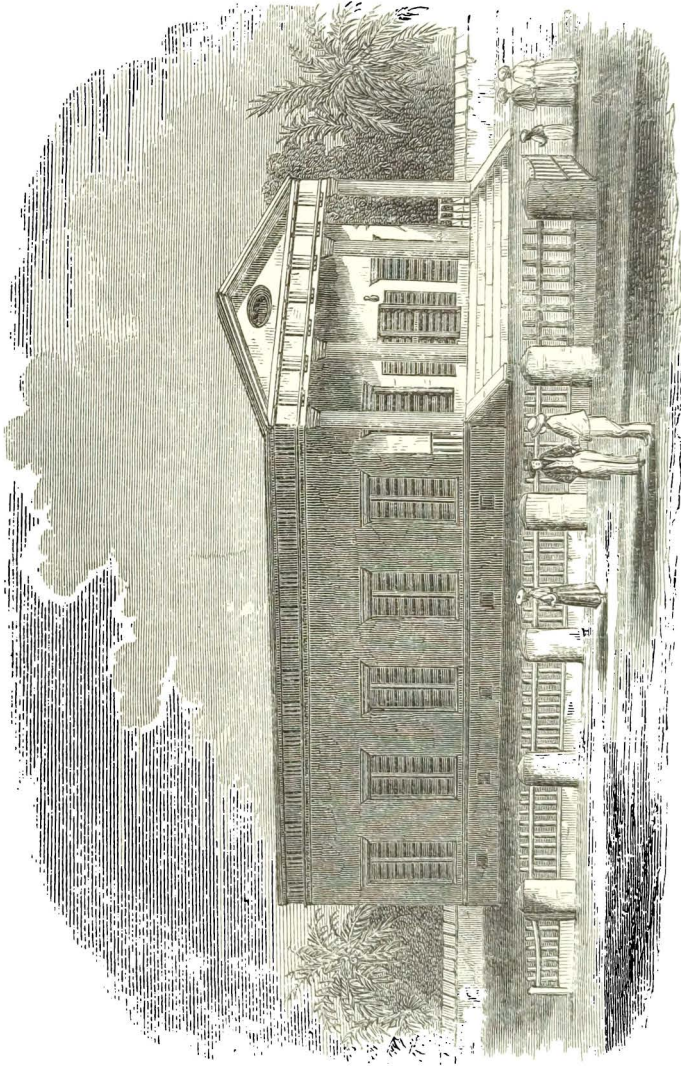


THE MISSIONARY HERALD.



BAPTIST CHAPEL, HOWRAH.

A S I A.

CALCUTTA.

HOWRAH, or as it is sometimes written, Haurah, is a populous suburb of Calcutta. "This station," writes Mr. Ellis, "including Salkiya, a populous town on the north, was commenced about 1820, by Rev. Mr. Statham, now the respected pastor at Reading, who was subsequently, by ill health, obliged to return to England. Its present minister is our missionary brother Mr. Morgan: having a native assistant, who was not long since a Hindu. The communicants consist both of European and native members, for whose benefit two separate services each are held on the sabbath, besides those of the week. The Lord's supper is, however, administered to both European and native members at one time; the service being therefore conducted partly in English and partly in Bengali."

Mr. Leslie, who is at present residing in Calcutta, and supplying the church in Circular Road, writes as follows, April 11th.

In the month of February last, anxious for a missionary ramble again, I set off, accompanied by Mr. John Page, to pay a visit to the villages in the south of Calcutta, where the brethren have several churches; and I think I can say I was rewarded for my labour. The whole population in that part of India seems ready to throw off Hindooism and embrace Christianity. The churches were not all that I could have wished; but considering the state out of which they have emerged, and the trouble into which they have been brought by the Puseyite missionaries of the Society for Propagating the Gospel, they are perhaps in as good a state as they could reasonably be expected. The missionaries can visit them but seldom. At one season of the year they can all be reached by boat; but this was not the case when I went down. Page and I, after we had gone as far as we could by water, had to walk to one eighteen miles, and to another fifteen miles; and this, under a sun such as you know nothing of in England, and on roads such

as you never saw was no easy matter.

Whilst I preach to the church in Circular Road, I busy myself as much as I can well do in missionary labour. Two and three times every week I accompany some of the brethren to their preaching stations on the roads in Calcutta, and take my share in addressing the people in Hindoosthance,—a great body of the natives here understanding that language. In other little ways, too, I try to be helpful. Thus I endeavour still to be the missionary. If I remain with the Circular Road people, I hope still to continue to labour, as I formerly did, among the heathen.

The cholera is now (as usually at this season of the year) raging around. Not a few, both European and native, have already fallen. But, blessed be God, all the missionaries are yet preserved. May the Lord still preserve them. The loss of a single man would be felt. When a man falls in England, there are plenty of others to fill up his place; but it is not so here.

Mr. Thomas, on the following day, says,

You will be delighted to hear that at several of the stations additions have been made to the churches. I have not the letters of the brethren at hand to refer to for particulars, but may mention that at Delhi, Monghyr, Beerbhun, Barisal, Chittagong,

and Calcutta, converts have been baptized within the last few weeks; and other persons are spoken of as apparently under a concern of mind. Oh that all who have professed the name of Jesus may stand fast in him, and that many more may follow their example!

On the whole, the health of our circle is good; Mrs. Pearce is, to some extent, an exception. Hoping that you will continue to remember India, and soon send to our help, I remain, &c.

Our most recent letter is from Mr. Wenger, who says, under date of Calcutta, April 20th,

At length, after a long delay, our Annual Meeting has taken place. It was held on Thursday last, the 13th instant., in the Circular Road chapel, the Rev. Dr. Duff, of the General Assembly's Mission, in the chair. The attendance was very good for Calcutta, the chapel being nearly filled with hearers. As no notes were taken at the time, and my head was engaged with thoughts on business, I shall not be able to give you as full an outline of the various addresses as I could wish.

The Rev. J. Brooks, of the General Baptist Mission, opened the meeting with reading the scriptures and prayer. The Rev. Dr. Duff then, in a short introductory address, expressed the interest he and many other Christians took in the Baptist Missionary Society, because in its rise, progress, and usefulness, both direct and indirect, the work of the Holy Spirit, and the leadings of a wise providence, were so palpably manifest. He dwelt at some length on the character of Dr. Carey, and on the peculiar manner in which he was led, and afterwards led others, to consider the extent and horrors of heathenism, and to feel the important duty of doing something for their conversion to Christ.

Afterwards he called upon me to read some extracts from the Report, which shall be sent to you as soon as printed.

The Rev. T. Boaz, of the London Society's Mission, then rose to move the first resolution.

"That the Report, extracts from which have now been read, be adopted, and circulated under the direction of the Committee; and that this meeting, although feeling that the present is the day of small things, yet desires to render heartfelt thanks to God for the amount of good, accomplished even in India during the last fifty years, by means of this and other kindred societies, and especially for the numerous opportunities now presenting themselves of publishing the gospel of Christ, in various ways, throughout the length and breadth of the land."

Mr. Boaz, in his address, after briefly dwelling upon the topics suggested by the resolution, stated that he wished to give a practical turn to these meetings, and consequently exhorted the audience to do all in their power that the churches planted in India, and especially the European churches, might become more active in, and more identified with, the great work that was to be done in this country. The present depressed state of trade at home showed that we ought to bring more fully into play the pecuniary

means possessed by Indian Christians. We who were on the spot, could more clearly see the peculiar spiritual want of every changing scene among the natives; were more directly affected by, and so more closely interested in their moral condition. In England the rise and spread of Puseyism would demand more strength to be expended at home than had been the case before; and besides that, other heathen countries were very properly engaging the attention and claiming the resources of Christians at home.

The Rev. J. Mack, of Serampore, seconded both the resolution and Mr. Boaz's exhortation. He said, that although what had been done might appear much, yet what remained to be done was much more. He attempted to give a survey, in a very graphic manner, of the different districts of Bengal, commencing with Chittagong, in the south-east, and of their spiritual wants. I regret not to be able to give you the details of his remarks, which were exceedingly affecting. The general result he showed to be this, that the personal efforts of all the missionaries now in Bengal (of course in a measure irrespective of bible and tract distribution) affected hardly more than four out of the thirty millions that were speaking the Bengali language. In conclusion, Mr. Mack called upon the young men, members of churches, who might be present, to consider seriously whether some of them ought not to give themselves to the work of preaching the gospel to the heathen. May his appeal prove as effectual as it was serious and pointed.

The second resolution was moved by the Rev. T. Smith, of the General Assembly's Mission.

"That in the comparative slowness of the work of conversion and sanctification among the natives of this country, combined with other signs of the times, we acknowledge an urgent call to set aside all confidence in human strength and wisdom, to abound in fervent prayer and persevering labour, depending for success upon the power of the Holy Spirit, and to watch with jealous care, lest either in doctrine or example, we set before the surrounding multitudes another gospel than that delivered unto us by our divine Redeemer and his inspired apostles."

Mr. Smith, whilst speaking on the slowness of the work of grace among the natives, dwelt especially upon the small measure of success which had attended evangelical labours in the city of Calcutta, the inhabitants of which, he said, would have to endure much severer punishments than their fellow-countrymen in

the rural districts, because the former had for so long a succession of years enjoyed multiplied opportunities of hearing the gospel, whilst the latter had not been favoured with so much light. Among the signs of the times, he mentioned especially the spreading influence of Puseyism and the present circumstances of the church of Scotland, which, as had before been remarked, seemed to show that we could no longer look to Britain for the usual liberal supplies of labourers in the Indian harvest. He then enforced with great power the exhortation expressed in the resolution.

Owing to the lateness of the hour (nearly 10 p. m.), the Rev. G. Pearce only added a few words, and seconded the resolution. The collection was then made.

The third resolution, which I will not transcribe, as it contains little more than the names of the members of the committee, was moved by the Rev. W. Morton, of the London Society's Mission.

He also enforced, at considerable length, the importance of obtaining more pecuniary contributions, and especially more labourers, in this country. As I was just then engaged in superintending the collection, I could not attend properly to Mr. Morton's interesting address.

Dr. Duff then spoke a few words in conclusion, after which the doxology was sung, and the meeting separated. It was full half-past ten when the blessing was pronounced.

The collection was pretty good, about 147 Rs. in cash, and upwards of 140 Rs. in cards.

A F R I C A.

FERNANDO PO.

Mr. Sturgeon, we regret to say, has had another attack of fever: and Mrs. Sturgeon is in a very debilitated state. Two letters have been received; in the earlier, dated Feb. 10th, Mr. Sturgeon says,

I quite resigned myself up to the Lord, but was too senseless to converse with those around me. The doctor and my friends all thought my recovery doubtful. But my work is not yet done; therefore the Lord, "who is rich in mercy," has pitied and spared. May I have grace, that I may be faithful to my dear charge, and say, at the end of my labours, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." My beloved wife was also ill at the same time with myself, but she soon rallied, and was enabled to wait upon me. Mr. Hensman, our medical attendant, is about to leave us. May I hope, my dear sir, that your Committee will use every means within their power to send us a skilful physician without the least unnecessary delay. Without medical aid we have but little hope of life in this unhealthy climate. Mrs. S. is so often ill that her poor body is reduced to a mere shell.

Since I have been writing this epistle, Mr. Hensman has said most positively, that my dear wife ought to return to England by the first opportunity, there being no hope of her regaining her strength in Africa, unless she is speedily removed to a more salubrious

climate. Upon hearing this information from Mr. Hensman my spirits sank, and as I am altogether ignorant of the course I shall pursue, I must leave this painful subject for the present.

You will be glad to hear that the little church at Clarence is increasing. On the first day in this year I baptized seven persons, and received one from a baptist church at Sierra Leone. She had a letter of recommendation, signed "Jack Conner, pastor." It had long been her wish to join our church, but there being things in her character not quite consistent with the principles of the gospel, she was kept back until the time referred to; when, her conduct more resembling the "meek and lowly Jesus," I felt bound to receive her as a sister in the Lord. The time of baptizing was a solemn and searching time to us all. Several captains were present. It was the first time that we had enjoyed on these occasions fine weather. The assembly was large, and whilst the incomparable love of Jesus to perishing sinners was made known, and the duty of all to repent, believe, and be baptized, was enforced, there was profound attention and deep feeling manifested by the people, without the least extravagance. May the Lord cause his doctrine to drop as the rain, and distil as the

dew! In the evening I received the newly baptized persons, with the one from Sierra Leone, into the church. I then addressed them upon the duties and privileges of church members. The day will be long remembered with feelings of devout gratitude and joy by the friends of Zion in Clarence. We held a service on the preceding evening, at 10

o'clock, when several of our friends prayed; and I gave a few short addresses, exhorting them to the exercise of humility for the numerous sins indulged during the past year; gratitude for the Lord's goodness, and urging the importance of prizing the gospel and living devotedly to God in the ensuing year.

The second letter is dated March 10th, 1843.

As the "Atalanta" is a little delayed, I take this opportunity of informing you that I have forwarded the bible to Mr. Christian, according to your instructions.

My recent illness has prevented my visit to the Boobie towns referred to in a former letter. But I intend (p. v.) to make the attempt about the middle of next month, should my strength continue to improve.

Mr. Hensman having so often stated that it is my duty either to send Mrs. Sturgeon to England or remove her to a more healthy spot, I propose going to Bassipoo on Tuesday next, to ascertain, if possible, where I can build a house, to which Mrs. Sturgeon may be removed for a short time. All our friends state that it is much cooler, and more healthy there, than at Clarence. I am truly grieved, my dear sir, that I know not the opinion of your Committee upon the subject; and that I have no fellow-labourer to consult. Were it not for the solace which the gospel gives, my spirits

would be low indeed, from my accumulated sorrows. But "the Lord is my helper." Should I build a small house, it will only be from the firm conviction of its being my imperative duty to take this important step, from the medical advice so often given.

I am anxiously looking for the arrival of Mr. Clarke, and his devoted band. I hope he will be well supplied with implements of husbandry, as I have tried in vain to purchase either a spade or shovel. I have a broken shovel, borrowed from a neighbour, and a hoe which I have bought. These are my only garden tools. I am very partial to my garden, and think a little exercise in it as good for my health as it is pleasing to my taste. There is not one garden in the neighbourhood kept in any thing like order; nor have I yet seen one path in any garden suitable for a person to walk in; but all the gardens too much resemble the bush. In these things they greatly need improvement.

WEST INDIES.

BAHAMAS.

A pleasing communication has been received from Mr. Rycroft, dated Nassau, New Providence, April 27th, 1843.

I have much pleasure in being able to inform you that Mrs. Rycroft and myself continue to enjoy uninterrupted health and strength, for which we are truly grateful to the God of our mercies. May the Lord graciously continue his mercy in this respect unto us, for here there is much work to be done requiring a good degree of strength and constant effort.

During the last five weeks, brother Capern has been absent to the out-islands. In his absence I have found abundance of employ for head, heart, and hands, in Nassau and at the out-stations, most of which I have visited.

At six o'clock in the morning of March 21st, I set out for Adclaide, a distance of

eighteen miles, accompanied by our excellent coloured brother, Mr. M'Donald, for the purpose of opening a new chapel, which has lately been finished. We reached the settlement at nine o'clock, and found the settlers all ready to enter upon the pleasurable employment of setting apart a house for religious instruction. Indeed, for this day all labour was laid aside by the whole colony. In a short time after our arrival, the people were convened within our neat little house of prayer. Devotion marked their conduct, and many a tear stole down their sable cheeks, whilst Christ and his love were set before them. I had often read the promise, "Ethi-

opia shall soon stretch out her hands unto God," with deep interest, but not until this day did I feel its force, when there sat before me a congregation composed of Africans who had met together to worship the God of the universe.

During the interval betwixt the morning and afternoon service, I called the members and inquirers together, and requested each of them to stand up, and tell me what God had done for their souls. Their statements were of such a cast as to show plainly that they knew their need of a Saviour, and that Christ Jesus alone was the foundation of their confidence. Upon being asked what they thought of themselves, and what they thought of Christ, they answered generally, "We poor tings, no good; we poor sinners; massa Jesus only can save poor we; we look to him, and trust him only."

The services of Adelaide being concluded at two o'clock, we again were found bending our way through the heated pine barren, towards Carmichael, seven miles distant, where another new chapel, lately built, was to be opened. We reached this village at four o'clock, and found our congregation anxiously waiting our coming. Here, as at Adelaide, there are a people who take much interest in the cause of Christ, and who are instrumental in the diffusion of moral and religious principles. All business had been suspended at this place on the occasion. Joyful countenances, with glowing words and hearty shaking of hands, testified their happiness and delight on account of the visit, and house opened for them to worship God in. Since Carmichael meeting-house was opened, I have paid them another visit, for the purpose of administering the Lord's supper to them. On this, as well as on the former occasion, all work was suspended; and the principal part of the villagers were present. I preached to them in the morning, and administered the ordinance of the Lord's supper to them in the afternoon. About forty persons sat down, and I never saw more devout communicants in my native land. The pleasure which this people give us is an ample reward for all our toil and danger in journeying to them.

Fox Hill is another station where we labour, and where we have built a house for God in the midst of an African colony, which we intend opening to-morrow. With the people I have held services in the open air in the heart of the bush, and under the pressure of a burning sun. Though this people are just peeping out of darkness, yet they can value the gospel of Jesus, and do manifest as much attention and respect whilst preaching as you could desire. Had you beheld our assembly, I am sure your heart would have leaped with joy, and your hands would have been strengthened in the good work of the Lord. You would have beheld, seated on

the rough rock, the mother with her sable children around her; the aged and infirm wiping the big tear away from their sun-burned faces with the corner of the ragged garb, whilst the mercy and grace of the sinner's Friend and the sinner's Saviour was set before them; and when you retired a hundred voices would salute your ear in expressions of thanks to you and praise to God for his goodness in sending the gospel to them. Our reward in the aspect of the people is great.

Whilst dear brother Capern has been away I have opened three new stations for preaching in the suburbs of Nassau; one at the west, another at the south, and a third at the east of the town. Each of these meetings is well attended, and promises much good. I hope I may be spared in strength to keep them up, as they rest upon me solely; whilst preaching in the open air in this country is hard work, on account of the sun and heat.

On the afternoon of the ninth of April, being Lord's-day, I preached to a crowded congregation in the open air. There were present from five to six hundred souls, all of whom behaved well, though a locality as bad as St. Giles, in London, where the worst of persons live. The congregation on this occasion was as orderly as you could wish, and seemed much pleased with the attention given to their immortal interest. Wishing to continue the feelings excited, at the close of the sermon I invited those present to the chapel, where service was about to commence. Hundreds followed us; whilst, to prevent noise and vain talk, we sung hymns on our way to the meeting-house, which secured order and seriousness, and for nearly a mile, rocks, hills, and dales became vocal with the praises of the Most High. Our meeting-house was soon filled, and proved too small to accommodate comfortably the number who had assembled together.

On this occasion, whilst preaching, I observed seven sailors coming up the lane, who stood and listened to the discourse, and then accompanied us to the chapel. These men, I am happy to say, still attend the chapel, and have also desired tracts. Who can tell what God may by that day's services accomplish in those who perhaps for the first time for years came under the sound of the gospel? I have since learned that persons who had not for ten years entered a place of worship, are now desiring to join our classes; and that others who did not read the scriptures, were seen on the Monday morning looking into the word of God, and talking about what they had heard.

Equally interesting and beneficial have the other out-door preachings proved. This we see in the revival of the people, and crowded congregations on the Lord's day and week day services.

At the newly opened stations, several of the leaders have engaged to hold prayer-

meetings. Some have been held, and the house filled, whilst multitudes surrounded the building and stood outside during the service, unable to gain admittance.

I purpose, should health be continued, to preach principally out of doors when brother Capern is at home. I have thus far preached at half-past nine in the morning and at half-past two in the evening; this I have done to secure the people for the services held at eleven and four, and though the Lord's-day here called upon me for four sermons, yet have I as great strength now as when in England. I thank God for his goodness to me and perishing souls in this particular, for it is no small mercy to be able from week to week to preach eight or nine sermons, &c.

I should be much rejoiced, and aided in my work, could I have a tent which would hold three or four hundred persons; merely a covering over the head would suffice, which would shade us from the power of a tropical sun. At present we make umbrellas do.

Mr. Capern leaves Nassau, upon his return, for other islands which need his visits, where he may remain five or six weeks. Mr. M'Donald goes next week to Exuma, and Mrs. Pearson is going to Exuma, where she will remain for some time. The work, therefore, of attending to New Providence island will devolve upon me wholly.

We need, and believe we have, your prayers constantly for our health and strength. Here the harvest is great, but the labourers few.

HOME PROCEEDINGS.

ADJOURNED ANNUAL MEETING.

In the evening of April 27th, a public meeting was held in Finsbury Chapel, when Charles Hindley, Esq., M.P., kindly presided. After singing and prayer,

The CHAIRMAN rose and said: I did not consent to take the chair this evening on the supposition that I could by any countenance of my own, as a humble member of the House of Commons, render you any assistance, but because I was anxious to participate in the pleasure of hearing reported the success of the missionary enterprise. I do not belong to the same missionary body with yourselves, but I sympathize with you in the joy you derive from your success; I belong to a very small constellation in the heavens, but I delight to see a larger one, and to look at stars of the first order in the various missionary bodies. The members of other churches and other missionary societies should all rejoice together, and pray that this attempt to evangelize the heathen may be soon successful. The benefit to be derived from missionary enterprise, even in a political point of view, I esteem very great; but it would be an unworthy motive for us to spread the gospel, merely because it has the promise of the life that now is. I have, however, not the least doubt that the result of missionary exertion on our part will tend to promote the political as well as the spiritual prosperity of Great Britain. Look at the recent events in China. We had a war there which seemed not to be a small one, and of which some of those acquainted with business prophesied that it would be eternal. Through the blessing of God, however, it has been brought to a ter-

mination; and who were the instruments of conducting the negotiations? Two missionaries. What would have been the effect of two individuals in distant countries, having a disposition rather to enrage the nations against each other, than to promote the gospel of peace? But the very fact of the missionaries being interpreters was the great safeguard, and the guarantee that no mistake should arise, no insult should be given, that every attempt should be made, as far as it was possible, to convey ideas through a different language, to bring the differing parties together. I consider that for the peaceable termination of hostilities there, we are mainly indebted to the missionary work. You will, perhaps, allow me to state on this occasion, that I presented with great pleasure a petition from your body to the House of Commons respecting India. In presenting petitions we are not allowed to speak long; I took occasion, however, to state the leading facts, as to the utility of the baptist missionaries in Hindostan. Every one acquainted with the missionary world knows well what your Society has been doing for a long period, but I am extremely sorry to say that the generality of the members of the House of Commons are not so well informed. They have other topics which they consider more interesting, and which engross their attention. I, therefore, thought it right to direct their notice to a matter of so much importance.

The SECRETARY then read several parts of the report which had been omitted in the morning.

The Rev. W. HAMILTON, of the National Scotch Church, Regent Square, moved—

"That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress that call for special acknowledgment, is the contribution of upwards of £53,000 (including the regular income) in the fiftieth year of its labours; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Saviour whose special presence is promised to his teaching church, this meeting would gratefully ascribe to Him the honour and praise."

I exceedingly regret, he said, that I did not hear all the report, the conclusion of which was to me so interesting: it would have supplied me with materials for illustrating this resolution. The reason, however, why I was deprived of that pleasure, was this, I was detained at a meeting of our own Indian Missionary Society; and I would advert to this circumstance, in order to say, that though there be such a variety of missionary societies among evangelical communities, yet I do not know of any rival institution—of any, at least, that ought to be rivals. My impression is, that there is field enough for all; and more than that, that God calls for all. Every one who has looked at the working of an intricate piece of mechanism, must have been struck with the multitude of contrary movements. He would see a piston-rod descending, and another rising; he would see that wheel and that pinion working directly in the teeth of one another, and if he only looked at the mechanism, his uninitiated eye might be greatly perplexed to account for it, and he would wonder wherefore is all this loss of power; this expenditure of self-contradictory effort. Yet, while he is gazing in unaccountable surprise upon the machinery itself, the vessel which he is on board is speeding its calm and tideless way. And even so when we look at the diversities of denominations, at the multitude of communities into which the true church of God is broken up. If we only look at it with the eye of man, we may wonder at the contrariety, at the opposition, at the cross working that obtains between them. That may be because we look too near; He who knows the end from the beginning, perhaps designed and planned it all. To make my meaning a little more palpable, I would just say, that my own conviction, from intercourse with different Christian communions, is, that the difference between them is more one of temperament than of faith. They hold one head, and are actuated by one spirit. Their difference does not lie in the vital truths they maintain, but in the tem-

perament, the style, and spirit of the respective bodies; and just as there is a difference between them, so there are wide diversities among those heathen whom it is their work to evangelize. There are some Christian communities of a remarkably solemn temperament; others, again, are distinguished for their cheerfulness and joyfulness; some are grave, and others sprightly; there are some who are very much matter of fact and prosaic in their proceedings; there are others who have more of emotion and sentiment. I have said, that just as it is with Christian communities at home, so it is with heathen countries abroad. There are some whose national temperament is grave and solemn; others, again, whose national temperament is high and jocund. In the communities at home, there are the bodies adapted to work among and to evangelize the heathen. To carry this still further, the missionaries who represent the different churches carry with them the distinguishing qualities of the religion of that peculiar community they represent; its style and temperament, its attainments, its prevailing tastes and tendencies; with these they go abroad, and abroad God finds work for all. For example, there are our Wesleyan neighbours; the temperament of their Christianity is of a peculiarly hearty, cheerful, thankful, psalm-singing description. They go amongst the negroes in Africa and in the West Indies, and amongst those sons of earth, amongst those many grasshoppers, as the old Athenians were wont to call themselves, they find a temperature the exact equivalent to their own. The negro cannot have too much psalmody, and it cannot be of too blithe and sprightly kind. The Wesleyan is the missionary for him. Then, again, there are the missionaries of our church. I have sometimes wondered what was the quality in which they most abounded. Perhaps the meeting will think that their eminence is of a very equivocal description, when I say that the character of the Scotch mind is abstract, metaphysical. As a nation, if there be any thing to which we can lay claim beyond our neighbours, I should say it was abstract investigation; a turn for the metaphysics, and for philosophy. The very thing which makes us so dry as a nation—that makes us so wearisomely controversial, so pugnacious and combative, is the very thing that fits us as missionaries for particular lands. It may be known to some of our friends, that at this moment we have a mission in a state of some efficiency in the three presidencies of India. The missionaries there are men who, in their college days, were remarkable for their logical talent, and their turn for mathematical investigation. The Hindoos are fond of mathematics. The religion of the Brahmin is just a system of wild, monstrous metaphysical philosophy. I was this day reading an essay on the system of Spinoza and Kant, written by Hindoo

youths, in refutation of what was erroneous in them. And in refuting Kant and Spinoza, they were refuting the religion of Brahma. When I find a man unintelligible in consequence of his metaphysics at home, I am clear for making a Hindoo missionary of him. Send him out to the Parsees and the Hindoos to contend with the five philosophies, and the seven heavens, and other transcendental of that uncouth creed. And just so I would say to our friends of the church of England, who pride themselves on their reason and their classic attainments—let them go and be missionaries to Greece—and if they please to Italy, and let them make protestants at Rome. Let them gratify their love of the gospel—let them gratify their love of antiquity amid the olive-clad ruins of Athens—amid the Coliseum at Rome, and as before them Paul preached there, let them preach what Paul preached. Coming from these to your own Society, I believe it would be objected that you have not a regular ministry, that you have not a college-bred ministry—not an authentic, lineal, college-bred clergy for your missionaries. I grant it—I grant more than that—that you are guilty of singling out your missionaries from a race of men from which the Lord Jesus himself selected his. I believe you are guilty of the crime of occasionally employing craftsmen and artificers to preach the faith that was once preached by fishermen and tent-makers of Galilee. And even here I see the overruling wisdom, the all-perceiving forethought of Him who knows the end from the beginning. Had our Scotch metaphysicians, or the academical clergy of England, gone out to labour where some of these artizan missionaries have gone, they would have there but little sped. When I think that in some places the point of the wedge was first insinuated by a little mechanical skill—when I think that the missionary, by dint of a little common sense, or by knowing some of the refinements of civilization, and having a hand which can exemplify what the head understands; when, by teaching the natives how to make their homes more comfortable, and their industry more effectual—when I think how, by means of this, he first found favour amongst them, and predisposed them to listen to his future instructions, I see the wisdom of God in employing you, and similar societies, in the great work of evangelization, and your wisdom in employing men who have the talent to unite these two things. Now the grand conclusion to which I come is this—that all things are working together for the accomplishment of God's great purpose. His great purpose is the world's conversion to Christ. The churches at home are manifold; they have been kept asunder by their denominational distinctions, and have laid, I will not say undue stress upon them, because they are important, but they have kept wide asunder; and an impartial spectator, a simple-

hearted Christian, looking on, and always seeing them tugging at each other—seeing this piston rising and that going down, that pinion working in the teeth of that larger wheel, all these movements apparently so cross and counter, looking too near with men's eyes, might be induced to wonder, wherefore it is that he hath made his church in vain,—wherefore it is that it is thus divided, thus broken up, thus at war. It is not till we look up to a higher standing-point that we perceive that all these antagonist forces and these separate portions of the machine are just working together for the grand ultimatum; and that while men were looking, perhaps scoffing, at the machinery, the vessel was speeding on its way and hastening to the grand destination. I would, as one who is a well-wisher to this honoured Society,—as one who has read with affectionate interest, and he trusts with some profit, the memoirs of its honoured founders,—as one who has sat and learned a lesson at the feet of Fuller and other worthies who so prayerfully set it going at first, congratulate you on the great success with which God has kindly endowed it, and the tokens for good displayed in the interest of your people at home. I feel that the sum so lately raised, those large contributions to your missionary cause, will be blessed more than its own amount, just because it is an effort. I feel that it may have cost self-denial in some quarters to raise it, and that it will therefore be doubly blessed. I feel that our contributions often return void, just because there is no effort in the movement; and what is given without an effort is usually given without a prayer. I believe that there has been a special return for these special efforts. It is a general principle, in missionary proceedings, and one to which we are not sufficiently alive, that there is a proportion which holds between the piety at home and the prosperity abroad. We are apt to think that if only the missionary be zealous, that if we are only able to pay and send out a sufficient number of devoted agents, no fear for the cause; but as water cannot rise higher than its own source, as water and other fluids keep their own level, so I believe the success of your missions abroad will be an index to your prayerfulness and piety at home. In order to great results abroad, there must be eminent holiness at home; and if any thing human accounts for the surprising success of early evangelistic efforts, it is the fact, that not only did the missionaries, the Pauls and the Peters of those days, go round the world with a quenchless zeal, but those that sent them out—those weeping friends who saw them to the ship, were making efforts in parting with their ministers, and the family which was left at home secured an amount of prayerfulness which is the missionary's best encouragement. I will not detain you longer. I esteem it a privilege as a member of another

communion to have been so kindly received in the midst of you.

The Rev. ROBERT PHILIP, of Maberly Chapel, Kingsland, in seconding the resolution, said : About forty years ago I held an official appointment in the Baptist Missionary Society, which, although it was never conferred on me at head-quarters, was nevertheless bestowed by the founders of this Institution, the venerable Fuller, Ryland, and Sutcliff. Although my office had no salary attached to it, yet it was no sinecure. The duties were twofold. I had to guide those venerable men through the city of Aberdeen, to the houses of those who were favourable to the cause of missions. That, however, was the easiest part of my office ; for my next duty was to go to the suburbs of the city, and make it known to the members of the kirk of Scotland where they were to preach on the sabbath. I feel that it was one, among the many unspeakable obligations that I owe to Dr. Philip, that he commended me to their confidence, as one of their agents in Aberdeen. But seriously, I owe more than I can ever repay for the benediction of those venerable men. I can feel at this moment as if their hands were on my head, as they laid them on it, at the last interview I had with them in Scotland, when they blessed me in the name of the Lord, and expressed a wish that God would find some work for me at a future day in his vineyard. I thus, in a most emphatic sense, feel myself to be a child of the Baptist Missionary Society, and I trust that I shall continue to live in the same good faith and fellowship with you that I have hitherto done. There are many irresistible reasons why I should love this Society, and co-operate with it. One is, the successive tokens of the Divine approbation which it has received. Did I know nothing of its Indian history—nothing whatever of its Serampore translations—its success in Jamaica alone would have been sufficient to win and retain my attachment to it. I do not consider myself ignorant of the history of missions. I have in a great measure made it my study, and I know of nothing in the history of modern missions at all to be compared with the results of your efforts in Jamaica ; they are altogether unparalleled, and to me they are all but miraculous. Were every word that has been written and said against your missionaries there true to the very letter, I should still maintain that no church of Christ can show such tokens of the Divine presence and of the Divine approbation. If God could only say I have left 7000 in Jamaica that have not bowed the knee to Baal, it would become every Christian to cover his face with a mantle to many a thing that has been said, and to wonder and adore at what God has done. How any man with the spirit of either Elijah or Elisha can look at the triumphs of the gospel there, and not

see that God is preparing a chariot of fire, and horses of fire, for the evangelization of Africa, through the medium of your Society, I cannot understand, even with all my Scotch metaphysics in my head. How any man can waste his time in weighing the chaff instead of the corn of the Jamaica harvest, is a mystery which I do not wish to understand, although my head is one bump of curiosity. I do not know a field that was ever yet sown with Christianity in which there was not chaff to be found ; but I am not told that any man has a right to take a fan in his own hand out of the hands of Christ. Much, therefore, as I feel interested, and not only so, but absorbed in China, I cannot but look with intense interest at the success of your mission in Jamaica. I see there a new proof that the set time to favour Africa is coming. I feel that God has placed you in that position as a Society, in reference to Africa, that you must be everlastingly disgraced if you are not the great evangelizers of that country. I think I can show historical proof of the infinite importance of the measure you are taking in the formation of a college for Africa. I fondly hope that there will be Cyprians rise up in that college, with all his fervour, without his mysticism. I anticipate many Augustines rising up in the church, with all the Augustine reverence for the sovereignty of grace, and a great deal more than his gospel expansion of Christian charity. I believe that sovereignty is as likely to take a wide sweep as a narrow one. I know no law in the one case but what would be found applying to the other. When we look back to the history of the few African theologians whom we know, it furnishes a solemn lesson to those about to turn their attention to the evangelization of that country. The first thing we must take care of is, that the missionaries are men of holy character, so that if they are called to suffer, it may be said, "the white lilies of their purity were as perfect as the red roses of their martyrdom." When we look at history, and see the extravagances of the African mind, and what the church in Northern Africa came to, it is impossible not to see that God is devolving upon you one of the most solemn responsibilities that has rested on the church for the last thousand years. You are the first in the work ; and allow me to say, that I have offered many a fervent prayer in secret, that God would enable you to form such an institution there as might command the confidence of all his churches, and you will thus awaken sympathies on behalf of Africa, greater even than your Serampore translations.

The resolution was then put and agreed to. The Rev. J. MERRICK from Jamaica rose to move—

"That, impressed with the importance and necessity of a native agency for extending the gospel,

especially in countries where the climate is unfavourable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life."

The statements contained in the resolution cannot but commend themselves to your judgment and your heart. I have not been very long engaged in missionary work, but I have always thought that if the grand object of missionary societies is ever to be attained—if the gospel is ever to be preached to every creature—if the kingdoms of this world are ever to become the kingdoms of our Lord and of his Son Jesus Christ, then a native agency must be trained—native teachers must be educated in every land, to proclaim to their kinsmen, according to the flesh, the unsearchable riches of Christ. It is remarkable that the children of this world have in their generation proved themselves in this matter wiser than the children of light. In Africa, the government have long since had their native armies, African troops; in the West Indies, also, there have been native troops. But teachers are to be trained in the East and West Indies, and, I trust, at all our missionary stations, who will be able to proclaim the truth as it is in Jesus. The resolution, however, refers to Africa; and it is impossible for me to think of that country, or to speak of it, except with feelings of no ordinary kind. The name of Africa touches a string that vibrates through my inmost soul, being myself an African by descent,—and I am proud to own the relationship. Witnessing, as I have frequently done, the wrongs inflicted on my fellow-countrymen in the island of Jamaica, where I was born; knowing, as I do, the morally and spiritually degraded condition of Africa at the present time, it is impossible for me to think of that country without earnestly desiring that the gospel, which contains tidings of great joy, may be spread through the length and breadth of that land. It is pleasing to know that the propagation of the gospel is not only engaging attention in this country, but in America. The eye of the church seems directed, with intense anxiety, to the continent of Africa; and passing events tell us, in language too plain to be mistaken, that the time to favour that country is fast approaching. The signs of the times tell us that the gracious purposes of God respecting that land will soon be fully accomplished. Would to God that the time may soon come, when many will go out, not connected with any society; but like the apostle Paul, taking their lives in their hands, and resolving, in the strength of Christ, never to rest till their fellow-men shall have heard the gospel which is able to make them wise unto salvation, through faith which is in Christ Jesus.

Another favourable sign of the times is, that the churches in this country are roused and stirred up to the subject of African missions. I have had the honour and pleasure of visiting many churches since my arrival in this highly-favoured land, and it is exceedingly pleasing to observe the zeal which they manifest towards Africa. Indeed, they begin to see that the gospel of Christ is the only antidote for the evils of that country. They have taken up the matter with such a spirit, as plainly tells us that the great God is with them, blessing them and urging them forward. The world has long since endeavoured to heal the maladies of Africa, but all in vain. It has sent its missionaries to Africa. Park, Landers, Clapperton, Denman, and a host of travellers have penetrated the wilds of that country. An expedition has since then been fitted out, at a cost of £50,000, which proceeded to Africa for the purpose of civilizing her; but that, too, has unfortunately failed. The world seems now retiring from the contest disheartened; they seem to be inclined to give up all hopes of civilizing my father land. Let the church of Christ advance—let it go forward—let it march into the very heart of Africa, and plant the blood-stained banner of the cross on the Senegal and the Niger, resolved to give themselves no rest till the Most High shall pour out his blessing. Another favourable sign of the times is the recent visit of my brethren Clarke and Prince to Western Africa. This mission had its origin in the minds of the people of Jamaica. The very night that liberty was proclaimed in that land—the night that the yoke was broken from their necks, that their shackles were snapped asunder—they resorted to the house of God to bless him for temporal liberty, and that very night fully resolved that Africa, their father land, should be blessed with the gospel. In accordance with their desires, our brother Knibb came to England, laid the matter before our respected Committee, the African mission was taken up, and Clarke and Prince were requested to go on an exploratory voyage. They did go, and God went with them. They settled in the little island of Fernando Po, and there preached the gospel from day to day, and from house to house; and before they left they had the happiness of planting in the island for the first time a little gospel church; and from recent communications received from Mr. Sturgeon, who labours there, we learn that the church is walking in unity and peace. Our brethren, after looking at the field, have returned to England—they have laid their report before the British public, and the burden of their song is, "The way is open, send forth labourers into the vineyard." Not only do we require labourers for Jamaica, but we shall require ardent labourers for Africa in a very short time. The work to be performed cannot be accomplished by the brethren from

Jamaica. We shall have a mighty work to perform in the translation of the scriptures, and we shall require the friends of England to come and assist us. Some of the brethren already long to labour in Africa; and if they die there in the contest, let them remember that the Christian conquers when he falls.

The Rev. ALEXANDER FULLER, from Jamaica, in seconding the resolution said: This, I dare say, is the last time that I shall address you; you are aware that I have been in this country for many months, and I now expect to sail very shortly for Fernando Po. My friends in Jamaica, whom I may call my parents, freely gave me up to go to Africa, and that for two reasons: first, because the blessings that I enjoyed from a knowledge of the scriptures, I ought to seek to communicate to others; and secondly, because I am a descendant of Africa. I feel that it is my bounden duty to go willingly, cheerfully, and determinately, and to do that which is in my heart. Those who have given me up for Africa, feel that they have more to do yet—that they have to contribute to the cause, and they have resolved that as long as health and strength continue, they will labour and work to assist in furnishing the pecuniary means for the evangelization of Africa. Let me entreat you to pour out your prayers for our success, remembering that God has a work to do, and that it must be done. There cannot be a moment's doubt as to the removal of every difficulty that now stands in our way.

The resolution was then put and agreed to. The following resolution was then moved and seconded, and carried unanimously:—

“That the alteration of the constitution of the Society, which enables the Committee to include the British colonies and all foreign parts within the field of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.”

The amended constitution, adopted at the morning meeting, but for which we had not room in the last Herald, is as follows:

“Resolved,—That the following be the Plan and Regulations of the Society.

NAME.

“The name by which the Society has been and still is designated, is, ‘The Particular Baptist Missionary Society for propagating the Gospel among the Heathen;’ or, ‘THE BAPTIST MISSIONARY SOCIETY.’

OBJECT.

“The great object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

MEMBERS.

“All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries, donors of ten pounds and upwards, pastors of churches which make an annual contribution, and ministers who collect annually for the Society; also one of the Executors, on the payment of a bequest of fifty pounds or upwards, are considered as Members thereof.

GENERAL MEETING OF MEMBERS.

“A General Meeting of Members only shall be held annually; at which the Committee and Officers shall be chosen for the year ensuing, the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

“In choosing the Committee and Officers, the Chairman of the Meeting shall receive all names which it may be intended to propose. Out of the list so obtained the Committee shall be chosen by ballot, those who have the greatest number of votes being the parties elected.

COMMITTEE.

“The affairs of the Society shall be conducted by a Committee of thirty-six persons; which Committee shall meet monthly, or oftener, in London, on a fixed day, for the despatch of business: five members to be deemed a quorum. The Committee to be empowered to fill up vacancies.

PUBLIC MEETINGS.

“A Public Meeting of the Society shall be held annually, when the list of the Committee shall be read, the accounts presented, and the proceedings of the previous year reported. The Committee shall also be empowered to summon Public Meetings in London or elsewhere, whenever the interests of the Society may seem to require.

CORRESPONDING MEMBERS.

“All Treasurers and Secretaries of Missionary Auxiliaries shall be CORRESPONDING MEMBERS of the Committee, together with such persons as it may be found necessary to add to their number.

HONORARY MEMBERS.

“The Committee shall also be empowered to appoint as HONORARY MEMBERS, any who have rendered important services to the Society.

MEMBERS OF THE SOCIETY ENTITLED TO VOTE AT COMMITTEE MEETINGS.

“All Honorary and Corresponding Members of the Committee, and all ministers who are Members of the Society, who may occasionally be in London; and also ministers residing in London, similarly qualified, together with the Treasurers and Secretaries of London Auxiliaries, shall be entitled to attend and vote at the Meetings of the Committee.

FUNDS.

“All monies received on behalf of the Society shall be lodged in the hands of the Treasurer; or of Trustees to be chosen by the Society. When the amount received shall exceed the sum needed for the current expenses of the month, it shall be invested in the Public Funds until required for the use of the Mission.

LECTURE AT CROSBY HALL.

From the admirable Lecture delivered by John Sheppard, Esq., on the 26th of April, we intend to present to our readers some extracts hereafter. At present we merely express our hope that many will procure the whole, which is published by Messrs. Jackson and Walford, St. Paul's Churchyard.

MISSIONARIES TO WESTERN AFRICA.

With great satisfaction we announce the departure of Dr. and Mrs. Prince, Mr. and Mrs. Merrick, with Mr. Alexander Fuller, for Fernando Po. These valued friends, during the time they have spent in England, have endeared themselves greatly to those with whom they have had intercourse. Dr. Prince now returns as a Christian medical missionary to the field which, in company with Mr. Clarke, he has already explored. Mr. Merrick is amongst the first fruits of Mr. Clarke's labours in Jamaica, and succeeded him in the charge of the large church at Jericho, in that island. When, however, Mr. Clarke and Dr. Prince, on their voyage homewards from Africa, were surprisingly directed by the providence of God to Jamaica, Mr. Merrick, who had previously determined to devote himself to the work of the Lord in Africa, accompanied them to England, to embark at the earliest possible date in the enterprise to which he had consecrated his life. Mr. Fuller, who is one of the sons of Africa, has been a member of Mr. Phillippo's church, at Spanish Town, for about nine years. He is one of the first of our Jamaica converts who leave that island to carry the glad tidings of salvation to the land of their fathers. The whole expense of his passage is borne by a warm and devoted friend of missions. Mr. Fuller was for some time engaged as a sabbath-school teacher in Spanish Town, and is acquainted with a mechanical trade, so that there is every reason to hope that he may prove in many respects highly useful to the cause in which he is embarked.

During the earlier part of the month our missionary brethren were occupied in attending several farewell meetings in the neighbourhood of London. These were closed by a valedictory service at Lion Street, Walworth, in which they, with Dr. Steane, Messrs. Nicholson, Green, Angus, and Clarke, were engaged, and another at John Street, in which Dr. Cox, Messrs. Angus, Nicholson, Prince, Merrick, Fuller, and Harris from Ceylon took part; and our beloved friends were commended to the divine protection and blessing by Mr. Evans, the respected minister of the place, and by Mr. Pritchard. On Wednesday, the 14th ult., the day appointed for the sailing of the *Marys*, by which our esteemed brethren are to be conveyed to Africa, a steamboat was specially engaged to convey the party to the vessel at Gravesend; on which occasion they were accompanied by several members of the Committee, and numerous other friends from different parts of the country, desirous of thus showing their affectionate interest in the mission, and in the dear friends about to embark. Among those present were Col. Nicolls, Messrs. John Clarke, Russell, Soule, Green, Adey, Salter, Fuller, Barnes, S. Davies, J. Harris from Kandy, and M. Valett, a Lutheran missionary. Interesting addresses were given by several of the missionaries, and they were all affectionately recommended to the protection and blessing of God by the prayers of the assembled friends, who, on arriving at the vessel, were gratified by her beautiful appearance, and by the accommodations provided. The devotional services were solemn and affecting, and while tears were shed at parting, all present felt the holy and invigorating influence of Christian principles, and efforts, and hopes. The Lord grant that Ethiopia may soon stretch out her hands unto God! The vessel sailed at two o'clock on the following morning.

Our friends take out with them to Africa many valuable articles presented for the use of the mission by various churches and individuals in this country. These will be found of great value; and the thanks of the Committee are presented to those who have so kindly responded to the appeal made on behalf of Africa in this respect.

AFRICAN MISSION.—FUNDS.

From the Annual Report, published in June, it will be seen that there was a balance in hand of £1329 due to Africa. This sum is now more than exhausted, and the African mission is nearly £200 in debt to the general funds of the Society. A considerable sum will also be necessary to convey the missionaries and teachers who (it is expected) will be taken up in Jamaica, and sent to Africa. These facts are enough to show that our friends must not diminish their efforts. The claims of Africa and of the mission treasury are at least as urgent as before.

CORRESPONDENCE.

*Baptist Mission Rooms,
Boston, United States, May 16, 1843.*

My dear brother,

Your very gratifying letter of the 16th ult., conveying the congratulations of the Committee of the Baptist Missionary Society on the establishment of our mission at Hong Kong, and the practical demonstration of their cordial sympathy and goodwill, in placing at our disposal £500 from the Jubilee fund, was brought to hand while the Acting Board were in session, so that I had the happiness to communicate it at once, and to share in the expressions of surprise and pleasure which it called forth from every side. The receipt of such a communication is peculiarly grateful on various accounts, apart from the substantial aid which it affords to our impoverished treasury; 1st, as a token of the fraternal interest cherished by our English brethren towards us; and, next, as evincive of the honour which God has put on your late noble commemoration, associating liberal devices with liberal things.

We welcome it also as an omen for good, not to ourselves merely, but to the work in which we are mutually engaged; and to all in every place by whom the work is carried forward; which attaches to itself, whether by opportunity or necessity, sure friends and faithful helpers from Christian brethren of all lands.

The Board of Missions tender to their brethren of the Committee their very grateful acknowledgments. It is proposed to place the funds thus generously entrusted to us, to the credit of the China mission, to whose claims and encouragements the Committee have so kindly given consideration.

The treasurer of our convention, Hon. Heman Lincoln, requests me to say that he draws

on the treasurer of the Committee, Mr. Gurney, by to-day's steamer, at sixty days sight.

With affectionate and grateful regards,

Your friend and brother,

SOLOMON PECK, *For. Sec.*

Rev. Joseph Angus, *Sec.*,
London.

*Haddenham, Bucks.,
June 6, 1843.*

My dear Sir,

Your deputation of Messrs. Merrick, Fuller, and Carey, have visited us with considerable success. Our fears ran high as to the result of this year's subscriptions, but some of the friends of the cause, determined to try their faith, and the result has been truly gratifying. We have realized for the mission several pounds more than on any former occasion. You will receive at Fen Court, on Thursday, a box of cheerful offerings, from the friends at Haddenham, of various articles. The box is fastened down by six screws, which can be easily opened, and the things assorted—the useless cast away and the useful retained. I send them to you, as I have received them, for the new mission in Africa.

The following fact came under my observation lately, if you think it worth recording it is at your service. A person of limited means came, after some hesitation, to the determination of giving one week's wages to the mission. It was rather a bold effort, but it was done. The very next week that person received a present of more than the ten shillings he had given. This circumstance gave the individual an opportunity of giving another ten shillings to the good cause without a greater sacrifice than was first contemplated. If we had more faith and more feeling liberality, much more good would be accomplished.

P. TYLER.

CONTRIBUTIONS

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

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.

	£	s.	d.
Bow, Old Ford.....	7	2	6
Eldon Street, Finsbury.	3	1	1
Greenwich, London St..	1	12	0
Do., Bunyan Chapel..	2	13	1
Henrietta Street	12	9	9
Homerton	5	10	0
Kensington, additional.	2	3	6
Poplar, Cotton Street...	9	12	4
Prescot Street, Little ...	9	16	4
Shoreditch, Providence Chapel	5	5	0
Stepney, College Chapel	3	1	4
Tottenham.....	15	15	0
Trinity Chapel, Boro' ...	7	2	10
Windmill Street	4	0	0

Annual Subscriptions.

Benham, Mr. James, Wigmore Street	0	10	6
Cozans, Mrs., 29, Amwell Street.....	0	10	6
Giles, E., Esq., Clapham	1	1	0
Lindop, Mr. T.....	1	1	0
Tomkins, Rev. S., Stepney.....	1	0	0

Donation.

A Friend, for Africa.....	1	0	0
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Legacies.

Goode, Mr. John, late of Hartford, Hunts	5	0	0
Owen, David, Esq., late of Pwllheli, by Mrs. Catharine Davies	10	0	0
Warwick, Mr. Stephen, late of Roade.....	60	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Mazo Pond, by Mrs. Haighton	10	0	0
Poplar, Cotton Street, Missionary Box.....	0	7	8
Shoreditch, Providence Chapel, Coll. Public Meeting	3	1	0
Trinity Chapel, Boro', Contributions.....	4	19	7
Walworth, Horsley St..	8	0	0
Ditto, ditto, Sunday School	4	10	2

BEDFORDSHIRE.

Luton—Harrison, Mr. B.....	1	10	0
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BUCKINGHAMSHIRE.

Crendon, Collection.....	1	10	0
Datohet, Collected by Mrs. Bailey	2	0	0
Quanton—Collection.....	0	14	11
Boxes.....	1	3	1

	£	s.	d.
CAMBRIDGESHIRE.			
North-East Cambridge-sbiro Auxiliary (moiety)	18	0	0

	£	s.	d.
DERBYSHIRE.			
Derby, Collection.....	6	12	6
Evans, W., Esq., M.P.	2	0	0

	£	s.	d.
GLOUCESTERSHIRE.			
Gloucester—Reynolds, Mr. T.....	1	10	0
Stroud—Poulton, Mr. Thomas, Lowfield Farm, near Tetbury, by Mr. H. Hawkins.....	100	0	0

	£	s.	d.
HAMPSHIRE.			
Blackwater.....	1	2	5
Do., Sunday School...	0	8	4

	£	s.	d.
KENT.			
Tunbridge Wells—Cart, Mrs. H.....	0	10	0

	£	s.	d.
LANCASHIRE.			
Rochdale—Littlewood, Misses Helen & Henrietta, produce of fancy articles by	1	13	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Aldwinkle—Collection	3	10	4
Sunday School Box ...	0	9	8
Brington—Three Friends, by Dr. Prince, for Africa..	1	0	0
Northampton—Contributions, by Dr. Prince, for Africa..	0	13	0
Thrapstone—Contributions	17	0	9

	£	s.	d.
NOTTINGHAMSHIRE.			
Carlton, Friends at.....	0	11	0

	£	s.	d.
OXFORDSHIRE.			
Banbury—P.....	0	10	0

	£	s.	d.
SOMERSETSHIRE.			
Frome—Collection	8	0	10
Contributions	11	19	6
Badcox Lane—Collection	5	13	2
Contributions.....	17	19	6
Ditto, for Native Child at Monghyr	4	0	0
Sheppard's Barton—Collection	4	0	10
Contributions.....	6	0	11

	£	s.	d.
SUFFOLK.			
SUFFOLK Society in aid of Missions, by S. Ray, Esq.—Bungay—Farrow, Mr.....	1	0	0
Debenham—Peck, Mr John.....	1	1	0
Ipswich, Tacket Street—Subscriptions.....	2	0	0
Sudbury, by Rev. W. Wallis.....	1	0	0

	£	s.	d.
SURREY.			
Clapham, Collection	7	0	0

	£	s.	d.
WILTSHIRE.			
WILTS. & EAST SOMERSET AUXILIARY.			
Beckington—Collections.....	2	17	0
Contributions	2	4	6
Devizes—Collection	14	6	1
Contributions	26	1	2
Do., by Snday School Teachers & Children for boy, "John Stacey Bruce," at Entally.	4	0	0

Laverton—Collection and Contributions.....	7	14	6
Bratton—A Servant Girl	0	5	0
Melksham—Collections.....	6	16	6
Contributions	43	5	9
Do., Sunday School.	1	16	4
Penknap—Collection	7	16	5
Contributions	3	15	9
Salisbury—Collections.....	21	0	1
Boxes	5	10	11
Trowbridge—Collection, Back St... Ditto, Bethesda.....	5	8	1
Contributions	48	6	0
Ditto, Juvenile Society.....	3	5	3
Warmminster—Hardick, Mrs., for Africa.....	1	0	0
Westbury Leigh—Collection	3	4	0
Gough, Miss.....	0	8	4

	£	s.	d.
WORCESTERSHIRE.			
Feckenham—Taylor, Miss, for African Press.....	0	5	0
Stourbridge, by Rev. T. H. Morgan, four dollars given to Mr. Clarke, for Africa.....	0	16	6

	£	s.	d.
YORKSHIRE.			
Bishop Burton—From a poor Christian on his death-bed, for Africa.....	0	2	0

NORTH WALES.		£	s.	d.	Do., do., Three Quar-	£	s.	d.
Amiwech—					terly Contributions	114	2	0
Salem, by Rev. Hugh					Do., do., Sun. Schools,			
Williams	9	0	0		for 2 native children,			
Bethel, by ditto	1	3	2		half year	4	0	0
Bodedern	0	8	0		Great Crosshall Street			
Cernais, by Rev. Hugh					Chapel (Welsh)	5	5	0
Williams	0	17	0		Sidney Placo Chapel,			
Llanfachreth	0	9	0		(Scotch Baptist),			
Pensarn, by Rev. Rich-					translators	8	17	1
ard Owen	0	5	2		Public Meeting, Coll...	40	6	7
Rhydwyn and Soar, by					Tea Meeting, Surplus	3	0	0
Rev. John Robinson	2	17	5		<i>Donations.</i>			
					Ecking, Miss, Chester			
					for translations	2	7	0
					Per Rev. J. Lister	1	1	0
					Miss B., per ditto	2	0	0
					Miss H., per ditto	0	10	0
					<i>Subscription.</i>			
					Cooke, Mr. J. for African			
					Mission	1	1	0
					Lancaster—			
					Collection	2	10	0
					Wrexham—			
					Collection	17	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of May, 1843.

£	s.	d.	£	s.	d.	£	s.	d.
M. S. and C. E., by Dr.			Jericho, &c., Jamaica,			St. Albans—		
Cox, for Miss. Vessel	3	0	additional	1	12	Young, B., Esq., by		
Bacton	8	15	Launceston, Van Die-			Rev. W. Upton	100	0
Bedminster—			men's Land, by Rev.			Tenbury, Card by Mrs.		
Boyce, Thomas, Esq.,			W. Wade	20	0	Godson	1	11
for Miss. Vessel	5	0	Laverton, by Master C.			Trowbridge, Cards	0	3
Dunfermline, by Mrs.			Moody	0	8	Clift, S. B., Esq.	5	0
Inglis, for Miss. Vessel	2	0	Maes-y-shalem, Radnor-					
Hobart Town, by Rev.			shire, by Rev. John					
H. Dowling	20	0	Evans	1	4			
Huddersfield—			Nantgwyn, and its					
Willett, R., Esq.	25	0	branches, Radnor-					
Contributions, by Mrs.			shire, by ditto	4	18			
Willett	8	0	Nottingham—					
Iford, Church at Turret			Rogers, John, Esq.	25	0			
Place, by Rev. J.			Pontypool—					
Clarke, for Missionary			Phillips, W. W., Esq.					
Vessel	1	0	for Miss. Vessel	2	2			

ACKNOWLEDGMENTS.

Our acknowledgments are due to so many friends who have forwarded parcels for Western Africa and Jamaica, and for so many articles, that we find it impossible to include the list in the present number. We trust, therefore, that the donors will excuse the delay, and kindly wait for the details till the publication of our next.

ERRATA.

In Contributions to the Jubilee Fund, April Herald, page 84:

	£	s.	d.	
For Bangor Profits of Tea Meeting		2	11	1
Reud Llangefni, ditto		2	11	1

In Contributions, Annual Report, 1843, page 89, under *Leicester*:

Card, by James Collier, should have been £9 Os. 0d., instead of £0 9s. 0d.

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.