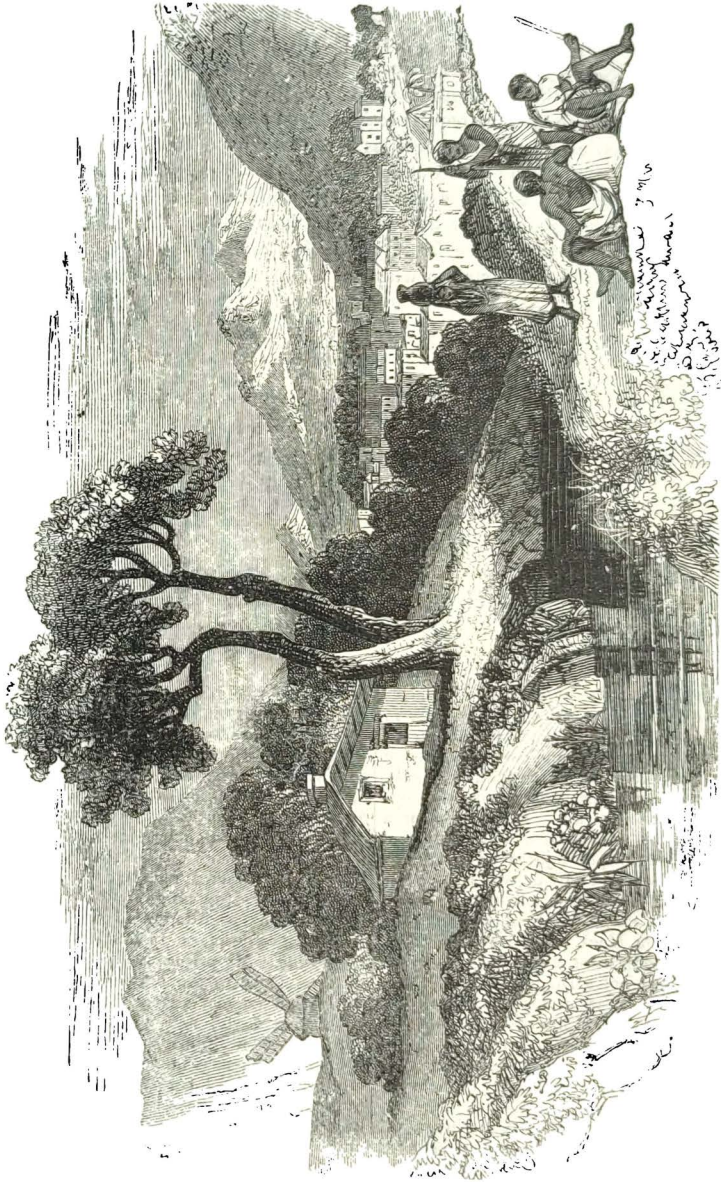


THE MISSIONARY HERALD.



GRAHAM'S TOWN, SOUTH AFRICA.

GRAHAM'S TOWN, SOUTH AFRICA.

The annexed view of Graham's Town will doubtless afford pleasure not only to those who knew formerly the esteemed pastor of the baptist church there, but to others also who have read the letters from him, recently published in the Herald. The town itself, which is about 400 miles east of Cape Town, and about 100 north of Algoa Bay, is a place of considerable importance, being the capital of the province of Albany. Application having been made to the Committee about twelve years ago by some baptist residents, and seconded by the representations of missionaries from other societies in the neighbourhood, Mr. Davies was selected for this station, and sent out in 1831. After having been shipwrecked and compelled to return to this country, he arrived there the following year, and was successful in his labours till removed by death in 1837. The church having again applied to the Committee for a pastor, Mr. Aveline was appointed as his successor, and arrived at the station which he still occupies with great acceptance, at the end of 1838.

EAST INDIES.

CALCUTTA.

The safe arrival of Mr. and Mrs. Leslie, with other pleasing intelligence, is announced in a letter received from Mr. Leslie a few days ago: it is dated Calcutta, Jan. 18, 1843.

Through the tender mercies of a gracious God, we reached this place in safety and in health, on the 27th of last month, after a voyage of four months and two days, having sailed from Portsmouth on the 25th of August. Nothing particular occurred during the voyage. We had the usual occurrences of a little boisterous weather now and then; and a bit of a gale, which injured us in nothing but in the loss of a sail or two, and in the giving of those who kept out of bed (among whom I was one) a few tumbles, which left behind them a black mark here and there. Although there were about 230 souls on board, we had not a single death, and very little sickness—a rare occurrence in a voyage of such length, and with a company so great. I distributed a number of tracts among the soldiers and sailors; and now and then preached to them after the reading of the prayers by the captain.

The good folks in Calcutta having heard that I was on my way out, had a meeting a month before I arrived, and came to the

unanimous resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled pastor. In this resolution brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. Consequently I had hardly set my foot on shore, when a letter containing this resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it. I am at a loss to know what to do. I have no liking to Calcutta as a place. I fear I may not suit the people. My prepossessions are in favour of a residence in the interior, where I can rove about on foot among the natives, as I have often done; and where I can labour without the restraints which are imposed upon a missionary in such a place as the city of palaces. I hardly designed to return to Monghyr, that place being amply supplied by brethren Moore, Lawrence, and Parsons, all of whom are attached to the station; but I had it in my heart to go and settle in some

place as near to the hill tribes as possible. Though I suffered from having been among them formerly, yet I long for their salvation. On the other hand, it is plain that some one is required for Circular Road. Dr. Yates says that he cannot go on preaching and translating too; and that if he has to continue both, he will ere long have to give up all. Now, it is of the very highest importance to the cause of God that his life should be continued. I have, therefore, determined for the present to remain, and relieve, or rather aid him; for he says he will still preach now and then. Should I discover that Calcutta does not suit me, or that I do not suit the people, I shall then feel at liberty to take myself off whatever be the consequences. I hope you will write just two lines by the next mail, to tell me what you and the Committee think. If you disapprove of my remaining here, I shall, without the smallest reluctance, bend my steps up into the interior. In the meantime I do not intend to give myself wholly to the English church. There are thousands and tens of thousands here, who speak the Hindoostanee, and to whom I can preach as often as my strength will allow.

Since my arrival here, a series of meetings have been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together—all on a perfect equality—and both taking a share in the proceedings of the meetings. There were Bengalee prayers and English prayers—Bengalee sermons and English sermons, and Bengalee letters

and English letters. I conceive that nothing more interesting has as yet taken place in the history of our mission in the east; and I conceive too, that the first grand step has been taken for the complete independence of the churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts; and I think the bond of union formed betwixt them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the college. The believers were certainly of one heart and of one soul. It seemed to me the nearest approach to heaven of anything I had ever seen. There was no parade, no show. All seemed to be at work with one end in view—the glory of God and the good of men. I am not singular in my opinion. All, I believe, had the same views and feelings with myself.

All the missionaries here are pretty well at present. Dr. Yates seemed the most feeble amongst us; but he contributed in no small degree to the interest of the meetings held at Serampore. I dare say you will have from some other brother a more interesting and extended account of what was said and done than I can give you.

INTALLY.

A letter from Mr. Small, dated Dec. 14, 1842, contains interesting though painful intelligence.

“ My last letter to you gave an account of the baptism of one of the young men of the first class in the Intally Native Institution—the first fruits of my ministry here. We were then full of rejoicing and hope. But alas! how soon has our joy been turned into mourning! He has been forcibly carried off by his cruel and deluded relatives, and as yet all our efforts to recover him have been unavailing. However we are not altogether without hope, and perhaps before this is despatched I may have to add, that we have at last succeeded. He is still in the Lord's keeping—though we know not where—and not a hair of his head can

fall without his permission. Even in the fiery furnace, or the lion's den, he may be preserved from harm. And, at the most, our heathen adversaries can but destroy the body or the mind; they cannot touch the soul. That is immortal, in the highest sense, we trust, in his case. Once *dead* in trespasses and sins, *even as others* (oh, how many others!), but now endowed with everlasting life!

We have been making every effort in our power, but hitherto without avail, even to discover where the young man is. However, we are not destitute of hope, either that he will be rescued by the hand of the law or that

he will make his escape, or that his friends may from heathenish principles and the dread of losing caste by living and eating with an acknowledged Christian, be induced to let him go. Thank God, I escaped unhurt from the affray; and we are both (my dear wife and I) quite well. The school has not been affected by the baptism, &c., so much as it was feared it would. At present there are upwards of seventy in regular attendance, the

roll list showing at least double that number. It is a distressing thing that the most promising lads are taken away, in general, just at the time when there is most hope of them, as to conviction and impression. It is so at all our mission schools. We were present at the examinations of the Benevolent and Native Christian Institutions this week, and most satisfactory they both were.

MONGHYR.

The following is part of a letter from Mr. Lawrence, dated January 13th, 1843.

The African mission appears to be one of great importance, and distant as we are, still it occupies many of our thoughts and prayers. Oh that the people in this country were as ready to receive the gospel as many of the poor Africans appear to be! How would our hearts leap for joy, to hear some of the landholders, or head men of the villages around us, inviting us to come among their people to instruct them in the truths of the gospel; or even to discover among the common people any thing to be compared to the earnestness manifested by many of the Africans to learn the way of salvation. But, alas! seldom do we see any sincere and earnest desire manifested to know the truth; and few indeed are the inquirers of whom we can entertain any favourable hope. Ignorance and vice, in a thousand forms, enslave the whole mass of the people; and they are bound as with fetters of iron and brass. Small, indeed, is the whole number of those who manifest any uneasiness with their degraded condition; and only one, here and there, escapes from it. How rare is the inquiry, "What must we do to be saved?" It is an affecting, and to me almost an overwhelming fact, that no new cases of hopeful inquirers have presented themselves here throughout the whole of the last year. All this time has passed away, and not a single soul from among the heathen, to our knowledge, has been converted! The word of God has been preached in our chapels, in the bazaars, in the villages and towns, both near and distant. European and native agents have been employed; books have been distributed; multitudes have heard the gospel, and some have seemed to assent to the excellency of it; yet still we have to take up the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?" There is none that "seeketh after God;" there is none that saith, "Where is God my Maker?" As for the blessed Saviour, the Lord Jesus Christ, "we cannot believe on him," many say, "because we cannot hear or see

him." Others say, "We have deotás (deified heroes) of our own, and have no need of Christ." "It is not good," say some, "to change the ancient religion of our forefathers for a new and foreign religion. Such conduct is base beyond description: we will not bear of Christ." "Your religion is true and excellent," say others, "and we would embrace it; but then we must lose our caste, our honour, our maintenance, our all; and what would become of us?" "Your religion is altogether false," say the haughty Mahometans: "you have corrupted the gospels; you call Jesus the son of Mary, the Son of God; and you make him, who was only a prophet and a man, equal with God." Thus are we daily constrained to hear the adorable Redeemer spoken of with scorn and contempt, abuse and blasphemy. But though we are wounded we are not surprised, for when he went to "his own," they received him not, but mocked and crucified him. What can we then expect from these sinners of the gentiles, but that they would despise and reject him too? How true it is that "men love darkness rather than light, because their deeds are evil!" Could the dear praying people of God in England witness the depths of wickedness into which the natives of this country have sunk, they would not be surprised that the gospel makes so little progress among them; but they would surely pity them more, and wrestle with God more earnestly on their behalf. Notwithstanding all that is sad and distressing, there are some things to encourage us. We can preach without molestation, and we are often heard without interruption. The truths delivered do sometimes reach the conscience, and produce a degree of concern and inquiry; and though these impressions have not issued in the conversion of any recently, as we know of, yet it is manifest that the word of God is not powerless, and the hearts of our hearers are not utterly inaccessible. Many also have a better conception of the pure and exalted character of Christianity;

and there seems to be a growing conviction that it will ultimately prevail in this idolatrous land. I do think that a gradual revolution is taking place in the minds of the people respecting their own religion and Christianity; and that a change in favour of the latter has been effected in no small degree by missionary efforts. We may therefore, even while looking at the present state of things, take courage; and though we cannot but be distressed at the present paucity of our converts, we may yet anticipate the time when the once degraded natives of this land will flock to the temples of the living and true God, as "doves to their windows."

Since the commencement of the present cold season, brother Parsons and myself, with our native brethren, have been alternately itinerating in the surrounding villages, accompanied by a German brother of Mr Sturt's mission. We have, on the whole, met with an encouraging reception; though nothing of a very interesting character has occurred under my own observation. On the 21st of December, 1842, brother Parsons, accompanied by brother Hurtur and two native brethren, set out on a journey to Gya, in the hope of being present at a large mela. They were delayed several days on the road, and were obliged to take a very circuitous route, through Patna, in consequence of a very heavy fall of rain a few days after they left home. They reached Gya, in health and safety, on the 4th inst., after a journey of about 140 miles, most of which, I believe, they performed on foot. They propose remaining some days at Gya, and then returning to Patna, and from thence to take a boat to Monghyr. Brother Moore, whose health and spirits have been remarkably good lately, preaches for us very regularly, once or twice a week. After brother Parsons's return, if we should be all spared and well, I hope to visit a large mela, on the banks of the river, to the east of Monghyr.

All things relating to our church members and congregations continue much as they were, excepting that we have lost two more members by death, making a total of seven

members deceased during the past year. Thus it has pleased the Lord to diminish our numbers by taking some of our little company to join the assembly before the throne above. Well! painful as the loss of some of them was, it is still delightful to hope that they are now with Christ in glory. And if we have had no additions to fill up their numbers, we have at least to be thankful that none have forsaken Christ for the world; and that most of our dear people have been enabled, through grace, to abide faithful.

In the minds of some of our young people I do hope the Spirit of God is at work. Two or three have recently appeared much concerned about the salvation of their souls. Oh that this may issue in a revival of the Lord's work among us!

We have been highly gratified at receiving a letter from our dear friend Mr. Leslie, and thankful to find that he, and all his, have safely arrived in India. The church in Circular Road have invited him to remain with them, but when he wrote to us he had made no reply to this invitation. All at Monghyr will be sorry to lose him. We have, therefore, written him a letter unanimously inviting him to return to Monghyr, if he can do it consistently with his sense of duty. His services are doubtless much needed in Calcutta, and so they are in this part of India. May he be guided into the *right* way!

I have much reason to be grateful for the mercies of God to my family, at the beginning of this new year. Though my dear wife is much afflicted, yet she is still wonderfully spared and supported under her weakness and sufferings. Our dear children too are all well; our second little boy, who we feared would not live, has improved much, and now affords us hope that he will outgrow his complaints. Our interesting charge, John Dyer Parsons (dear to us as our own), I am thankful to say, is coming on remarkably well, and promises to be a fine lively child. Thus amidst all our trials, goodness and mercy are following us day by day, and year after year. To God, the author of all, be unceasing praise ascribed!

BURISAU.

Mr. Bareiro and the small church under his care have partaken of the general desire among our brethren in distant stations to express sympathy with the rejoicings of the Jubilee. He has written to Mr. Russell thus:

Your affectionate communication, dated 27th Jan. 1842, together with the Circular of the Jubilee Committee, has been duly received; and, consonant to the request con-

tained therein, the jubilee year of our mission was ushered in by us by prayer and thanksgiving for the goodness of the Lord vouchsafed to our little church here, and to

our denomination in general, through the last fifty years. For this purpose we set apart the last day of this never-to-be-forgotten period, and met together thrice for reading such psalms as abound in confession of our unworthiness, and promises of the enlargement of our Saviour's kingdom, meditation, and praise; while, too, the occasion was not forgotten, in private, by each of us; the whole of which, we would fain hope, was blessed to us. For my own part, a review of the extent and continuance of my individual mercies, coupled with what has been manifested to our mission so specially, by which it could assume, from so low a beginning, its present position in the great work of the evangelization of the world, utterly overpowered me. Surely, O Lord, "to us belongs confusion of faces." "Thy goodness is marvellous!" Connected with the crowd of reflections which led me thus to magnify the Lord, and to humble myself, was another in reference to the grace bestowed upon the venerable founders of our mission, which enabled them to think so enlargedly, and to "attempt" (to use the language of the first) so greatly, and which rendered them Christian heroes indeed, in this difficult enterprise. When we consider how disproportionate were the means at first, and for a considerable time afterwards, to the great object, and other peculiar obstacles under which this great work originated, and which served only to quicken them on, and to infuse into them fresh vigour, we must confess that the grace conferred upon them, which made them "first in the race," was not ordinary in its kind or measure. Among other graces bestowed upon them, for which we ought to thank the Lord, this spiritual "gift" requires special mention, by which "they won and passed away" unto eternal glory. Oh may we strive to catch their spirit, and to obtain the grace given unto them!

Our devotional exercises having continued till the dusk of the evening, and, as our respective dwellings were at some distance from each other, we remained near each other during night, that we might meet together, on the Jubilee morning, as early as possible,

when I preached from Lev. xxv. 9, "Then shalt thou cause the trumpet of the jubilee to sound; in the day of atonement shall ye make the trumpet sound throughout all your land." After explaining the word jubilee, and the occasion on which we met, I spoke

1. Of the sabbatical year, or hallowed seventh year, of the Jews, as being one of the most remarkable institutions given by God to his chosen people.

2. Of the seventh sabbatical year, called the year of jubilee. Its two chief characters of mercy, viz., the restoration of property and the deliverance of the *captives*, and its analogy to the mercy of the gospel and redemption by Christ. 1. As to *time*. The trumpets of the jubilee were to sound on the day of *atonement*, viz., on that great day of sacrifice in Israel which prefigured the atonement of Christ. 2. As to the *manner*—with sound of trumpets, and with trumpets "of loud sound." It was universal. 3. But the chief analogy is in the *blessings* conferred. The one was temporal, and the other eternal. Christ himself hath spoken of its spiritual blessings. When Isaiah spoke of the day of Christ, he described it as a day of jubilee, in which "he should come to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the *acceptable year of the Lord*." This scripture was fulfilled, *at that day*, to all them that "looked for redemption in Jerusalem;" to every one who came unto Christ. It was fulfilled more completely *afterwards* , when the Spirit was poured out from on high, and multitudes were translated "from darkness to light, and from the power of Satan unto God." In like manner it is fulfilled *at this day* . The dispensation of the gospel, then, may be regarded as the *jubilee of the world* . So it was considered by the heavenly host, who proclaimed it as " *glad tidings of great joy, which should be to all people.* "

These were the principal heads of my discourse, after which I subscribed fifty, and our native brethren and a sister three rupees, the whole of which sum, viz., Company's rupees, fifty-three, I herewith send.

WEST INDIES.

TURK'S ISLAND.

A letter from Mr. Littlewood, dated Grand Cay, Turk's Island, January 2nd, 1843, contains the following account of the scene of his labours.

We have many things to encourage us, whilst there are others over which we mourn. Our church is not perfect; roots of bitterness sometimes spring up to trouble us. Satan attacks us in different ways, and a few of our people occasionally fall a prey to his snares.

I may say, we are at times "troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed." But though every thing is not according to our desire, we have reason to be thankful that we are at peace amongst ourselves; and many are exerting their influence to advance the cause so dear to them, and their efforts have been greatly blessed, and a spirit of inquiry relative to the salvation of the soul appears to be generally excited. Of late we have had a great addition to our classes at both Cays; and our congregations are very large, at the latter place particularly. I had expected that we should have fallen short, in our income, of last year; but by comparing it, you will find that we have more than doubled it, besides the 300 dollars for the Jubilee fund. So that whilst we have trebled our number of inquirers, we have nearly done the same in our funds. In my visit to the out-islands, from which I have just returned, I met with much to excite my sympathy and call forth the most vigorous exertion.

BELIZE.

Mr. Henderson writes as follows, Belize, Nov. 19, 1842:

"My last to you, I find, was dated the 17th of September, since which I have forwarded to the secretary of the Jubilee fund £35. Inclosed is second of exchange, for the same, both of which, I hope, will reach safely. I have, within a few dollars, realized the sum pre-expected in some of my former communications; the amount thereof will appear in my next half year's account, say £25 sterling. This sum I will, therefore, thank you to transfer or pay, in the meantime, to the Jubilee fund, making £60 from Honduras. I intend giving particulars in my next.

HAYTI.

The pleasing intelligence of the formation of a baptist church in this interesting island contained in the following extract from Mr. Littlewood's letter, will secure to it an attentive perusal. It may be advantageous, however, to prefix to it a brief description of the island, taken from Mr. Candler's account of his visit to it two years ago. "The island of Hayti," he says, "formerly Hispaniola, or St. Domingo, placed between the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 360 miles from east to west, and a breadth varying from 60 to 120 miles. Its circumference, measured by an even line, excluding the bays, is nearly a thousand miles. This island, so important for its situation and great natural advantages, is four times as large as Jamaica, and nearly equal in extent to Ireland. It is situated at the entrance of the Gulf of Mexico: is one of the four larger Antilles, and holds the second rank after Cuba, from which it is distant only twenty leagues. Jamaica lies westward of it about forty leagues; and Porto Rico, a large and now populous island belonging to Spain, twenty-two leagues eastward. On the north are the Bahama islands, at a distance of two or three days' sail; and southward, separated by 700 miles of ocean, is the great continent of South America.

"A line of demarcation, in some places artificially drawn, formerly separated the Spanish part of the island from the French; but there is now no political distinction of territory, the whole country being united under one political head, subject to the same laws. The ancient part of the island, where the Spanish language is still spoken, embraces more than two-thirds of the soil, and contains only one-sixth of the inhabitants. The population of the Spanish part is estimated

at a hundred and thirty thousand; of the French part, nearly seven hundred thousand. The French, or western territory, is the only part of the island that has numerous towns and villages, and it is here principally that commerce carries on its exchanges with other nations. A large quantity of mahogany wood is exported from Santa Domingo, and a good deal of tobacco from Santiago and Port au Platte; all towns once belonging to the Spaniards, and still Spanish as to language and the customs of the people; but the great staples of coffee, cotton, mahogany, and dye-wood, are collected on the French side, and shipped from Cape Haytien, Port au Prince, Cayes, Gonaives, and Jacmel."

Hayti is an independent negro republic. The law forbids a white man to hold land, to exercise authority, to marry a Haytien woman, or to trade without a special license. Mr. Littlewood gives the following account of his recent visit to a part of the island, to which he had been invited by a resident.

Port au Plat is a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. It is a poor-looking place—the houses small, the streets dirty; but this is greatly compensated for by the lovely scenery, the rich verdure of the waving cocoa-nut and the majestic palm-trees growing on the gently rising plain, which lies between it and the mountain of which I have told you, gigantically rising to the heavens, and richly covered with trees of all kinds to its summit: it is nearly always capped with the clouds. It is commonly said that there are five or six thousand inhabitants in this town, who consist of white and black. The English, French, and Spanish languages are common to all. All religions are tolerated by the Haitian government, but the Roman Catholic is the religion of the people. Perhaps no place has excelled St. Domingo for wickedness. The sabbath is awfully desecrated, and the most absurd things are practised, whilst their habits are of a low kind; and it may be that the awful earthquake, lately experienced by them, is a special visitation from heaven to convince them of sin. Since the first, there have been repeated shocks, but none so severe as the first and last. The latter took place whilst we were there. The poor creatures, as if certain that God was angry with them, ran out of their houses, and prostrated themselves in the streets; others hastened to their church, where they were all day upon their knees praying to the saints. A dreadful screaming was heard at a considerable distance from every part of the town. The poor, deluded fanatics have adopted various projects to appease the wrath of heaven. The most fashionable ladies laid aside their silk and muslin dresses for sackcloth, and submitted to the humiliation of bringing sand upon their heads in boxes to their church, barefooted, through some of the principal streets. The former I saw in many cases. The priest has an unlimited influence over the lower class, and he takes care to profit by their credulity. The greatest politeness was shown us. Some of the

most respectable called to see us, and one of them with whom we conversed on the Roman faith, freely confessed that there were more abuses in his church than in any other, but he avoided those himself, and he did not think but what there were some in every society, so that by leaving his own to unite with any other, he expected that he should have to do much the same. Previous to my going there, I had received six pressing letters, the first of which I gave to Mr. Knibb; the fifth I sent to you, which I hope you have seen. I had hoped that brother Knibb would have spared my going there, as I could but ill afford the time; but for reasons given in the letter sent you, I thought it advisable to comply with their urgent request. My arrival was hailed with delight by our friends, who had long wished and prayed for a baptist missionary, but had never seen one. In this part, as well as on other parts of the island, there are several emigrants from the slave states of America, who though free, were denied their rights on account of their colour. Most of these did belong to baptist churches. Amongst them is one Samuel Vincent, who was an ordained preacher in America; he has, therefore, conducted service for them; but keeping meetings in his own house, which is a very small one, and inconvenient for persons to attend, he has done but little else than keep together a part of this small band. Since the earthquake a revival of religion has taken place amongst these people, and two villages, by the names of Cabarett and Batta, the former twenty-seven and the other thirty-six miles distant from Port au Plat, sent pressing invitations for our friends to visit them.

Our dear brother Griffin, who is a very respectable merchant in the city, hearing that there was a baptist missionary at Turk's Island, sent for me. Since then I have advised them how to proceed, to which they have most readily adhered. Thus I have endeavoured to explain the matter to you. Now to return to my stay there. It was a suitable time. Two of the friends, who had given evidences of piety, wished to follow their Saviour

in the ordinance of baptism. The sabbath was the day appointed for it, and the leaders, with Mr. Vincent, requested me to administer it, with which I complied. Early in the morning we had a prayer-meeting; in the forenoon, at ten o'clock, we commenced service in a suitable house, nearly in the centre of the town, and not far from the sea. It was crowded to excess: at the ordinance it was said that more than half the inhabitants of the city were present, and the behaviour was excellent. Great credit is due to the colonel, who sent the captain of the regiment to keep order. He attended on horseback, with a drawn sword, placed his horse by the side of the water, and waited till the people separated. Before I received any into the church, I requested that they would submit to an examination, and afterwards be united to the English Baptist Missionary Society, whose interest they should individually and unitedly promote to the best of their ability; and that they should regard me as their minister till the Society could send some one to take charge of them; that they should com-

ply with the rules of our church. To this they all consented, with the exception of three. At the ordinance of the Lord's supper I received, with the two I baptized, fourteen into the church by the right hand of fellowship. Previous to my leaving, I formed them into classes, and appointed, with the consent of the church, Samuel Vincent and W. P. Griffin, to be leaders. They have rented a house in the centre of the city, where they have commenced carrying on their services. I also took materials for a sabbath school, which they promised to attend to. Our friends were very anxious that I should go to the villages I have already told you about, which I should have been glad to have done, as several were to be baptized and married; but as the vessel could not stay, I was obliged to give up this. I am afraid I shall tire your patience, and must leave you to draw your own conclusions. I hope, however, that you will lay the propriety of sending a missionary to this important station before the committee; and at the same time do not forget Turk's Island.

ANNUAL MEETINGS IN LONDON.

It will afford great pleasure to the Committee to see that the approaching Annual Meetings are numerously attended, especially by their ministering brethren from the country. Arrangements have been made, to some extent, for the accommodation of any who have not private friends in the metropolis with whom to take up their abode; and other members of the denomination, it is expected, will have the kindness to make known to the Secretary their readiness to show hospitality on this occasion. The following is the list of expected services. The arrangements for the Lord's-day are necessarily incomplete; as others are made, it is hoped that information respecting them will be transmitted as early as possible to Fen Court.

PRAYER MEETING.

On Thursday morning, April 20th, a Meeting for prayer will be held at eleven o'clock in DEVONSHIRE SQUARE CHAPEL.

ANNUAL SERMON.

The Rev. CORNELIUS ELVEN, of Bury, has kindly engaged to preach on behalf of the Society on Thursday Evening, April 20th. Service will commence, at SURREY CHAPEL, at half-past six o'clock.

SERMONS ON BEHALF OF THE SOCIETY, LORD'S DAY, APRIL 23.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. S. Collins
Battersca	Rev. I. M. Soule	... ..	Rev. J. H. Hinton, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Blandford Street	Rev. W. G. Lewis	W. B. Gurney, Esq.*	Rev. W. B. Bowes
Bluegate Fields	... ..	... ..	... ..
Bow	Rev. S. Green	... ..	Rev. W. Miall
Brentford, Old	Rev. R. W. Overbury	... ..	... ..
Brentford, New	Rev. J. M. Phillippo	... ..	Rev. R. W. Overbury
Brixton	Rev. E. Carey	... ..	... ..
Brompton	Rev. Dr. Hoby	Dr. B. J. Bettelheim	Rev. W. Barnes
Camberwell	Rev. C. M. Birrell	... ..	Rev. Dr. Godwin
Chelsea	Rev. W. F. Burchell	... ..	Rev. A. Anderson
Church Street, Blackfriars	Rev. O. Winslow	Rev. W. G. Lewis	Rev. J. Webb
Clapham	Rev. B. Hoe	... ..	Rev. B. Hoe
Deptford, Lower Road	Rev. J. Kingsford	... ..	Rev. S. Davies
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. C. M. Birrell
Eagle Street	Rev. J. Webb	Rev. W. Fraser *	Rev. C. Elven
Eldon Street	... ..	... ..	... ..
Fetter Lane	Rev. O. Clarke	... ..	Rev. O. Clarke
Greenwich, London Street	Rev. S. Collins	... ..	Rev. W. Reynolds
Greenwich, Bunyan Chapel	Rev. Dr. Belcher	... ..	Rev. Dr. Belcher
Hackney	Rev. J. M. Daniell	Rev. R. Brewer	Rev. Dr. Cox
Hammersmith	Rev. D. Katterns	... ..	Rev. James Edwards
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden
Harlington	Rev. J. Merrick	... ..	... ..
Hatcham, New Cross	Rev. R. Morris	Rev. J. J. Davies	Rev. R. Morris
Hendon	... ..	... ..	... ..
Henrietta Street	Rev. R. Brewer	... ..	Rev. W. F. Burchell
Highbate	Rev. B. Lewis	... ..	Rev. B. Lewis
Homerton	Rev. D. Curtis	Rev. J. Milner	Rev. D. Moyle
Hoxton, Buttesland Street	Rev. J. Rothery	... ..	Rev. J. Rothery
Islington	The Supply	... ..	... ..
Jamaica Row	Rev. W. Dovey	... ..	Rev. W. Dovey
John Street, Bedford Row	Rev. J. H. Evans	... ..	... ..
Kennington, Charles Street	Rev. W. Attwood	Rev. A. Anderson	... ..
Kensington	Rev. J. Tyso	Rev. J. Tyso	Rev. J. M. Phillippo
Keppel Street	Rev. S. Davies	... ..	Rev. J. M. Daniell
Lessness Heath	Rev. Mr. Hart	Rev. Mr. Hart	... ..
Maze Pond	Rev. C. Elven	... ..	Rev. J. J. Davies
Meard's Court	... ..	Rev. W. B. Bowes	... ..
New Park Street	Rev. J. Smith	Rev. C. Elven*	Rev. J. H. Evans
Northampton St., St. Pancras	Mr. Hewett	... ..	Mr. Hewett
Peckham	Rev. T. Powell	... ..	Rev. T. Powell
Poplar	Rev. J. Upton	... ..	Rev. E. Caroy
Prescot Street	Rev. C. Stovel	... ..	Rev. C. Stovel
Regent Street, Lambeth	Rev. J. J. Davies	... ..	Rev. W. Fraser

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster	Rev. E. R. Hammond	... ..	Rev. J. Smith
Salterns' Hall	Rev. James Edwards	... ..	Rev. W. Jones
Shacklewell	Rev. John Clarke	... ..	Rev. J. Cox
Shakspeare's Walk	Rev. T. Moore	... ..	Rev. W. Elliott
Shoreditch, Providence Chapel	Rev. J. Angus, M.A.	Rev. W. Miall	Rev. A. G. Fuller
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, 3rd Church	... ..	... ..	... ..
Soho Chapel	... ..	... ..	... ..
Somers Town	Rev. W. Elliott	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. Dr. Cox	... ..	Rev. S. Green
Spencer Place, Goswell Road	Rev. J. Peacock	W. H. Watson, Esq.*	Rev. J. Tyso
Tottenham	Rev. W. Jones	... ..	Rev. John Clarke
Trinity Chapel, Borough	Rev. J. Broad	... ..	Rev. W. G. Lewis
Unicorn Yard, Tooley Street	Rev. T. Middleditch	... ..	... ..
Walworth, Lion Street	Rev. Dr. Godwin	Rev. W. Barnes*	Rev. F. Trestrail
Walworth, Horsley Street	... ..	... ..	Rev. R. G. Lemaire
Walworth, East Lane	... ..	... ..	Rev. E. R. Hammond
Waterloo Road	... ..	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Merrick
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. Dr. Hoby
Windmill Street	Rev. W. Jones, M.A.	... ..	Rev. W. Jones, M.A.
Do., Welsh Baptist Church	The Supply	... ..	...
Woolwich, Queen Street	Rev. J. Cox	... ..	Rev. J. Cox
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box

* In the afternoon of this day, Mission Sermons or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, at the following places:—

- Eagle Street School Rooms; by the Rev. W. Fraser, of Lambeth.
- Spencer Place, Goswell Road; by W. H. Watson, Esq.
- Blandford Street; by W. B. Gurney, Esq.
- New Park Street; by the Rev. C. Elven.
- Lion Street, Walworth; by the Rev. W. Barnes.

The Sunday Schools of each district are respectfully invited to attend.

JUVENILE MEETING.

On Monday, April 24th, at two o'clock, a Meeting will be held at FINSBURY CHAPEL for the Juvenile Missionary Associations of the metropolis, when the attendance of all young friends of missions is requested. The Treasurer, W. B. GURNEY, Esq., will preside.

MEETING OF THE GENERAL COMMITTEE.

On Tuesday morning, April 25th, at ten o'clock, a Meeting of the General Committee of the Society will be held in DEVONSHIRE SQUARE CHAPEL.

LECTURE.

On Wednesday morning, April 26th, at 12 o'clock, JOHN SHEPPARD, Esq., of Frome, will deliver a Lecture in FREEMASONS' HALL, Great Queen Street. Tickets may be obtained at 6, Fen Court, or at Messrs. Houlston and Stoneman's, 65, Paternoster Row.

GENERAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the Society will be held in EXETER HALL on Thursday morning, April 27th. The Chair to be taken at ten o'clock, by J. L. PHILLIPS, Esq., of Melksham; and, by adjournment, at FINSBURY CHAPEL, in the evening, at half-past six o'clock. Tickets for the morning meeting may be obtained at Fen Court, or at 65, Paternoster Row.

CORRESPONDENCE.

Falmouth, Feb. 16, 1843.

My dear Brother,—

I have too long omitted to acknowledge the kindness of many dear friends who have deeply interested themselves on behalf of Africa. The only excuse I can offer is my perpetual travelling, and engagements in furtherance of the object which is ever dear to me; and for the advancement of which I cheerfully offer myself to God, to live, to labour, and to die on the plains or mountains of Ethiopia.

I have to acknowledge, with much gratitude, a valuable assortment of nails, screws, padlocks, tools, ship implements, knives, plates, pans, ironmongery of various sorts, stationery, bags, neckerchiefs, shawls, prints (cotton), cloth pinafores, and various fancy and useful articles, buttons, a bag of building-nails (from Mr. Miles, of Henley in Arden), and various other articles, through our kind and devoted friend, Miss Morgan, of Birmingham; the promise of a second supply of needles from our venerable friend the Rev. J. Smith, of Astwood; various presents of pen-knives, pocket-knives, scissors, &c., from friends at Sheffield; the present of a bible from a little girl who could not retain in her possession two bibles while so many of her fellow-creatures were without one; two Testaments, at Hook Norton, for the children of our friend J. W. Christian; and one, from a friend

at Berwick, to be given to some African who can read the word of God; a present of books, and various other valuable articles, to Mrs. Clarke, myself, and daughter, from our liberal and devoted friend, R. Sherring, Esq., of Bristol; five pounds for the purchase of books, for my personal library, from our respected friend Mrs. J. L. Angus, of Newcastle; valued personal presents from Mr. and Mrs. Prowse, of Exeter; several volumes of useful works, for Africa, from friends at Berwick; a book on Africa, from a friend at Leeds: and to these favours I ought to add the universal interest which has every where been manifested towards the African mission, and the great kindness which Christian friends have been pleased to bestow upon myself: for these I am sincerely thankful to God, and to those dear brethren and sisters in Christ Jesus, among whom I have gone, and whose faces, in the flesh, I expect to see *no more*. If I live to reach the mountains of Fernando Po, I shall reflect upon their kindness with deep gratitude and interest; and there, as well as here, I shall pour out my heart in prayer to God, that prosperity of soul may ever attend all who feel for the heathen, and seek to glorify God, and extend the dominion of Jesus, by sending among them the gospel of his grace.

As many inquiries are made respecting the

articles most useful for Africa, I may add to the "Hints for Clothing Societies," already sent you, the following list, as descriptive of the things which would be of greatest use to us in that land.

Nails of all descriptions for erecting houses, shingle nails, &c.

Carpenters' tools, coopers' adzes, a turning lathe, drilling tools.

A large supply of axes and hatchets, fish-hooks, lines, cord, &c.

Common, half worn table-knives are highly valuable.

Strong hoes and cutlasses for agricultural labour.

Small grindstones and sharpening stones.

Billhooks and chisels for digging up yams, as used in the West Indies.

Looking-glasses.

Caps, umbrellas, shoes, cups, tin plates, iron pots, &c.

Nets and large lines for fishing in the sea.

Writing paper, memorandum books, &c.

Ink, steel-pens.

Books in any of the languages of Africa, and books on African history.

Friends who may feel disposed to supply any of these articles for the benefit of the African mission, would need to lose no time in forwarding them to Fen Court, as I do not expect to remain in England beyond the month of May.

Mr. Sherring has been most liberal and kind. He has added to his former presents to me, the following, Hall's Works, in russia, Hall's Fifty Sermons, Doddridge's Works, and Expositor, complete, in russia, Fuller's Works, ditto, Cuvier's Works, 11 guineas, Pritchard's Works, to include a volume in the press, Howe's Blessedness of the Righteous, a large bible, and several smaller works, all in russia, and in good binding.

That the blessing of God may rest upon our efforts for His glory, and that "Ethiopia may soon stretch out her hands unto God," is the prayer of, my dear brother,

Yours,

Most respectfully and sincerely,

JOHN CLARKE.

In a letter of Mr. Millard's in the Herald for March, it is stated that he was the first to visit the French baptist churches in Guernsey on behalf of the Society. In justice to Mr. Fishbourne, the late secretary of that auxiliary, it ought to be said that previous deputations had also visited them. The mistake arose from the imperfect English spoken by the friend from whom Mr. Millard received his information.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Jan. 23; Rev. A. Leslie, Jan. 18.—Patna, Rev. H. Beddy, Jan. 14.—Monghyr, Rev. John Lawrence, Jan. 13.—Entally, Rev. G. Small, Dec. 14.—Benares, Rev. W. Smith, Jan. 18.

CEYLON.—Colombo, Rev. J. Harris, Jan. 12.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Jan. 24.—Rev. E. Daniel, Jan. 21.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Jan. 23, Feb. 16; Rev. S. Oughton, Feb.

2.—Port Maria, Rev. D. Day, January 7.—Fuller's Field, Rev. W. Hume, Jan. 30, Feb. 13.—Bethephil, Mrs. Baylis, Jan. 26.—Old Harbour, Rev. H. C. Tynlor, January 24.—Mount Carey, Rev. T. Burchell, Jan. 31.—Annotta Bay, Rev. W. Lloyd, Jan. 16.—Falmouth, Rev. W. Knibb, Dec. 26, Jan. 1 and 29.—Waldensia, Rev. J. E. Henderson, January 21, February 13.—Mount Charles, Rev. W. Whitehorne, Jan. 5.—Brown's Town, Rev. J. Clark, Jan. 2 (two letters).—Savanna-la-Mar, Rev. J. Hutchins, Dec. 20.—St. Ann's Bay, Rev. T. F. Abbott, Jan. 31 (two letters), Feb. 6.—Ocho Rios, Rev. B. Millard, Feb. 1.—Stewart Town,

Rev. B. B. Dexter, Jan. 2 and 23.—Bethany, Rev. H. J. Dutton, Feb. 8.

HONDURAS.—Belize, Rev. A. Henderson, Dec. 12.

BAHAMAS.—Nassau, Rev. H. Capern, Feb. 23; Rev. W. Rycroft, Feb. 24.—Turk's Island, Rev. W. Littlewood, Jan. 2.

WESTERN AFRICA.—Fernando Po, Rev. T. Sturgeon, Dec. 12, 13, 23 (several letters).

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mr. C. Godwin, of Bath, for a set of the Baptist Magazine, half-bound; to the Religious Tract Society, for a grant of Tracts, for the Rev. H. Capern, of Nassau; to Miss Eisdell and friends, at Colchester, for a box of books, for the Jamaica Theological Institution; to Mrs. Crisp, of Southwold, for a box of books, for the same; to Mr. Lomax, of Nottingham, for Dr. Gill's Exposition, for the same; to Mr. Vickers, of Nottingham, for Macknight on the Epistles, for the same; to W. L. Smith, Esq., for Fox's Book of Martyrs, for the same; to Mr. Scorey, of Whitechurch, for a parcel of outfit articles; to Mrs. Kirtland and friends, at Newark, for a parcel of clothing, for Africa; to Henry Waymouth, Esq., for Eclectic Reviews and other books, for the Jamaica Theological Institution; to the Rev. W. A. Salter, of Amersham, for Magazines and other books; to the ladies of Salters' Hall, for a case of apparel, books, &c., for the Orphan Refuge at Patna; to the Rev. J. Price, of Middleton Cheney, for a box of books, for the Jamaica Theological Institution; to Messrs. Pullar, of Perth, for a case of magazines and pamphlets; to the Rev. J. Smith, of Astwood, for a box of needles and fish-hooks, for Africa; and to Mr. William Rose, of Ilford, for a parcel of Baptist Magazines.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1843.

Annual Subscriptions.		BEDFORDSHIRE.		DEVONSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Francis, Mr. J., Wellington Street	1 1 0	Sharnbrook—Contributions	11 11 11	Devonport, Morice Square—Collections	14 17 4
Moore, Mrs.	2 2 0			Branch Society, moiety	10 0 0
Saunders, Mrs., Kentish Town	1 1 0	BUCKINGHAMSHIRE.		Contributions	10 2 6
		Olney—Contributions		Do., for Translations	0 10 0
		Smith, the Misses, A., H., and M., for Schools in India		Acknowledged before & Expenses	35 9 10 18 18 0
Donations.		CAMBRIDGESHIRE.			16 11 10
A Friend to the Cause, by the Rev. J. Clarke	1 0 0	Cottenham, Old Chapel, Collection		Tavistock—Angas, Miss	A.S. 5 0 0
C. M.	40 0 0	Landbeach, ditto		Windeatt, Thos., jun., Esq., two years subscription, for Africa	2 0 0
Parnell, Mr. W.	1 0 0	Waterbeach, ditto		Windeatt, Mrs. W., donation	1 0 0
Vines, Miss, Collected by	1 0 0	Willingham, ditto			
LONDON AND MIDDLESEX AUXILIARIES.		CORNWALL.		DORSETSHIRE.	
Artillery Street—Collected by a few Friends	1 10 0	Truro—Job, Mrs.		Dorchester—Sunday School	
John Street, for Debt	29 10 0			Wimborne—Miell, Mr. John	
Park Street—Miss Warmington, Christmas Card	0 7 4	DERBYSHIRE.			
Romney Street, Collection	4 12 10	Derby—Hackett, Miss, Collected by			
Uxbridge, Collection	5 9 6			ESSEX.	
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				18 5 6	

£ s. d.		£ s. d.		£ s. d.	
Saffron Walden—		Christmas Cards, ad-		NORTH WALES.	
Collection	11 14 4	ditional	0 11 6	Holyhead—	
Juvenile Society	2 0 0	Contributions, for	0 5 0	Collection	6 12 9
Contributions	6 2 0	<i>African Miss. Press</i>	0 5 0	Sunday School	1 0 0
Sible Hedingham	1 18 0	Ford Forge—		Subscriptions	1 1 0
Ugminster—		Collection, for <i>Africa</i>	2 12 4	Roberts, Mrs., by wish	
Bannister, Mr.	0 6 0			of the late E. Roberts, Esq.	0 10 6
HAMPSHIRE.		OXFORDSHIRE.		SOUTH WALES.	
Broughton—		Bleester—		Newbridge—	
Collection	8 3 0	Smith, Mr. O.	2 0 0	Collection	0 7 8
Boxes	7 5 0	County Auxiliary—		Contributions	9 14 11
Sunday School	0 11 4	Abingdon	46 13 1	SCOTLAND.	
Lymington—		Arlington	10 5 2	Aberdeen—	
Contrib., for <i>Africa</i> ...	10 0 0	Bourton on the Water	17 12 0	Collection	4 16 6
Romsey—		Burford	7 11 10	Contribut., for <i>Africa</i>	0 12 6
Sunday School—		Chadlington	1 6 0	Ditto., for <i>African</i>	
Teachers, Cards ...	4 0 6	Chipping Norton	13 12 8	<i>Mission Press</i> ...	10 6 4
Children, Collection	3 8 4	Cutsdean	2 15 2	Cupar—	
Contributions	7 8 5	Fairford	6 4 0	Collection	1 9 0
Wallop—		Faringdon	9 1 6	Contribut., for <i>Africa</i>	2 5 0
Collection	2 12 3	Guiting and Naunton	8 1 0	Ditto., for <i>African</i>	
Boxes	2 9 9	Hook Norton	12 3 10	<i>Mission Press</i>	5 5 0
HERTFORDSHIRE.		Lechlade	4 18 4	Dundee—	
Markyate Street—		Oxford	61 1 8	Collection	5 0 2
Christmas Cards	0 13 6	Shipston on Stour ...	0 10 0	Contributions, for	
KENT.		Stow on the Wold ...	0 14 7	<i>African Miss. Press</i>	1 13 6
Canterbury—		Woodstock	7 0 0	Dunfermline—	
Christian, Mr. H., for		SOMERSETSHIRE.		Collection	2 13 7
<i>China</i>	5 0 0	Bristol—		Contributions, for	
Sheerness, Baptist Ch...	1 8 6	Jaques, Mr., for <i>Africa</i>		<i>African Miss. Press</i>	11 5 0
Tunbridge Wells, Friend				Edinburgh—	
at	0 5 0	STAFFORDSHIRE.		Elder Street, Contri-	
Woolwich, on account..	40 0 0	Burton on Trent—		butions, for <i>Africa</i>	10 4 8
LANCASHIRE.		Hunt, Mr. J. ....A.S.		Haldane, Rev. J.	1 1 0
Liverpool, on account...				Haldane, Robert, Esq.,	
Rochdale—	80 0 0	WARWICKSHIRE.		for <i>Africa</i>	1 1 0
Burford, Miss, Christ-		Birmingham, balance...		Glasgow—	
mas Card	0 16 6	Rngby—		George Place, Collec-	
LINCOLNSHIRE.		Contributions		tion	7 2 6
Lincoln—		Grenfell, Rev. Mr., 2		Irvine—	
Collections	9 16 5	years, for <i>Transla-</i>		Watt, H., Esq.	1 0 0
Contributions	15 15 5	<i>tions</i>		Watt, M.	0 2 6
Market Rasen	2 11 8			Kirkcaldy—	
Waddington	1 17 6	WILTSHIRE.		Contributions, for	
NORFOLK.		Wootton Bassett—		<i>African Miss. Press</i>	3 0 0
Fakenham—		Mackness, Mr. J., A.S.		Montrose—	
Cates, Miss, Christmas				Collection	11 15 0
Cards	0 15 6	YORKSHIRE.		Contributions, for	
NORTHUMBERLAND.		Bishop Burton—		<i>African Miss. Press</i>	2 9 6
Berwick on Tweed—		Collection		Newburgh—	
Col., Baptist Chapel...	4 6 1	Contributions		Contributions, for	
Do., Dr. Balmer's...	5 12 5	Heddon Bridge—		<i>African Miss. Press</i>	0 5 0
		Contributions		Perth—	
		Shipley—		Collection	10 11 5
		Contributions		Auxiliary Society.....	1 6 0
				Contributions, for	
				<i>African Miss. Press</i>	4 3 6
				Do., for ditto, addi-	
				tional	0 7 6

Mr. Angus acknowledges, with thanks, the receipt of £5 for the Baptist mission, as a thank-offering for mercies received. The donor will find a previous donation of £4 duly acknowledged in the Annual Report for 1842, p. 56.

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 28th of February, 1843.

£	s.	d.	£	s.	d.	£	s.	d.			
A Friend, by Dr. Steane	10	0	0	Fynnon	4	0	0	Society, New York, for <i>Miss. Vessel</i>	2	0	0
Alcester	20	0	0	Gurney, J. J., Esq., from a fund at his disposal, for <i>Miss. Vessel</i>	10	0	0	Rochdale, Coll., West Street Chapel	9	10	10
Do., A Friend, 19 old coins.				Haddenham, Cambridge-shire	6	4	0	Ditto, A Member of the Baptist Church, West Street, as a Thank-Offering for exemption from the severer privations of his brethren	5	0	0
Appledore	5	5	0	Hammersmith, Card by Master Henney	0	6	0	Romsey, Collections	8	16	9
Arnold, Mr. E. B., Gravesend, for <i>Miss. Vessel</i>	1	0	0	Hankey, W. A., Esq., for <i>Miss. Vessel</i>	2	2	0	Saffron Walden	35	2	9
Bangor, Profits of Tea Meeting	2	11	1	Harlington, Collections and Donations	42	17	9	Saint Ives	15	9	2
Beldam, J., Esq., Temple, for <i>Miss. Vessel</i>	2	0	0	Do., Juvenile Society	5	7	9	Salters' Hall	34	3	0
Bideford	13	10	0	Do., Sunday Schools	13	19	6	Sawbridgeworth	2	3	0
Bishop Stortford	4	18	2	Hengoed, by the Rev. J. Merrick	1	3	6	Sevenoaks, Mr. Reid	1	0	0
Blockley	13	4	9	Kelsall, H., Esq., for <i>Miss. Vessel</i>	50	0	0	Sharnbrook	1	3	0
Bluntisham	54	13	4	Kidderminster	10	5	0	Shipley	18	2	11
Bow, balance	1	15	0	Kingston, Jamaica, Rev. S. Oughton's Female Working Society	120	12	0	Aked, Thomas, Esq.	150	0	0
Bromsgrove	11	17	6	Ditto, Collections	72	8	0	Aked, Mrs.	10	0	0
Broughton and Wallop	10	2	0	Langham	90	0	0	Stratton upon Avon	17	10	11
Burnham	1	7	0	Do., Thos. Blyth, Esq.	50	0	0	Sutton, Yorkshire	23	5	0
Ditto, Old Plate.				Lincoln, Donations, &c.	55	2	8	Tewkesbury, Collection	19	4	8
Buxton, E. N., Esq., for <i>Miss. Vessel</i>	10	0	0	Do., Sunday School	2	15	6	Ditto, Tea Meeting	5	1	0
Carmarthenshire Association	35	14	7	Little Leigh, near North-wich	0	2	6	"Tbanks," 53 D, for <i>Miss. Vessel</i>	1	0	0
Carter, Mrs., Middleton Square, for <i>Missionary Vessel</i>	2	0	0	Liverpool—				Tottenham, Card, by Miss Upton, Enfield.	0	18	6
Chagford	0	6	0	Coward, Mr. J., 2nd payment	50	0	0	Uley, Collection	4	6	7
Clarkson, Thomas, Esq., Playford Hall, for <i>Miss. Vessel</i>	2	0	0	Cropper, Mr. J.	50	0	0	Sunday School	0	7	7
Collins, W., Esq., by the Rev. Dr. Cox, for ditto	21	0	0	Cropper, Mr. E.	10	0	0	Donations	1	8	0
Craig, Mrs., Cupar, for ditto	1	0	0	Lime Street, Girls' Sunday School	1	0	0	Profits of Mr. Eyres's Jubil e Hyrnns	1	17	4
Davis, Mr. Joseph, Birmingham	20	0	0	Longparish	1	8	7	Upton upon Severn	3	8	6
Derby	5	1	0	Meopham	5	9	6	Waters, Mrs., by the Rev. Dr. Cox, for <i>Miss. Vessel</i>	2	0	0
Devonshire Square	17	10	0	Do., Mr. Crowhurst, for <i>Miss. Vessel</i>	1	0	0	Waymouth, Henry, Esq., for ditto	10	0	0
Dover, near Wigan, Sunday School	0	7	6	Newman, Martha, House-keeper to Mr. William Delf, Beccles	5	3	1	Whitchurch	13	14	6
Ebrington, Lord, for <i>Miss. Vessel</i>	2	0	0	Over, Collection	5	0	0	Wimborne, for <i>Miss. Vessel</i>	1	0	0
Eley, Mr. Richard, by P. King, Esq.	1	0	0	Port Royal, Jamaica	7	0	0	Ditto, for Africa	2	0	0
Faringdon	20	5	1	Ranken, Miss, President of Anti-Slavery				Worcester	50	5	0

ERRATUM IN MARCH HERALD.

For Pembroke Dock, Bethany	2	0	0
Read Pembroke	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.