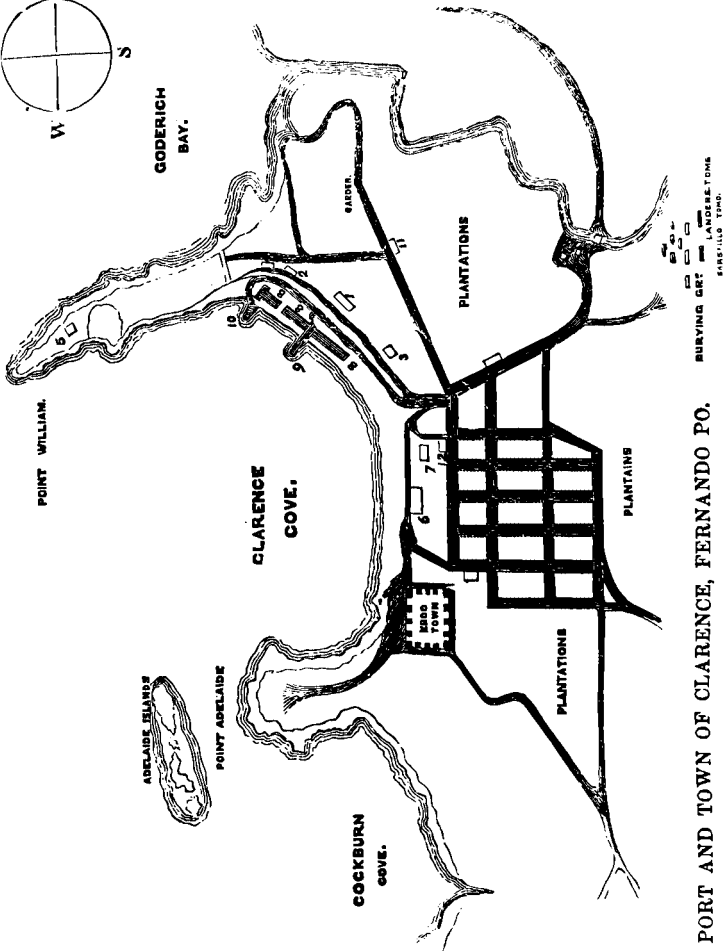
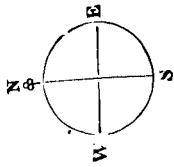


THE MISSIONARY HERALD.



PORT AND TOWN OF CLARENCE, FERNANDO PO.

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|----------------------------|----------------------------|--|
| 1 Chapel and School-room. | 5 Hospital. | 9 Jetty. |
| 2 Mission House. | 6 Mr. Sturgeon's Dwelling. | 10 Stone Jetty. |
| 3 Dr. Prince's Residence. | 7 Mr. Scott's Store. | 11 Mr. Clarke and Dr. Prince's former Residence. |
| 4 Mr. Merrick's Residence. | 8 Storehouses and Sheds. | 12 J. W. Christian's House. |

AFRICA.

CLARENCE.

On the other side of this page is a plan of the town of Clarence, Fernando Po. This settlement was formed in 1827, by Colonel Nicolls, in the name of the British government, and with the concurrence of the government of Spain, who held, and still hold, the sovereignty of the island. At that time it was intended to form here a Mixed Commission Court for the adjudication of slavers, but after some years the plan was abandoned, and the property sold to a trading company, from whom it has recently been purchased by the Baptist Missionary Society. The company, while the settlement was its property, purchased of the natives two small tracts of land, running by the coast: these, also, are now the property of the Society. Their value is but small; but in the event of negroes from Jamaica settling in the island, they will furnish very acceptable provision grounds for their use. The soil and climate are also admirably adapted for the cultivation of cotton, sugar, and other productions of the tropics. The title by which the Society hold the property is the sale of the ground by the natives, and of the premises, &c., by the British government.

Our readers may judge of the size of the settlement from the fact that the two points of the Cove, Point William and Point Adelaide, are about a mile apart. The residences of our missionaries are close to the shore, on a cliff about eighty feet above the sea. Behind them lies the town, and behind the town, the Peak of Clarence, rising to a height of 10,190 feet. On that mountain (and about six miles from Clarence) our missionaries have a piece of land to which, in case of sickness, they can retreat. As it is above what is called *fever height*, it is likely to be more salubrious than the coast.

At Clarence we have premises about to be converted into a chapel, school-room, and houses for our missionaries, and a building that can be used, if need be, as a hospital. Here our friend, Dr. Prince, will reside; and while occupied in instructing the people in spiritual knowledge, will use his medical skill for their temporal relief. Here, too, Mr. Sturgeon has his school. The last accounts stated the number of children to be about seventy. Upwards of 5000 garments of different kinds have been sent out during the last month—contributions to the good cause from Christian friends in various parts of the country. The acknowledgments, on another page, will prove how much the committee are indebted to the liberality of their friends for agricultural and other implements. To the contributions we have mentioned, we may add the grants of books, &c., from the British and Foreign Bible Society, the Religious Tract Society, the Sunday School Union, and the British and Foreign School Society. The Committee have much reason to acknowledge the goodness of God in giving their cause favour in the eyes of so many friends of Christian missions.

NEIGHBOURING CONTINENT.

While the island of Fernando Po, with its population of 20,000, will occupy some of the time of our brethren, their attention will be mainly devoted to the neighbouring continent—an extent of not less than eight hundred miles of coast being left to our brethren without a single missionary, with about forty rivers, including the Niger, and the large towns at their mouths. From Badagry, in the

north, where our brethren of the Wesleyan Society have just formed a settlement, to the river Gaboons on the south, where the American Board of Foreign Missions are about to form one, the whole coast is without a missionary or a religious teacher of any kind. The cry of the people is loud and urgent, and it depends on us whether it shall be responded by the Christian church.

NATIVE AGENCY.

Most of the towns on the coast are insalubrious: European missionaries cannot safely reside in them. They might visit them, and at certain seasons of the year remain at them for a month or two without injury, but it would not be wise to do more. Africans, or those born in tropical climates, alone are qualified for this work; and with thankfulness it should be stated such are not wanting. Mr. Merrick, Mr. Fuller, and Mrs. Prince, who were all born in Jamaica, are now on their voyage; and our brother, Mr. Clarke, is about to visit Jamaica for the purpose of taking with him a band of black and coloured teachers to the land of their fathers. These will go in the first instance to Clarence; and will either settle as opportunity offers at the various towns on the neighbouring coast, or will go from place to place, carrying with them the words of eternal life. In Clarence the number of inhabitants is about 800; they are from more than thirty different tribes, and can in general speak some English in addition to the language of their tribe. The churches in Jamaica also contain individual members of most of these tribes; so that we have in Jamaica or Clarence an agency prepared to our hands.

MISSION VESSEL.

The necessity for such a vessel as the Committee have ordered, may be judged of from the following remarks, drawn up by our brother, Mr. Clarke.

I. It is an unnecessary exposure of life to go to any distant part of the island in a small canoe, or in an open boat. Tornadoes are very common; frequently, when a strong sea breeze sets in, the sea is too rough for such craft, and the danger from exposure in them to sun and rain, is always great.

The canoe in which I sailed was upset, *twice*, from the danger of going out from the shore, we struck upon rocks. Four hours I have been compelled to continue wetting my umbrella in the sea, to prevent a "coup de soleil."

Four towns can be reached from Clarence by land: these contain about 1200 inhabitants. All the others must be journeyed to by sea; so that in order to visit from 15,000 to 20,000 aborigines, we must have the means of going by water to the different landing places.

II. There are no regular traders from Fernando Po to the continent. Vessels calling at Fernando Po on their way to the rivers, are few in number, and uncertain as to time. In most of these it would be unsuitable for missionaries to go, on account of the common practices of many African traders. In the first voyage to the continent, made by Dr. Prince and myself, we ventured to cross to the

River Cameroons in a small boat. We were exposed to the sun and rain, and to a sea almost too high for our little vessel. Fever followed as a consequence, and we believed, that for us to think of a repetition of such a voyage, would be nothing short of tempting God. The Doctor next went in a schooner. The captain was constantly in a state of intoxication; the vessel was not sea-worthy; and in her next voyage was wrecked, when several of the crew were drowned, and the rest were exposed to savage men, near the mouth of the New Calebar. In consequence of the state of the vessel, and the bad accommodation in the rainy season, the Doctor got fever; and, but for his speedy return to Fernando Po, must have fallen a sacrifice to his zeal.

III. Missionaries should be placed in Fernando Po for "acclimating;" and when accustomed to the climate of Africa, some should be sent to Cameroons, Bimbia, Bonny, and Calebar. The coast near the Amboises, and the Rio del Rey, should be explored, as the land is high, the country populous and easy of access from the island.

Missionaries placed at the different stations should be visited frequently *with supplies*; a sea voyage and a change should be practi-

cable, when ill health requires them; and advice from brother missionaries, it should be possible to obtain.

A regular communication is, I think, absolutely necessary for the comfort of the missionaries, and for the speedy and permanent success of the mission. To supply this a steam boat of about fifty tons would be required; and by means of this, at all seasons we could visit the different stations, impart aid by advice and encouragement, and remove a sick or unsuccessful missionary.

The expense of such a vessel, both original and permanent, would, I believe, be amply repaid by the great facilities it would give for the spread of the gospel in Africa. Fuel would be obtained at the cost of cutting it. The engineer should, if possible, be also a missionary.

IV. Missionaries on first visiting a place, should not be compelled to apply for lodging on board a ship, the captain of which may have rendered himself obnoxious to the people on shore by his extortion or cruelty.

V. Missionaries should not be landed from a canoe or boat, at a town, and cast upon the king, or head man, for shelter and food. Such was our situation more than once. We had not a small boat or canoe in which to land. We stood in our boat until a captain took pity upon us, and came with his small boat, and took us on shore.

A steam boat with moderate accommodation, would afford a sleeping place at first visits; our clothing and articles for barter would be more secure on board our own vessel; and in every point of view this means of conveyance would be economical and use-

ful. Suitable sailing vessels at Fernando Po there are not any, and if there were, the frequent calms would make them nearly useless. The idea of a large boat impelled by oars is altogether out of the question. The boat in which we went to Cameroons and Bimbia, was of fifteen tons, and had oars, but they were comparatively useless, and indeed the hands could scarcely be prevailed upon to use them. The amount of labour of this kind is too great for a hot climate, and the difficulty of obtaining labourers to pull at such oars is always very great. The shelter in such a boat would be of no value, and it would be useless as a place to sleep in by night at the towns we might visit. All these considerations combine to show that a large boat impelled by oars is quite unsuitable for the work we contemplate in Africa.

To withhold this means would be to shut up missionaries in Fernando Po, or to desert those who might occasionally obtain a passage to the mainland. I could hope for no considerable success, unless the means of communication be afforded, and the various stations we hope to establish, be regularly visited, and watched over with devotedness, tenderness, and care.

With the aid of such a vessel we should be able, in connexion with our higher object, to do much to promote civilization; and to open the way for legitimate trade from the Lagos to the Gaboon, and to an indeterminate extent up the numerous mouths of the Niger and other rivers in the Bights of Benin and Biafra; cultivation of the soil would no doubt follow, and soon we might hope that a supply of cotton and sugar would be furnished, and a wide field for our manufactures opened throughout this populous country.

A few pages onward there will be found, under the head "Correspondence," some encouraging communications on this subject, from gentlemen whose opinions cannot fail to have great weight with the public.

GRAHAM'S TOWN.

THE spacious Baptist Chapel, a view of the elevation of which was presented to the readers of the Herald in February 1842, having been completed, was opened for divine service on the 14th of March, 1843.

The state of society in this colony is very different from that of Fernando Po; and the Baptist Church at Graham's Town, though it has availed itself of the aid of the Baptist Missionary Society in the selection of its pastors, is perfectly independent in all its proceedings, and instead of receiving, contributes liberally to our funds. It is necessary to premise this, to obviate objections that might otherwise be taken to the elegance of the structure, as described in a local paper, the Cape

Frontier Times, whence we quote, without abridging the account. The harmony and cordial friendship subsisting among Christians of different denominations in this town is very delightful.

The new Baptist chapel in Bathurst-street was opened for public worship on Sunday last; when three appropriate sermons were preached to crowded congregations by the Rev. Messrs. Aveline, Locke, and Shaw. By a singular coincidence, the two latter gentlemen selected the same text for the occasion, Ps. xxvi. 8; but in variety of remark and illustration, these discourses exhibited the possibility of diversity in detail being combined with unity of sentiment and aim. Mr. Aveline's text was Exod. xx. 24, the latter clause.

On Monday evening tea was provided in the spacious school-room adjoining the Wesleyan chapel, which had been kindly lent for the occasion, of which a large assembly from the various religious communities in the town partook. A more numerous party never before assembled in this room, so frequently awarded to these festive purposes, in which "the cup which cheers but not inebriates" waits on each.

No fewer than 300 could have taken tea.

An orchestra was separated at the top of the room, which was occupied by a numerous company of amateur musicians, who kindly performed various pieces for the entertainment of the company.

At the conclusion of the tea, the company adjourned to hold a public meeting in the new chapel, which was again crowded by a respectable and interested audience.

Mr. Aveline presided, and briefly introduced the engagements of the evening.

The assembly was subsequently addressed by the Rev. Messrs. Shaw, Palmer, and Locke, as also by Messrs. Nelson, Temlett, and W. Smith. Nothing could surpass the liberal and kindly feeling which every speaker manifested, and in which the entire congregation appeared wholly to sympathise.

A financial statement was read by the treasurer, Mr. Nelson, by which it appears that the sum of £1032 4s. 8d. has already been paid up; that £112 9s. 6d. of subscriptions remain yet to be collected; and that a debt of £810 remains to be liquidated. Towards the latter, however, we are happy to state, that the following sums are already contributed: by the liberality of Christian friends at Cape Town and Port Elizabeth, during the recent visit of Mr. Nelson to those places, £49 11s. were raised; the collections after the services on Sunday amounted to £45 13s. 2d., and subscriptions were entered into at the public meeting to the amount of £79 2s. 6d., with the probability of augmentation; the proceeds of the tea were £10;—making the opening services produce the handsome sum of £134 15s. 8d.

The probable cost of the building, when externally completed, will be about £2000.

This chapel is another proof of the growing wealth, taste, and Christian liberality of our community. Of its exterior we at present offer no opinion, as the design is not completed; but we are led to expect, that when finished it will be worthy the interior, which is remarkable for its just proportions, chaste yet elegant ceiling and cornice, and general style of painting and fitting up. Nothing of which we can boast in our architectural achievements at all equals the beauty and elegance of the ceiling, which would be admired in any town of Europe.

The pulpit is of the finest and most beautifully grained stinkwood we ever remember to have seen; the pedestal and base in their exquisite graining almost resembling tortoiseshell. It is highly creditable to the workmanship of Mr. Gush, the builder of the chapel. The pulpit is entered from behind, through a private vestry for the use of the minister.

Perhaps the most striking part of the fittings up of the chapel is the furniture of the communion pew—the table and pastor's chair being of massive, yet elegant proportions, and never exceeded in substantial handsomeness by any thing of the kind we remember to have seen. They are made of beautiful and highly polished stinkwood, the massive legs of the table being carved in the Gothic style, to correspond with the chair, which is richly carved in the florid Gothic, and of proportions and solidity that carry the thoughts back to the cloistered buildings, and other ecclesiastical relics of our father-land. We were never so struck with the richness and capabilities of our colonial wood, than by the fittings up of this handsome building.

Mr. James Temlett, jun., is the maker of both table and chair; and the latter, with a liberality highly honourable to our young fellow-townsmen, has been presented to the chapel, in which it will remain, for generations, a lasting monument of his generosity and skill.

The following hymn, composed for the occasion by Mr. Aveline, was sung at several of the services:

Speak, oh speak Jehovah's praises,
Sweetly let our hymns arise; .
Mercy, mercy 'tis that raises
All our feelings to the skies:
Hallelujah,
Hallelujah, hallelujah. Amen.

He hath help'd us, he hath crown'd us,
With our long-desired success;
And the walls, which now surround us,
Speak his power and will to bless:
Hallelujah, &c.

When to Afric's sunny region
 We (or else our fathers) came,
 Fears, and doubts, and ills—a legion—
 We surmounted in his name :
 Hallelujah,
 Hallelujah, hallelujah. Amen.

'Twas in grateful adoration—
 'Twas to speak his worthy praise—
 That we laid these walls' foundation,
 Where we now the topstone raise :
 Grace unto it,
 Grace unto it,
 Hallelujah. Amen.

Here may truth, as dew distilling,
 Us, our sons, and daughters bless ;
 Peace and joy our spirits filling,
 More than words can e'er express :
 Hallelujah, &c.

Here may holy love abounding,
 All its sacred fragrance shed ;
 Here the gospel trumpet sounding,
 Thousands to the cross be led :
 Hallelujah, &c.

Peace on all who favour Zion,
 Grace with all who love the Lord .
 May the arm their souls rely on,
 All its help to them afford !
 Hallelujah, &c.

A S I A.

BEERBHOOM.

From Sewry, in the district of Beerbhoom, a station about one hundred miles N. N. W. of Calcutta, our missionary, Mr. Williams, writes as follows, April 5th, 1843.

My last letter, you will probably recollect, was written under circumstances of considerable discouragement. I was then obliged to inform you, that, instead of enlargement, we had sustained a considerable diminution in numbers ; some having been excluded from our communion, and others having withdrawn themselves. I have now the privilege of acquainting you, that the breach has again, in some measure, been made up ; partly by restoration, and partly by the addition of new members. Of three persons, whom I had lately the pleasure of baptizing, one is of Christian parentage ; and the other two of heathen extraction. All seem to have made a sincere profession, and appear likely to maintain a steady Christian deportment. May they be kept by the power of God, through faith unto salvation ; and may our highest hopes respecting them be realized ! We were all apparently delighted with a fresh accession to our church, after a season of unusual depression. I am truly sorry to say, that there are some nominal Christians residing amongst us, who have never made any profession of religion, and who hold out very little hopes of their speedily doing so. Such, together with others who have been repeatedly excluded from the church, and of whose readmission there is no immediate prospect, are, to say the least, a dishonour to the sacred name they bear, a pernicious example to the Christian community among whom they live, especially to the young ; and a stumbling-block to the heathen around.

Their case is, indeed, a sad one, demanding all our endeavours, if possible, to remedy it. I have lately been thinking of devoting more attention to their truly affecting condition, particularly by making them a more especial subject of prayer, both public and private, and by using the most likely means of awakening them to a sense of their awful state. We ought not to despair of such, though we are apt enough to do so, until met by the question, Is there any thing too hard for the Lord ?

In four schools, one English and three Bengali, we have, at present, about 100 children. The schools are entirely supported by local subscriptions and donations, both of Europeans and natives ; and sustain a decidedly Christian character, the bible being a class-book in all. I prefer educating the natives through the medium of their own language, when this can be effected, but we are obliged, in some degree, to yield to the tide of public opinion, which, in Bengal at least, runs in an opposite direction. Indeed, it is very difficult here to get the children of the higher classes to attend our Bengali schools. But they are ready enough to rush into an English school, as soon as opened, in order to obtain the reputation of possessing an English education, and to qualify themselves for government situations. Our English school is on the increase, and we are expecting an additional native teacher from Calcutta, to assist me in the tuition of the higher classes, and to superintend the school in my

absence during a part of the day, and also during a considerable portion of the cold season.

Our missionary tours, during the past cold season, have been carried on to the extent of former years, and with nearly the same results. In general, we had good, attentive congregations, as eager to obtain our books as ever, though, I fear, they are not all read and studied to the extent of our wishes. But we must do our duty, and leave the result to God. The superstitions of the Hindoo religion are evidently on the wane, and will, ere long, we firmly believe, share the fate of those of other nations, which have long ceased to exist. May the Lord hasten it in his time.

In January last, I had the pleasure of seeing, at Serampore, the greater number of our brethren in Bengal. I doubt not, that the annual association then resolved on, will be attended with many precious fruits. A closer union, both of soul and sentiment, as well as of operations, will no doubt be one result. Our native churches also, are likely to be supplied with a better Christian library than they are at present in possession of; and a new periodical, for their special benefit, has just been set on foot. May the Lord graciously vouchsafe the light of his countenance on all our humble attempts to do good to the souls of our fellow men and fellow Christians.

MONGHIR.

The state of the mission in this vicinity is thus described in a letter from Mr. John Parson, dated Monghir, Feb. 8th, 1843.

With gratitude I again write to testify of the Lord's goodness to me during a few more months of my sojourn in a strange and heathen land, especially that I have been permitted to proclaim to so many the precious words of salvation. They are rejected and scorned by the many; but if one among the crowd, specially blest of God, shall receive them to his soul's salvation, it will be a rich and gracious reward for labours, which themselves need the exercise of divine forgiveness—the cleansing efficacy of the Saviour's blood.

Since the 21st of November last, either my esteemed brother Lawrence or myself has been constantly engaged in visiting the neighbouring parts of the country. First, on the second anniversary of my arrival in Calcutta, I set out with Nainsukh and a Swiss brother, who is in connexion with Mr. Start, and was then visiting me, for a tour to the villages on either side of the river towards Patna. We extended our visit to a large native town, called Bar, remaining chiefly on this side of the river. In all these villages the word has been frequently preached, both by the missionaries stationed at Patna and here, and also by those passing up and down the river. Hence we met with that kind of reception which we meet with here. The "common people" indeed usually hear us quietly, if they do not lay what we say to heart; but there is rarely an assembly, large or small, in town, village, or field, in parts where the word has been often proclaimed, in which one or more will not be found to do Satan's work in supporting idolatry, or raising a sneer against "the Christians." In Bar I had been led to expect much opposition; but as it frequently happens that where we expect the

greatest trials we are surprised by uncommon aid, so was it here. We did indeed meet many opposers, but we had many attentive hearers, and were enabled to carry the gospel into, I think, almost every street of the town, and were favoured to witness some instances of earnest and candid inquiry that cheered and delighted our hearts. Especially were we interested in the case of a shop-keeper, who, on our first entering the town, invited us to sit down in his shop and expound the scriptures, he having previously known Nainsukh, and was afterwards an attentive listener to the word, whenever spoken at or near his house, and begged a copy of the entire Testament. He has since, on our way through Bar to Gyá, invited us to his shop, and asked us to eat. We then also spoke in his shop to many who came round, and he afterwards proposed some questions, apart from the subject of the discourse, which showed considerable attention to what he had previously read or heard. His cordiality and quiet docility in hearing are something very different from what we usually witness, and in leaving him I felt constrained to entertain the hope that his impressions were the result of the Spirit's power. Oh, may they lead him in living faith to Christ! In returning we kept to the opposite bank of the river, visiting villages one and a half or two miles from the bank, which had much less frequently heard the word; in some of which, in Nainsukh's opinion, the gospel had never before been preached. Our usual plan was to divide into two parties. My Swiss brother, Mr. Hurter, and Nainsukh went on one side, and, taking my bearer with me, I went on the other side; and thus we explored the whole, gathering congregations

of from four or five to eighty or a hundred wherever we could. Here, the holy, anti-idolatrous tendency of the gospel being less known and feared, the opposition was less, and we were frequently listened to for a long time without a dissentient word. Even Brahmins quietly heard, and some expressed their approbation. In one village especially I was favoured to speak to not less, I think, than a hundred and fifty Brahmins, among whom I had scarce any disputation, save from one noisy old man, who, being of a litigious disposition, had frequently gone to the court at Monghir, and had there heard much of the gospel, and came forward boisterously demanding of me, that, as a proof of the truth of what I was saying, I would miraculously heal his foot. Thus is the word of life becoming widely known, while its dissemination gives us constant confirmation of its truth. "The world by wisdom knew not God." "The carnal mind is enmity against God." These and many more passages were forcibly brought to mind as they were daily illustrated and verified by what we saw and experienced. If one thing, however, more than another impressed my mind, it was the utter impossibility of our passing words having any permanent effect except the gracious Spirit should take up the work, and give effect to our most feeble instrumentality.

On my return, brother Lawrence took a fortnight's tour among the villages inland near Monghir, of which I will not attempt to give any account, as he may perhaps himself have written to you. On the 21st of December I set out for a tour to Gyá, in company with brother Hurter, Nainsukh, and Súdín, Mr. Lawrence having kindly afforded me the loan of his tent. The state of the roads appeared to render it necessary to go by way of Patna, but we hoped to come back by way of Behar, and so have an opportunity of visiting many large native towns. In our way we heard that the road to Behar was already dried and passable, though rough, and we resolved to attempt it; but we had only travelled two miles on it, and pitched our tent, when rain came on sufficient to keep us stationary for three days, and render the road in that direction impracticable for weeks to come. With great difficulty, therefore, we retraced our steps to the great Patna road, and proceeded with considerable hindrance, from the broken and muddy state of it. However, after resting ourselves and bullocks at Patna for a day or two, and enjoying an interview and Christian communion at the Lord's table with brother Beddy and his people, we reached Gyá on the 4th of January. At Patna, brother Hurter was detained by a painful circumstance, the mental derangement of one of the brethren, Mr. Schultze. Mr. Beddy sent with us his native preacher, Kási, who was glad to accompany his brother Nainsukh on such a mission. At Gyá we

found good Mr. Start—who had first proposed to brother Lawrence to come to Gyá this season, and who kindly entertained us all during our stay—and a German brother, Mr. Heinig. We formed altogether a company of six missionaries, three European and three native; and in order to improve the time as well as we could, we usually divided ourselves into three companies, each comprising one European and one native, and went in different directions. The mela had passed over, so that we saw but few pilgrims; but in the fine, wide streets of Sáhíbganj, or the new town, as it is sometimes called, we never lacked a considerable number of hearers. During the first few days of our labour especially, we were met by abundance of boisterous opposition; so that sometimes to attempt to speak was out of the question; and we could but stand still, and allow them to revile, sneer, and blaspheme, while we stood bearing quietly their ridicule, chiefly affected, I hope, with compassion for their awful condition. To the praise alone of divine grace would I say, that I think neither of us once lost his temper, and I believe that our quiet endurance on these occasions was more impressive than our words. Their religion, with all its boasted morality and its definitions of sin, makes no provision for a line of conduct like this, and I humbly hope that such an instance of the tendency of the despised Christian doctrine may prove not to have been fruitless. After they had tested our temper for some time their opposition began to decline; and during the close of our stay we experienced little annoyance beyond the persevering requests of the children and some others for books, with which it would have been wasteful to comply; indeed, we had but a limited field for distribution, as the people of Gyá have been supplied by Mr. Start. Twice we went to a market about two miles from Gyá. The whole term of our stay was eleven days. One individual, whose brother died some time ago, it is hoped, in the faith of the gospel, although he never made an open profession of Christianity, and who is himself thoroughly convinced of the fallacy of Hinduism and the truth of gospel, visited the native brethren every evening for the purpose of religious conversation, and attended our evening family worship, which was conducted in the native language. I do not know who was the honoured agent of conveying the truth first to the minds of these individuals. In leaving this fortress of Satan, we could not but rejoice that a testimony had been borne for Christ, though we lamented, alas! only too feebly, the fatal slavery in which such teeming thousands are held—bonds which, like Peter's chain, can only be dis severed by Almighty power. I was preserved to reach home on the 25th of last month, having spent another sabbath with brother Beddy at Patna, whence we came by boat, as being a saving

both of time and fatigue. At present, brother Lawrence is from home, on a missionary visit to a large mela at Peerpointy, below Bhagulpore, which has generally been visited annually from this station. May the Lord's presence accompany him! During these our tours, dear brother Moore, being mercifully strengthened, has kindly rendered much assistance in the English services. We rejoice to see him thus enabled vigorously to preach, after a long season of inability.

We are all enjoying a merciful degree of health, save dear Mrs. Lawrence, who is still

invalid. My dear motherless babe is thriving under her kind care and the blessing of God, the Author of all good. The year being closed, I return my best and grateful acknowledgments for the bounty of my brethren who, through the medium of the Society and by the grace of the Spirit, have supplied my temporal wants. I have drawn only ten months' salary during the past year.

May I beg my kind Christian regards to my respected brethren and fathers in Christ of the Committee, with entreaties for a continuance in their prayers, and yours.

SUCSESSES OF MISSIONARIES

CONNECTED WITH OTHER SOCIETIES.

In Mr. Sheppard's Lecture on Christian Missions delivered at the request of the Committee in April last, the following passage occurs, which will cheer and gratify our readers.

But I proceed to remind you of proofs from fact, that such missions are in our own days not *unsuccessful*. This topic, it may be thought, might have superseded the foregoing; which were suited, as some will judge, only for a former century. But I think, while success continues very partial, and in some cases very small, it were not well to have passed over such arguments as are most independent of it. On the other hand, while the instances of success are so familiar to most Christians that it may be wearisome to have them reproduced, it would be wrong entirely to omit this most practical and welcome kind of defence and encouragement. A few, therefore, I would now adduce, from the testimonies both of other societies and your own.

And first, in the region most remote from us, and whose inhabitants were perhaps at the lowest point of barbarism, the islands of New Zealand; Mr. Turton, a Wesleyan missionary, describes a religious assembly at Aotea, "when about nine hundred members, with their tickets in their hands, were arranged according to their several tribes." They consisted of "natives out of thirty-nine different tribes, amongst whom were the most influential chiefs in this district." "Let those (he adds) account for it who can, otherwise than on the principles of the bible, that so many who were but lately the most *inhuman of cannibals*, and at perpetual war, are now brought together, not merely as *friends*, but as *fellows-sinners*, conscious of their guilt—to worship the same God."

Mr. Waterhouse, of the same society, gives

the words of William, a principal chief, who said, "We are greatly indebted to the missionaries. Before they came, our delight was in *killing and devouring* one another; now we love to read the book, and to dwell in peace, cultivating our lands." He then urged the duty of contributions from the natives to the support of the missions, which have been considerable. From Mr. Williams, of the Church Missionary Society, we learn the desire of these New Zealanders for books. He writes—"Numbers have brought payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on their way from England." He also states (from the eastern district), "Their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration." Mr. Hatfield, of the same society, from the west of New Zealand, remarks, "One happy effect of the gospel, which infidelity itself cannot deny, has been the entire cessation of war." Truly, nominal Christians in England may learn much from real Christians at the Antipodes. The Wesleyan missionaries fully confirm the accounts of their desire for "the book;" and one of them (Mr. Warren) writes, "They constantly read it with such attention that many of them find no difficulty in repeating whole epistles from memory."

Let me conduct you very far from these southern islands, to the Esquimaux: and here I shall have recourse to a manuscript German letter, received by a Christian lady from the

Moravian Missionary Lundberg, at Nain, in Labrador. It was given to me by the receiver, and was in answer to a donation from her of clothing for the Esquimaux' children. "You give (writes Mr. Lundberg) to these little ones exceeding joy; and they will not cease, jointly with us, to implore for their benefactors a heavenly blessing from the Father of the orphan and the needy. With hearts full of thanks to Him do we look on the band of heathen Esquimaux who have become believers; who heretofore, in the darkness and delusion of sin, murdered each other and every European whom they could attack: seeing them now enlightened by the holy gospel, and by the power of the blood of Christ, our Reconciler, cleansed from their evil propensities; by the influence of the Holy Spirit peaceful and contented, bearing one another's failings, and so hastening towards the goal. In the last year we had many opportunities to observe this; for in August and September most of our Esquimaux lay under epidemic sickness, by which five adults and two children were removed from this life. Here the wonders of God's grace were signally shown. Not one of the departed discovered fear of death, but rather all rejoiced, at the moment of their farewell to this world, that they were going to Him whose death had redeemed them from an endless penalty. Numerous congregations of converted Esquimaux cannot, from the small number of the nation, be expected. Meanwhile only a few hundreds remain on the whole east coast of Labrador who have not yet given their allegiance to the gospel of Christ."

Passing to South Africa, and the successes of the London Missionary Society there, I cannot omit, though it be so well known, the instance of that "notable robber," that "human lion" (as Mr. Moffat terms him), who, amidst his many ravages, destroyed and burnt one of their missionary stations. Yet afterwards he adds, "Often have I seen him (Africaner) under the shadow of a great rock, nearly the livelong day, eagerly perusing the scripture. Many were the nights he sat with me on a great stone at my door, conversing with me till dawn, on creation, providence, redemption, and the glories of the heavenly world. He would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'" "During the whole period I lived there (adds Mr. Moffat) I do not remember having occasion to be grieved with him, or to complain of any part of his conduct. His very faults seemed to 'lean to virtue's side.' It may be emphatically said of him, that 'he wept with those who wept.' Notwithstanding all his spoils of former years, he had little to spare; but he was ever on the alert to stretch out a helping hand to the widow and the fatherless.

He who was formerly like a firebrand, would now make any sacrifice to prevent collision, would entreat contending parties to be reconciled, and ask, 'What have I now of all the battles which I fought, and all the cattle I took, but shame and remorse?' Mr. Moffat prepared a colonial farmer for a visit from Africaner (who accompanied him in the disguise of a servant), by saying, "He is now a truly good man." The farmer answered, "I can believe almost any thing you say, but that I cannot credit. There seven wonders in the world; that would be the eighth." At last he said, "Well, if what you assert be true, as sure as the sun is over our heads I will go with you to see him, though he killed my own uncle." Africaner was then presented to him, and when the farmer had assured himself that the terror of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, "O God, what cannot thy grace accomplish!"

Nor can I resist offering a very different instance. "Mamonyatsi" (Mr. Moffat writes) "was a Matabele captive, and had remained some time in the service of Mrs. Moffat. From her union with the church to the day of her death, she was a living epistle of the power of the gospel. Once I found her weeping. I said, 'What is the cause of your sorrow? Is the baby still unwell?' 'No.' 'Your mother-in-law?' 'No, no (she said), it is my own dear mother, who bore me.' Here, holding out Luke's gospel in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news. Oh, my mother and my friends, they live in heathen darkness: and shall they die without seeing the light which has shone on me, and without tasting that love which I have tasted?' Truly these words are a whole lecture on missions.

Messrs. Freeman and Johns (of the same society) record among the martyrdoms of Madagascar, that of Ra-fara-lahy, a young man of property, who, continuing to hold meetings for worship in his house, was put in irons. Every thing being done to extort the names of his companions, he said, "Here am I; let the queen do what she pleases with me: I have done it, but I will not accuse my friends." "He went with his executioners, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing him who had loved him and died for him. When he rose from his knees after fervent intercessions at the place of death, they prepared to throw him on the ground: he said there was no need, as he was now ready to die; laid himself down, and was immediately put to death."

A different kind of martyrdom is related in the journal of Mr. Harley, of the Church Missionary Society, stationed at Trichoor, in Cochin. "A Syrian named Curiatha was

reclaimed from a most sinful course by a copy of the gospels which he received from the late Mr. Ridsdale. In studying it he became quite another man; abandoned his covetous and worldly views, and travelled through great part of Southern India, preaching, and quite careless of any worldly emolu-

ment. He was preaching in the Kunnamkoollam bazaar, when an opposer of the truth, a Syrian, became so incensed that he went home, and, procuring a knife, stabbed Curiatha to the heart, who, putting up a prayer for his murderer, fell lifeless.

CORRESPONDENCE.

To the Rev. John Clarke.

Bath, June 11th, 1843.

DEAR SIR,

I can most highly commend your plan for the benefit of Africa. I firmly believe that Fernando Po is the best point from which to forward the civilization and the education of the negroes. I conceive that a Steam Vessel will be absolutely necessary for your purpose. I hope you will accept the enclosed small donation (£20), as a proof of the warm interest that I take in your present object.

Believe me, my dear Sir,

Ever very faithfully yours,

T. F. BUXTON.

To the Rev. John Clarke.

Playford Hall, June 10th, 1843.

DEAR MR. CLARKE,

Perhaps I need not tell you, that I would do every thing in my power to forward your views, as having been a faithful and indefatigable labourer in the cause of deeply injured Africa, but how shall I do it? I may state first, that having devoted myself for near fifty-nine years to the sacred cause of the abolition of slavery and the slave-trade, I ought to be a judge of what would be proper measures for promoting it, and of thereby opening a door for the civilization of its degraded inhabitants. Having premised this, I may now state it as my opinion that, situated as Fernando Po is, I mean locally, I can devise no plan more judicious, or more likely to answer the end proposed, than that which appears in your printed paper. Were it only for the necessary comfort of the missionaries, who are willing to encounter hardships and dangers, and even the risk of life itself, to benefit their fellow-creatures in their best interests, and thereby to glorify God, I think your request of a small vessel for missionary exertions should be complied with. But when I know that Fernando Po is situated opposite

the great rivers which flow into the Niger, and opposite also to the great continent of Africa, and only twenty or thirty miles from it, and where the tribes of Africans are the most *superstitious and barbarous of any upon its coast*, I think such a vessel as that now sought for would afford a facility of intercourse between the benighted natives and the Christian missionaries, which would be productive of *such a glorious moral change* as would fill the heart of every good man with joy. Were a man to reside in that part of Africa of which I am now speaking, for a few weeks, he might see, perhaps, the worship of a shark; or an innocent fellow-creature, but of a black skin, fastened to a post in one of the rivers there, with the hinder parts under water, to be devoured piecemeal by this ravenous divinity as a peace-offering; or he might see the funeral of some great man, where perhaps twenty or more of his slaves were thrown into the same grave, and buried with him alive, to wait upon him in another world. Oh! should such scenes knowingly be permitted to be going on when the gospel has appeared among us. But, alas! the gospel is not yet known among these poor creatures. The Europeans who have hitherto visited their shores have been generally monsters, men without any moral principle, and who have made them bleed at every pore for the sake of sordid gain, and who, so far from taking the gospel with them, have *encouraged* them in all their *cruel and wicked superstitions*. But now I hope the day-star of righteousness, and better customs and manners, is beginning to dawn upon them, and may the little vessel which you solicit be the bearer of "the glad tidings" to this much injured and greatly suffering people.

I am, dear Sir, with a due sense of all your services to your fellow-creatures,

Yours truly,

THOMAS CLARKSON.

To the Rev. John Clarke.

Shooters Hill, 9th June, 1843.

MY DEAR MR. CLARKE,

I have received and read with much pleasure your note of the 6th instant, and the papers which accompany it.

With regard to the printed paper I beg to say, that I entirely agree with the principles and views, and can fully confirm the statements it contains, I have therefore only to repeat what I said at the Jubilee Meeting of the Baptist Society, which was, "That considering such a vessel as could both steam and sail, vitally necessary to the success of missionary labours, I strongly recommended its adoption, and entreated the aid of all Christian men for the accomplishment of that object; considering that my twelve years experience in that beautiful but long oppressed region, and the warm interest I have ever taken in its welfare entitled me to be a good judge of the best means of promoting it." The respected names which are signed to your paper, will, I feel assured, be a further guarantee of its truth and usefulness.

* * * * *

I feel it my duty, although myself a member of the Church of England, to bear testimony to the good your Society has done and is doing to the natives of Africa, as well in the West Indies as on the African coast. Wherever your Society has planted the banner of the Christian religion, not only the spiritual but the temporal interests of the natives have been improved; piety, accompanied by sobriety, industry, and frugality have appeared, and have been followed by a greater degree of comfort, and even opulence, than could have been hoped for in so short a time. This has been accomplished by the religious instruction imparted, and by that afforded in tropical agriculture, peaceful and legal commerce, and by the schools established for the instruction of children.

I trust it will not be considered out of place here to add, what I have so often repeated both to government and the public, that if my views are followed in the future government of Africa, and that the different missionary societies follow up with equal zeal the plans adopted by the Baptist Missionary Society, Africa will yet repay the fifty millions expended by Great Britain, so munificently, but in many cases so injudiciously, in her noble endeavours to make amends to the African race, for the injuries inflicted upon them by some of our ancestors.

Wishing you, my dear and respected friend, all happiness and success in your dangerous but glorious and disinterested undertaking,

I remain your faithful friend and
humble servant,

EDWARD NICOLLS.

Late Commandant and Superintendent
of Fernando Po.

To the Rev. John Clarke.

London, 15, Great St. Helen's,
23rd June, 1843.

SIR,

I have much pleasure in stating that an establishment at Clarence Cove, Fernando Po, where the youth of that island, and of the neighbouring mainland of Africa, may receive the inestimable benefits of a Christian education, combined with instruction in the useful arts and agriculture, will, in my opinion, be more successful than any similar efforts that have hitherto been made in other parts of the coast of Africa.

My reasons for thinking so are, that from the Cape de Verds to the Cape of Good Hope, the only places that have sufficient elevation to secure the health of European residents are Cameroons and Fernando Po—the latter island you have wisely selected as your head-quarters—it has an elevation of 10,500 feet above the level of the sea—is free from marshy ground—has a fruitful soil—a harbour as secure as the London Docks—a peaceable population—and every advantage that nature can bestow on a tropical colony. It has always appeared to me to be the Gibraltar of Western Africa, commanding as it does all the navigable rivers that flow into the Bights of Benin and Biafra, including among them the embouchures of the Niger, Bonny, Calabar, Cameroons, Malemba, and Gaboon Rivers, the only channels by which Europeans or civilized Africans can ever penetrate into the interior, and upon whose banks at present three-fourths of the palm oil and ivory shipped to this country are collected.

Placed in the centre of the European trade, an establishment at Fernando Po which will number among its residents a physician, and it is to be hoped eventually possess an hospital, above the fever level (4000 feet) will be of the most essential service to the crews of the English traders and men-of-war; and on this account alone is entitled to the support of the mercantile public, and Her Majesty's government.

Although your settlement at Clarence Cove is situated so close to the great marts of our commerce, it is seldom visited by the *outward bound* traders, who go direct to the palm oil rivers, the communication by this means with the mainland cannot therefore be kept up, while the frequent and long continued calms render it all times in small sailing craft very uncertain; to render your Mission as exten-

sively useful as its position is central, a steam boat to keep up the communication with the mainland is indispensable.

Wishing you success in your enterprise,

I remain,

Sir,

Yours very respectfully,

MACGREGOR LAIRD.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Feb. 9 and 20, March 3 and 18, April 12 and 19; Rev. Dr. Yates, April 7; Rev. J. Wenger, Feb. 19, April 20; Rev. A. Leslie, April 11; Rev. W. W. Evans, Oct. 19, Feb. 7, March 18.—Entally, Rev. G. Small, Feb. 9 (from Serampore), April 11.—Patna, Rev. H. Beddy, March 15 and 28, April 15.—Monghyr, Rev. John Parsons, Feb. 8; Rev. J. Lawrence, March 17.—Sewry, Rev. J. Williamson, April 5.—Agra, Rev. T. Phillips, August 5.

CEYLON.—Kandy, Rev. E. Daniel, Feb. 17, March 16; Rev. C. C. Dawson, March 20.—Colombo, Rev. E. Daniel, April 15.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, April 1, May 8 and 31; Rev. W. Nash, March 29 (off St. Domingo); Rev. J. H. Wood, March 16, April 1 and 5; Rev. S. Oughton, March 22 and 29.—Yallahs, Rev. J. Tinson, April 15 and 21.—Port Maria, Rev. D. Day, March 14, April 13, May 16.—Jericho, Rev. E. Hewett, March 15, May 22.—Fuller's Field, Rev. W. Hume, Feb. 27, May 26.—Spanish Town, Rev. H. C. Taylor and others, March 9; Rev. T. Dowson, March 21, April 15.—Salters' Hill, Rev. W. Dendy, May 1 and 8.—Bethephil, Rev. T. Pickton, March 6, May 11.—Old Harbour, Rev. H. C. Taylor, March 28, May 4

and 17.—Montego Bay, Rev. T. Burchell, Feb. 28, April 18; Rev. P. H. Cornford, May 4.—Kettering, Rev. T. Burchell and others, Feb. 23; Rev. W. Knibb, March 1 and 28, April 5, May 13 and 31.—Ebony Grove, Rev. J. Reid, March 23.—Savanna-la-Mar, Rev. J. Hutchins, Feb. 10.—St. Ann's Bay, Rev. T. F. Abbott, March 14 (two letters), April 27, May 3.—Ocho Rios, Rev. B. Millard, May 29.—Stewart Town, Rev. B. B. Dexter, March 26; Rev. J. Tinson, April 27.—Bethsalem, Rev. John May, April 18.—Gurney's Mount, Rev. E. Woolley, Feb. 27, May 9 and 15.—Bethany, Rev. H. J. Dutton, Dec. 7.

BAHAMAS.—Nassau, Rev. H. Capern, March 10; Rev. W. Rycroft, March 9, April 21.—Turk's Island, Rev. W. Littlewood, April 2, May 15.

TRINIDAD.—Port of Spain, Rev. G. Cowen, March 3.

HONDURAS.—Belize, Rev. A. Hender-son, Feb. 18.

WESTERN AFRICA.—Fernando Po, Rev. T. Sturgeon, Dec. 9 to 13 (several letters), Feb. 10 and 13, March 7, 9, and 10. Off Cape Finisterre, Dr. G. K. Prince, June 24 (all well).

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, January 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to an Old Subscriber, for a parcel of Magazines; to the Rev. R. Brewer, of Coleford, for Henry's Commentary, Butler's Analogy, and other books, for the Theological Institution, Jamaica; to Miss E. Price, and the Misses Barker, of Islington, for a box of useful articles, for the Rev. W. Knibb; to Mr. John Clay, of Steep Lane, for Calvin's Sermons, 1 vol. folio, for the Theological Institution, Jamaica; to Friends at Bow, for a case of useful and fancy articles, for the Rev. W. W. Evans, of Calcutta; to friends at Rochdale, for a box of apparel and haberdashery, for the Rev. T. Burchell; to Mr. Ward, of Romford, for a parcel of Magazines and Reports, for the Rev. C. Dawson, of Ceylon; to Mrs. Williams, of Reading, for a box of useful articles, for the Rev. J. M. Phillipppo; to Mrs. Hull, and friends at Watford, for a case of clothing, &c., for the Montego Bay School; to the British and Foreign Bible Society, for a grant of Bibles and Testaments, for Hayti; to Miss Lade, for two parcels of useful articles, for Nassau; to Mrs. Fisher, for a box of useful articles, for the Rev. P. H. Cornford; to Mr. John Wright,

of Bristol, for specimens of copy books, for West Indian schools; to the sisters and friends of Rev. E. Woolley, for a case of clothing and useful articles, for himself; to Mr. E. Hancock, of Bath, for ten volumes of the Baptist Magazine; to Rev. C. Harcastle, of Waterford, for a box of books (fifteen vols.), for the Theological Institution, Jamaica; to Miss Kilvington, of Ilford, for a parcel of Magazines, for Rev. J. E. Henderson; to friends at Ramsgate, for a case of clothing, &c., for Rev. W. Knibb; to Miss Sewell, of Stepney, for a box of clothing, &c., for Rev. B. Millard; to Mrs. Clements and Miss Sarjeant, of Laytonstone, for two boxes of clothing, &c., for Rev. H. Capern and Rev. A. Henderson; and to friends at place unknown, for a box, for Rev. W. Lloyd.

The Committee have thankfully to acknowledge the kindness of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School Union, for valuable grants for the use of the Missionaries at Fernando Po. Their thanks are likewise due to friends in various parts of the country for the following presents to the same Mission: a box of clothing (including a gross of combs from Messrs. Stewart and Rowell), from friends at Aberdeen, for Rev. J. Merrick; a box of clothing and useful articles, from ladies at Halifax; fifteen volumes of the Baptist Magazine, from Mr. J. Walker, of Halifax; fifteen volumes of the Evangelical Magazine, from Miss Sherwood, of Beverley; a case of books, from R. B. Sherring, Esq., of Bristol, for Rev. J. Clarke; a bale of clothing, from friends at Rochdale; a case of clothing, from the ladies connected with Mr. Haldane's church, Edinburgh, for Rev. J. Clarke; a parcel of tracts, from Mrs. Knevett, Exeter, for Dr. Prince; a parcel of frocks, from Mrs. Stephenson, of Taunton; a box of clothing, from friends at Bourton on the Water, for Rev. J. Clarke; a package (in oil cloth), from friends at Newcastle, for Rev. J. Clarke; a box of clothing, from ladies of the Baptist congregation, St. Andrew's Street, Cambridge, by Mrs. Edmond Foster; a parcel, from friends at Regent Street, Lambeth, for Dr. Prince; a parcel of dresses and haberdashery, from friends at Torrington; a parcel, from Mrs. Young, of Addlestone, for Rev. T. Sturgeon; a case of axes and chisels, from G. Bayley, Esq., of Camberwell; a parcel, from X. Y. Z.; a case of clothing, &c., from ladies at Wotton under Edge; Baptist Magazines (about twenty-six years'), from Rev. J. Griffith, Wotton under Edge; a case of clothing, from friends at Devonport, by Mrs. Horton; a box of clothing, from friends at Plymouth, by Miss Square; a box of clothing and materials, from friends at Ashford; a box of clothing, from friends at Sabden, by Mrs. Foster; a box of clothing, from friends at Shelford; two parcels of clothing, from Mrs. Meredith, of Lambeth; a case of clothing, from friends at Exeter; a parcel of books, from Mrs. E. Forster, of Tottenham, for Rev. J. Clarke; a chest of clothing, from friends at Islington Green, for Rev. J. Clarke; a case of clothing, from Mrs. and the Misses Cowell, of Prescott Street; a chest of clothing, from friends at Horsington; a parcel of clothing, from ladies of Lion Street, Walworth; a parcel of clothing, from friends at Tottenham, by Mrs. Davies, for Rev. J. Clarke; a parcel of clothing, &c., from friends at Tottenham, for Mr. and Mrs. Sturgeon; a package, from friends at Manchester, for Rev. J. Clarke; a parcel of clothing, from Mrs. Clements and Miss Sargent, for Rev. J. Clarke; a box of tools, from Mr. J. Burn, of Berwick, for Rev. J. Clarke; a cask of clothing, from the ladies of Eagle Street, for Rev. J. Clarke; two packages of books, from friends at Northampton, for Dr. Prince; a Bible, from Mr. Edward Cross, for Rev. J. Clarke; a cask of tools, ironmongery, &c., from Messrs. Bligh, of Whitechapel; a box of clothing, from ladies at Hampton and Harrington, for Rev. J. Merrick; a box of clothing, from friends at Folkstone, for Rev. J. Clarke; a parcel of clothing, from friends at Amersham, by Mr. West; a box of clothing, from friends at Downton, for Rev. J. Merrick; a box of clothing, from ladies at Salisbury, for Rev. T. Sturgeon; a parcel of clothing, from Miss Penny, for Rev. J. Clarke; two boxes and a bag of clothing and tools, from friends at Waltham Abbey, for Rev. T. Sturgeon; two boxes, from friends at Ross; a package of clothing and books, from friends at Loughton, for Rev. T. Sturgeon; a box of clothing, from friends at Clipstone, by Mrs. Gough, for Rev. J. Clarke; a box of clothing, from friends at Thornbury, for Rev. J. Clarke; a case of clothing, from Mrs. Croffer, of Liverpool, for Rev. J. Clarke; two cases of clothing, &c., from friends at Norwich, for Rev. J. Clarke; a package of clothing, from friends at Maze Pond, for Rev. J. Clarke; a chest of clothing, &c., from friends at Ipswich; a box of clothing, from young friends at Montacute, for Dr. Prince; a

chest of clothing, &c., from friends at Wellington, for Dr. Prince ; a box of clothing, &c., from friends at Devizes, for Rev. J. Merrick ; a parcel of clothing, &c., from friends at Colchester ; a box of clothing, &c., from friends at Keynsham, for Rev. J. Merrick ; a chest of clothing, &c., from friends at Lincoln, for Rev. J. Clarke ; a package of clothing, from friends at Liverpool, for Rev. J. Clarke ; a case of clothing, &c., from the ladies of Prescott Street, by Miss Bowser, for Rev. J. Clarke ; a parcel of clothing, &c., from Mrs. Gouldsmith, of Hackney, for Dr. Prince ; a case of clothing, &c., from friends at Pershore, by Mrs. Hudson, for Rev. J. Clarke ; a box of clothing, &c., from ladies of York Street Chapel, Bath, for Rev. J. Clarke ; a package of clothing, from a member of the church, Somerset Street, Bath, for Rev. J. Clarke ; a parcel of knives, from Mrs. Gray, of South Crescent ; a box of clothing, &c., from friends at Wincanton ; a box of clothing, &c., from friends at Louth, by Miss Beeten, for Rev. J. Clarke ; a case of clothing, from friends at Bristol ; a case of clothing, from friends at Birmingham, by Mrs. Harwood ; a box of clothing, from friends at Alcester, by Mrs. Brown ; a parcel of fancy articles, from Miss Nichols, of Battersea ; a parcel of knives and forks, from Mrs. Watson, of Walworth, for Rev. J. Merrick ; a parcel of clothing, from the Misses Watson, of Walworth ; a box of clothing, from friends at Hoxton, by Rev. J. Rothery, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at St. Austell, for Rev. J. Clarke ; a box of clothing, &c., from friends at Luton, for Rev. J. Clarke ; two cases, containing a lathe and tools, from Mr. Lees, of Ashton under Lyne ; a case of clothing, from friends at Devonshire Square ; a box of cutlery, from friends at St. Albans, for Rev. J. Merrick ; a case of clothing, from friends at St. Albans, for Rev. J. Merrick ; a parcel of clothing, from Miss Quant, of Bury St. Edmunds ; a parcel of clothing, from Mrs. Thomas Smith ; a box of clothing, from friends at Margate ; a box and parcel of clothing, &c., from friends at Haddenham, by Rev. P. Tyler, for Rev. J. Merrick ; a trunk, box, and parcel of clothing, &c., from friends at Watford, by Rev. E. Hull, for Rev. J. Merrick ; five packages of clothing, from friends at John Street, for Dr. Prince ; a case of scripture prints, from friends at Stepney, by Miss Higga, for Dr. Prince ; a box of clothing and books, with a portable writing desk and various valuable books, from Mr. Charles Robson, of Berwick, for Rev. J. Clarke ; a box of books, from Mr. John Paxton, of Berwick, for Rev. John Clarke ; a package of clothing, from ladies at Berwick, for Rev. J. Clarke ; a parcel of ironmongery, from Mr. Alexander Moor, of Berwick, for Rev. J. Clarke ; a parcel of "unsold articles from the Jubilee Bazaar," Bugbrook, for Dr. Prince ; a chest of clothing, from friends at Falmouth, by Rev. I. Watts, for Rev. J. Clarke ; a box of buttons, from Messrs. Turner, of Birmingham ; a box of steel buttons and brass ornaments, from Mr. John Aston, of Birmingham ; a parcel of cotton handkerchiefs, from Mr. Houghton, of Birmingham ; a parcel of clothing, from ladies at Mount Zion Chapel, Birmingham ; a parcel of useful articles, from Mrs. Earp, of Birmingham ; a parcel of clothing, from Mrs. Lewis and Miss Mines, of Diss, for Rev. J. Clarke ; a parcel of clothing and useful articles, from friends at Cupar, Fife, by Mrs. Johnston, for Rev. J. Clarke ; a box of clothing and books, from friends at Cirencester, by Rev. D. White, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at Edinburgh, by Rev. J. Innes and Rev. J. Watson (by Mr. Rose), for Rev. J. Clarke ; a box of clothing, from young ladies of Broadmead, Bristol, by Mr. E. H. Phillips, for Rev. J. Clarke ; two packages of clothing and useful articles, from friends of the Baptist church at Ross, by Mr. Smith ; twenty-two reams of paper, from Mr. Joseph Town, of Leeds ; a parcel of clothing, from friends at Town Malling ; a box of books, &c., from the Sunday scholars at Lymington, for Rev. J. Clarke ; a box of clothing, from friends at Newcastle, by Mrs. Foster, for the same ; a parcel of clothing, from Mrs. Jones, of Hackney, for the same ; Walton's Polyglott New Testament, folio, elegantly bound in russia, from friends at Leeds, by Rev. P. J. Saffery, and a parcel of books, from Mrs. Howard, of Ackworth, Yorkshire, for the same ; a crate of earthenware from Mr. Wright, Pottery, Chesterfield, for Dr. Prince ; and a box of clothing, from friends at Brixham, by Miss Anstie, for Rev. J. Clarke.

Mr. Angus thankfully acknowledges the receipt of a parcel, for the African Mission, from A. B., Birmingham.

Dr. Prince wishes thankfully to acknowledge, also, several presents of valuable articles from friends in Northamptonshire and other parts of the country, for the African Mission.

CONTRIBUTIONS

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

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.		BUCKINGHAMSHIRE.		DEVONSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Jamraia Row, Bermondsey	3 0 0	Amersham—		Devonport—	
Shoreditch, Ebenezer Chapel	1 16 0	Miss Drayton's Scholars, for African Press	0 10 6	Collected by Miss Elizabeth Watts	1 1 0
<i>Annual Subscriptions.</i>		Aston Clinton—		HERTFORDSHIRE.	
Dewer, Mrs.	0 10 0	Collections and Subscriptions	2 8 7	Mill End	4 7 7
Hewett, Mr. J.	0 10 0	Buckingham—		Royston—	
Hewett, Mrs.	0 5 0	Collections and Subscriptions	23 3 6	Wedd, J. P., Esq., A.S.	1 1 0
Shenstone, Rev. J. B.	1 1 0	Chesham—		St. Albans, on account ..	16 0 0
<i>Donations.</i>		Collection (moiety) ...	14 0 0	Church, Mrs.	0 10 0
Bardley, Mr., Islington, by Mr. Lucas, for Africa	1 1 0	Contributions	18 10 8	LANCASHIRE.	
Negroes' Friend Society, for Schools	5 0 0	Gold Hill—		Liverpool	93 8 0
Society for Promoting Female Education in the East, for Orphan School, Patna	15 0 0	Collection	4 1 4	Neale, Mr. John, for Africa	1 0 0
Tritton, Joseph, Esq., for African Press	1 0 0	Sunday School	0 6 0	Pembroke Chapel Sunday School, fourth half yearly subscription for two orphan girls at Monghyr ...	4 0 0
<i>Legacy.</i>		Haddenham—		NORTHAMPTONSHIRE.	
Baron, Mr. George, late of Bridlington	100 0 0	Collections	5 16 10	County Auxiliary, on account	100 0 0
LONDON AND MIDDLESEX AUXILIARIES.		Contributions	13 6 4	NORTHUMBERLAND.	
John Street, Bedford Row, on account	50 0 0	Kingshill—		Newcastle, Newcourt ...	15 0 6
Tottenham—		Contributions	2 15 0	SOMERSETSHIRE.	
Children in British School, in farthings, for Africa	0 13 0	Long Crendon—		Bristol, balance of last year's account	202 2 2
		Collected by Miss R. Dodwell	1 8 0	Ditto, on account of present year	265 0 0
		Missenden—		Do., Infant School, by Mr. Sherring, for Schools	5 0 0
		Collections	6 18 10	SURREY.	
		Contributions	1 3 0	Horsell, by Rev. W. C. Ellis	0 10 3
		Mursley—		SCOTLAND.	
		Collection	0 10 0	Coldstream, additional, by Rev. Dr. Thomson ..	0 5 0
		Box	0 6 6		
		Princes' Risboro—			
		Collection	5 8 4		
		Contributions	9 4 11		
		Do., Sunday School ..	0 16 8		
		Speen—			
		Collections	4 11 5		
		Stoney Stratford—			
		Collections	4 14 8		
		Contributions	13 0 10		
		Swanbourne—			
		Collection	1 1 0		
		Towersey, by Rev. P. Tyler—			
		Collection and Box ...	3 0 0		

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From the 1st to the 30th of June, 1843.

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Cary, Mr., for Miss. Vessel	2 0 0	Deane, Messrs. G. and J., for do.	5 0 0	A Sunday school Girl, by Mrs. Prowles	0 8 0
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Bamber, Mr. John	2 2 0	Luton—		Swanwick—	
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Buxton, Sir T. F., Bt, for Miss. Vessel	20 0 0			West Row, Mildenhall ..	1 10 0

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