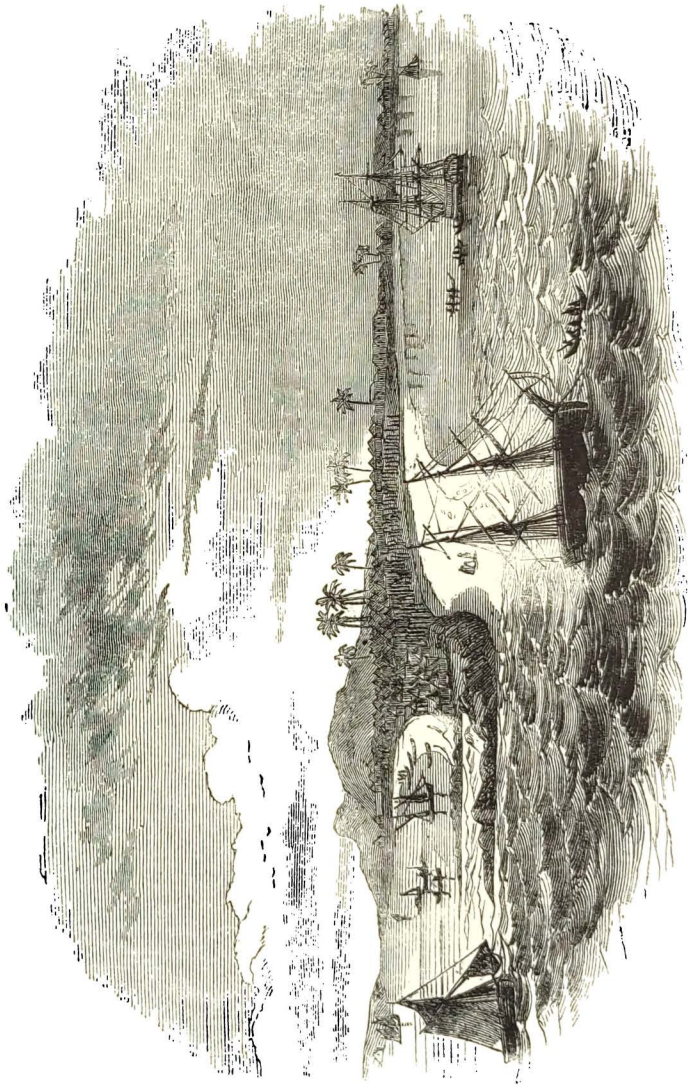


THE MISSIONARY HERALD.



TURTLE ISLAND, BAHAMAS.

ANNIVERSARY SERVICES.

On Thursday morning, April 22nd, a Devotional Meeting was held in the Library of the Mission House, at which the Rev. C. M. Birrell presided, when prayer was offered by Messrs. Walton, Wallace, Tritton, and Watson.

On the evening of the same day, the Rev. T. Winter of Bristol preached on behalf of the Society, from Zechariah xiv. 6, 7, and Messrs. Stalker of Blockley and Mills of Kidderminster prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 26th, when the Rev. Joshua Russell presided.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel, by the Rev. J. Mortlock Daniell of Birmingham, from Psalm cxxxix. 23, 24, and prayer was offered by Messrs. Hewlett of Dover and Daniell.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 27th, 1847, at 10 o'clock.

John L. Phillips, Esq., of Melksham having been called to preside, he requested the Rev. C. H. Roe, of Birmingham to open the business of the meeting with prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the Meeting proceeded to the nomination of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers; and the following names were brought up as the Committee for the ensuing year.

REV. JAMES ACWORTH, LL.D.	Bradford.	REV. WILLIAM H. MURCH, D.D.	Rickmanworth.
REV. JOHN ALDIS	London.	REV. JAMES P. MURSELL	Leicester.
JOSEPH H. ALLEN, Esq.	London.	JOHN PENNY, Esq.	London.
REV. CHARLES M. BIRRELL	Liverpool.	THOMAS PEWTRESS, Esq.	Gravesend.
REV. CALEB E. BIRT, M.A.	Wantage.	JOHN L. PHILLIPS, Esq.	Melksham.
REV. SAMUEL BRAWN	Loughton.	REV. GEORGE PRITCHARD	London.
REV. WILLIAM BROCK	Norwich.	REV. ROBERT ROFF	Cambridge.
REV. FRANCIS A. COX, D.D., LL.D.	Hackney.	REV. JOSHUA RUSSELL	Greenwich.
JOHN DANFORD, Esq.	London.	REV. ISRAEL M. SOULE	Battersea.
REV. J. MORTLOCK DANIELL	Birmingham.	REV. JAMES SPRIGG, M.A.	Margate.
REV. BENJAMIN DAVIES, Ph. D.	London.	REV. EDWARD STEANE, D.D.	Camberwell.
REV. JAMES EDWARDS	Nottingham.	REV. CHARLES STOVEL	London.
REV. BENJAMIN GODWIN, D.D.	Bradford.	REV. THOMAS SWAN	Birmingham.
REV. SAMUEL GREEN	Walworth.	JOSEPH TRITTON, Esq.	Battersea.
REV. WILLIAM GROSER	London.	REV. FREDERICK TRESTRAIL	London.
REV. JOHN H. HINTON, M.A.	London.	REV. WILLIAM UPTON	St. Albans.
REV. JAMES HOBV, D.D.	London.	JAMES WHITEHORNE, Esq.	London.
GEORGE T. KEMP, Esq.	London.	REV. THOMAS WINTER	Bristol.

On the motion of Rev. Joseph Angus, M.A., seconded by Rev. James Sprigg, M.A., it was resolved unanimously, "That W. B. Gurney, Esq. and S. M. Peto, Esq. be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. Joshua Russell, seconded by the Rev. Thomas Winter, it was resolved unanimously, "That the Rev. Joseph Angus, M.A. be respectfully requested to continue his services as Secretary."

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, it was resolved, "That Charles S. Tosswill, Esq., George Gould, Esq., and Charles Jones, Esq., be auditors for the year ensuing."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Joseph Tyso, of Wallingford, it was resolved, "That this meeting having had brought under their notice in the reading of the minutes for the year, the fact that the Committee had deputed the Secretary, the Rev. Joseph Angus, and the Rev. C. M. Birrell, to visit the churches in the West Indies, and that these brethren having discharged their important mission, had returned in safety, upon which the Committee had recorded their gratitude to God for the gracious protection afforded them, and had offered their congratulations to them on their return, as well as their acknowledgments to their brethren who had acted officially in their absence, takes occasion to express its approval of the steps taken by the Committee in the appointment of the deputation, and its entire concurrence in the resolutions subsequently adopted by them in relation to the subject."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 29th of April, Joseph Tritton, Esq. in the chair. After prayer by the Rev. E. Hull of Watford, the chairman spoke as follows:—

I should have been truly glad if the place which I have now the honour to occupy were filled by some other gentleman, whose connexion with our Missionary Society had been of longer standing and far more service than my own. I trust that this is not a selfish feeling, though certainly in that case I should have been relieved of a deep sense of responsibility, the existence of which will not appear unnatural when you remember the sacred nature and the solemn importance of the object which has brought us together, and also how much, at a meeting like this, depends upon the spirit and tone adopted at its very commencement. This position, however, happily, has its privileges too, among which I cannot but reckon that of bidding you welcome to another of these delightful anniversaries, of mingling with brethren, whom, from circumstances, we have rarely the pleasure of meeting except on occasions of this nature, and of uniting together with you to lay at the feet of our Lord and Master these our services and offerings, in the humble hope that, like those of the predicted future, they may come up with acceptance on his altar. Permit me also to remind you of one other privilege common to us all, and the enjoyment of which I trust we shall not only earnestly desire, but actually realize in the proceedings of this day: I mean the presence of Him in whose name we meet. Then will its duties be effectively discharged, its pleasures immeasurably enhanced, and its purposes happily attained; and when it is gone, while its memory will be fragrant of elevated emotions and holy resolves, its results, extending their influence far into the future, shall be themselves the tokens and the proofs that what we asked we did receive, that what we sought we found. It would be unnecessary for me, seeing that this is the fifty-fifth annual meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most

efficient exponent of these; an advocate whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honourable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

"When unadorned adorned the best,"

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out a fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" We say not these things boastfully. Our soul would make her boast in the Lord. The cause glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary, and therefore the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory. And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathise in their sorrows—we wish them tenfold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even

increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. I must not anticipate the Report further than to observe, that, financially, the position of the Society is still not such as its friends can contemplate with satisfaction. Debt, though happily somewhat reduced since the last anniversary, still continues to oppress us,—a fact, I think, that is chiefly to be lamented in this point of view, that it prevents the Committee from enlarging the sphere of their operations, from listening to calls of most pressing importance, and from carrying the light of life further and deeper into the dark places of spiritual death. Moreover, in its necessary and righteous demand for the most rigid economy, there is a danger of curtailing too much, not the luxuries—they know not such a term—but the requisite comforts of those who have gone forth, taking nothing of the Gentiles, and casting themselves, singly and all together, upon the sympathy of their brethren in Christ. This burden will not, we trust, be allowed long to remain. We have tried some methods to remove it. Let us, this morning, make one experiment more,—let us all resolve, by the grace of God, with a diligence more intense and an affection more glowing, to follow in his footsteps, whose principle was, “It is more blessed to give than to receive.”—whose command, “Go, preach the Gospel to every creature,” and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful hereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? “The fathers, where are they? and the prophets, do they live for ever?” It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well-earned eulogy for some then deplored were still fresh upon our hearts, when another of our dear brethren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew them now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say rather

the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

“As the aloe is green and well liking till the last,
 best summer of its age,
 And then hangeth out its golden bells to mingle
 glory with corruption;
 As the meteor travelleth in splendour, but bursteth
 in dazzling light:
 Such was the end of the righteous—their death
 was the sun at its setting!”

Burchell, Francis, Sturgeon, Dutton! may we die the death of the righteous, and may our last end be like yours! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed as a motive for action, “Soldiers! from the summit of those pyramids forty centuries look down upon you.” We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great leader himself, the noblest, the brightest, the best. There was a time—more than 3000 years have passed since then—when his divine voice addressed his servant on the memorable shore of that same Red Sea, and this was its bidding, “Speak unto the children of Israel that they go forward.” What better motto could we adopt at a meeting like this? It is the motto of this age of the world; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends. That cause is not, blessed be God, the scheme of a wild enthusiasm, which to-morrow’s stern realities shall scatter to the winds; it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant truth—esteemed it may be the foolishness of man, but gloriously manifest as the wisdom of God,—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort, the captive his liberty, the dying his life—ennobling in its relations, for beneath its influence the abject slave of yesterday is to-day the worshipper, the servant, the child of the Most High; and as to its perpetuity,—the crown of all its excellence,—while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for “of his kingdom there shall be no end.”

The Rev. D. Katterns of Hackney then moved, and the Rev. J. Stock of Chatham seconded, the first resolution, in speeches which we regret that it is impossible to give, as our limits will not allow us to do so without curtailing, what all our readers will be anxious to see, the addresses of the two brethren who had just returned from the West Indies, and who were now called up by the chairman.

The Rev. C. M. BRRELL then said: If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such supplications both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall never cease to look upon it as one of the most remarkable proofs of divine goodness that during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from pursuing our duties, which were sometimes most arduous and exhausting, for a single hour. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could through such instrumentality convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult. I do not know that I have anything to communicate suitable to a general meeting, which is not already well known, or which may not be easily deduced from facts with which we have been long familiar. It is of course impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys, to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament.

These are to be known only at the cost of two months of unrest on the hoarse Atlantic; and although, Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting those scenes, yet I must confess, in all honesty, that the horrors of the sea and the beauties of the land approach pretty near to the point of counterbalancing one another. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It is well known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious convictions, and perhaps in some instances should even be the only real impulse to a religious profession?

And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir, says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world; and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellow-

ship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the tramping of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4000.

And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches bible-classes are taught by the pastors and their wives; and I would say of the latter, that we found none of them in zeal "a whit behind the very chiefest of the apostles," and in some churches, the congregations have salaried scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their general faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, independents, presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to

hear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell "whence they come or whither they go." Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency,—and he who wonders at that tendency is, I fear, but partially acquainted with himself,—to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be

raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that *Academus* so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them we examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. When I think of the good manners and intellectual aspect of these academicians, I cannot but say that the notions which most of us have derived from our nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and many still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish every thing. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will relax her death grasp. That agency is rapidly coming into operation;

and in some years, perhaps in another generation, if we have reasonable patience to wait, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with what I saw of their own race in the republic of St. Domingo, during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe, and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse, for the chain is somehow associated with the decisions of justice—with the sound of the whip, that horrid symbol of the oppression and dehumanization of man, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment.

The Rev. J. ANGUS then rose and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Haiti; and more than one letter expressed to me, and wished me to express to the Committee, their desire that our brother Birrell would return. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with

a deep conviction of my need of divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and, may I not add, in the name of this meeting?), to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done, and given, and felt in connexion with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. The objects of our visit, as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and, so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If I were to say again, that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account, to live ex-

pensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if it were said that every missionary has, at least, one horse—and that many have even horses and a chaise—they might be set down as gentlemen in some other sense than the one in which all Christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose, and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this Society has more power in the island of Jamaica than

even the House of Assembly itself. One only fault did these friends find with your deputation. The only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputations at all events, as I know them. "In one thing," said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren: but we did expect to see old men with grey hairs," said he, "like mine. Your hair, however, is dark, and not grey: but I see," he added, "how it is; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission, and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It

is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coulart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coining a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

"Up to his courts with joys unknown,
The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its minister's house and school; many a minister's house its ten acres of land. I say again that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels alone for all you have given. You are aware that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given to the people:

while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land. It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400 more; so that our £1800 diminished the chapel-debts by £5000, leaving the entire debts under £4000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £5800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all. But these are the material results of the labours of our Society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the people. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying,

He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries,—like Andrew's preaching,—their message has been, "We have found the Messiah,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burehell, and Knibb, and others. Christ was all their theme. And his doctrine proved the power of God, and the wisdom of God in the conversion of thousands. Now that these thousands are converted, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that—while Christ for us, is part of the gospel—it is but part; and that Christ for us and

Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600

to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred fold for all that we have done.

Resolutions which we must defer till next number were then carried, after addresses by J. Sheppard, Esq., J. L. Phillips, Esq., the Rev. W. Fraser, W. H. Bond, Esq., and S. M. Peto, Esq.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1847.

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Do., Sunday School	2	16	6
Do., for <i>Dove</i>	1	0	0
Blandford Street, on account	20	0	0
Bow	1	16	2
Contributions	11	4	5
Do., Sunday School	0	7	0
Do., for <i>Dove</i>	1	0	2
Brentford, New—			
Collection	8	6	3
Contributions	12	6	0
Do., for <i>Dove</i>	0	17	5
	21	9	8
Acknowledged before	12	6	8
	9	3	0
Brixton Hill, Salem Chapel, balance	4	5	6
Camberwell	120	2	7
Do., Sunday School	7	14	6
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Do., for <i>Colonies</i>	0	10	6
Do., for <i>India</i>	1	11	0
Camden Town, Hamilton Street, Young Friends, by Mrs. Carey, for <i>Dove</i>	3	0	0
Chelsea, for <i>Dove</i>	0	17	0
Devonshire Square	26	5	8
Do., Ladies' Branch	14	15	11
Do., do., for <i>F. E. in India</i>	8	0	0
Do., for <i>Dove</i>	5	16	8
Do., for <i>Africa</i>	1	1	0
	55	19	3
Acknowledged before	5	5	2
	50	14	1
Eagle Street	13	0	0
Do., for <i>Dove</i>	6	6	10
Ealing—			
Collection (moiety) ...	3	12	6
Contributions	2	10	8
	6	3	2
Acknowledged before	6	0	0
	0	3	2
Hackney	14	11	5
Contributions	21	6	6
Do., Sunday School, Ann's Place	3	9	10
Do., Ladies' Society	4	9	6
Do., for <i>Africa</i>	1	0	0
W. M., by Miss Vines	2	0	0
Hammersmith	24	0	0
Hampstead, by Miss Wilkin	1	14	8
Harrow, by Mrs. Kilby	1	1	1
Hatcham—Jones, Capt. John, R.N.	1	1	0
Honrietta Street	2	9	5
Contributions	25	0	7
Do., Sunday School	1	12	11
Do., Juvenile Society, for <i>Italy</i>	2	11	5
Do., for <i>Dove</i>	1	10	9

	£	s.	d.
Islington Green	12	19	0
Do., by Master Jones	0	8	0
Kensington, Silver Street	8	15	6
Contributions	13	16	6
	22	12	0
Acknowledged before	20	0	0
	2	12	0
Keppel Street	14	18	3
Ladies' Society	1	6	11
Juvenile Auxiliary	1	18	8
Do., for <i>Dove</i>	2	18	4
Maze Pond	35	0	0
Do., Sunday School, for <i>Muttra</i>	20	0	0
New Park Street	12	18	5
Do., Juvenile Auxiliary, for <i>Ceylon Schools</i>	32	0	0
Do., do., for <i>Dove</i>	5	11	0
Northampton Street—			
Sunday School	1	15	6
Prescot Street, Little—			
Sunday School	2	0	0
Regent Street, Lambeth	11	8	8
Proceeds of Tea Meeting	1	4	6
Do., of Lecture	6	6	10
Contributions	10	14	0
Do., Juvenile	67	8	5
Do., do., for <i>China</i>	16	8	4
Do., Sunday School	4	7	10
Do., do., for <i>Dove</i> ...	2	13	6
	120	12	1
Acknowledged before	35	0	0
	85	12	1
Romney Street—			
Sunday School, for <i>Dove</i>	1	10	0
Salterns' Hall	17	4	10
Shacklewell	22	0	11
Contributions	23	17	3
Do., for <i>Dove</i>	1	5	7
Do., Sunday School, for do.	0	6	3
Do., for <i>Africa</i>	5	12	11
Do., for <i>Outfits</i>	0	14	0
Shouldham Street	3	10	0
Southwark Negroes' Friend Society, for <i>Spanish Town Schools</i>	8	0	0
Tottenham	23	11	7
Do., Juvenile Society	0	18	9
Do., Infant School	0	3	10
Do., for <i>Dove</i>	0	14	0
Trinity Chapel—			
Female Auxiliary (moiety)	10	12	10
Walworth—			
Horsley Street—			
Sunday School	1	3	10
Lion Street—			
Sunday School, for <i>Agra School</i> ...	1	1	0
Do., for <i>Africa</i>	2	2	0
South Street Sunday School, for <i>Dove</i> ...	0	7	0
BEDFORDSHIRE.			
Ampthill, for <i>Dove</i>	0	15	7
Carlton	1	7	0
Cranfield	3	9	8
Contributions	1	8	0
Heath and Reach	1	14	0
Houghton Regis	11	13	0
Contributions	3	4	2
Keysoe	2	5	0

	£	s.	d.
Leighton Buzzard—			
Lake Street	10	12	7
Ledburn	1	7	5
Contributions	19	11	10
Do., Juvenile	0	10	4
Ditto, Sunday School	3	13	1
Do., for Africa	0	8	0
Do., for Schools	7	10	0
By Miss Maria Cooper, for Dove	1	0	7
Sharnbrook	4	0	0
Contributions	8	10	6
Do., Young Friends, for Dove	2	0	0
Steventon	2	2	10
Contributions	5	8	8
Do., for Dove	0	13	0
Thurleigh	2	0	10
Contributions	3	2	0
Wootton	3	0	0
BERKSHIRE.			
Ashampstead	4	0	0
Blackwater	3	11	9
Contributions	2	3	3
Do., for Dove	0	15	0
Kingston Lisle	3	0	0
Reading, for Africa	1	7	0
Do., for Dove	1	10	6
Wokingham	10	0	0
Contributions	1	7	6
Do., for Dove	1	11	0
BUCKINGHAMSHIRE.			
Datchet, for Dove	1	1	6
Penny Stratford	3	1	11
Do., Bow Brickhill	1	12	0
Do., Milton	0	7	7
Great Brickhill	1	18	8
Great Marlow, for Dove	0	11	0
High Wycombe	24	9	5
Olney, for Dove	0	12	0
SOUTH Bucks, by Rev. S. G. Green—			
Great King's Hill	2	9	6
Contributions	2	10	0
Do., Sun. School	0	13	3
Great Missenden	3	8	0
Contributions	2	3	6
Do., Juvenile	3	0	7
Princes Risborough	5	9	3
Contributions	7	9	8
Do., Juvenile	6	10	1
Do., do., for Dove	0	11	0
	34	4	10
Acknowledged before, and expenses	28	14	10
	5	10	0
Weston Turville	2	0	0
Do., for Dove	0	15	10
CAMBRIDGESHIRE.			
Cambridge—			
Burditt, Rev. Thomas, A.S.	1	1	0
CORNWALL.			
Launceston, for Dove	1	8	6
Truro, for Dove	0	11	6
CUMBERLAND.			
Carlisle—			
Collection, Presbyterian Church	0	17	3
Contributions	4	15	0

	£	s.	d.
Maryport	5	16	6
Contributions	7	2	0
Do., for Dove	2	1	0
Whitehaven	8	13	7
Contributions	3	17	0
Do., for Dove	1	0	0
Do., for Schools	1	15	0
Workington, Collections, Independent Chapel	2	11	7
Contributions, for Beerboom	1	0	0
DERBYSHIRE.			
Derby, by Rev. W. F. Poile	2	9	8
Do., for Dove	1	10	0
DEVONSHIRE.			
Friend, by Mr. John Nicholson	0	10	0
Charford Cross, Lecture	1	2	5
Dartmouth, Lecture	1	10	6
Devonport, Morice Square—			
Contributions, for Dove	2	4	6
Do., Sunday Schools, for do.	0	14	0
Hazelwood Chapel—			
Proceeds of Lecture	0	7	0
Kentisbere	1	0	0
Kingsbridge, Sunday School, for Dove	1	6	7
Proceeds of Lecture	4	0	9
Malborough, Lecture	0	12	0
Modbury, Lecture	1	12	0
PLYMOUTH—			
George Street Society in aid of Missions	63	17	9
Contributions	2	16	6
Do., George Street Sunday School, for Dove	1	3	6
	67	17	9
Acknowledged before and expenses	41	9	5
	26	8	4
Salcombe, Lecture	0	14	2
Shaldon, by Mrs. Stephens	2	4	0
Stonehouse	2	5	1
Juvenile Society	0	7	3
Sunday School, for Dove	0	8	2
Torrington district	10	2	6
Torrington, Great—			
Sunday School, for Dove	1	0	0
Totness, Lecture	0	16	6
DORSETSHIRE.			
Gillingham, for Dove	0	12	0
Wimborne	1	0	0
Do., for Dove	0	13	10
DURHAM.			
Bishop Auckland	1	2	0
Hamsterley	1	11	0
Contributions	0	16	0
Monkwearmouth Shore	1	10	0
Contributions	3	2	0
South Shields	8	5	6
Contributions	6	1	0
Sunderland	13	3	1
Contributions	14	0	5
Do., for Dove	0	12	6

	£	s.	d.
ESSEX.			
Ashdon	3	14	0
Contributions	2	11	0
Braintree	16	15	6
Contributions	11	4	6
Do., for Dove	1	0	0
Colchester	18	13	0
Contributions	17	4	8
Do., Juvenile	2	7	0
Do., for Dove	3	13	3
Do., for Schools	1	0	0
	42	17	11
Acknowledged before and expenses	20	0	8
	22	17	3
Colchester—			
Blacklock, W., Esq.	100	0	0
Earl's Colne	1	11	11
Contributions	4	14	0
Harlow	9	2	6
Contributions	24	18	2
Do., Sun. School	0	15	2
High Easter	2	2	0
Iford, Turret Place	6	5	3
Do., Sunday School	0	8	9
ingham	13	10	6
Loughton	10	9	0
Old Sampford	3	0	0
Saffron Walden	14	17	9
Contributions	14	0	1
Do., for Schools	1	0	0
Do., for Dove	1	16	0
Thaxted	8	12	6
Waltham Abbey—			
For Dove	0	13	7
GLoucestershire.			
Arlington, for Dove	0	10	0
Bourton on the Water	5	9	2
Contributions	13	13	8
Do., for Dove	1	18	2
Cheltenham—Salem	19	7	0
Contributions	50	4	0
Do., Sunday School	10	4	6
Naunton and Guiting	3	0	7
Contributions	4	1	7
Sodbury	1	8	0
Contributions	0	7	6
Do., Sunday School	0	2	0
Sodbury, Old	2	2	2
Stow on the Wold	1	4	8
Contributions	0	15	5
Thornbury	8	2	1
Winchcomb	1	4	0
Contributions	3	3	5
Wotton under Edge	2	0	0
Contributions	4	5	4
Hampshire.			
Beaulieu—			
Burt, Rev. J. B., A.S.	1	1	0
Do., donation	20	0	0
Murrell, Mr. W.	5	0	0
Guernsey, Collection	2	5	10
St. Peter's Port—Wesley Road Chapel	3	11	4
Contributions	5	5	0
St. Martin	1	6	5
Contributions	0	12	7
St. Sauveur	1	1	8
Contributions	3	15	3
Hartley Row	10	13	2
Contributions	4	14	4
Jersey—			
St. Helder's	3	15	0
Contributions	5	0	9
Niton, I. W., for Dove	0	8	9

	£	s.	d.
Portsmouth, Portsea and Gosport Auxiliary—			
Collection, Annual Meeting, Meeting			
House Alley	6	7	0
Contributions	10	2	0
Ebenzer	2	18	0
Juvenile Society	2	10	0
Forton	4	7	5
Contributions, for Dove	0	8	6
Landport	3	6	7
Contributions	2	4	7
Do., Sun. School	2	14	5
Meeting House Alley	10	9	4
Contributions	14	8	10
Do., Sun. School, Marie la Bonne	0	5	7
White's Row	5	1	9
Contributions	3	19	8
Do., Sun. School	0	9	8
	78	14	1
Acknowledged before and expenses	63	14	0
	15	0	1
Sonthampton, East Street	10	19	3
Contributions	8	5	9
Do., Juvenile	3	12	8
Wallop, Lower, for Dove	0	16	1
HERTFORDSHIRE.			
Bishops' Stortford	1	18	0
Do., for Dove	1	13	2
Hitchin	18	18	6
Proceeds of Tea	7	3	6
Contributions	15	12	6
Do., for Schools	2	10	0
Do., Juvenile	8	8	6
Do., Sunday School	0	5	0
Hitchin—			
A Friend, by Mrs. Dodwell, for Native Female Child, Italy	4	0	0
Royston	6	4	0
Stevenage	3	4	7
Contributions	0	11	11
Tring	11	11	1
Watford	15	13	0
Contributions	36	6	5
Do., Sunday School	1	10	0
Do., for Dove	3	3	4
HUNTINGDONSHIRE.			
Contributions, by Mr. Thos. Coote	10	10	0
Houghton	1	17	3
Huntingdon	9	10	0
Ramsay	23	16	11
St. Ives	22	10	8
St. Neots	11	16	3
Spaldwick	3	6	10
	83	7	11
Acknowledged before and expenses	67	2	0
	16	5	11
KENT.			
Ashford	1	14	6
Do., for African Schools	1	1	0
Broadstairs, Providence Chapel—			
Contributions	5	2	0
Do., for Dove	0	1	0
Do., for Translations	0	5	0
Canterbury	20	1	7
Contributions	25	13	2
Juvenile Association	3	4	7

	£	s.	d.
Contributions	47	19	11
Do., Sun. School	1	2	8
Do., for Dove	3	6	6
	51	18	5
Acknowledged before and expenses	22	11	7
	78	16	10
Chatham—			
Zion Chapel	11	2	1
Contributions	13	13	6
Do., Sun. School	0	11	7
Do., for Dove	1	8	3
	26	15	5
Acknowledged before	23	13	7
	3	1	10
Providence Chapel	1	13	6
Do., Sun. School	0	8	0
Do., for Dove	0	9	0
Dover, Pent Side, Dove	0	13	0
Eythorne	0	7	6
Do., for Dove	1	1	0
Gravesend, Zion Chapel—			
Sunday School, for Dove	0	15	1
Maidstone—King Street	11	11	1
Juvenile Society, do.	2	16	6
Contributions	16	2	5
Margate	9	6	10
Contributions	18	10	10
Ramsgate	30	0	0
St. Peter's	5	4	0
Do., for Dove	0	16	0
Staplehurst	6	10	0
Woolwich—			
Collections—			
Queen Street	8	18	0
Do., Devotional Meeting (moiety)	4	5	6
Enon Chapel	3	3	0
Proceeds of Lecture (including Contribution of Sunday School)	5	0	0
Contributions	8	15	11
	30	2	5
Acknowledged before and expenses	12	6	0
	17	16	5
LANCASHIRE.			
Ashton under Lyne	13	14	6
Do., for Dove	1	5	0
Chowbent	6	2	3
Contributions	2	1	0
Do., for Dove	0	13	0
Dover, near Wigan, for Dove	0	13	0
Hulme, for Dove	0	10	0
Liverpool, on account, by Mr. J. J. Godfrey	60	0	0
Bible Class, by Mr. R. Johnson	1	11	6
Manchester—			
Collections—			
York Street	10	15	3
Union Chapel	82	11	2
Grosvenor St., East	14	10	10
George St., Salford	3	3	10
Public Meeting, Town Hall	15	7	10
Public Tea Meeting, Grosvenor Street	15	11	3
Contributions	260	8	0

	£	s.	d.
Do., Juvenile Society, Union Chapel	28	0	0
Do., Sunday School, George St., Salford, for Dove	0	10	1
Proceeds of Lecture, York Street	2	4	10
	433	3	1
Acknowledged before and expenses	399	12	3
	33	10	10
Preston	3	2	6
Contributions	14	19	6
Do., Juvenile Society	5	0	0
Do., for Schools	5	0	0
Rochdale, for Dove	2	3	0
Do., Sunday School, for Dove	1	0	0
Sabden—			
Foster, George, Esq., A.S.	50	0	0
Tottlebank	7	12	0
Do., for Dove	2	6	0
Wigan—Sunday School, 2nd, for Dove	1	0	0
Wigan—			
First Church	11	2	0
Contributions	3	17	6
Second Church	8	3	0
LINCOLNSHIRE.			
Brocklesby, for Dove	0	6	0
Burgh le Marsh, for Dove	1	0	0
NORFOLK.			
NORFOLK, on account, by T. Geldart, Esq.	5	0	0
Dereham, by Mr. John Smith	4	0	0
Dickleburgh	2	8	0
Diss, for Dove	1	15	8
Kenninghall	15	0	0
Lynn, Sunday School, for Dove	1	0	10
Norwich, Orford Hill—			
Bignold, T., Esq.	10	10	0
Do., for Haiti	1	0	0
French, Mr.	2	0	0
NORTHAMPTONSHIRE.			
Clipstone	6	9	0
Guisborough, for Dove	1	0	0
Kettering	14	15	10
Do., Sunday School			
Boys	0	8	10
Do., for Africa	0	4	4
Do., Independent Congregation, by Rev. T. Toller	2	0	6
Do., Young Men's Society, by Rev. Dr. Campbell	1	10	0
Ringstead, for Dove	0	7	0
Rushden	6	9	8
Spratton, for Dove	0	9	8
Stanwick, for Dove	1	0	7
Do., Sunday School, for do.	0	1	2
NORTHUMBERLAND.			
Borwick on Tweed, for Dove	2	15	0
Carville—Public Meeting, Methodist Chapel	1	10	0
Matfen, for Dove	0	11	6
Newcastle on Tyne, Tutill Stairs, on account	45	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
North Shields	6	4	0	Do., Juvenile.....	0	1	6				
Contributions	4	0	0	Wellington	7	1	6	SURREY.			
Do., for Schools	2	15	0	Contributions	6	18	6	Addlestone	0	10	2
NOTTINGHAMSHIRE.											
Nottingham—				Do., Sunday Schools, for Dove	1	0	0	SUSSEX.			
Juvenile Association	24	0	0	SOMERSETSHIRE.							
Sutton on Trent	3	13	1	Bath—				Battle, for Dove.....	0	10	7
Contributions	5	9	3	York Street	8	1	3	Hastings, for Dove	1	17	0
Do., Sunday Schools	0	17	8	Contributions	21	4	1	Rye, Sunday School, for Dove.....	0	10	0
OXFORDSHIRE.											
OXFORDSHIRE Auxiliary—				Do., Juvenile As- sociation.....	13	13	7	WARWICKSHIRE.			
Abingdon	11	3	3	Do., Sun. School,				Birmingham—			
Proceeds of Break- fast	3	16	0	Tiverton	0	17	5	Hoby, J. W., Esq., A.S., 2 years	10	0	0
Do., of Lecture.....	2	1	3	Do., for Africa ...	2	2	0	Coventry—			
Contributions	18	0	1	Somerset Street	4	6	0	Sunday Schools, Cow Lane, for Dove	2	1	3
Do., for Africa	2	0	0	Contributions	13	7	8	Leamington	40	11	4
Do., for F.E. India	5	17	4	Do., Sun. School	1	14	6	Warwick	1	0	0
Arlington	3	11	4	Do., for Outfits... ..	1	9	0	WILTSHIRE.			
Contributions	3	12	9	Bridgewater, Lecture ..	1	7	9	Bratton	17	8	1
Do., Sun. School	0	17	3	Bristol, on account, by R. Leonard, Esq.	42	4	0	Sunday School	0	9	2
Burford	0	14	5	Burnham, Lecture	2	11	1	For Patna	4	0	0
Contributions	0	15	0	Chard, Lecture	1	8	0	Melksham, Juvenile ..	3	0	6
Chipping Norton	10	6	4	Crewkerne, Lecture.....	1	8	0	Penknapp, for Dove ..	0	12	0
Coate and Bampton... ..	3	5	6	Fulwood, Lecture.....	2	2	0	Salisbury, Sunday School, for Co.	3	10	6
Contributions	1	13	0	Limpley Stoke	1	1	0	Trowbridge, for do.	1	10	10
Fairford	5	0	0	Contributions	3	11	3	Westbury Leigh	7	1	11
Great Rollright, Sun- day School, for Dove	0	12	3	Taunton, Lecture	3	3	6	Sunday School	3	15	0
Lechlade	1	12	0	Contributions, for Dove.....	0	16	6	Wotton Bassett	1	10	0
Proceeds of Tea.....	1	10	0	STAFFORDSHIRE.							
Contributions	1	2	0	Hanley	7	10	0	WORCESTERSHIRE.			
Milton	3	4	3	Newcastle under Lyne— Sunday School, for Dove	1	5	3	Bromsgrove	7	14	9
Oxford	15	6	9	Prince's End, near Bilston— Sunday School	1	0	0	Dudley	5	13	3
Contributions	25	13	4	Stafford, for Dove	0	10	0	Wick, for Dove	0	10	0
Do., for Dove	2	4	6	Walsall	2	0	0	YORKSHIRE.			
Do., for W. I. Schools.....	5	0	0	Stafford, for Dove	2	0	0	Bedale, for Dove	0	15	0
Do., for E. I. Schools.....	1	0	0	Walsall	2	0	0	Beverley	10	16	0
Proceeds of Lecture	3	0	0	Stafford, for Dove	2	0	0	Bishop Burton	7	11	0
Thame	1	12	0	Sunday School, for Dove.....	2	0	0	Hedon	1	1	6
Woodstock	2	0	0	SUFFOLK.							
For Dove.....	1	3	0	Eye, for Dove.....	1	9	0	Hull—			
137 13 7											
Acknowledged before and expenses.....	89	2	5	Forfelts in Shop	0	4	4	Collection, Public			
48 11 2											
SHERIFFSHIRE.											
Oswestry	5	6	0	Ipswich—				Meeting	14	1	0
Contributions	2	3	4	Stoke Green	1	16	0	Contributions	19	15	0
The remainder of this list is reluctantly but unavoidably deferred till July.											

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