptized and became a disciple, and a preacher of the gospel, and had been instrumental in bringing many souls to Christ. Our great missionary festival has now come to a close, and when I look around I cannot help thinking there may be some present to-night who will never again see the recurrence of a season like this. This may be the last missionary meeting which some may be privileged to attend. It may be the speaker, it may be some of my reverend brethren around me, it may be some of you. Let us, then, remember what God

says: "Whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." And while we are seeking to send the gospel abroad, let us not forget ourselves; let us remember the words of the brahmin, "The greatness of my sins drove me to the Lord Jesus Christ."

The Rev. J. H. HINTON, M.A., at the request of some gentlemen around him, related to the meeting, with much feeling, the very affecting story of the poor boy afflicted with leprosy referred to by Mr. Sutton in the morning. How much ought such a case to interest us occurring in pagan lands, the result of missionary labour? This one case was a sufficient recompense for all our missionary expenditure and toil. But it was but one instance out of multitudes which might be adduced to show the benefits conferred upon the heathen by this and kindred institutions.

The resolution was then put and agreed to, after which the proceedings concluded with praise and prayer.

ARRIVAL OF THE "DOVE" AT CLARENCE.

Our friends will rejoice to learn that our little missionary vessel has once again borne her precious freight in safety to Fernando Po. After encountering a terrific storm in the Bay of Biscay, which compelled her to refit at Madeira, and from thence enjoying a pleasant though somewhat tedious voyage, she reached Clarence on Sunday, February 18.

All our friends were well, and were most joyously welcomed at Clarence by our brethren and the residents at that place.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."