

THE

# MISSIONARY HERALD.

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

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## FORTY-SEVENTH ANNIVERSARY SERVICES OF THE BAPTIST MISSIONARY SOCIETY.

IN the Services of our recent Anniversary, the friends and supporters of the Mission have had renewed cause for devout thankfulness, not only on account of the general aspect of its increasing operations abroad, but also on account of the tone, and spirit, and number of its friends at home. God has been doing great things for us and by us, whereof we are indeed glad; and He has given us great pleasure, on this occasion, in reviewing the past history and present proceedings of our Society. "Not unto us, O Lord, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake."

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On SABBATH, April 28,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press, will be found inserted in the List of Contributions given in our present Number. Our friends will be gratified by observing that the amount, generally speaking, is more than in former years.

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TUESDAY, April 30.

An open Committee was held at the Mission-house, which was attended by a greater number of ministering brethren from the country than we remember to have seen on any previous occasion of the kind. The meeting having been opened with prayer, by the Rev. William Brock, of Norwich, our venerable friend, James Lomax, Esq., of Nottingham, was called to the chair; and the Secretary proceeded, as usual, to read the principal minutes of the Committee since the last Anniversary.

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WEDNESDAY, May 1.

*Surrey Chapel.*

After singing, the Rev. John Jackson, of Bath, read the Scriptures, and engaged in prayer. The Rev. Thomas Roberts, of Bristol, preached an elaborate and valuable sermon, to a numerous and attentive auditory, from the 1st, 2nd, and 3rd verses of the 20th chapter of the Revelations. The Rev. John Hunt, of Union Chapel, Brixton-hill, closed with prayer. The collection amounted to *61l. 17s. 4d.*

## THE FORTY-SEVENTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY,

Was held in Finsbury Chapel, on Thursday, May 2. The attendance was larger than we ever remember to have witnessed.

W. B. GURNEY, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said,—By the kind providence of God we are permitted to hold the Forty-seventh Anniversary of this Society. Those who formed it were strong in faith, or they would never have founded it on resources so small, or on a plan that contemplated the conversion of the world. The whole progress of the Society has been in faith; and I cannot help thinking that the history of this Society may furnish a lesson to those of the old-fashioned school who favoured the principle of accumulation. Its conductors, without ever having possessed a shilling of funded property, have entered doors as Providence successively opened them, feeling that while they were doing the Lord's work, he to whom belonged the silver and the gold would so influence the hearts of his servants that the expenses should be defrayed; and your attention this day will be directed to the successful issue of an attempt which was considered by some as chimerical, in the impoverished state of the Society's funds. I refer to the effort made to raise funds for sending out ten additional missionaries to India. You will hear to-day that a larger sum than was solicited has been obtained; and that the general funds, instead of being diminished, as was predicted, are increased 3,000*l.*: thus again exemplifying that which previous dispensations have shown us, that if we attempt great things in the strength of the Lord, he will second us; and that it is not by our efforts, but our stagnation arising from the weakness of our faith, our Society is endangered. Your attention will be directed to the other branches of our Mission; and oh! what an interest must the state and the members of our Western churches create! When our Mission was formed it was in a land of slaves; the missionary was the friend of the oppressed;—Christianity and slavery were found to be incompatible, and slavery has fallen, and now our 20,000 church members in that land have risen to the dignity of freemen. The Report will present the leading features of our various stations. You will learn that, notwithstanding the increase of the funds, there is still a deficiency; but, if we feel that the Lord is working with us, I have no fear that, with the additional agency to which the Report will allude, the necessary funds will be raised.

The Rev. JOHN DYER then read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily

advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The Committee had the satisfaction of reporting continued progress in the Ceylon Mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the Mission. The day-schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added that the missionaries had solemnised 1,942 marriages during the last year. Since the last Annual Meeting four missionaries had embarked for the East. To the West Indies none had been sent; but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out ten additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the Mission, which formed the true criterion of its financial progress, had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4,000*l.* on the amount reported at the last Anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000*l.*; that amount was subsequently lessened by donations for that special purpose, amounting to 2,673*l.* There were also bills accepted from abroad, which, when due, would absorb nearly 3,000*l.* of the resources of the new year.

The Rev. C. ANDERSON, of Edinburgh, rose to move,

“That the Report be adopted; and that, while this Meeting bows with submission to the dispen-

nations of Providence. In removing valuable missionaries from the scene of their labours, it rejoices in the continued proofs of his care and kindness."

When casting an eye over the world at large, the nations were seen to be groaning under the burdens of different systems of error and superstition, though while listening to the sermon delivered last evening, the mind was cheered by the prospect of that glorious period when there should be but one Lord over all the earth, and his name one. The prospect was indeed most animating, but much remained to be done, before it could be realised. In dealing however with all false systems, it appears to be of essential moment to distinguish between the systems themselves and their adherents. The system must be hated, while it is incumbent upon us to pity and pray for its victims. One of these, Mohammedanism, was described last night as being politically on the wane, and so it certainly was. But the votaries of that system had been too much overlooked or neglected by all sections of the Christian church. In the minds of many there seemed to be, in relation to these people, a feeling amounting almost to despair. Mohammedans, as such, have been long vilified, or treated with cold indifference, as almost unconvertible subjects. The feeling has been very similar to that which has been long indulged towards the poor, long scattered Jews. With regard to Ishmael it is true, "his hand was against every man and every man's hand was against him," but it was well for his posterity that Abraham had interceded with God—"Oh that Ishmael," said he, "might live before thee;" and what was the reply? God said, "I have heard thee concerning Ishmael." The seed of the promise indeed was to be found in Isaac, but still Ishmael was to be remembered, sooner or later, before God. Twelve princes were to spring from him, and these became twelve tribes, as did the sons of Jacob. He was to become a great nation, and he did. The Mohammedan tribes fought with each other as did Israel and Judah; but Kedar and Nebaioth remained as true to their false faith, as did Judah and Benjamin to the truth of God. And it is a remarkable circumstance that as the Messiah sprang out of Judah, so the false prophet rose out of Kedar or Nebaioth. Mohammed, therefore, becoming the head of a great nation under the overruling hand of God, was not without his influence, for his armies bursting into Europe as well as Asia, he and his successors became the great image-breakers in the world. This singular and widely scattered people are at this moment in a most interesting position as to opinion. It is well known that they are divided into two great parties, but under each of these divisions there are various sects. One sect professes at least to believe or allow that Jesus is God. Another professes to believe that Mohammed himself will be judged by Jesus Christ, saying, that as Christ is appointed to be the universal judge, therefore Mohammed must stand before him. These were points of entrance which every Christian might well

ponder, as there was a peculiar mode of approach to every people, whether the Hindoo, Chinese, or Mohammedan. He had heard it said, indeed, even by Missionaries, that the Mohammedans were so bad or so sunk in lust and vice, that it was in vain to make any effort in their behalf. But never let us forget what God replied to Abraham—"I have heard thee," a mode of expression similar to that which he employed in answer to Solomon after the dedication of the temple, by which, in one moment, all the petitions of Solomon were turned into promises. He trusted that there would be a response to the address of the chairman as to enlarging the Mission, and that the period was not far distant when the Society would have the means of establishing a Mission to the disciples of the false prophet. Before sitting down, he would merely glance at two great fundamental truths with which he was desirous to have his own mind more and more impressed. The first was the universal triumph of pure and undefiled religion. Certainly the period was approaching when songs of "glory to the righteous one" would be heard from the ends of the earth, and when every nation would worship him from its place, even all the isles of the heathen; but he was afraid we were not sufficiently impressed with the glory and the certainty of this prospect; and but too many were content to leave their children to believe in it literally. Now what can such persons say respecting the faith of Abraham, distinguished as it was for disinterestedness as well as extent? He could see nothing in his day to warrant or encourage his belief; yet he believed according to that which was spoken, "so shall thy seed be." Nor when Christianity becomes universal will it resemble that of the present day; for never will it arrive at its greatest purity till it has reached its greatest extent. It was the interest therefore, as well as the duty of Christians, to strain after the propagation of their common faith—this was the path leading to incense and a pure offering being offered in every place under heaven. This very Mission owed almost every thing to such an idea. It swelled the bosom of its early founders. He might go over them all, but time admitted of reference to one only, and this should be Andrew Fuller. On one occasion when about to visit London at the time of the renewal of the East India Charter, I recollect his saying something to this effect—"Well, I must go up and wait upon our great men once more. No doubt, our Redeemer was 'born in a stable, and there was no room for him in the inn,' and perhaps some of them imagine his cause will always be small and despised—but he will one day be the 'Head of the heathen' as well as 'the Prince of the kings of the earth.'" Riding in company with him one day on the heights of Yorkshire, the same idea burst from him, when quoting that passage, "I will make thee to ride on the high places of the earth, and feed thee with the heritage of Jacob my chosen." The subject indeed was one by which his mind was animated to his dying day. Another point to

which he (Mr. A.) was anxious to allude was that of the pouring down of the Holy Spirit from on high. It was by the preaching of the Gospel that the world was to be evangelised. This was the sovereign appointment of God our Saviour, while the sword of the Spirit could be wielded only by the arm of conscious weakness. He had frequently thought that Peter must have been but little aware of the import of the Saviour's remarkable words, "Ye shall receive power when the Holy Spirit is come upon you." The day arrived, and by a single expression 3,000 souls, first wounded by his preaching, were instantly healed. Oh! the rich and condescending grace of the Divine Spirit. The man who had acted as a coward and worse, was employed—nay, the tongue, that guilty tongue, with which he denied his holy Master, was the instrument. Nor was this all the effect produced—we labour for years to form the manners of Christians—but the entire multitude there, were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own, and, in short, "great grace was upon them all." Reference had been made to the pecuniary affairs of the Society. There appeared to him a method by which abundance might be obtained, and in such a way that it would scarcely be known from whence it came, at least the individuals would not be known. It had long appeared to him that far more regard should be paid to that secrecy of which the Saviour spake, and with such solemnity. In the word of God, though aiding this cause was not to be denominated "almsgiving," what was there said respecting secrecy, was of extensive application. "Otherwise," said the Redeemer, "ye have no reward of your Father who is in heaven." Let then one, two, or three of our churches make a collection of 300*l.* or 400*l.*, which they are well able to do, and let there be no boasting when this is done; these handed to your treasurer, would appear of course in a single line, as congregational collections; and though nothing be said by any one, the example set must, ere long, rouse other churches to exertion; much valuable time as well as unnecessary labour would thus be saved, and the cause of God be supported in that mode which God specially approves. Nor let any one imagine that this will never be done. It is done already. He knew of one congregation that raised 400*l.* annually for Missionary purposes; another as much as 800*l.*; and a third had actually collected as much as 2,400*l.* last year. These were Presbyterian brethren. Then let us go and do likewise. He would not think that he had lived in vain could he only see our own churches coming forward, and devoting their energies to the cause of God, and acting fully up to their professed principles.

The Rev. T. ROBERTS, of Bristol, in seconding the motion, said, he was free to confess that he never addressed a public assembly with such mingled feelings of regret and satisfaction as he experienced on the present occasion. Differing as he did in opinion on the Serampore question from

many of the most distinguished members of the committee, he had for several years been prevented from taking any part in the proceedings of this Society; but notwithstanding that difference and that painful separation, he could truly say, that he had ever entertained the most cordial respect, and had ever endeavoured to cultivate the most sincere regard for his brethren, from whom he had unfortunately, though conscientiously, been compelled to differ. The pleasure he felt at thus being introduced to the Society was only equalled by the regret he had experienced at being so long away. He thanked the committee for having placed him in a situation by which he was enabled to shake hands with the chairman, as president of that meeting, and treasurer of the Society, over a sepulchre which they had mutually dug, and in which he hoped that all their differences would be entombed that day. Ceasured—doubly censured—be the man who from that time should ever, by any means, in any form, from any motive, or on any occasion, attempt to effect their resurrection. Although Christians were sometimes unhappily divided among themselves in the face of imperative obligation to mutual forbearance, yet he thought that little could be said for the Christianity of that man who was so little attached to Christian union as to hesitate to embrace every opportunity for promoting it. If any one community in the religious world was bound by the consistency of its profession to maintain unity to a greater extent than another, it was a Society formed for the propagation of the Gospel in the heathen world; its object was to unite man to man in common hope—to mould all nations of the earth into one family, and that family into one heart. At the dedication of the Temple, when the king was upon his throne, when the priests were at their respective stations, when the Levites were engaged in worship with their vocal and instrumental music, when the ten thousands of Israel were prostrate in the presence of God, when that service was at the height of its delighted harmony, then did the glory of God burst forth and fill the house of the Lord. The dispensation of the Spirit commenced with unity; the disciples were all, with one accord, in one place. Looking around him on the platform, he could not but feel most sensibly the absence of the many, the grave, but happy faces of so many of his reverend fathers and brothers with whom he had been so long associated in promoting the interests of this Society—Ryland, Birt, Kinghorn, Ivimey, and many valued coadjutors besides—and though mentioned last, not the least in importance, the excellent and liberal Broadley Wilson, had retired from the annual assemblies for ever. No—he must be allowed to correct himself—they had not retired from these assemblies, but only from their seat. They were with them to-day in recollection and in spirit. Cherished by the delightful thought, that the work of spreading the Gospel among the heathen whilst in this world, occupied a large share of their affections now. Encompassed with these

spirits of their brethren, and a cloud of witnesses besides, let his friends around him persevere in the great work of spreading the Gospel both at home and abroad, not merely as though they were conscious of the interest those departed worthies felt in the success of their labours, but as if they heard them addressing them *viva voce*, "Abound in the work of the Lord." Those men were now united with those from whom they differed upon earth—they now perfectly understood each other, and were of one mind. Heaven was the place to settle all disputes and to unite all hearts. If any thing at that moment could add to the pleasure which they were feeling before the throne of God, it would be a consciousness of the harmony of this Society to which they once belonged, as being a counterpart of that union in which themselves existed in heaven. Did he say the Society to which they once belonged? He had spoken unadvisedly—death could not destroy connexions formed beneath the shade of the Cross, and cemented by the blood of the Redeemer. Whenever those whom he was addressing arrived at the shores of Jordan, he prayed that the ark of the covenant which separated the waves before the camp of Israel might unite them with those who had gone over before, in the mutual participation of an undefiled and incorruptible inheritance before the throne of God, and in his unveiled presence for evermore. What a chasm did the lapse of a few years make in society—what mutations were accomplished by the hand of death! Such providences spake aloud to those who remained, to those who had still the opportunity of attempting to save mankind; but more especially did these providences address those whose heads were covered by the blossoms of the grave. At the momentous period of dissolution, there was no one object on the face of the earth which would afford them more satisfaction than the recollection that they had contributed of their property, and devoted a portion of their time to the great work of saving men, and of restoring a revolted world to its righteous and its gracious Governor. Compared with those peaceful impressions all worldly glory failed. At that momentous period the heart would be animated and cheered with the expectation of hearing from the lip of its Lord and Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Their worldly concerns became criminal where they would neither allow leisure nor inclination to promote the eternal salvation of their fellow-men. Then it was that self-love degenerated into selfishness. Such a degraded being was deaf to the groans of the creation by which he was surrounded. If he were rich and covetous, and the light of benevolence were extinguished within him, the most unpleasant feelings arose in his mind when any appeal was made to his charity. Deaf to the voice of compassion, incapable of feeling its finest impulses, if at any time any thing could be wrung from him, how little was the amount bestowed! Mysterious indeed was that Providence which bestowed the power,

without the will to do good. The bay tree was green and flourishing, but its existence was of short duration; or like some barren mountain conspicuous indeed, but only burdening the earth with its weight, and chilling it with its shadow. If at any time such men, like the priest of old, stumbled over a spectacle of woe, like their brother the Levite, they hastened over the other side of the way. Listening to the Report which had been read, he could not but feel regret at hearing that the amount of their annual income was so small compared with that of other denominations. The Methodists during the past year had received upwards of 80,000*l.* independent of the splendid sum of 200,000*l.* which had been recently raised at the Centenary. The Church Missionary Society had received upwards of 70,000*l.*, the London Missionary Society was very little inferior to that; and although he was free to confess that for an obvious reason the Baptist Missionary Society could not expect their yearly income to equal those he had mentioned; nevertheless, he thought it ought to bear some fair proportion to them. What could be the cause of so great a disparity in their funds? It never could arise from any general idea of the intility of Baptist Missionaries—that was impossible. This Society was among the earliest that sent the Gospel from this country to heathen lands. The first letters received from Dr. Carey and Mr. Thomas, after their arrival in India, were communicated to Dr. Ryland, Dr. Bogue, and Mr. Steven, who were then supplying the Tabernacle at Bristol. They immediately repaired to London to consider the duty of sending the Gospel to the heathen world, and from that circumstance the London Missionary Society arose. Since the commencement of the Baptist Missionary Society, they had been able to produce, through the aid of their Missionaries, as many oriental translations of the Scriptures as would meet the moral exigencies of nearly 100 millions of the heathen. Their Missionaries might be driven from their stations, but the Word of God by them deposited would abide for ever. That extensively-scattered and deeply-rooted seed would grow and thrive, smothering the pages of the Koran, and withering the Shastres of the Hindoo. The Baptist Missionaries, by presenting these translations to the Christian world, had prepared the way for the Missionaries of all other Societies. In addition to that, they had given them grammars, vocabularies, dictionaries, and lexicons, by which they could acquire a knowledge of the languages of distant nations, and thus enter on the field of labour prepared to cultivate it with greater efficiency, and in a shorter time, than if they had not been favoured with such means. The stations of this Society were scattered over the continent of India, and by its instrumentality thousands of children were brought under the influence of evangelical instruction. Christianity was thus growing with their growth. But if they turned their attention from the East to the West, what a prospect was there presented

to their view! Thousands of the sable-coloured population had received the word of life, and the Missions were in a state of unexampled prosperity. These things had been urged on the Christian world again and again, accompanied with the most affecting appeals for the want of money; but at this very time the annual income did not exceed one-fourth of the sum received by the other denominations to which he had just alluded. Was it possible that that small return arose from the criminal indifference of the denomination towards the salvation of the heathen? He greatly feared that, to a certain degree, that was the case. Let them beware of lukewarmness in the Saviour's cause, lest they exposed themselves to the treatment of those who were neither cold nor hot. The saints on earth possessed but one privilege more than the saints in heaven: the opportunity of spreading the Gospel among the children of men. It was that very circumstance which divided Apostolic inclination between heaven and earth. This Society had its trials as well as its triumphs. He was surprised to hear that the Committee of a certain Society had withdrawn their munificent donations in aid of the Baptist translations of the Scriptures in the heathen world. He could remember the time when that Committee coveted the literary toil of the Missionaries of this Society. "They have," said the reverend gentleman, "withdrawn their liberality—be it so—their money is in their pockets, and our consciences are in their right places. That Society could never have accurately known us, or they never would have supposed that they could purchase our principles. That must be our apology for them, or their apology for themselves. They withdrew their liberality, the tidings fled to America; like an electric shock it roused the energies of our transatlantic brethren, and we have received from them recently double the sum." The Society's Missionaries in the West Indies had been charged, and shamefully charged, with being the cause of the negroes' refusal to work upon the estates. But from whom did that cry proceed? Did it come from Lords Mulgrave, Sligo, or Sir Lionel Smith, all governors of Jamaica? On the contrary, they had borne honourable testimony to the Baptist missionaries. From whom, then, did it come? From the very men who, not long ago, sought the lives of their missionaries by charging them with being the authors of insurrection—from the advocates of slavery—from the foes of justice and humanity—from the friends of cruelty and oppression. Was their testimony to be received against ministers of religion whose whole lives attested their Christian principles? The plain matter of fact was, that the planters thought that after the negroes were emancipated, they could cause them to work on their estates for little or nothing; but in that they were mistaken. The planters, by censuring the missionaries, proved that they still clung to injustice and inhumanity as strongly as ever. What was the reason of the negroes' refusal to work? Did they ask for exorbitant

wages? No: a shilling a day was all they demanded for frying in a West India field. One shilling a day was thought exorbitant by these colossuses of liberality. There was not a pastor of a church upon that platform who, if any of his flock came to him, and asked for his best advice, would not willingly give it. That was all that the Baptist missionary had done. He was aware that some of the remarks he was then making were liable to be inserted in a Bristol paper in the West India interest, whose editor ought to possess letters patent for misrepresentation. He was aware that he (Mr. R.) had lost his character long ago with that paper, but he hoped never, never to be able to retrieve it. He was acquainted with many West India proprietors residing in this country—excellent men, who he was sure would act differently if they knew what they were doing; but the fact was, they were hoodwinked by the false representations of their attorneys and overseers. Those proprietors who had given the equitable wages demanded had declared that their estates had never done better than during the past year; and some who early calculated, through the gloomy prospect before them, that they should be compelled to sell their estates, were now contemplating the purchase of others. One gentleman, who owned an estate, said to one of his negroes (who was a carpenter, and a good tradesman) at the period of emancipation, "Well, you are now a freeman—are you disposed to continue on the estate?"—"Oh ess, massa, glad to continue wid you." "Well, then," said his master, "the only thing we have to talk about is terms?"—"Oh no, massa, no 'kasion we talk 'bout terms: you know you used to let me out to work for orders—you only give me what dem paid you, and me be satisfied." And there the conversation ended. With all the trials which the Society had endured, there was great room for thankfulness; and he had sometimes thought that the history of the Baptist Missionary Society would not only be an interesting but a very useful work. It would serve to preserve the memory of men whose names deserved to be had in everlasting remembrance. It would present the Society to the observation of posterity as the oak of the forest whose head had been dissevered by the blast of the hurricane, and the wreck of whose branches had been strewed around, but whose mighty trunk remained unshaken in the earth, and whose head still defied the fury of the elements and the rage of the storm. He trusted that the Society would continue its exertions until the world and the world's population bowed to the everlasting triumphs of sovereign mercy.

The resolution was put and agreed to.

The Rev. WILLIAM BROCK, of Norwich, on rising to move the next resolution, said that they all knew that there were some laws which were more honoured in the breach than in the observance; and the law laid down at the commencement of the meeting was one of them. He was exceedingly glad that the last speaker had not observed that law, for the latter part of

his speech was just what ought to be delivered on the resolution he (Mr. B.) held in his hand. The editor of the newspaper referred to by Mr. Roberts was not the only man in Bristol who could embellish things; for not only did Mr. R. offer all that could be said on the resolution intrusted to him (Mr. B.), but he also gave them the embellishments into the bargain. The resolution was—

“That this meeting especially recognises the goodness of God, in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit, to give efficiency to the instrumentality employed.”

He begged to suggest a trifling alteration in the resolution: he apprehended it was not quite true that “colonial bondage had been finally terminated;” and, therefore, he proposed that the words “negro slavery in the West Indies” should be substituted. That would be strictly true; and, with that alteration, he submitted the resolution. It did become them to recognise the hand of God in that which had been accomplished. It was too much to have been done apart from the power and mercy which belonged to the Almighty; there had been prejudices removed, and obstacles taken out of the way, for which, he was sure, they were indebted to God alone. Those who had marked the progress of the emancipation must recollect, at that moment, certain circumstances corroboratory of that remark. For example, who could remember the manner in which their missionaries were treated some years ago, and not feel the truth of what he said? They had been arrested, and their bureaux and desks ransacked, in order to find evidence against them; and he would like to ask if any man there would like his desk ransacked in any matter as to which he might be accused? Such a proceeding was perfectly in keeping with other parts of the conduct, and discovered the *animus* of the accusers of the missionaries; and it could be attributed to nothing but the providence of God that there was nothing found, on which even Jamaica prejudice could lay hold. He had it from Mr. Buxton that, when they had appointed that memorable committee, he felt at a loss to know where he could go for evidence to maintain his position; and then again, by God’s interposition, he was furnished with what he desired. He could mention another circumstance. A gentleman had published a pamphlet on the subject—he could not recollect his name, but it began with a W;—this person called upon Mr. Buxton one morning at breakfast; he was so teased at the time, that he told him he could not attend to him; but, after the man went away, his daughter remarked that he seemed to have something new; the man was called back, and the pamphlet was the result of communications obtained from him. He need not multiply instances of God’s interposition in their favour: they could see that He had been, and still would be upon their side, and therefore they would not fear what man could do. When they

considered the efforts made in Jamaica to excite the negroes to rebellion, it furnished matter of great rejoicing that no insurrection had taken place. Why, the British peasantry would not have submitted to one-half of the oppressions under which the negroes had quietly suffered. He (Mr. B.) would not for one. It was, indeed, a great blessing to see peace prevailing where anarchy was desired; and prosperity abiding, notwithstanding all the wicked plots of their enemies: let them recognise in that the goodness of God. The termination of slavery in the West Indies proved what moral power could effect. The Government had been against them, the Parliament against them, Jamaica against them, but they had been victorious. There was a battle soon to be fought again about the West Indies, and it seemed it would be a desperate conflict. Unhappily even that great question of philanthropy was to be made a party question. But they would not permit vile partisans to come and obstruct the great motion to be submitted to the House of Commons for carrying out the emancipation of the negroes. If the ministry went out, perhaps they might, they would bring them back again, and would rejoice in doing so on such a question as that: and they knew what they could do when their religion was stirred up within them, and when they were resolved to have no denial, in seeking the happiness of man. There was another point, and it illustrated what Christianity could do indirectly; for, as Robert Hall beautifully said, “there were blessings which Religion scatters by the way on her march to immortality.” Who would have heard of the horrors of slavery had it not been for that Mission? And whilst the oppressors of the negroes had been constant in the expression of their belief that the negroes were an inferior race of beings—mere goods and chattels—marketable commodities—whilst British nobles and senators, vile, degenerate sons of England, had bought and sold the bones and flesh of their black brethren, it had been the Baptist missionaries who first made it known that the negroes could think and feel as rational beings. When their missionaries went out to Jamaica there was the old red dragon, horrible and misshapen—

“ (If shape it might be called, that shape had none,  
Distinguishable in member, joint, or limb;  
Or substance might be called, that shadow seemed,  
For each seemed either;) black it stood as night,  
Fierce as ten furies, terrible as hell,  
And shook a dreadful dart.”

But they waged war against him, and, like the youthful David, with the divinely-appointed missile they brought him down. And what they had effected in Jamaica was a model and encouragement for others. America could now see what a Christian people could do in knocking off the fetters of the slave, and she had now no cloak for her sin. She now saw the negroes standing free men, peaceful, happy, industrious, asking boldly, “Who made you lords over us?” America was forced to see all this,

but she contemplated it in a similar spirit to that in which Satan beheld the sun, and said,

"To thee I call,  
But with no friendly voice, and add thy name,  
O Sun! to tell thee how I hate thy beams  
That bring to my remembrance from what state  
I fell."

America hates to hear the voice of freedom, as it comes wafted on the breeze from the islands of the West. The slaveholders said that the apostle Paul was against the Abolitionists. He almost wondered that the spirit of the apostle did not come back again to give the lie to such a calumny,—that it did not spring into visible existence, and address the libeller thus: "I, Paul, advocate slavery! I who said, 'Owe no man any thing;—' Whatsoever ye would that men should do unto you, do ye even so unto them!" And then, with deeply indignant mien, he would add, "Thou shalt not bear false witness against thy neighbour."

The Rev. CHARLES J. MIDDLEDITCH, of Frome, seconded the resolution. He began his speech by referring to the mention in the Report of the death of several of their missionaries. It was their duty to be resigned to all the dispensations of Providence. They were in the habit of praying that God would send more labourers into his vineyard, and they were not only to offer their thanksgivings for receiving an answer to their prayers, but also to be prepared to sing the requiem of the dead who rested from their labours, and whose works followed them. He had read of a Theban general, who was mortally wounded at the battle of Leuctra: in the hour of his dying agonies he anxiously inquired, "Is my shield safe—is Thebes victorious?" His shield was presented to him, and he was informed of the defeat of the Spartans. "Then," said he, "my death is a glorious departure: tell me not I am childless—Leuctra and Marathon, the scenes of my triumphs, are my immortal children." He won the victory, but he could not share in the honours of the triumphant banquet. Let them remember that their friends who had fallen would live for ever in the full enjoyment of that blessed promise, "Be ye faithful unto death, and I will give unto you a crown of life." Mr. M. then referred to the manner in which colonial affairs had been generally managed, and remarked that it seemed as if the exercise of power there was necessarily attended by cruelty and oppression. The history of the colonies of Britain was written in letters of blood. Let them turn to America: where were the numerous hordes, he would ask, who by long possession, and the exercise of the pursuits of agriculture or of hunting, had acquired a title to the land which they inhabited? They had almost ceased to be, so that out of 10,000 or 12,000 only a few hundreds remained. Then let them think of the West India Islands,—where were their native inhabitants? The lust of power and pride of dominion had there exterminated a noble race of beings,—a race of beings fitted by their physical and moral powers to adorn the nature of which they partook, all

swept from their native land. What was the cause of that tendency to oppression and tyranny in the exercise of government? When they considered the character of the men to whom the government of the colonies had been generally intrusted, they would be perhaps able to answer to the question. Men had been commonly chosen, not because they were fitted for the important trust, but because their titled poverty needed some office by which to replenish its exhausted coffers. True, they had had a Sligo, a Mulgrave, a Sir Lionel Smith, and they rejoiced in them; and if the Government had no other claim upon their regards, their having given such men to take care of the interests of justice and humanity, entitled them to no small share of esteem. He fully approved the alteration in the resolution proposed by the gentleman who had moved it. There was no question as to the ultimate, final termination of colonial slavery, but something still remained to be done; and if England did not arouse and gird herself for the work, the fetters of the slaves still in bondage would be riveted for a long period to come. But England would persevere, and ere long slavery would be entirely abolished. The last speaker had well said, that all was to be attributed to the goodness of God. The church of Jesus Christ had done more for the emancipation of the negroes than all the senates in the world. The prayers, the zeal, the energy of the church effected this great work. The church had agitated, and would agitate again, until she had secured the final termination of that system of bondage. Oh! if the church of Christ had not come forward as a church, what would have been the state, at present, of their oppressed, enslaved fellow-men? If the church had not taken up the maxim, "Slavery is a sin against God," and acted upon it, they could not have passed a resolution that day expressive of joy at the termination of slavery in the West Indies. The negroes were nominally free; they needed to have their right secured; and it was by Britannia that their Magna Charta would be written. Mr. M. then said, that the chairman had just suggested the propriety of taking up the collection: he felt that it was quite unnecessary for him to say any thing to induce a manifestation of their liberality on that occasion.

After the collection had been made,

The Rev. THOMAS SWAN, of Birmingham, moved the third resolution,—

"That this meeting observes with pleasure, that through the kind liberality of many Christian friends, the receipts of the Society have considerably increased during the past year. It thankfully acknowledges that liberality, while remembering the present incumbrances of the Mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf."

He (Mr. S.) had been present ten years ago at a meeting of that highly-favoured Society, and had been delighted to witness the spirit which was manifested on that occasion. He trusted that he would have the pleasure of seeing a



similar spirit evinced by the meeting to-day. He rejoiced to see his venerable father (Mr. Roberts) amongst them, and to see the union of their missionaries—the separation of whom had cost them many sleepless nights and many tears. It had been said yesterday that the receipts of the Baptist Missionary Society ought to amount to 30,000*l.*; but a brother, no way distinguished for enthusiasm, had said that they should not stop there—that that should not be the maximum. He came from Birmingham; and he begged to tell the meeting that he too had got a bad character there, and he hoped it would continue bad on that subject, and grow blacker and blacker every day. It was said that in Birmingham all the missionary meetings were anti-slavery meetings—which was not at all agreeable to some people. But when he came to London, he found that the Baptists there had every whit as bad a character as the “Brummagem” Christians. And he rejoiced to find it so. On the last first of August the sun of freedom rose upon hundreds of thousands of their fellow-Christians and fellow-immortals in Jamaica and other islands. They must go on rejoicing in the onward progress of freedom, and he hoped that the time would soon come, when all lands should be free, and know the truth, and be inoculated by the spirit of pure and undefiled religion. His resolution respected money; but the collection was over, and it was not very easy to talk after the business of the meeting was over—yet he must talk a little. He must be permitted to indulge in the pleasing reflections which arose in his mind, as he remembered that their black friends and brethren in the Western Islands were all free—the mother and the babe—the young men and the maidens—the old men and the children—were all free, and many of them were rejoicing in the light and liberty of the Gospel of the grace of God. No more would the hard-hearted driver be allowed to treat them like beasts of burden—no more would they be lacerated by his whip—no more would their cries of agony rend the air. They were free—and oh! was it wonderful that they should exult in their freedom? Was it strange that they should determine not to work unless they were paid for it? He did rejoice that the darkest stigma which had rested on this country was removed. That weight had been taken away which would have sunk them lowest in the scale of nations—subjected them to the heavy curses of the Eternal—and called upon their heads the terrible judgments of God. The people of Britain had arisen, and uttered a loud and piercing rebuke, and the manacles of the slave had been struck off—and not only the slaves were thus made free, but this country was made free—free to pursue her elevated course of benevolence and mercy. It was a proof of the darkness—the desperateness of human depravity, that men entertained the idea that because a portion of their fellow-men had a black skin, they were therefore to be stolen, and sold, and whipped, and murdered. No man had a right of property in another. It was neces-

sary to continue the agitation of the question, for the fact was, that the slaves were greater in number than ever; 260,000, Mr. Roberts had said, are annually taken from the shores of Africa,—therefore they must retain their bad character as to the agitation of the question. It had been found that Christianity and slavery could not long co-exist, where the one was there was not the other; they had seen that the noble missionaries of that Society had been rendered most valuable instruments in effecting the emancipation of the negroes. God had raised up men fit for the work, men of piety, of zeal, of prudence, of firmness, of integrity, whose tongues could not be silenced, and whose minds could not be enslaved; and the manner in which they had been preserved and delivered from cruel and blood-thirsty enemies, was matter of devout thankfulness to God. Some of them had gone to the skies, were now emancipated from the thralldom of mortality, and in the midst of the general assembly and church of the first-born, they looked down on that assembly; their immortal and perfected spirits felt in unison with theirs. They had laboured to effect the emancipation of the negroes from temporal bondage, and they had succeeded; he would beg to remind them, that it was their important duty to endeavour to effect their spiritual emancipation. They should labour to free them from the servitude of sin and Satan, and bind them in the golden bonds of Immanuel's love. He called on their Baptist brethren in America to come forward manfully, and like Christians, and exert themselves in this good work; and he trusted that surely the appeal would not be made in vain to that liberty-loving, liberty-glorying nation. Mr. S. concluded by referring, at some length, to the life and character of the late Mr. Penney, one of the missionaries of the Society in Calcutta, and read a letter from Mr. Yates, addressed to Mr. Pearce, dated February 8th, 1839, which gave a very affecting account of the last moments of Mr. Penney.

The Rev. SAMUEL NICHOLSON, of Plymouth, seconded the resolution. He said it had reference to a collection and increase of their funds. It was of great importance that, in getting funds, they should be regulated by the principles of the Gospel; he felt extremely desirous that, whatever contributions should be poured into the treasuries of this Society or any other, might be offered in a proper spirit, and by persons who were convinced of the obligations under which they were of devoting themselves to the Lord. If contributions were offered in that spirit, they might the more confidently anticipate a blessing. He cordially reiterated the expression of an old friend of the Society, “Give me the faith, and let the money be a secondary affair.” “Them that honour me, I will honour them, saith the Lord; and they that despise me shall be lightly esteemed.” Some had scornfully said that money, money was their only object. He said money was desirable, but it should come from hearts

constrained by the love of Christ. Those contributions which were offered in a spirit of love, of abasement, and of humble prayer, were the most valuable by far. Without the blessing and the Spirit of God all efforts were vain. Let them seek the blessing of God, and if they obtained it, then "the little one should become a thousand, and the strong one a great nation." There was need of some salutary evangelical principle to prevent them from being carried away by the love of the world; and he knew no better way of effecting that than by consecrating their property to the service of God—thereby the plethoric tendency would be checked. There was too much honour paid to intellectual greatness, and too little to humble goodness; this was not agreeable to the word of God. Without Christian principle, intellectual superiority was a curse rather than a blessing. They should cultivate that spirit of love to God, and then they could come forward with their contributions, and say, "All are thine, and of thine own we have given thee."

The resolution was then put and carried.

The Rev. Dr. COX, of Hackney, then moved the last resolution.

"That the Treasurer and Secretary be requested to continue their services; and that, as in conformity with the unanimous recommendation of the Quarterly Committee, this meeting concurs in the expediency of appointing an additional Secretary for the management of the growing concerns of the Society, the Committee be requested to appoint such an officer, as soon as they may be able satisfactorily to do so;—that Messrs. Charles Spurden, Charles Jones, and Richard Cartwright, be Auditors, and that the following be the list of the Committee, for the year ensuing, with power to fill up vacancies."

Which was seconded by the Rev. D. R. STEPHEN, of Swansea, and carried unanimously.

Thanks were then given to the Chairman, and the meeting separated.

On the same day, in the evening, a meeting for prayer and addresses in relation to Missionary operations, was held at New Park-street Chapel, in the Borough. The Rev. Messrs. D. R. Stephen, Thomas Swan, and George Comb addressed the meeting; and the Rev. J. H. Hinton, Octavius Winslow, T. Pulsford, and John Jackson engaged in prayer. A collection was made at the close of the meeting, which amounted to 13*l.* 7*s.* 8*d.*

## FESTIVAL OF JUGGERNAUT.

THE friends of Christian Missions have now, for a series of years, been familiar with the name of Jugurnath, or Juggernaut, one of the many horrid idols of India. Recently our attention has been directed to an engraving published at Calcutta, conveying, as far as such a representation can do, a lively image of the scene which takes place at the great annual festival, in which the raths (or cars) of this pretended deity and two others are drawn in procession, amidst the noisy acclamations of myriads of his infatuated worshippers. Of this engraving we now present a copy. It represents the commencement of this festival, and the figures at the bottom of the plate are intended to illustrate the principal objects therein presented to our view.

The building to the left, immediately over No. 1, is a *Muth*, or Hindoo monastery, many of which exist in the town of Pooree, where this festival is held. These establishments tend greatly to keep up the renown of Jugurnath, as most of them are interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are very rich. When the late excellent J. H. Harrington, Esq., visited Pooree, just before he left India, the Gooroo or principal teacher of the Muth in the plate called upon him. He was a venerable, grey-headed old man, and approached leaning upon two of his favourite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he remarked, "That Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the

Honourable Company, by leaving him to himself, to destroy all the holiness they had acquired!"

No. 2 in the plate directs our attention to the vast pagoda, in which "the Lord of the World," impiously so called, has for several ages established his destructive sway. This far-famed temple is said to have been built in the year 1193, and to have cost in the erection from four to five hundred thousand pounds. The principal tower is nearly as high as the Monument in London, and the whole area, within which are more than fifty smaller temples devoted to the various gods of India, is surrounded by a stone wall twenty feet high, and nearly six hundred and fifty feet square. The walls of all these temples, and especially of the largest, are covered with images of the most detestable character, in durable and massive sculpture; and yet not only is the temple itself reputed most holy, but all the land within ten miles of it. To die within these limits is considered a sure passport to eternal bliss.

No. 3 may guide the eye to the principal gate of the temple, called Singha-dwara, or the Lion's gate, by which the pilgrims enter when they go to worship the idol. No. 4 is placed beneath the beautiful column standing immediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn, personified. To the left of this pillar are seen European gentlemen on an elephant, and to the right another on horseback, moving amidst the vast multitude of idolaters, and by their presence and active superintendance of this abominable worship, helping to confirm and rivet these awful and God-disho-



nouring delusions on the minds of the people. To the right, above the figures 5, 6, and 7, is placed the car of Jugurnath, with those of Bulbhadra and Soobhadra, his brother and sister. These images, which are but partially visible in the plate, are as ugly and monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human

figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have professedly none; but these appendages, made of gold, are supplied on state occasions.

These be thy gods, O India! We will not weary and disgust our readers by a recital of the

ceremonies observed on these state occasions, though they are copiously detailed in the article which has furnished the particulars already given. May the fact that these polluting and destructive scenes are recurring year after year, and hurrying thousands upon thousands to misery, disease, and death, operate as a powerful stimulus to

persevering exertion in the cause of God and truth, and lead the disciples of Christ more earnestly to plead with him that he would, in the exercise of his own power and mercy, take possession of his promised inheritance, vindicate the insulted majesty of heaven, and utterly abolish all the gods of the heathen!

## Home Proceedings.

### RETURN OF THE REV. W. H. PEARCE TO CALCUTTA, WITH FOUR ADDITIONAL MISSIONARIES.

OUR much esteemed brother, the Rev. W. H. Pearce, expects to embark about the middle of June, on the Plantagenet, Capt. Domett, for Calcutta. He will be accompanied, Providence permitting, by four additional missionaries, making, in the whole, eight out of the number for whose passage and equipment the Christian public have kindly provided in consequence of his

appeal. Of these four brethren, Mr. Phillips has been designated at Newcastle-upon-Tyne, and Mr. Morgan at Bristol. It is intended that the designation of the remaining two, Messrs. Tucker and Wenger, shall take place at Denmark Place Chapel, Camberwell, on Friday, June 7th, agreeably to the notice on the cover.

### ARRIVAL OF THE REV. J. HARRIS, AT CEYLON.

MR. and Mrs. Harris and their family, arrived safely at Colombo, on the second of November, 1838. During their voyage from the Cape thither, the ship was struck by lightning, by

which all on board were placed in imminent danger, but the hand of God graciously protected them.

### ARRIVAL OF THE REV. GEORGE B. PARSONS, AT CALCUTTA.

THE "Moirs," on which Mr. and Mrs. Parsons sailed for Calcutta, arrived, as we learn from the

shipping list, at that port in February, but we have as yet had no direct intelligence from Mr. P.

### DESIGNATION OF ANOTHER MISSIONARY TO JAMAICA.

MR. E. J. Francies, appointed to Jamaica, was designated to his important work, at the Chapel in Waterloo Road, Lambeth, (occupied by the church and congregation under the pastoral care of his father, the Rev. George Francies,)

on Wednesday evening, May 15. Mr. F. it is expected, will take charge of the stations at Ebony Chapel in Vere, and Four Paths in Clarendon. He is expected, with Mrs. F., to sail very shortly.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Feb. 12. Serampore, Rev. John Mack, Feb. 9. Sewry, Rev. James Williamson, Oct. 19, 1838. Patna, Rev. H. Beddy, Feb. 1. Rev. Geo. B. Parsons, on board the Moira, Dec. 14, 1838.

CEYLON.—Colombo, Rev. Joseph Harris, Nov. 13, Dec. 25, 1838, Jan. 18, 1839. Rev. Eben. Daniel, no date, received May 1.

JAVA.—Samarang, Rev. G. Bruekner, Jan. 1.

#### WEST INDIES.

JAMAICA.—Savanna la mar, Rev. John

Hutchins, Mar. 27. Falmouth, Rev. W. Knibb, Jan. 23, Feb. 27, Mar. 18. Bechtphil, Rev. Walter Dendy, Jan. 22, two, Jan. 25. Manchioneal, Rev. John Kingdon, Feb. 4. Mount Charles, Rev. W. Whitehorne, Jan. 29. Jericho, Rev. John Clarke, Jan. 28, Mar. 4. Spanish Town, Rev. J. M. Phillippo, no date, received Mar. 16, and another without date, received April 1. Kingston, Rev. Joshua Tinson, Jan. 23, Feb. 7, 21. Rev. Samuel Oughton, Feb. 25, (two letters). Saint Ann's Bay, Rev. T. F. Abbott, Feb. 5, 8, (two letters) 12. Rio Bueno, Rev. B. B. Dexter, Feb. 18. Brown's Town, Rev. J. Clark, Feb. 15, Mar. 19. Old Harbour, Rev. H. C. Taylor, Feb. 22, Mar. 2. Montogo Bay, Rev. Thomas Burchell, Feb. 5, 18.

Port Maria, Rev. D. Day, Mar. 13. Annotta Bay, Rev. Josiah Barlow, Feb. 26.

Nov. 10, 1838. Feb. 11, 1839. Turks Island, Rev. E. F. Quant, Jan. 13.

BAHAMAS.—Nassau, N.P. Rev. W. MacLure, Nov. 7, 1838. Rev. Thomas Leaver,

HONDURAS.—Belize, Rev. A. Henderson, Jan. 22.

### ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following:—viz., to friends at Wincanton, for useful and fancy articles for Jamaica Schools; to Misses Louisa A. and Emma Hayes, Chapel Hill House, near Margate, for a box of fancy articles for the Rev. W. H. Pearce, by the Rev. J. M. Cramp; to Mrs. Payne and friends, Chesham, for a box of useful and fancy articles for Mr. Dexter, Rio Bueno; to the Misses Simpson, Cambridge, for a parcel of Magazines; to Mr. R. Vears for 12 volumes of the Baptist Magazine in numbers; to friends at Hitchin, for a box of useful articles for Calcutta, by Miss Palmer; to friends at Harlow, for a box of useful articles for Mr. Burchell's schools; to Miss Harvey, Aylsham, for a box of fancy articles, for Mr. Phillippo's schools; to Mrs. Williams, Reading, for a box of useful and fancy articles, for Mr. Phillippo; to Mrs. Hall, Biggleswade, for a parcel containing the Tract Society's Commentary, &c.; to Mrs. Earle,

Ripon, and to friends at Alcester, Woodstock, and Collingham, for boxes of useful and fancy articles, for the Rev. W. H. Pearce; to a friend, by Mrs. Ivatts, for 20 copies of the "Offering for the advancement of truth;" to the Rev. Bourne Hall Draper, Southampton, for 480 copies of "A Book for the Negro Scholar," for the Rev. Messrs. Knibb, Phillippo, Oughton, and Kingdon; to Mrs. Hull and friends, Watford, for two boxes of useful and fancy articles, for the Watford School, Montego Bay; to the ladies of the Rev. W. Robinson's congregation, and their friends, Kettering; to Mrs. Cliff, Bramley, and to Mrs. Freer and friends, Upton, for boxes of useful and fancy articles for the Rev. W. H. Pearce; to Mr. Woodbine, Maze Pond, for several years' numbers of the Evangelical Magazine; and to ladies of Cambridge, by Mrs. Roff, for two boxes for Rev. W. H. Pearce.

(May 17.)

### NOTICES TO CORRESPONDENTS.

Our friends are earnestly requested to aid us as efficiently as possible, in the circulation of the "Herald," in its new and enlarged form. Many of the members of our Churches, not able to pay for a more expensive Magazine, will find the "Herald," a source of spiritual, as well as of general improvement. Orders for the "Herald," should be forwarded to the publisher, Mr. Wightman, 24, Paternoster Row, through a Country Bookseller.

The Annual Report of the Society, will be ready in a few days.

The Brief Account of the Society, with Lists of Stations, Missionaries, &c., is respectfully recommended for distribution. Our friends will be able to promote the interests of the Mission, by circulating it in various directions. It may be procured on application to Mr. Wightman, price ninepence per dozen, or six shillings per hundred.

The next Quarterly Paper of the Baptist Missionary Society, will be published on the 1st July.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society from April 15th to May 15th, 1839.*

LONDON AND ITS VICINITY.		Donations towards liquidating the Debt owing by the Society.	
ANNIVERSARY COLLECTIONS.			
<i>Southern District.</i>			
£ s. d.	£ s. d.	£ s. d.	£ s. d.
Camberwell, Rev. E. Steane...	52 13 6	Amount acknowledged in the May Herald	192 10 0
Peckham, Rev. T. Powell.....	5 0 0	A. B. C. D. ....	20 0 0
New Park-street, Rev. J. Angus, M.A. ....	23 0 6	J. P. ....	30 0 0
Walworth, Horsley-street, Rev. R. G. Lemaire .....	8 2 6	Rev. S. Nicholson and Friends, Plymouth ..	30 6 0
Regent-street, Lambeth, — Eliel Davis .....	6 6 1	M. G. Jones, Esq. ....	30 0 0
Church-street, Blackfriars, — Jos. Davis .....	7 10 3	Rev. D. R. Stephen.....	5 0 0
Maze Pond, — John Aldis	24 0 5	W. P. Bartlett, Esq.....	30 0 0
Unicorn-yard, Tooley-street, — D. Denham .....	6 10 0	Rev. R. Roff and Friends, Cambridge .....	45 0 0
Jamaica-row, — W. Dovey.....	4 0 0	Rev. E. Hull and Friends, Walford .....	30 0 0
Deptford, — J. Kingsford.....	3 12 6	Rev. S. Kent and Friends, Biggleswade .....	30 0 0
Bunyan Chapel, Greenwich, — Joseph Belcher .....	1 6 6	Rev. C. Room and Friends, Portsea .....	30 0 0
	142 2 3	Thomas Bignold, Esq., Norwich.....	30 0 0
		W. L. Smith, Esq. ....	20 0 0
<i>Central District.</i>		Joseph Gutteridge, Esq. ....	100 0 0
Prescott-street, — C. Stovel	9 16 0	Miss Gutteridge .....	10 0 0
Eagle-street, — R. W. Overbury .....	27 10 0	William Manfield, Esq. ....	10 0 0
Fetter-lane, — J. Elvey.....	8 10 0	Rev. John Dyer and Friends .....	30 0 0
Eldon-street, (Welsh) — D. Jones .....	4 10 7	Thomas Bickham, Esq. ....	30 0 0
Mitchell-street, — W. Miall...	7 0 0	D. Piper, Esq., <i>Earl's Colne</i> .....	1 0 0
Little Wild-street, — C. Wool-lacott.....	5 5 0		
Salter's hall, Cannon-street, — S. J. Davis .....	29 2 6	Keppel-street Auxiliary .....	2 15 0
Windmill-street, — W. Jones, M.A.....	6 10 0	Ditto Ladies' Association .....	1 15 6
	94 4 1	Per ditto .....	0 2 6
<i>Western District.</i>			4 13 0
New Brentford, — W. Hancock .....	4 0 0	Eagle-street Auxiliary, by Mr. Neale.....	20 0 0
Keppel-street, — P. E. Butler, B.A. ....	10 18 6	Mr. Thomas Merrett (sub.) .....	1 1 0
Soho, Oxford-street, — G. Comb.....	13 0 0	James Gorst, Esq., <i>Camden Town</i> (don.) ..	10 0 0
Romney-street, Westminster	4 6 6	Mr. D. Dunster, by Rev. E. Carey (sub.) ..	1 1 0
Hammersmith, — D. Katters	13 0 0	New Park-street Association—	
Harlington, — J. George .....	6 12 6	Subscriptions (a third) by Mrs.	
Northampton-street, St. Pancras, — J. Hall .....	3 10 0	Evans .....	10 5 4
Hampstead, — J. Castleden...	6 5 0	Rev. J. Angus's Junior Bible	
	61 12 6	Class for <i>Chitpore</i> .....	15 0 0
<i>Eastern District.</i>		Missionary Prayer Meeting	
Shakespeare's Walk, — T. Moore.....	3 5 0	Box (a third) .....	1 5 6
Little Alie-st., — P. Diekerson	8 0 0	Boxes, by various Friends	
Ilford, — E. R. Hammoud .....	7 7 6	(moieties) .....	6 0 6
Bow, — W. Norton .....	10 18 6		32 11 4
		Prescott-street Aux., by G. Morris, Esq.	45 0 0
<i>Northern District.</i>		Hackney, additional, by Mr. Luntley ....	6 6 0
Hackney, — F. A. Cox, D.D.		Mr. Ridgway (sub.) .....	2 2 0
LL.D.....	23 9 3	Maze Pond, Ladies' Association, by Mrs.	
Homerton, — D. Curtis.....	7 0 0	Heighton, for Female Education .....	15 15 0
Shacklewell, — John Cox.....	7 5 9	Mrs. Scott, <i>Pentonville</i> (sub.) .....	1 1 0
Tottenham, — J. J. Davies.....	48 14 3	Mr. Caton, <i>Camberwell</i> (do.) .....	1 1 0
Highgate, — E. Lewis.....	3 11 3	Collected by a young woman .....	1 0 0
Buttesland-street, Hoxton, — J. Rothery.....	10 5 0	Ditto by Mrs. Hopkins, <i>Highgate</i> .....	3 13 8
Hendon, — J. Gundry.....	2 12 6	Trinity Chapel Auxiliary (moieties) .....	16 0 0
	132 9 0	Little Alie-street Sabbath-school Assoc.	2 0 0
Annual Sermon at Surrey Chapel, Rev. Thomas Roberts.....	61 17 4	Church-st. Aux., by Mr. Hunt, Treas.—	
Annual Meeting, Finsbury Chapel .....	137 8 11	Collection .....	3 11 4
Meeting for Prayer and Addresses at New Park-street Chapel .....	13 7 8	Subscriptions .....	25 9 0
Total of Anniversary Collections received	643 1 9		29 0 4
		T. Sanger, Esq., <i>Highgate</i> (sub.) .....	0 10 6
		Bow Auxiliary, additional—	
		Collected by Miss Burford .....	1 3 7
		J. Gibson, Esq. (sub.) .....	1 0 0
		Mrs. Newman (do.) .....	1 0 0
			3 3 7
		Friends, by the Misses Rawlings, for the support of two pupils at Monghyr, by Rev. G. B. Parsons, to be named Andrew Reed and Thomas Turner.....	10 0 0
		South London Auxiliary, G. Kitson, Esq., Treasurer.	
		Maze Pond Branch, by Mr. Beddome. Collected by—	
		Mrs. Bartlett .....	2 16 5
		Mr. J. W. Brown .....	1 4 0
		Miss Buris .....	3 10 11
		Mr. B. Butterworth .....	4 0 0

	£	s.	d.	£	s.	d.		£	s.	d.	
Miss Crossman .....	1	5	2				Datchet, collected by Mrs. Newman.....	2	5	0	
Miss Fleetwood .....	4	4	6				Princes Risborough—Sunday-school, by Rev. J. Davis .....	2	0	0	
Miss Jennima Heath .....	1	0	0				<i>Cambridgeshire.</i>				
Mr. Job Heath, jun. ....	2	7	7				Cambridge, Ladies, by Mrs. Hoff, F. F. Ditto, for Female Boarding School, Cal- cutta .....	18	11	6	
Mrs. Keighley .....	2	18	6					10	10	0	
Miss Thomas .....	0	17	0				<i>Cheshire.</i>				
Female Sunday-school .....	1	7	4				Audlem, by Rev. R. Thurstfield.....	3	10	0	
<i>Subscriptions.</i>							<i>Devonshire.</i>				
Alexander, Daniel, Esq. ....	1	1	0				Exeter, by Mr. Commin, Cong- regational Society, Bartho- lomew-yard. Collections at—				
Alexander, Mr. Frederick ...	2	2	0				Bartholomew-yard .....	8	9	3	
Beddome, Mr. W. ....	0	10	6				South street .....	5	12	5	
Cooper, Mr. W. ....	0	10	0				Grosvenor Chapel .....	2	14	8	
Heath, Mrs. J. ....	1	1	0				Public Meeting .....	0	6	2	
Heath, Mrs. E. ....	1	1	0				Collected by—				
Hepburn, Mr. T. ....	1	1	0				Miss S. Anstie .....	2	1	3	
Jacobson, Miss .....	1	1	0				Mr. Ashby .....	0	6	3	
Jones, M. G., Esq. ....	1	1	0				Miss Culverwell .....	0	14	6	
Jones, Mrs. ....	1	1	0				Mr. Davies .....	0	18	6	
				36	0	11	Mrs. Mason .....	2	19	10	
W. B. Gurney, Esq., for Chitpore (sub.)	15	0	0				Miss Pates .....	0	16	4	
Edward Giles, Esq. (do.) .....	1	1	0				Sunday-school Children .....	1	15	8	
Thomas Williams, Esq., Cow- ley-grove, (sub.) .....	5	5	0				Missionary Box .....	0	8	6	
Miss Williams, do. (do.) .....	1	1	0				Subscriptions:—				
A Friend, do. (do.) .....	0	10	0				Commin, Mr. James .....	1	1	0	
Margaret Smith, do. (do.) ...	0	6	0				Gregory, Mrs. ....	1	1	0	
				7	2	0	Lillycrop, Mr. ....	1	1	0	
William Gillman, Esq. (don.).....				10	10	0	Macgowan, Dr. ....	1	0	0	
Harlington, moiety of collection at Prayer-meeting, and produce of Mis- sionary Boxes .....				3	8	6	Salter, Miss .....	1	1	0	
Kensington Gravel Pits— Collections and Subscrip- tions, including 1/4 from Rev. J. Broad .....				27	1	0	Sawer, John, Esq. ....	3	3	0	
A Bricklayer's Labourer, in farthings .....				0	4	9	Wilcocks, Ebenezer, Esq. ....	0	10	6	
				27	5	9	Less Expenses.....		3	4	10
Walworth Auxiliary, by Rev. S. Green	40	0	0				<i>Dorsetshire.</i>				
Rev. C. H. Roe (sub.) .....	1	1	0				W. Pinney, Esq., M.P., Lyme .....	2	0	0	
Mrs. Meacher (do.) .....	1	1	0				<i>Durham.</i>				
Mr. J. Robeson (do.) .....	1	1	0				Mr. — by Rev. W. Lang, of Stockton ...	1	1	0	
Benjamin Risdon, Esq. (don.).....	10	0	0				<i>Essex.</i>				
Rev. E. and Mrs. Carey (do.) .....	5	0	0				Loughton, addition to collection.....	1	0	0	
Caleb Vines, Esq. (do.) .....	10	0	0				Rayleigh, by Rev. J. Pilkington.				
Northampton-street, St. Pancras— Mr. Hewett (sub.) .....				0	10	0	Collection .....	6	0	0	
Collected by Mrs. Hewett... ..				1	0	0	Messrs. Wells and Perry, <i>Chelmsford</i> .....	5	0	0	
				1	10	0	A Friend .....	1	0	0	
M. E. (don.) .....	2	2	0				Rev. J. Pilkington (sub.) .....	1	0	0	
"A poor man's mite" .....	0	10	0					13	0	0	
<i>Bedfordshire.</i>							<i>Earl's Colne, by Rev. T. D.</i>				
Luton, Union Chapel, moiety of collecn. Rev. J. S. Bright .....	28	5	5				Reynolds. Collected by—				
Maulden and Ampthill, by Mr. Claridge. Moiety of collections and subscriptions	8	2	3				Mr. Ladbroke .....	0	2	6	
<i>Berkshire.</i>							<i>Hampshire.</i>				
Ashampstead, by Rev. H. Fuller— Collections and subs. ....	2	18	6				— Esq., M.P., by Mr. G. Scorey .....	1	0	0	
Ditto at Streathy .....	0	11	6				Guernsey, by Rev. T. Nant .....	3	0	0	
Mrs. and Miss Blackbourn .....	0	10	0				<i>Hertfordshire.</i>				
Rev. H. Fuller .....	0	10	0				Mill End, collection.....	3	0	0	
Mr. Stephens .....	0	10	0				British School .....	0	6	0	
				5	0	0		3	6	0	
Beech-hill, by Rev. J. Rodway.....	5	10	6				Sawbridgeworth— Rev. J. Stuart (sub.).....	1	1	0	
Legacy, Rev. Joseph Watkins, late of Reading (Charles Rodgerson and W. Philips, Esqrs., executors) .....	50	0	0				Ditto (don.) .....	1	0	0	
<i>Buckinghamshire.</i>							<i>Huntingdonshire.</i>				
Chesham, by Rev. W. Payne. Collected by—							Stilton, collected by Miss Broad.....	1	10	6	
Mr. J. Elliott .....	1	6	0								
Mr. G. Towers .....	5	17	0								
Two Friends .....	10	10	3								
Penny-a-week Society at Rev. J. Hall's .....	0	10	0								
<i>Subscriptions.</i>											
Buttfield, Mr. ....	0	10	0								
Garrett, Mr. W. ....	1	0	0								
Hight, Mrs. ....	1	0	0								
Payne, Rev. W. ....	0	10	0								
Pope, Mr. J. ....	1	0	0								
Toulmin, Rev. W. ....	1	0	0								
A Friend .....	0	10	0								
				28	13	8					

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
<i>Kent.</i>			<i>Wales.</i>		
Crayford Female Association.....		5 0 0	Anglesea, by Rev. W. Morgan.....	22 0 0	
Margate, by Rev. D. Pledge—			Carmarthenshire, by Rev. H. W. Jones—		
Cobb, J. W., Esq.....	2 2 0		Cwmfelin.....	1 0 0	
Cartlew, Mr. T.....	0 10 0		Logu.....	0 16 0	
Flint, Mr. T. R.....	0 10 0		Penrhywgoch.....	1 0 0	
Flint, Mr. J. B.....	0 10 0		Sardis.....	0 10 0	
Giles, W., Esq.....	0 10 0		Saron.....	0 11 0	
Musson, Mr.....	0 10 0				3 17 0
Pledge, Rev. D.....	0 10 0		<i>Scotland.</i>		
Paine, Mr. Wm.....	0 10 0		Glasgow, by Mr. Joseph Swan—		
Rae ford, Mr. J.....	0 10 0		Juvenile Missionary Society		
Whiddington, Mr. A.....	0 10 0		in John-street Chapel, Rev.		
Subscriptions under 10s.....	6 7 7		W. Anderson.....	2 10 0	
Pupils at Mr. Chas. Lewis's...	0 10 0		A Lady, per John Robertson,		
Mis. Box at Ebenezer Chapel	0 12 0		Esq.....	10 0 0	
		14 1 7	Mr. and Mrs. Andw. Macnair	0 9 6	
Mrs. Pudner, Maidstone, by Rev. W. Groser.....		2 0 0	Mr. J. S. Blyth.....	2 12 6	
<i>Leicestershire.</i>			Friend, Rothsay, per Mr. Milroy.....	0 10 0	
Lutterworth, by Rev. Mr. Hewitt.....	4 0 0		Mr. M. Letham.....	1 1 0	
Husband's Bosworth, by Mrs. Barfoot...	2 10 0		Mr. W. P. Paton.....	1 0 0	
<i>Norfolk.</i>			Mr. A. Naismith.....	0 10 0	
Norfolk Aux. balance, by Rev. J. Puntis	5 0 0		Mr. J. Milliken.....	0 10 0	
<i>Northamptonshire.</i>			Mr. and Mrs. J. Campbell.....	1 0 0	
Guliborough, by Rev. James Clark—			Mr. P. Small.....	0 10 6	
Collections.....	3 14 9		Mr. John A. Fullarton.....	0 10 6	
Mission Box.....	4 4 1		Mr. W. Gunn, jun.....	1 1 0	
Subscriptions:—			Mr. James Mitchell.....	2 2 0	
Aspinal, Miss.....	5 5 0		Miss Finlay, Helensburgh S.	1 10 6	
Clark, Rev. James.....	1 1 0		A Friend.....	1 0 0	
Friend, by ditto (don.).....	2 2 0		Legacy of Mr. Brown, late of Glasgow.....	45 3 3	
		16 6 10	Sums under 10s.....	0 12 6	
Northampton, Mr. Rice (don.).....		10 10 0			72 12 3
<i>Somersetshire.</i>			Less Expenses.....		4 8 6
Bath Auxiliary, by John Smith, Esq. ....	32 3 4		Remitted 1 <i>l.</i> short.....		
Bristol Aux., by R. Leonard, Esq.....			Friends at Irvine, by Rev. J. Leechman, A.M. ....	3 7 0	
Balance, old account.....	139 3 7		Saltcoats Bible and Missionary Society, by ditto.....	2 10 0	
On new account.....	250 0 0		Friends, by ditto, for Mrs. Barclay's School, Serampore	15 1 6	
		389 3 7			20 18 6
<i>Suffolk.</i>			Less Expenses.....		0 4 0
Ipswich, by Mr. W. Pollard—			Aberdeen, by Mr. D. Macallan—		
Mr. Thompson.....	8 0 0		Dr. Walker, Lynturk.....	1 0 0	
Mr. Pollard.....	2 0 0		Mr. James Shaw, by ditto ...	1 0 0	
Servant of ditto.....	1 11 1		Mr. Tytter.....	0 5 0	
		11 11 1			2 5 0
Suffolk Farmer, by Rev. J. Sprigg.....	5 0 0		By the Rev. Christ. Anderson—		
Clare, Friend to the Baptist Mission, by Rev. R. Knill.....	3 0 0		<i>Montrose</i> —Penny-a-week Society, per Mr. W. Anderson, F. E.....		
<i>Surrey.</i>			3 0 0		
Addlestone, by Rev. W. C. Worley. Collected by—			Mrs. Mackay and Friends, Edinburgh, for Mr. Phillip-po, Spanish Town, Jamaica (see <i>Missionary Herald</i> for January).....		
Mrs. Ash, Kingston.....	0 13 0		10 0 0		
Mrs. Colebrook.....	1 2 9		Mr. and Mrs. Waddell, Grangemouth.....		
Mrs. Vaughan.....	1 9 8		2 0 0		
Master Worley.....	0 10 1		J. E. Vivian, Esq., of Plean, Stirlingshire.....		
Missionary Box.....	0 10 6		5 0 0		
		4 6 0	Mrs. Bruce, Kennet, by Miss H. Haldane.....		
<i>Sussex.</i>			1 0 0		
Dorman's Land, by Rev. G. Chapman ...	6 0 0		<i>Foreign.</i>		
Rye, Friends, by Rev. A. Smith.....	3 0 0		Leipsic, Mons. C. C. Tauchnitz.....		
Battle, by Mr. Sarjent.....	3 2 0		50 0 0		
<i>Warwickshire.</i>			<i>For the Ten additional Missionaries to India:</i>		
Leamington, by Mr. Cox.....	15 9 10		Rev. Andrew Reed, D.D., Hackney.....		
Collections.....			100 0 0		
Cards by—			"George".....		
Miss Harris.....	0 12 0		5 0 0		
Miss Jones.....	0 5 0				
Subscriptions:—					
Clarke, Mr. David.....	0 10 0				
Ransford, Mr.....	1 0 0				
Balance on hand.....	0 0 9				
		17 17 7			
<i>Yorkshire.</i>					
Sheffield, by Mr. Atkinson.....	76 18 8				