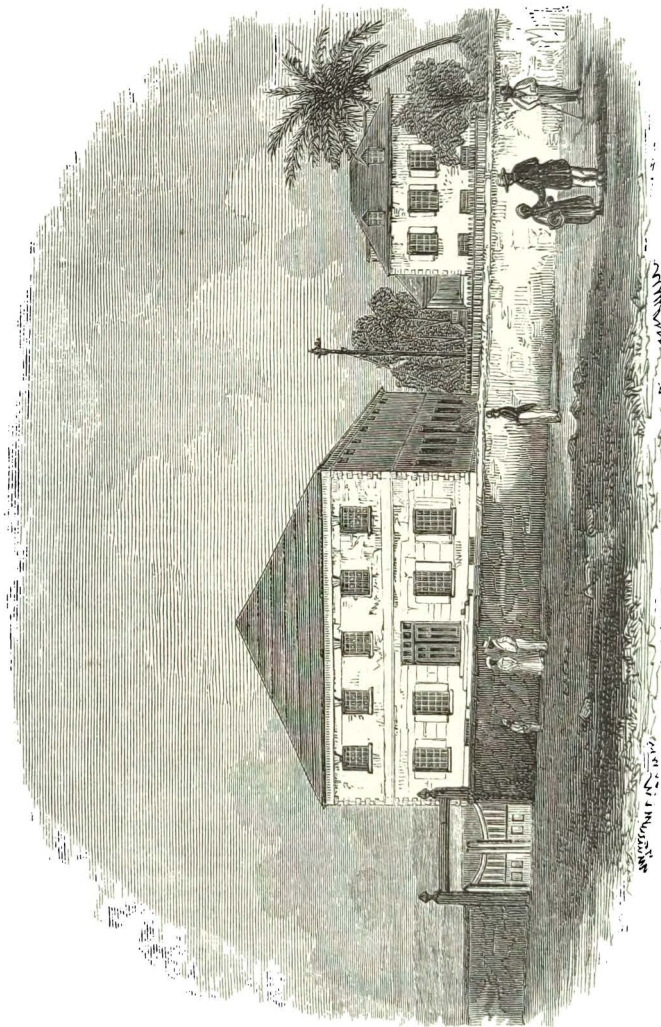


THE MISSIONARY HERALD.

The Missionary Herald (June 1843).



CHAPEL AND MISSION HOUSE, NASSAU, BAHAMAS.

ANNUAL MEETING.

On Thursday, April 27th, the Annual Meeting of the Society was held in Exeter Hall. The Chair was taken at 10 o'clock by J. L. PHILLIPS, Esq., of Melksham; a hymn was sung, and a prayer was offered by the Rev. T. Shirley of Sevenoaks.

The CHAIRMAN then rose and said—The anniversary day of the Baptist Mission is a day of rejoicing. We meet friends whom we meet but seldom, but who are engaged in the same great and glorious cause. It is our happiness also on these anniversary seasons to meet not only beloved friends in this our native land, but those who have gone to foreign shores, and there, by their labours, advocated the great principles which we meet to extend. But, while it is a day of rejoicing, it should not be forgotten that it is a time for solemn recognition of the great principles of Christian missions, and that every individual in this large assembly should remember that there is something for him to do; that we all have some influence, and that it should be exerted in every possible way for furthering the great object which we all profess to have in view. The last year has been an eventful one. Great things have been done, and we look back with gratitude to God for having so far blessed the exertions of your Society. Amongst the many mercies which we have experienced I may mention one or two; more especially that of the Jamaica churches being enabled to do without any pecuniary assistance from your Society. They are not only free men as regards civil liberty, but also free as to the receipt of any external aid to carry on their religious privileges. But, further than this, they have come forward to assist you in this great work of the Lord. You have often seen missionaries who have been sent out to Jamaica, but we have to-day the pleasure of seeing a missionary sent from Jamaica, who is on his way to dark and benighted Africa. We welcome him here this day in the name of the Lord, and we wish God speed to him and to those of his honoured fellow-labourers who are about to proceed to that country. We shall remember them at a throne of grace, and pray that they may be preserved and prospered. The last year has been one of great exertion in our denomination. We have had what has been called our Jubilee year, and it will rejoice the hearts of all present to know that the appeals made have been very successful—that the objects intended to be effected will be carried out. We rejoice that you have responded to the appeals, and we pray that the Society may continue to prosper. I must allude to one circumstance that gives pleasure to my heart. It is the cordial co-operation of other Christians in our Jubilee services. I have had the pleasure of being at many, and we have

had Episcopalians, Wesleyans, Independents, and other denominations, coming forward heart and hand to aid in the cause. We cordially reciprocate the kindly feelings with which our friends of other denominations have come to assist us, and we pray that their societies may prosper, and may have the blessing of God amongst them. We look back to the past year as one of a great and eventful crisis. The empire of China seems to be opening to missionary exertions, and we wish the missionaries who have gone there God speed. Whilst we think of the exertions of that noble man, Williams, and his noble band of coadjutors, we pray that the beautiful islands of the Pacific may be shielded from the moral and spiritual darkness of popery; we pray that every evil of that kind may be averted, and that the cause of God may still go on in the Pacific Ocean and prosper.

The Secretary then read letters which he had received from ministers of various denominations, regretting their inability to be present, and an abstract of the Report.

The Rev. J. EDWARDS, of Nottingham, moved

“That the Report, an abstract of which has been read, be received and printed. That this meeting presents its grateful acknowledgments to the God of all grace for the encouraging measure of success he has been pleased to bestow upon the Baptist Missionary Society, in common with similar institutions; and adverts especially with thankfulness to the increased facilities afforded for missionary labour in China, and to the fields now opened to this Society in Africa, and the various West Indian islands.”

I consider, said Mr. Edwards, that the circumstances of the Society at this period are in a high degree important and interesting. We have just passed through the Jubilee of this mission, we have been reviewing its rise and progress, but we are not now come to meditate its decline and fall. Time was when the friends of missions were ridiculed, were taunted, for attempting to convert the heathen to Christ, and the failure of their project was predicted by the enemy with the most pompous and unhesitating confidence. Many, who in their hearts wished well to the object, yet despaired of success, and, indeed, looked at the scheme as partaking much more of what was utopian and impracticable, than of what was Christian and wise. This kind of objectors has been long silenced, and they have retired away from the scene; at least, if they are in

existence, we never hear of them now. Wherever the missionaries have gone, the God of missions has gone with them; wherever they have laboured they have been blessed with success. The darkness of heathenism has been penetrated; the idols of the heathen have been dethroned—one after another they have fallen prostrate before the gospel, as Dagon did before the ark; and thousands of degraded heathens have been united in Christian fellowship, and are blessed with all the dignity of the sons and daughters of the Lord God Almighty. We have been reminded of the success which has attended missionary efforts on the vast continent of India. I know that some of the friends of missions are accustomed to look upon that department of labour as not presenting adequate success. But it appears to me that the character of that success is most extraordinary, and such as lays us under special obligations to celebrate the loving kindness of the Lord. When Carey and his beloved companions went out to India to labour, they resembled the man that had a handful of corn to sow, to cultivate, and to multiply, until it should provide bread for the maintenance of the teeming population there; and they had to sow this handful of corn in a most unfriendly soil, and under the most unfriendly circumstances. They had to sow in earth on the top of the mountains, the most unlikely place for the vegetation of spring or the fruit of harvest. And yet that venerable man lived long enough to see the tops of the mountains waving with the ripened crop—"the fruit thereof shaking like Lebanon, and they of the city flourishing like trees of the earth." A mighty wedge has been infixd into the very centre of the great mass of Asiatic idolatry; we see that there is a continued succession of mighty forces beating on that wedge, and driving it deeper and deeper, and that it must inevitably, by and bye, split and shiver the whole fabric to atoms, and thus prepare the way for the universal spread of the gospel of Christ, and we say "It is the Lord's doing, and it is marvellous in our eyes." We have also been reminded of our missions in the West Indies; but it seems, from the statements that were made, and the cordial manner in which they were responded to, that we are not entitled to call that mission any longer our own. They have become a separate mission. All honour to the men who have so devoted themselves to the great cause of missions, and all honour to the head of the church, who has so signally favoured and blessed them. Since the time of plenary inspiration there have not been more splendid instances of success attending any missionary effort than those furnished in the West Indies. This success is the more remarkable, on account of the malignant, multiplied, systematic, and renewed opposition which our brethren there have had to encounter. Our missionaries there have

been in all kinds of perils. But, in the midst of all, they have been blessed, and they have abundantly prospered. Even before the emancipation of the slaves, God crowned their labours with very great success; thousands of the population having been brought to a knowledge of the truth, in connexion with the baptist and kindred missionary societies labouring in those islands. But the missionary cause has triumphed over slavery itself—that foulest of all iniquitous systems that ever was engendered in the bottomless abyss, or was ever permitted, by the providence of God, to brutalize and debase his intelligent creatures. In the destruction of the system of slavery in the West Indies, I see the pledge of its destruction throughout the world. It is high time that our honoured brethren in the United States should get rid of their own slavery. It is high time that the Christians of that country should rise and assert their liberties, and maintain and secure the rights of their down-trodden slaves. I have thought the sympathies awakened between our churches and the heathen world is an essential advantage resulting to us from being connected with the missionary cause. The information conveyed to us is of immense importance. Prior to the establishment of missions in our land, how little did we know of other countries! Our forefathers were comparatively ignorant respecting the heathen of their time; because the writers of voyages and travels wrote for philosophers, for statesmen, for politicians, for merchants, but they had no sympathy with the church of Christ, and therefore never wrote for it. They had no intention of awakening generous sympathy for the heathen, and therefore there was very little known on the subject. I remember reading in my early days a celebrated book, "Beckman's Travels to Borneo." The impression left on my mind was the interesting account given of the orang-outang; but there was no impression as to the population. Information is now so distributed among our churches, that there is scarcely a child who is not better acquainted with the heathen than the pastors of churches were at that day. Many advantages have resulted from this diffusion of information. We have had the truth of the scriptural representation of the heathen confirmed. There have been men who have had the presumption to say that the state of heathenism is different now from what it was when the bible was written, and they have pencilled it as a blissful state, with which we have nothing to do. But wherever the missionaries have gone, they have found that the dark places of the earth are full of cruelty. This information has had another effect; it has awakened the sympathy of the churches, and called into vigorous exercise practical benevolence. The communications of the missionaries have appealed to the churches, and the churches

have responded to the appeal. Motives have been supplied by the missionary enterprise to the activity of the members of the church, and particularly our younger friends, as missionary collectors, and distributors of missionary intelligence; while the amount of money that has thus been raised has been such, particularly during the last year, as to astonish and confound even infidelity itself. Men have wondered where—during such times of distress—money has come from to supply the Jubilee fund. I must congratulate the missionary collectors in this assembly upon the honour they are acquiring—upon the good they are doing—upon the treasure they are laying up for themselves against a future day. Beloved friends, go forward in your enterprise—persevere in your work. You are engaged in a great undertaking; you have many difficulties, you will never engage in any work without encountering them, yet do not despair. Remember that, in a cause like this, a little enthusiasm is worth a world of despair. To those who are in the habit of being called upon by missionary collectors allow me to say one word:—treat them kindly; give to them very cheerfully; and render their labour as pleasant to themselves as possible. I think a Frenchman once said, “When you talk to an Englishman about money, he becomes serious all at once.” Now, do not let the collectors find that you are very serious when they call upon you, but let them see that you are giving under the influence of Christian feeling, for “the Lord loveth a cheerful giver.”

The Rev. Dr. ALDER (Secretary to the Wesleyan Missionary Society), on rising to second the resolution, was loudly cheered. The last time, he said, that I had the pleasure of addressing an assembly in this spacious edifice, our attention was directed to a subject deeply interesting to every Protestant missionary society, because connected with the conservation of Protestant missions, exposed to imminent danger from the activity of the papacy, under the patronage of the power of France. I do not feel less satisfaction in standing up here to-day, because we have come together for the purpose of expressing our best wishes in favour of a particular missionary society—a society, be it remembered, which occupies a prominent position in the missionary movements of modern times, and which has rendered inestimable service to Christianity by the translation and circulation of the oracles of God. In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations—I felt much pleasure on learning that you, like our Moravian brethren, speak aright of your female missionaries. Female

agents are rendering great service to the missionary enterprise in different parts of the world. In consequence of the advantages derived from those valuable labours, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, “Be sure that you send a double-handed one”—that is, a missionary having a wife. While listening to the report, I was reminded of the signal and seasonable deliverance wrought by Jehovah on behalf of his people, and that no method was oftener employed to preserve the Jews from apostasy, and maintain them in humble dependence on their great King, than that of reminding them of the wonderful things which the Lord had accomplished in their favour. And after having heard that report read to us to-day, we shall go from this place saying, “God is our refuge, a very present help in trouble, therefore will we not fear what man can do unto us.” But you will allow me to say, the very success with which it has pleased God to honour you involves you in great responsibility. He has shown what may be done if you only put forth the strength which he has given you, in humble dependence on his blessing. Are there not reasons why this and all kindred institutions should do so, especially at the present time? Is there not a reason connected with the present condition of the world? Looking to it, you see movements every where in search of something that it feels it needs in order to its happiness. No false system of religion can give the world that which it wants. These systems are sustained *ab extra*, from without; there is no living spirit in them. When Mahomedanism first arose in the east, its triumphs were every where apparent, and Christendom at one period trembled for its safety. But there was no living spirit in that system; it was not a spring bubbling up, and sending forth its streams: it was a mere tank filled to overflowing, and while that was the case its influence was felt; but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world. However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. Never has the world yet seen an association of infidels devoting their time and property for the express purpose of giving to others that system in which they profess to believe. The papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon it; principles that shall imbue it, that shall guide it, that shall elevate it, that shall connect it with God himself. The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus.

The resolution was then put and agreed to.

The Rev. Dr. LEITCH rose to move—

"That this meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee fund, solemnly recognises the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects, and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the Committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the Society's successful operations."

I received yesterday an invitation to come to this meeting, said Dr. L., but I should have come without an invitation. I am suffering from over-exertion among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society, but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours—perhaps both are in fault—but I conceived that some persons might suppose from this that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that on the ground of the grand principle you hold in common with ourselves, and are seeking in common with us—that of sending the gospel through the world—our attachment is firm and undiminished, and we are still one with you, and wish you success in the name of the Lord. I am for union. If there was ever a time when we should all be united, it is now. Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has been a rallying point touching the heart of the whole body of Christians, making them beat with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country, to whom the nation is indebted for its liberties, whose descendants we boast to be, live in us, the Factory Bill shall be withdrawn. But we must take care of our spirit. We must not lose our spirituality while we are contending for our civil and religious rights. We must not cease to dwell on those vital truths that are connected with the salvation of immortal souls, otherwise we may preserve our civil and religious rights, but that for which they are preserved will be gone—the glory will have departed. We must, therefore, be like the Jews: while with one band we are defending the outworks, the other must not be idle, but labouring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit

of contention for rights and privileges, for the spirit of the gospel. I have been combating an error which, I think, is widely extended—which appears to me to be increasing—and of which, I conceive, we make too light, but which, whenever it prevails, has a most chilling and paralyzing effect on all missionary exertion: I refer to the notion that we are not to expect the Millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world by a miracle to that paradisaical state which we believe will be the result of the efforts made for the universal diffusion of the gospel. Many who hold this notion are truly pious; but there is the danger—it is not Satan employing the world against the church, but employing a part of the church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I believe that the heavens have received my Saviour till the time of the restitution and accomplishment of all things, spoken of by holy prophets ever since the world began. I will, by the help of God, pursue the appointed means for the attainment of their completion—for the downfall of the Man of Sin, both in the form of Puseyism and papacy—for the overthrow of Mahometan power and delusion—for the gathering in of the Gentiles, for then, and not till then, will the Jews be converted, and become one fold under Christ Jesus, and the spiritual reign of Christ be great and glorious over all the earth; a prophecy which I have the utmost confidence will ultimately be completely fulfilled. I have great confidence in the truth of God. I am not afraid of Puseyism. I am not afraid of papacy. I am not afraid of "the brethren." I am not afraid of any heresy whatever, because we have got the antidote to every heresy. I think opposition to us will do what nothing else could; it will arouse our spirits; it will bring us to take a bold and uncompromising stand. We shall never suffer the children of the poor to remain ignorant of the dreadful delusion that there is in the doctrine of baptismal regeneration. Oh! no; we shall bring every thing to the light: we shall bring the Fathers to the light; we shall bring the Prayer-book to the light; we shall bring the Catechism to the light; we shall bring the establishment to the light. I can see now why our meetings in this hall are endeavoured to be held forth to disrepute. I understand why so perpetually the meetings in Exeter Hall are held forth to indifference and contempt. It is because there we shall preserve our liberties. This is the place, brethren, where we shall have liberty of speech; here tyranny shall be denounced in every form and shape; and here it shall receive severer blows than even within the walls of St. Stephen's. While I have a voice I will lift it up for the support of universal liberty. I trust that we shall

never be backward in coming to Exeter Hall to plead for the liberty wherewith Christ makes his people free.

The Rev. C. M. BIRRELL, of Liverpool, in seconding the resolution, said, Dr. Leifchild has just observed that the resolution makes reference to the Jubilee. I think we have every reason to look back with gratitude to the events of that festival. It has brought forward a sum of money which I think may well fill us with astonishment as well as gratitude. When we consider the commercial circumstances of the country during that year; when we consider the pecuniary embarrassment which has afflicted all grades of society, from the lowest to the highest, snatching bread from the lips of the poor, abridging the comforts of the middle classes, and causing even the nobles, as it well might for more reasons than one, to tremble for the revenues of their posterity; when we take up the list of contributions, and find that it is composed principally on the one hand of churches both at home and abroad, composed of persons who have to toil for their daily bread, and on the other of men dearer to our hearts than ever, some of whom are now on this platform—men whose commercial and manufacturing engagements have for years past failed to yield them a return, and who, in many instances, have kept their engines working merely to secure what property they have from crumbling into ruins; and when we see that, notwithstanding all this, there has been laid spontaneously and promptly upon the tables of this Society a sum exceeding £30,000, then I feel, for one, bound to give thanks to God that there is still something noble left in human nature, something which can apprehend the great and the eternal in midst of a nation that has been pronounced to be selfish, and in the bosom of a church of which the master sin has been said to be covetousness. And I think the principles involved in that fact, the fact of so large a contribution at such a time, will not be lost upon those who have to conduct the future business of the mission. It will teach them to appeal more than ever to the primary, and not to the secondary motives in the hearts of our people; it will teach them that when they have a good cause, even though it be one demanding great sacrifices, they may cast it with safety upon the faith of the church; it will teach them, too, that a time of affliction is not necessarily a time of parsimony, but, on the contrary, that the time of the deepest poverty may prove to be the time of the richest liberality. For I cannot but express my persuasion, sir, that we owe much of the success to which I have referred to the very commercial destitution and affliction with which it has been associated. Prosperity ought, perhaps, to be as fruitful as adversity, but to our humiliation we must confess that

the latter in most instances in this respect has had the advantage. There has been an impression upon the minds of the people during the last two years that they were under the special discipline of heaven, that they were called into the private chamber of their King, and that they were bound to listen reverently to what he had to communicate. The poor have felt that the only chance they had of securing happiness at all was to secure it beyond the grave; and the rich have felt that, since the world had begun to reel beneath them, and men's hearts had begun to "fail them for fear, and for looking after those things that were coming upon the earth," it would be wise, instead of handing down a precarious property to their children, to send the greater part of it forward at once to the judgment-seat, that it might there be ready to hail them into "everlasting habitations." They have felt that, instead of building great mansions at home, and filling them with things intended to gratify the taste, it would be better to send those means to the coffers of the Mission House, that they might serve to build on some foreign shore temples of the Holy Ghost. The resolution, in the remaining part of it, appears to me to express some hesitation, some fear lest the contributions of future years will be diminished in consequence of the large contribution of the Jubilee year. I am quite aware that my beloved friend, our revered secretary—for though young he deserves our reverence, and he has it—I am quite aware that he knows as well as any man the working of the great voluntary system. Yet I confess I do not comprehend the philosophy of that fear. If it be simply meant that in future years we shall not have the same amount that we have had in past years, I think the sentiment is pretty nearly correct; I do not think that we shall have the same amount that we have had in past years. I think the churches will not send to the mission what they have been accustomed to send. I believe that the days of our five and twenty thousand pounds' annual income are gone for ever. Sir, it is impossible that a people, whose hearts have expanded over a double income this last year, should ever contract to the old limits in time to come. Is it to be imagined that the people who have given this large additional sum should not be better acquainted with the mission, and more intensely interested in the success of the enterprise to which they have devoted their money than ever they were before? It seems to me to admit, even in theory, no doubt whatever; and I will state a simple fact, involving the same principle. I am pretty well acquainted with a church which was accustomed for a great many years to contribute to the Baptist Missionary Society an annual sum of about £30. With great effort and self-denial they attained to that sum, but be-

yond it they never could possibly get. Well, it happened in the history of that people that they were obliged, on an emergency, to raise a chapel, which was to cost them a considerable sum of money, and on one occasion they laid down on the table a sum of £5000 towards the intended building. Immediately after that the deacons came to the minister and said, "Sir, it is impossible that we can have a collection for the mission this year; the people are drained to the last farthing, and all their profits for the next two years are mortgaged in order to pay this large sum." The minister replied, "Well, you deacons are the men to look after the pecuniary affairs, I am appointed to look after the spiritual welfare of the people, and if you decide that there shall be no collection, I decide, with your concurrence, that there shall be at least a deputation, that we may not aggrieve the people by denying to them that privilege. The deputation came, and then the deacons came, for after all their hearts were in the right place, and they said, "Sir, we never can have a deputation without a collection; these brethren will not know how to wind up their discourses, and we shall not know where to look." This was but the natural operation of things, and the collection was attached to the deputation. Now if they had been told before that they should have £10 upon that occasion they would have been thankful; if that they would have £20, they would have been utterly astonished; if they thought their old £30 could be got at, it would have almost dethroned their reason. Well, the collection was made, and that year they had not thirty, no, nor forty, nor fifty, but just £73 for the purposes of the mission. So that this poor, this peeled, this persecuted people, gave more actually than with all their efforts they were able to give before they parted with the £5000. Such was the consciousness of power, such the boldness of an approving conscience, such the expansion of a kindled heart, that they from that time took leave of themselves, and every year they have been further from their old mark than ever. On the same principle, therefore, I say that not only will the Jubilee not deprive us of our old income, but that that Jubilee itself, and the very thirty thousand pounds themselves, will increase our income in the years that are coming on us. The resolution goes on to speak of the vastly extended field which is yet open before us; and therefore I think we cannot but discover an additional argument for the extension of our income and the extension of those prayers which, as we have been beautifully told, must keep pace with the offering, else it will not be consumed before the Lord. Allusion has been made to the extension of the field of missions; but only look at the marks of design which are apparent throughout the whole process of that extension. Mark how one event has

borne upon another, and how all are concentrating to a single point. Our missionaries went out to the field without any great or extensive plan, and in accordance with no previous theory. But who, I ask, can look back upon their proceedings hitherto without perceiving the guidance of a single mind and the traces of one vast, uniform, and perfect plan, already giving intimations of its approaching consummation. Observe how the light gilds all the eastern part of the world to which we are directing partially our attention. Only fix your eyes, for instance, on the extreme peninsula of India, and there see, years before our mission came into existence, men from Denmark—oh! that their successors and descendants were equally anxious for the spread of the gospel—men from Denmark lighting up the word of God amongst the people. Travel onward till you come to Orissa, where our kindred tribe has fought with Juggernaut, and lighted afresh the fire. Sweep round the Bay, and see our elder and juvenile missionaries giving the word of God to the people in so pure a diction as to have constituted it already the standard of the Bengal language. Flee from the Ganges down to Irawaddy, and mark that missionary sitting at the midnight lamp for six solitary years, and then coming out with a flame of glory for the Burmans, succeeded since by another for the patriarchal Karens, a people who have never bowed the knee to idols. Hasten on your way, press through the Straits of Malacca, and see the blaze stretching still to the northward, and casting a glimmer at least upon the margin of that untrodden country of which we have of late heard so much. And you will find that even China does not end this march of Providence. Go over the farthest wall of that country into the forests of the Mongolian tribes, and what do you see there? There, two years ago, you might have seen two patient, two holy, two learned men, with their lips teaching the people, and with their pens translating the word of God. With their lips they were unsuccessful, but with their pens they made the record—the permanent record—of eternal truth; and no sooner was this done than the persons who had for twelve years listened with indifference to their voice came and fell down before their feet as weeping penitents; and no sooner had that occurred than the intention of God came out; no sooner had that occurred than they were banished, inexorably banished from the land for disturbing the national faith. The Spirit of God held back their outward success until the flame of his truth was lighted. Now, sir, what am I to make of all this? Is there no evidence here of a great plan on the part of the God of missions?—a plan which he is calling upon us to arise and carry out to its issues? Yes, these are the great central fires, placed at precisely proportional distances, at which the

missionaries of the next age will have to light their torches, and then flee from the circumference to the centre, lighting up the whole of that stupendous part of the world with a rapidity necessarily unexampled in the past history of mankind. There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feeling and sympathies of our hearts from infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the labourers, the successful labourers, at the Cape, and the equally successful agency of Moffat, "the Magnificent," for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici. Who can look at the success awarded to the labourers all along the slave-cursed coast of Guinea, with Freeman's journey to the court of Ashantee—who can look at these in connexion with the labours of our own mission by the waters of the Niger, and not feel his whole being throbbing with expectation of the coming mercy for the sons of Ethiopia? Will those tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two brothers floated from Busa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift. The great moral engine of printing was on the eve, and just on the eve of discovery for many centuries, during which time the church was in a state of smouldering preparation for great events, but no sooner had that preparation been completed than the types sprang at her call, and carried her on to victory. And so all the while that this great geographical mystery has been baffling the efforts of discoveries, all are on the tiptoe of expectation, but never gaining the object of desire—all that while, I say, the Spirit of God, far down in the wilderness, far off on the islands of the sea, has been troubling, and proving, and sanctifying a people, who have now, and never till now, been prepared to 'carry the torch of eternal truth into the deepest recesses of that hitherto inaccessible country, the country from which their fathers sprang, and to which their own affections, day and night, proceed. And if there be any other single circumstance in connexion with this matter, which seems to point out the future proceedings of God, I should be inclined to find it in a circumstance which some may suppose bore in exactly the opposite direction. But if the

churches of the West Indies had passed into Africa in the height of their pentecostal joy, if they had taken shipping for that country amidst the universal cheers of the church and of the world, I, for one, should have suspected something to be wrong. I should have feared that there was wanting one feature of a genuine proceeding of divine providence. But we have been already reminded to-day that the King's "broad arrow" of affliction is yet branded upon the brow of that church. No sooner had the planter ceased to lash their bodies than other hands were found prepared to chastise their reputations; and, although we might at first have felt grieved that the agency was to be found in such a quarter—although we might have had it in our hearts to turn round with wonder and indignation, and say, "Et tu Brute!"—still, still we shall not quarrel with the instrumentality, since it is that which our God sees fit, in his wisdom, to appoint; we shall not quarrel with the affliction when it takes so evidently the aspect of the finger of our God. To be sure we may not find so many willing to listen to the defence as we have found willing to hear the accusation. Many who have looked with deep concern upon the charges may be found to have lost that concern when we present them with the refutation; for we have all lived long enough to know and attest the truth of what Demosthenes told the Athenians when he rose to stem the eloquent aspersions of his rival: "It is natural," he said, "for all men to listen with eagerness to accusers, but to be reluctant auditors of such as commend themselves." But still, though this be so, we shall in the end be invested with the royal privilege of extending a free pardon to all our wrongful accusers; we shall have the happiness of first extending the hand of paternal love to those who have repented of their error, and may unite with us in the blessed consequences that God's mercy will elicit from it. Our churches will pass from the West Indies into Africa under the solemn conviction that the eye of the Christian world is upon them; aye, and that the eyes, more tender indeed, but more searching still, of Him who walked in the midst of the golden candlesticks, will be upon them, so that they must do nothing in the darkness that may not be brought to the light, and let nothing be whispered in the closet that may not be proclaimed upon the house-top. A few more years of labour, a few more years of prayer, the blood of a few martyrs to sanctify the sands of Africa, and we shall realize the glories of the period when that country shall stretch forth her hands to God. In these circumstances it seems impossible that the church should draw back from the work.

The resolution was then carried unanimously.

The Rev. J. CLARKE then rose to move—

“That this meeting has heard with sincere pleasure of the success of this Society in Jamaica; it is greatly cheered and encouraged by the zeal and liberality of the mission churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the Society, while they are largely contributing at the same time to send the gospel to Africa. This meeting affectionately commends them to the care and blessing of the ‘Great Shepherd,’ assures them of its sympathy in all their trials and discouragements, and will rejoice to hear of their increasing spirituality and success.”

I feel, he said, deeply impressed with a sense of the presence of the most high God, who is in the midst of us, in this assembly, looking into each of our hearts. We are assembled in this place, not to please ourselves, or merely to be interested in the speeches which are delivered, but to seek the glory of the God who made us, and the interests of that kingdom which shall one day cover the whole earth. I feel deeply solemnized, also, on the present occasion, by the feeling that it is the last opportunity which I shall have of addressing you in this noble edifice. I hope very soon to leave you, and the land of my birth, to go to the land of my adoption, to labour among the dark benighted children of Ham. Since my arrival in this country, it has been my privilege to visit many churches, to meet with a great number of Christian friends in different parts of Great Britain. I have received universal kindness. I have seen deep feelings expressed by conduct, which had taken possession of thousands of hearts. Great numbers are now, as you well know, offering their daily prayers to the throne of heavenly grace on behalf of Africa, the land for which I am bound. I wish on this occasion to engage this assembly to pray yet more fervently for the spread of the gospel in this land of life. I wish this assembly to use their influence in the different spheres of labour in which they act, in order to induce others to pray to God to pour out his Spirit upon the churches, to accompany his word with the divine blessing, that soon the nations may turn unto him. I am persuaded that I have been supported during the fourteen years that I have been engaged in missionary labour, in answer to the prayers of the church of Christ; and I have felt more than ever convinced of the importance of prayer since I last went with my respected and beloved colleague and fellow traveller, Dr. Prince, to the benighted coast of Africa. There we were preserved amidst many dangers; there we were supported under many trials. God looked in mercy upon us; and he has restored us once more to you, with health unimpaired; and has put it into our hearts to go again to that region, to promote, I hope, the interests of his kingdom, and the honour of his great name. The resolution refers to Jamaica—a land in which it was my privilege to labour for nearly ten years—and to the success which has there attended the preaching of the

gospel. I do rejoice in the success which has attended the preaching of the gospel of Christ in every land and by every section of the Christian church. You are aware that very great numbers have been added to the church of the most high God by means of the preaching of Christ crucified, in Jamaica. The churches which have been formed in that land are walking onward in the way of God's commandments. We rejoice in that which the Spirit of God has effected. We rejoice in that holy fruit which they bring forth, evincing, as it does, the sincerity of their profession, and the reality of the work of the Spirit. We rejoice in the evidence of their love to God, and their devotedness to the cause of the divine Redeemer. They have come forward, now that slavery is destroyed, and said, “We thank you for that which you have done for us in years that are gone by; now we shall be able to assist our own pastors, to carry on the work of God amongst ourselves, and to render you help in sending the gospel of the blessed God to dark parts of this island, to the dark islands of the West, and to the benighted continent of Africa.” Not only are there many in Jamaica who are prepared to give of their substance to send the gospel to their native land or the land of their fathers, but there are many who are prepared to say, “Here am I, send me.” Some who have thus addressed us are present with us on this platform to-day. They have left the land of their birth, the land where their kindred dwell; they have left the home of their fathers, and are here thus far on their way to Africa. God, we believe, is raising up labourers in Africa itself. He has raised labourers already in connexion with the Wesleyan Missionary Society in Western Africa; he has raised up labourers already in connexion with the Church Missionary Society in that land, and has already converted to himself three persons in Fernando Po, who can read the word of God, and who, before we saw them, could write intelligently and interestingly. In this we have a token that God will soon prepare, in connexion with the Baptist Missionary Society, labourers in Africa to carry on his work in that continent. We have, my friends, both a deeply-important and most interesting engagement in going to Africa, to visit the poor benighted inhabitants of the island of Fernando Po and the adjacent continent.

The Rev. J. P. MURSELL, in seconding the resolution, said:—I have no doubt whatever, no apprehension at all on my mind as to the final success of the glorious progress of Christian missions. It is, therefore, the more to be desired that we should have nothing like opposition springing out of any divisions at home. It is unspeakably to be wished, and should be the desire of every good man, that within the bosom of the church, amidst

the friends of Christian missions, there should be good-fellowship and harmony. I have heard, and read with very great regret, some of the differences which have occurred recently in the Western Islands—the little impediments which have been thrown in the way of the Baptist Missionary Society, by some who are engaged in the same great and blessed cause. I do hope, and I believe, that those differences must subside. I cannot think that the brethren will be able to go on quarrelling with one another, when they have to preach the gospel, one and all, in their several chapels, which proclaims “peace on earth, and good-will to men.” I do not think that the spirit which I so greatly lament, is participated in by the great body of Independents in this country. I said so to Dr. Leifchild as he retired, and who, I begged, would stop, for I meant to give him a scolding, to which he replied, very kindly, “Do it, for we richly deserve it.” My impression is that the great body of our brethren at home—I am sure it is so in the country—for we there walk hand in hand and heart with heart, and love each other, whether water be applied to the head or to the feet—I am persuaded that the great body do not sympathize with these attacks. And yet it is passing strange that these allusions, and references, and assaults, should have gained the sanction of the periodicals of that great body. How are we to judge of the intention of a community or society but through their public organs? But I am sure that the great portion of the Independent community do not approve of the noise those organs have lately been making. I think it is still further strange that when replies have been given, after the strictest scrutiny into the allegations that were brought, those charges are reiterated, without any reference to the replies. I do not know the conductors of the Evangelical or Congregational Magazines, and therefore I cannot be personal. I have the utmost respect for the body to which I allude, but I cannot understand why they should scold us, and lash us, and almost kick us out of doors, and yet say, “We are very sorry; we think you have done great good, and wish you success with all our hearts.” However, I cannot recur to the replies which I have had the pleasure of reading in the Baptist Magazine, without pronouncing a little eulogy on them. I have not read any thing that has delighted me more than a paper that appeared in the number for last month, written by whom I cannot tell, but I respect the man, whoever he is, who could write with such firmness, combined with such urbanity, and such a Christian spirit. If the committee of the Baptist Society always adopt this course, there will be a moral power arising from their replies that will silence the most malicious of their foes. I have not heard a word of recrimination or accusation,

nor are we disposed now, as Baptists, to recriminate or to calumniate in return. “Grace be with all them who love our Lord Jesus Christ in sincerity.” And as to the Baptist missionaries in the west, they need no shield of ours thrown over them. They require nothing to be said by us in defence of their high claims to Christian confidence. I believe that they deserve it, as much as any class of men that ever sought the good of a people sitting in darkness and in the region of the shadow of death. I had the pleasure of knowing Mr. Burchell, Mr. Tinson, and my brother Phillippo, many years ago. Two of us were students together in the Bristol institution; our hearts were then blended, and they have never separated since. We knew them to be then Christian men—men of high integrity, of holy intention and solicitude—men admirably adapted for the work to which they were about to devote themselves. They have gone abroad and effected, under that God from whom proceeds every good and perfect gift, a work that has filled the church with astonishment, and the world with dismay. These men are not now, surely, to call for or require at our hands a defence. Men who not only have preached the gospel till the islands of the Western sea are gladdened with the smiles and the presence of the great God and Father of us all, but who, with undaunted brow and outstretched arm, have hurled the monster slavery from his throne, have undermined the foundation of the citadel and fortress of the enemy, amid the curses of the oppressor and the thanksgiving of the oppressed. Such men as these we will not disgrace by attempting to eulogize. Their names are written on the page of history, and on the hearts of the great and good, and will be sounded throughout successive generations. But these, surely, are not the times for us to be disunited! When the Catholics, under the direction of a great neighbouring power, are attempting to destroy the missions planted among the beautiful islands of the Southern Sea; when before the waters that lash their shores are scarcely free from the tint of the blood of the lamented and martyred Williams, they project the design—whether they will accomplish it or not remains to be seen—of dismissing the missionaries of the cross from these realms; when at home, under the guise of great concern for Protestantism, men are about to deck us in nobody knows what fine clothing, and send us back with a silver cord about the neck, to the foot of the pope, that we may have the honour of kissing his holiness's toe; when persons in high places, for whose authority I believe we entertain a deep respect and regard, are seeking to invade our very sanctuary, and enact and apply a law which will do more to subvert the civil and religious liberties of this country than any act passed within the last 100 years,—this is not the time for us,

one moment, to show a divided front. All depends on the union of dissenters at this hour ; if the late attempts made on us should but awaken our sympathies and arouse us from our apathy ; if dissenters will but just get up, and stand upright again, as they used to do, for they have gone rather limping lately ; if they will but revise their thoughts and review their position ; if they will but look at the signs of the times, and observe their duty, and do it, then no artificer shall be able to fasten around them the chains that are being forged, but we will snap them and hurl them with indignation at our feet. There is a close connexion between the progress of liberty at home, and the advancement of our missions abroad. Be assured if we suffer the cause to deteriorate, or the principles we maintain to deteriorate in interest, there is not an island in the ocean, not a people of the habitable globe but will be influenced by it. The interests of missions at home require that we should be firm at this crisis. There are dwelling in the streets and alleys of our large manufacturing towns, and in our agricultural districts, thousands of reading, thinking, and observing men ; they look to the dissenters at this moment, and to those with whom we are identified, wondering how we shall proceed, and what we shall do ; and we ought to embody the prayer of millions of the starving people of this country, who are beseeching them by all that is sacred to take care that in their conduct they sacrifice no principle they hold dear, and by the application of which their wants may be relieved. Moreover, there are many men in our larger manufacturing districts, with which I am more immediately conversant, who are growing sullen and impious, and are becoming atheistic. Men are arguing in this way : if you parsons, who profess to desire the progress of religion, and meet in large assemblies in towns here and in the metropolis, and offer prayer to God for the nation, and deliver your sermons and pronounce your speeches—if you will suffer us to perish while you have it in your power to help us by legislative and constitutional means, where is the evidence of your Christianity ? I beseech this assembly to study the great and blessed model presented to them in the pages of revelation. I mean that of our great and divine Redeemer himself, who, while he sympathized profoundly and primarily with the spiritual interests of men, yet met their temporal necessities, and shed tears occasionally over them—who, while he was pleased to break bread to necessitous thousands, and to heal the sick child of the poor centurion, and advance with weeping and prayer to the grave of Lazarus, stood pointing to the realms of light, and leading the way to that world where neither want, nor sickness, nor death shall ever come.

The resolution was put and carried unanimously.

The Rev. C. ELVEN rose to move,

‘ That the cordial thanks of the Society are due, and are hereby presented to William Brodie Gurney, Esq., the treasurer, Rev. Joseph Angus, secretary, Rev. Joshua Russell, honorary secretary of the Jubilee sub-committee, to the auditors and committee, for the services they have severally rendered to the Society during the past year ; and that the following be the officers and committee for the year ensuing :—[Names read]

I have pleasure, he said, in moving this resolution, because, as far as I am concerned, I am sure we have the utmost confidence in the committee. I have never heard a breath to the contrary. I am sure that the secretaries and committee deserve an expression of our gratitude, when we consider the extraordinary press of business which during the past year has devolved upon them, in connexion with the Jubilee arrangements. Allow me to say that I do not sympathize with the fears of those who regard the Jubilee movement as a mere effervescence ; I think it is the huddling up of a fountain, deep as the everlasting covenant, strong as the omnipotence of Deity, and perpetual as the throne of God.

HENRY KELSALL, Esq., of Rochdale, in seconding the resolution, also bore testimony to the confidence reposed in Lancashire in the officer and committee of the Society.

The resolution was then put and agreed to.

W. B. GURNEY, Esq., rose and said :—Reference has been made in the Report to certain modifications of the constitution of the Society. The subject has received the anxious attention of the committee, and they are now prepared with a resolution upon it. It has reference to the mode of the election of the committee, and also to the objects of the Society ; they have, in fact, since the origin of the Society, been somewhat inconsistent : while the constitution has confined its operations to the heathen, we have had chapels and various institutions for Europeans in the settlements where our stations have been placed ; but, by rendering the constitution more general, we shall be enabled to include objects which were in some degree before precluded. It has been felt that our institutions were multiplied to an extent by no means desirable, and that it would be much better to include the colonial with the foreign mission. Mr. Gurney then proposed a resolution embodying those alterations.

The Rev. Dr. MURCH briefly seconded the resolution, which was put and agreed to.

The Rev. Dr. STANE then concluded the meeting by prayer.

		£ s. d.	Pont-y-clm—	£ s. d.	Cardiff, Bethany—	£ s. d.
Hadon—	Collections & Box.	2 7 0	Collection	1 8 0	Allum, Miss..... A. S.	0 10 0
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George Street—	Collection	30 4 9	Tyddynshon—			
Ladies' and Juvenile Society....	14 1 10		Collection	0 13 2		
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			SOUTH WALES.			
Salendine Nook—	Collection	16 10 0	Aberystwyth—		Bethlehem—	
Female Penny & week Society	12 0 0		Collection	4 11 5	Collection	0 16 6
Scarborough and District Auxil.—			Contributions	9 12 7	Camrose—	
Burlington—	Contributions	10 3 0	Bethabara—		Collection	0 12 0
Driffield—	Contributions	14 10 3	Collection	2 4 1	Carmel—	
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Scarborough—	Contributions	31 3 5	Blaenywaun—		Meeting	0 17 3
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			Llanelli—		Milford—	
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			Llwynhendy—		Collection	0 13 0
			Collection	0 14 6	Solva—	
			Contributions	0 15 6	Collection	0 8 2
			Newport, Bethlehem—		South Dairy—	
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			Do., Sunday School	3 4 3		

NORTH WALES.

SCOTLAND.

Perth— Ladies' Association, F. E. 15 10 0	Do., Monthly Prayer Meetings..... 1 17 1	Youghall— Collection £ s. d. 1 10 0
Cork— Collections..... 8 2 2	Contributions 9 6 0	FOREIGN.
	Do., for Translations 0 13 6	Ceylon Auxiliary 108 18 3

Received during the month of April, 1843.

**ANNUAL COLLECTIONS IN LONDON
AND ITS VICINITY.**

Annual Meeting at Exe- ter Hall.....103 10 4	Ditto, at Finsbury Chapel 29 0 9	Ditto, for Juvenile Associations, at do. 7 2 0	Annual Lecture, at Crosby Hall, by John Sheppard, Esq., of Frome..... 21 15 4	Annual Sermon, at Sur- rey Chapel, by the Rev. C. Eiven..... 37 6 3
Alie Street, Little 12 10 0	Brentford, Market Place 8 0 0	Camberwell 48 16 8	Chelsea 5 11 0	Church St., Blackfriars. 14 15 8
Drayton, West 3 1 8	Eagle Street 17 11 8	Fetter Lane..... 1 11 0	Hackney, Ann's Place.. 1 5 0	Hammersmith 8 15 6
Hampstead 4 9 4	Hatcham 3 0 6	Highbury 2 0 5	Islington 16 0 4	Jubilee Place, Mile End Road 1 3 6
Kennington, Charles St. 3 1 0	Kensington 12 18 0	Keppel Street 14 3 0	Lambeth, Regent Street 12 10 0	Maze Pond..... 18 11 2
New Park Street..... 18 5 4	Peckham 4 5 4	Romney Street, West- minster..... 3 2 0	Salter's Hall 14 13 0	Somers Town 2 8 8
Spencer Place 3 15 0	Wild Street, Little (part) 6 0 0			

Annual Subscriptions.

Clarke, Rev. O..... 1 1 0	Gouldsmith, Mrs..... 1 1 0	Matravers, T. C., Esq., Grange Place..... 1 1 0	Millar, Mr. W. H..... 1 1 0	Watkins, Mrs., West- bourne Grove..... 1 0 0
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Donations.

A..... 1 0 0	A Friend, by Mr. Sofield 0 10 6	Benson, Robert, Esq..... 25 0 0	Box, John, Esq., Perci- val Street 10 10 0	Burton, S., Tottenham, for Africa 1 0 0	Kightley, Mrs., for Africa 8 0 0
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Redwood, M. A., Tot- tenham, for Africa.... 1 0 0	Steinkopf, Rev. Dr..... 1 0 0	Vines, Miss E., Chelsea, Collected in farthings 2 13 6	W. I. J., Tottenham, for Africa 1 0 0	Williams, Thomas, Esq., Cowley 10 0 0	Ditto, his Servant..... 0 14 0	Worne, Mr., Tottenham, for Africa 2 0 0
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Legacies.

Fergusson, Mrs. Marga- ret, late of Perth 18 0 0	Pettigrew, Miss, late of Aughnacloy 50 0 0
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**LONDON AND MIDDLESEX
AUXILIARIES.**

Alie Street, Little, Sun- day School 2 1 0	Brentford, Moiety of Collection at united Meeting of Baptist and London Mission- ary Societies 5 8 7	Cromer Street, Sunday School Teachers, by Dr. Prince, for Africa 1 6 0	Drayton, West, for ditto 1 10 0	Newton, Mrs. E. P..... 1 0 0	Newton, Miss 0 10 0	Maze Pond— Contributions 22 0 6	Mead's Court..... 15 3 8	New Park Street, by Miss Meredith 1 0 0	Prescot Street, Little... 34 0 0	Salter's Hall 41 12 4	Totteridge and Whet- stone Association..... 5 7 7	Walworth, Lion Street, Ladies' Association... 27 0 0
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BEDFORDSHIRE.

Bedford, by Mr. White, Moiety of Collections 39 13 3

CAMBRIDGESHIRE.

Melbourne, Contribu- tions, by Dr. Prince, for Africa 1 8 6

DERBYSHIRE.

Chesterfield— Contributions, by Dr. Prince, for Africa... 7 0 0

DEVONSHIRE.

North Devon Auxiliary 40 0 0	Bradninch, Cards, by Miss Bowden 3 10 0	Devonport, Collected by Master R. E. S. Oram 1 1 0
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DORSETSHIRE.

Shaftesbury, Contribu- tions, by Dr. Prince, for Africa 1 6 0

DURHAM.

Hamsterley, Sunday Scholars 1 1 0
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ESSEX.

Loughton, Collection ... 11 13 4	Saffron Walden, Contribu- tions, by Dr. Prince, for Africa... 6 0 0	Ditto, sale of an old silver watch, for do. 1 14 0	Tillingham, Collection. . 0 18 0
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KENT.

Crayford, Mr. J. Smith, Annual Subscription. 1 1 0

LANCASHIRE.

Liverpool, Contributions, by Dr. Prince, for Africa 6 0 0

NORTHUMBERLAND.

Berwick upon Tweed— Farewell Prayer Meet- ing, by Rev. J. Clarke..... 4 12 4	Davidson, Mrs., for Africa 1 0 0	Dodds, Mr., for Africa 1 0 0
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OXFORDSHIRE.

Banbury— Payne, Mr..... 0 10 0	Coate, Contributions ... 10 0 0
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SHROPSHIRE.

Shrewsbury 1 7 9

SOMERSETSHIRE.

Creech, Collection 0 15 1	Crewkerne, Mr. W., Hedditc, by Dr. Prince, for Africa 0 2 6	Hatch, Collection..... 1 4 0
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£ s. d.		£ s. d.		£ s. d.	
Honiton—		Contributions	4 3 0	Do., Bible Class, by	
Collection	1 4 2	Do., by Dr. Prince,		Rev. R. Aitcher-	
Contributions	1 15 10	for Africa	5 7 0	son, for Africa ...	1 0 0
Isle Abbot—		Williton, Contributions	3 11 10		
Collection	1 3 0				
Contributions	1 7 0				
Montacute—		STAFFORDSHIRE.		WORCESTERSHIRE.	
Collection	1 10 7	Burslem	1 12 6	Bewdley	3 0 0
Missionary Prayer		Burton on Trent—			
Meeting Box	2 7 3	Collections	2 16 10	SCOTLAND.	
Contributions	9 0 10	Contributions	6 2 2	Aberdeen—	
Do., Sunday School	0 8 0			Collection, Baptist	
Children, by Dr. Prince,		SUFFOLK.		Church, for Africa...	3 0 0
for Africa	0 7 6	Ipswich, Contributions,		for Africa	25 0 0
Prescott, Collection	1 5 6	by Mr. Pollard	3 13 6	Stewart, Mr. John, for	
Saint Hill, Collection	0 16 2			ditto	25 0 0
Stogumber, Collection	3 3 8	WARWICKSHIRE.		Coldstream—	
Taunton—		Leamington—		A Friend, for Africa...	1 0 0
Collection	6 1 4	A Farewell Meeting,		Cullen—	
Contributions	12 18 1	by Dr. Prince, for		Black, Helen	0 5 0
Do., Young, Mr. J.,		Africa	5 0 0	Stewartfield, Society for	
by Dr. Prince, for				Religious Purposes ...	2 0 0
Africa	5 0 0	WILTSHIRE.			
Watchet—		Bratton—		FOREIGN.	
Collection	6 6 0	Collection	3 1 0	Calcutta Auxiliary	201 9 0
Contributions	4 4 0	Contributions	9 12 10	East Indies—	
Wellington—				Contributions, for	
Collection	4 10 6			Translations	79 5 0
Do., Rowgreen	0 8 6				

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of March to the 30th of April, 1843.

A Friend, by Mr. J. Philips	0 5 0	Brockenhurst	0 12 6	Coleford	9 11 6
A Jubilee Offering	10 0 0	Bottisham Lode, by Rev. R. Roff	0 10 0	Costesey, Collection	2 3 10
Aherystwith—		Burwell	3 6 0	Chowbent	2 5 6
Jones, Mr. R.	1 0 0	Burnham, Norfolk	3 5 1	Cowling Hill	3 1 0
Abingdon, balance	9 2 0	Boro' green, Sunday Sch., for Africa	2 6 6	Cheltenham, on account	80 0 0
Amphill, by Rev. J. Merrick, for Missionary Vessel	1 0 0	Bluntisham, Sunday School	0 5 6	Clipstone—	
Angus, Rev. Joseph, in full of £50	25 0 0	Brynmawr	6 6 0	Stretton, Mr., Foxton	1 0 0
Ashton under Lyne—		Sunday School	2 19 3	Cartwright, Mr., for Missionary Vessel	2 0 0
Johnson, Mr. John ...	50 0 0	Edwards, Rev. John	5 0 0	Cold Rowley and Shotley Field	5 3 7
Friend	5 0 0	Bradford, Wilts	5 15 6	Deane, Mr. George, moiety of £100	50 0 0
Bacup—		Bessels Green	13 6 0	Denbigh, Mr. J. Parry's Box	0 5 9
Lord, J., Esq.	10 0 0	Burnham, Essex—		Dereham	14 10 2
Do., for Missionary Vessel	10 0 0	Produce of Jewellery. Bethlehem and Salem, Pembrokeshire	1 2 10	Devonport, by Rev. T. Horton	50 0 0
Bath	44 16 0	Beaulieu Rails	3 10 0	Do., Sunday School ...	1 5 6
Barton Mills	23 15 0	Boston	3 11 5	Devonshire Square	37 0 0
Boulah, Pembrokeshire	0 12 5	Bradford, Yorkshire		Haddon, Mr. John	10 0 0
Berwick on Tweed, Sunday School	3 0 6	Zion Chapel, Card by John Bowser	0 2 0	Clarke, Mr. John	5 0 0
Bolton, Tea Party	0 7 3	Bridgnorth—		Dublin	98 2 3
Bramley, Collection	3 13 0	Sing, Mr. J., for Missionary Vessel	2 0 0	Dudley	14 5 5
Birmingham—		Bourton, Dorset—		Earby, Collection	1 14 7
Balance	32 2 6	Hannam, Mr. J. T., and friends	5 0 0	Earls Colne	9 1 6
By B. Lepard, Esq.	11 10 0	Bristol—		Exeter	45 13 1
Mount Zion, additional	0 16 3	Balance	153 10 0	Do., Collected by Miss Wright, of Tiverton	0 9 10
Middlemore, W., Esq. 100 0 0		Sherring, Mrs. J., for Miss. Vessel	1 0 0	Exminster	0 13 6
Room, W., Esq.	100 0 0	Sherring, Miss E. B., for ditto	1 0 0	Fakenham	107 19 5
Room, Francis, Esq. ...	100 0 0	Sherring, Mr. R. B., jun., for ditto	1 0 0	Falmouth	30 18 5
Woodhill, Mr. Henry	10 0 0	Burs	10 0 0	Ditto, for Africa	5 10 0
Bratton—		Carlisle, Sunday School	1 12 0	Falmouth, and other places, Jamaica	150 0 0
Whitaker, P., Esq., £2 piece	2 0 0	Chesham—		Do., for Miss. Vessel	50 0 0
Bridgnorth, Castle St., Sunday School	3 0 0	J. S. P.	1 1 0	Do., Mr. E. Knibb	20 0 0
Brixham	8 3 0	Christow, Devon	0 18 10	Farmer, T., Esq., for Miss. Vessel	5 0 0
Brompton, Sund. School, second contribution	2 0 0	Colne, Lancashire	3 10 0	Faversham, Sun. School	2 6 0
Broseley—				Felthorpe	5 6 8
Baker, Miss	1 0 0			Fishguard	3 0 0

£ s. d.		£ s. d.		£ s. d.	
Flanders, Mrs., by Mr. A. Saunders, for <i>Miss. Vessel</i>	2 0 0	Lydney—		Sabden—	
Flushing.....	0 9 0	Elliott, Rev. E. B.....	5 0 0	Foster, G., Esq., for <i>Miss. Vessel</i>	50 0 0
Forster, Robert, Esq., for <i>Miss. Vessel</i>	2 0 0	Lynn.....	30 0 0	Saltash.....	5 10 0
Foulsham.....	61 1 0	Malton.....	2 11 0	Salthouse.....	9 7 0
Fynon.....	2 0 0	Margate—		Sevenoaks.....	42 5 10
Gillingham—		Cobb, J. W., Esq., for <i>Miss. Vessel</i>	2 2 0	Sharnbrook, by Rev. J. Merrett, for <i>Miss. Vessel</i>	1 12 0
Dunn, Mr. Joseph, and Friends.....	2 10 0	Manchester, Young Friends.....	0 7 0	Sheffield, Sunday School.....	0 5 0
Glanrhyd.....	4 7 0	Martham.....	1 11 5	Sheffield, balance.....	75 0 3
Grampound.....	3 3 2	Martletwy.....	0 6 0	Shipley, Rhodes, Mr. J.....	10 0 0
Grimsby.....	2 6 0	Melbourne.....	13 10 6	Sodbury, Sunday School.....	1 5 0
Groesoch.....	3 5 1	Mitchell, Mr. Charles, Card by.....	0 11 6	Soham.....	0 0 7
Guernsey on account.....	10 15 2	Neatishhead.....	1 10 3	Do., Sunday School.....	0 16 6
Hadlow, Collection.....	10 0 0	Necton.....	1 15 0	South Shields—	
Haddenham, Bucks, Sunday School.....	0 5 0	Netherton.....	2 2 0	Bell, Thomas, Esq. ...	5 0 0
Halstead.....	4 7 6	Newark, Sunday School.....	1 8 6	Southampton, Second Church.....	1 8 5
Harwood, Mr. J. U.....	5 0 0	Newcastle on Tyne—		Spanish Town, Jamaica.....	200 0 0
Hasingden, by Mrs. Hindle.....	10 0 0	Angas, J. L., Esq., for <i>Miss. Vessel</i>	5 0 0	St. Austell.....	11 0 0
Whitaker, L.....	1 0 0	Newton Abbott, Sunday School.....	0 7 1	Do., Sunday School.....	0 6 7
Haverfordwest.....	136 14 2	Norwich—		Staleybridge.....	1 0 0
Haworth, Sunday School.....	3 16 6	Public Meeting.....	20 7 6	Stonehouse.....	4 13 11
Heistone.....	9 10 6	St. Clement's.....	10 9 0	Sturges, Miss, for <i>Miss. Vessel</i>	1 0 0
Hepburn, Miss J., by Miss Watson, for <i>Missionary Vessel</i>	0 5 0	St. Mary's.....	566 4 0	Sunderland—	
Hitchin.....	90 7 2	Orford Hill.....	135 3 0	"A Belaying Pin," for <i>Miss. Vessel</i>	2 10 0
Hook Norton, balance.....	7 10 10	Independent Friends.....	25 0 0	Sutton, Notts, Sunday School, additional.....	0 0 6
Houghton Regis, by Rev. J. Merrick, for <i>Miss. Vessel</i>	0 3 6	A Friend, for <i>Miss. Vessel</i>	20 0 0	Swansea.....	117 7 0
Howard, Luke, Esq., for <i>Miss. Vessel</i>	5 0 0	A Wesleyan Friend... Gurney, Miss, North-repps.....	5 0 0	Sway.....	0 14 0
Howard, Mrs. E., Tottenham, for <i>Missionary Vessel</i>	3 0 0	Nottingham—		Sydney, New S. Wales, for <i>Africa</i>	50 0 0
Hull, Ladies' Working Party.....	3 0 0	Heard, John, Esq.....	200 0 0	Do., additional.....	2 10 0
Huntingdon.....	48 12 8	Oldham, Sunday School.....	4 8 3	Thorpe.....	8 0 0
Illingworth, Mr. M.....	50 0 0	Oswestry.....	0 17 0	Tittleshall.....	0 16 6
Ilford, Collected by Miss Rose.....	2 12 6	Paignton, Collection, &c.....	2 13 8	Truro.....	3 7 3
Ingham.....	43 6 5	Park Hill, Rev. Joshua Lewis.....	2 7 2	Trunbridge Wells.....	13 9 6
Ipswich, Stoke Green, Sunday School.....	0 12 6	Patna, E. I.....	22 6 7	Uley, Profits of Mr. Eyres's Jubilee Hymns, additional.....	0 5 6
Isleham.....	12 0 0	Paulton, additional.....	12 14 6	Ulverston, for <i>Missionary Vessel</i>	0 15 6
Kennington, Lincolnshire.....	1 0 0	Paynter, John, Esq., Blackheath.....	105 0 0	Waddesdon Hill, additional, by Cards.....	1 1 0
Kettering, J. C. Gotch, Esq., for <i>Miss. Vessel</i>	10 0 0	Penryn.....	1 11 0	Do., by ditto.....	3 12 6
Ketton, Mr. J. Eayres.....	0 5 0	Perthynca, by Rev. H. Jones—		Walworth, Lion Street.....	9 5 8
Killingholme.....	0 13 0	Roberts, Miss E., Plas-sucha, Denbighshire.....	2 4 0	Walsal.....	2 19 3
King, P., Esq., for <i>Miss. Vessel</i>	1 0 0	Roberts, Miss C., do.....	1 2 1	Do., Sunday School.....	0 10 9
Kingsbridge.....	47 2 0	Penzance.....	10 14 3	Waltham Abbey, Fragments.....	1 10 1
Laely.....	0 13 6	Do., Sunday School... Peto, S. M., Esq.....	1 7 3	Do., Produce of Jewellery.....	3 2 6
Launceston, Mr. R. Dingley.....	1 0 0	Do., for <i>Africa</i>	5 0 0	Warmminster, Collection.....	1 13 0
Leicester—		Plymouth.....	72 1 11	Warmington, Mr. Joseph.....	20 0 0
Winks, Mr. J. F., part profits of "Jubilee Memorial".....	10 0 0	Pont-y-cim.....	0 11 0	West Bromwich.....	3 15 0
Leighton Buzzard, by Rev. J. Merrick, for <i>Miss. Vessel</i>	0 10 10	Pontypool, English Ch., Sunday School.....	0 17 0	Westmanacote.....	1 10 0
Llanellhairan.....	0 6 0	Poole, balance.....	2 15 0	Weiwy, Mr. Higgs, by Mr. W. C. Fuller.....	2 2 0
Llanlyfni.....	0 15 0	Prescot Street, Little, Sunday School.....	0 6 2	Weymouth.....	5 3 0
		Presteign—		Wilenhall.....	1 10 0
		Jones, Mr., Bank.....	3 3 0	Winchester, Collection.....	2 6 0
		Ramsay.....	30 0 0	Wilkin, Miss, Card by.....	1 15 8
		Redruth.....	2 2 0	Wolverhampton, Cannon Street.....	2 3 7
		Rochdale—		Wrexham—	
		Bright, Jacob, Esq., for <i>Miss. Vessel</i>	1 0 0	A Stranger.....	0 10 0
		Bright, John, Esq., for ditto.....	5 0 0	Worstead.....	30 10 11
		Rotherham.....	3 14 0	Yelling, by Rev. Mr. Bottle.....	4 11 3
		Rugby, Sunday School... ..	0 15 0	York, Christmas Cards..	5 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.