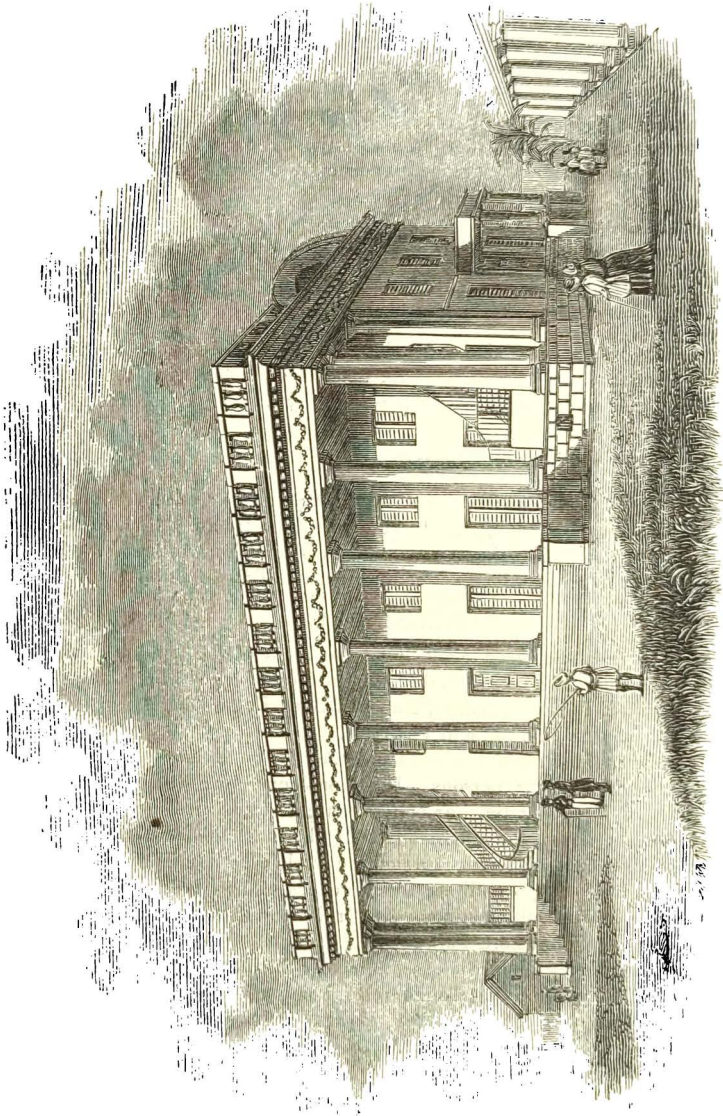


THE
MISSIONARY HERALD.



LAL BAZAR CHAPEL, CALCUTTA : ERECTED MDCCCVIII.

LONDON JUBILEE MEETINGS.

The meetings announced in our last number to be held in the Metropolis on the tenth of October and following days, were numerous attended. Many ministering brethren from the country were present, and were hospitably entertained by friends in town, to whom the thanks of the Committee are presented for the kindness they displayed.

MONDAY, OCTOBER 10.

At the meeting in New Park Street Chapel, on Monday afternoon, a considerable number of Cards were brought in, and the amounts collected paid. Some are still retained, however, by friends who wish to make further efforts on behalf of the Jubilee Fund. After tea, Mr. Smith, the pastor of the church, took the chair, and addresses were delivered or prayers offered, by Messrs. Burt of Beaulieu, East of Arlington, Wake of Markyate Street, Fraser of Bolton, Barnes of Brompton, Flood of Melbourne, Hull of Chelsea, Davis, late of Crewkerne, Berg of Kensington, and Peacock of Goswell Street. Other meetings of a similar character were held in various places.

TUESDAY MORNING.

An excellent lecture on Christian Missions was delivered by Dr. J. Pye Smith, in the large room of the London Tavern, Bishopsgate. The numerous audience requested its publication, and we are happy to say that it will soon be accessible to the reader.

EVENING.

In Finsbury² Chapel, at half-past six, divine worship commenced. Prayer was offered by Mr. Birt of Bristol; Mr. Acworth preached from 1 Chron. xxix. 5, and Dr. Murch concluded. The hymns sung on this occasion were read by Messrs. Pilkington of Rayleigh, Middleditch of Ipswich, and Tilly of Portsea.

WEDNESDAY.

In the morning, at half-past eight, the large room of the London Tavern was crowded. After breakfast the assembly was addressed by the Treasurer, Messrs. Brock of Norwich, Fraser of Bolton, Fuller of Bow, Fuller from Jamaica, Angus, Russell, Pilkington, Wilkinson, and Pewtress.

At two o'clock, Finsbury Chapel was crowded by Sunday-school teachers and children, and other young persons. Devotional exercises were conducted by Messrs. Fuller of Bow, and Belcher of Greenwich, and addresses were delivered by W. B. Gurney, Esq., the chairman, who illustrated his observations by an exhibition of idols from different parts of the world; by Mr. Bird of Amptill, who interested his juvenile auditors by references to two large maps originally prepared for the Sharnbrook meetings; by Mr. Fraser of Bolton; and by Thomas Thompson, Esq., of Poundsford Park.

In the evening, Surrey Chapel being completely filled, Mr. Wallis, pastor of the General Baptist Church in the Commercial Road, offered prayer; Dr. Carson preached from Luke xix. 13; and Mr. Bowes of Blandford Street concluded. The hymns were read by Messrs. Puntis of Norwich, Miall of Shoreditch, and Middleditch of Frome.

The publication of the sermons of Mr. Acworth and Dr. Carson has been requested by the Committee.

THURSDAY MORNING.

At ten o'clock, a large assembly had convened in Excter Hall. On the motion of W. B. Gurney, Esq., seconded by Mr. Russell, T. C. Gotch, Esq., of Kettering, took the Chair. Dr. Cox gave out a hymn, which was sung, and prayer was offered by Mr. Winter of Bristol. Addresses were then delivered, of which the following extracts will give a pleasing though inadequate idea.

The CHAIRMAN rose and said, I know not why I am called upon to preside over this meeting, except it be that I was acquainted with the founders of this Institution, and that from its commencement to the present moment I have been, in some humble measure, one of its supporters. I congratulate you and myself that we have lived to witness the Jubilee of the Society. May the proceedings of this day be characterized by those feelings which ought to pervade every one who takes a part in its transactions. May all who listen to the statements about to be made, find their hearts deeply imbued with the spirit of devotion and of thankfulness to God! Avoiding all empty boasts of triumph, let us recur to Him who is the giver of every good and perfect gift; and, remembering the insignificance of the Society in early days, may we, with adoring gratitude, say, What hath God wrought! It was my happiness, when a boy, to be acquainted with the founders of the Institution. I well remember that illustrious man, whose character, as a missionary, stands pre-eminent, and who, as a scholar, attained the highest distinctions. I remember a meeting, held in my father's house, at which were present the leading ministers of the denomination, among whom were Mr. Hall, of Arnsby—the father of the late Robert Hall, Dr. Ryland, Mr. Fuller, and Mr. Sutcliffe. In one corner of the room, sat a man mean in his appearance and unpolished in his manners; that man was Carey. A circumstance occurred which called forth his geographical knowledge. A question arose respecting an island in the Indian Archipelago, and, with great modesty, he presumed to give his opinion upon the latitude, the longitude, the number of inhabitants, and the extent of that then comparatively unknown island. I remember the astonishment with which some regarded him, as much as to say, "Who are you?" I hold in my hand some information regarding this great man, which, I believe, is quite new in this country, and which I will communicate to the meeting. A great meeting of the Agricultural and Horticultural Society of India, was held at the Town Hall, Calcutta, on Wednesday, 10th of August, 1842; the Honourable Sir John Peter Grant, President, in the Chair, at which the following motion, of which notice had been given at the preceding meeting, was carried unanimously, "That the Agricultural and Horticultural Society of India, duly estimating the

great and important services rendered to the interests of British India, by the founder of the Institution, the late Rev. Dr. W. Carey, who unceasingly applied his great talents, abilities, and influence, in advancing the happiness of India, more especially the spread of an improved system of industry and gardening, desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labours of so illustrious a character; that a subscription, accordingly, from the members of the Society, be urgently recommended for the accomplishment of the above object." The other document is not of so recent a date; but I believe that the resolution that it contains, and which is placed on the books of the Asiatic Society of Bengal, although known to some individuals in this country, is known only to a limited extent. It is to the following effect:—"Proceedings of the Asiatic Society of Bengal.—Wednesday Evening, July 2, 1834.—The Right Reverend the Lord Bishop of Calcutta, Vice-President, in the Chair. The business of the evening being concluded, the Right Rev. the Vice-President rose and addressed the meeting: It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory. He had himself enjoyed but two short interviews with that eminent and good man; but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information:—"Dr. Carey had been twenty-eight years a member of the Society, and (with the exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties) a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807. He had enriched the Society's publications with several contributions. An interesting report on the agriculture of Dinajpur, appeared in the 10th volume of the Researches; an account of the funeral ceremonies of a Burmah Priest, in the 12th. The catalogue of Indian

medicinal plants and drugs, in the 11th vol., bearing Dr. Fleming's name, was also known to have been principally derived from his information and research. As an ardent botanist, indeed, he had done much for the science in India; and one of the last works upon which he had been engaged, was the publication, as editor, of his deceased friend, Dr. Roxburgh's *Flora Indica*. His Bengalee, Mahratta, Telinga, and Punjábé, Dictionaries and Grammars, his translation of a portion of the Ramayana and other works, were on our shelves to testify the extent of his learning as an oriental scholar. It was well known that he had prepared, some time ago, an elaborate Dictionary of the Sanscrit language, the manuscripts of which, and a considerable portion of the work already printed off, the result of many years' intense labour and study, had been destroyed by the fire which burned down the Serampore premises. He had also been of great assistance, as the author testified, in the editing of Baboo Ram Comal Sen's Anglo-Bengalee Dictionary. The memory of those members who had been longer associated with him than himself, would easily fill up this very imperfect estimate of his various services. During forty years of a laborious and useful life, in India, dedicated to the highest objects which can engage the mind, indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed, by his researches and his publications, to exalt and promote the objects for which the Asiatic Society was instituted. The close of his venerable career should not, therefore, pass without a suitable record of the worth and esteem in which his memory was held. His lordship begged to move that the following minute be entered on the journals of the Society—it was seconded by Col. Sir J. Bryant, and carried unanimously:—

'The Asiatic Society cannot note upon their proceedings the death of the Rev. William Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the original language, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history, and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science, their esteem for the sterling and surpassing religious and moral excellencies of his character, and their sincere grief for his irreparable loss.' Most happy am I to be the instrument of communicating such an interesting document to this meeting. We rejoice that the humble man who left North-

amptonshire, then a mechanic, should attain to such high literary distinction; but we rejoice yet more, that, amidst all his literary distinction, he never lost in the estimation of his literary associates his surpassing religious character. The record of his learning will continue as long as learning shall exist; but he has an imperishable record on high in the translation of the Scriptures—in half a million of copies, either in whole or in part, which have been printed by the missionaries; and to him are we indebted to a great extent, for the eminence which this Society has attained. Before I sit down, let me express a hope that we may pledge ourselves, as did our forefathers, that we will endeavour to propagate the gospel among the heathen; for that was the simple resolution of twelve men for whom no one comparatively cared, and yet they set themselves to the mighty work of converting the heathen world. Let us occupy the vantage ground which God has now given us. I trust we shall proceed in the spirit of Christian candour and Christian union, so far as such union is possible. If the Society has received some injury where it might have expected different treatment, let us remember the commandment of Him whose servants we profess to be, and let us forgive those who injure us, their offences, as we ourselves hope to be forgiven. Let us not return railing for railing; but, contrariwise, blessing.

The Secretary then read the report of the proceedings of the committee in relation to the celebration of the Jubilee, and acknowledged the kindness of their friends in their contributions. Three sums of £1,000 each had been contributed, £1,500 was raised at the Kettering meetings, £600 had been given by the two churches in Jamaica of which Messrs. Clarke and Merrick had successively been pastors; the total amount of which the Committee had been advised was somewhat above £23,000; but much more was requisite to carry out fully the objects in view, which were, the establishment of a Theological Institution in Jamaica, of which Mr. Tinson had accepted the presidency; the defraying of the heavy expenses of commencing the new missions in the West Indies and Africa; the possessing of a mission-house and premises in London; together with new premises in India for printing; and for the education of native converts for evangelical labour; and the relief of the society from embarrassments. The report concluded with an appeal for further aid.

Mr. WATSON, of Edinburgh, rose to move:—

"That this meeting, contemplating with holy joy the results of missionary labours in connexion with this and kindred societies, especially in the translation of the scriptures, the education of the young, and the formation of Christian churches, would ascribe all the glory of this great work to God; and desire for ourselves, and all our coadjutors, more of

the spirit of grace and supplication, that his kingdom may come, and his will be done, on earth as it is in heaven."

Certainly, said Mr. Watson, the missionary enterprise is the most blessed work on the face of the earth. So the fathers of our missions thought, and they laboured perseveringly and honourably in it, till they were called to their reward. But what would these respected men have given to have witnessed this meeting, and to have mingled their exulting voices with ours over the triumphs of the cross! But, if the saints reign with Jesus Christ on the earth, (and on the testimony of the word of the living God, I hold that they do,) I believe that the sainted spirits of Carey, Marshman, Ward, Thomas, Ryland, Fuller, Sutcliff, and many more, bend from their thrones of light this day, and rejoice in the triumphs of the gospel of the grace of God; that they sweep their golden harps afresh in praise of redeeming mercy, while they lay at the feet of the Saviour their own blood-bought crowns in testimony of the gratitude they feel that they were permitted to organize this institution, and to propel it forward in the manner in which they did. The resolution itself reminds us, that all the glory of what has been achieved is due to God. The variety of objects which present themselves before us in reference to missionary labour is so great, that it is difficult to make a selection. Whence could we have drawn the men who have carried on the work, but from the source from which they have been obtained? The *literati* of England could not have furnished them; the colleges of England could not have supplied them. A church and state apparatus would have been as ineffective as a windmill in a dead calm. The volunteers of the eighteenth century were the only men who could have moved in such an undertaking. We owe it to the God of grace that he raised them up; and to him we must attribute the altered state of our churches during the last fifty years. When Fuller's tread was first heard within the sanctuary of Zion, her inhabitants were living in a state of spiritual indolence. When Fuller and his coadjutors pleaded the cause of missions, they were spoken of as drivellers in religion, as men meddling with matters which lay entirely out of their province. But what do we now behold? Churches every where awake, the fact being sufficiently testified by the sums of money which are poured into the treasury of the Lord. We also owe it to God that gigantic difficulties that stood in the way of missions have been mercifully removed. The founders of the missions saw these difficulties rising up like a vast mountain upon whose top there seemed to rest clouds which forbade their advance. The governments of the world were opposed to their measures, and the great mass of professing Christians were inimical to their en-

terprise. With £13 2s. 6d., who would think of going to India? But God Almighty spoke, and said, "Who art thou, great mountain? Before Zerubbabel, thou shalt become a plain." Moreover, the missionary ship, which was launched fifty years ago, is still in good repair. She was then launched into the mighty deep of heathenism: many a storm has she rode out; between many a shoal, and reef, and rock, has she been navigated. She has often been fired into; but she has never struck her colours, and, to this hour, she continues to plough the deep; and while, from her mast head, still streams the pendant bearing the inscription, "Glory to God in the highest; on earth, peace and goodwill to man." But to what, under God, is this to be attributed? To the well-appointed crew who have stood by the helm. They have been men of no ordinary courage—men of prudence and of wisdom; and this is also from the Lord, who is excellent in counsel and wonderful in working. Looking over the whole of this scene of blessedness and glory, I would remind you of the watchword which the dying champion of methodism gave to his body, when surveying the result of his apostolic labours, "The best of all is, God is with us." The resolution urges upon us, that we are to cultivate more of the spirit of prayer in relation to this work. I hope that we have met to pledge ourselves to increasing prayer for this society, and for the general cause of truth and righteousness. One subject of prayer must be, that God would give the people a spirit of liberality; I do not know that we pray as much as we speak upon this topic. We must labour to attain a spirit of self-consecration. We must desire, that we may not see ourselves in this work; but that God may be seen in it. Fuller used to say, that, if ever the seat of missions came to London, it would soon be gone. Why? Because you were so fond of show. I have had my fears on that subject; but, when I find that our chairman opens the meeting by an express reference to God's gracious superintendence, and that the sentiment is embodied in the first resolution, I feel that we have got into our proper element. We must, as a society, elevate the cross, and then retire behind it. This has been well set forth by Dr. Harris in his Prize Essay on Missions. One word more about the Jubilee. There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee; nevertheless, the former may furnish us with a few hints. It was a year of release, and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, "The Lord hath need of it;" and yet how little many have done for this sacred cause. When Buonaparte, in the course of his campaigns, came to a place

where he found silver statues of the twelve apostles, he ordered them to be melted, and turned into currency, saying, that they had no business to stand there when their master sent them all over the world. I would also have the respected treasurer of this society released. He has long borne the heat and burden of the day; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the society in such a position, that we shall no longer be in his debt. Let the committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many whose spirits are burning with zeal to be let loose on the fields of heathenism.

Mr. ROBINSON of Kettering said: I have great pleasure in seconding the resolution. The committee and the chairman have acted most wisely in striking, at the very commencement of the meeting, the note of warning, lest we should be unduly exalted. Jubilate is the strain on every one's lips, and the sentiment in every one's heart. But we must take care that we joy in God, who only causeth us to triumph. If we begin to vaunt ourselves, our glory is gone. Religious prosperity, whether in communities or in individuals, is the most fearful test to which religious character can be exposed. Many a man, who has braved nobly the wildest tempest of persecution has withered away in the gleam of prosperity. Paul was unhurt amid the perils of the wilderness and the city; but amidst the abundance of revelations, how imminent was his jeopardy! Wisely, therefore, have the committee taught us to rejoice with trembling. This is not sentimentalism, but truth. If each one in this assembly were called upon to give an account of what he or she has done in that cause for which Christ died, how should we blush at the recital! If each one sits down coolly, and endeavours to reckon up the sum total of self-denial in the cause of missions, I have no fear that we should be disposed to glory in ourselves. But the committee do not mean, that, while we express our humility, we should rest upon our oars. They are desirous that we should gird up our loins, to devise the very best means of working the Society in years to come. The Jubilee services should not exhaust but invigorate us. The true test of blessing will, I apprehend, be presented next year. If the tone of piety which marks the operations of the society in its fifty-first year be more healthy than that exhibited in the forty-ninth year, or if the income of the society, in the year 1843, be larger than in 1841, then I think it will prove that the year 1842 has been a good year with us; but, if otherwise, I fear that these Jubilee services will be, at best, of equivocal utility. Believing this to be the case, I have put to myself the inquiry, what practical

plans can be suggested for giving a permanent impulse to the movements of the society. Many schemes have suggested themselves; but there is one which I am anxious to lay before this intelligent audience. It is a plan for imparting a more minute and graphic acquaintance with the scenes and peculiarities of missionary labour than has hitherto been possessed by the members of our churches and congregations. We take in the *Missionary Herald*—we read the monthly reports of one or two missionary stations; we meet with the long and hard names of the places at which they are formed, and we learn that two or three converts have been baptized. The intelligence is not without interest, but the names of the places do not call up any associations with them. We do not know what sort of people live there, and we know little of the history of the mission, or of its present prospects. Every one will admit the importance of displacing this ignorance by knowledge, and that as speedily as possible. It were visionary to hope that all our young people should have such an acquaintance with missionary details, as is possessed by the committee; but I am sure, that a sufficient number might be so enlightened on these points, to give a great impulse to missionary efforts in the circles through which they move. I would suggest to parents about to send their beloved children to schools, that they should address a letter to those conducting them, desiring that they should be taught geography, not so much with respect to scenes cursed by the despot, as with regard to scenes blessed by the gospel of peace. Let them know the latitude and longitude of St. Helena, but by no means leave them in ignorance of *Erromanga*. We are far more desirous that they should be acquainted with the whereabouts of *Serampore*, than familiar with the passes of *Afghanistan*. We have no objection to their tracing the footsteps of *Alexander* or of *Cæsar*, but we are desirous that they should be thoroughly acquainted with the triumphs of the kingdom of our Lord and Saviour. It is more than time, that in the process of education, those events called glorious, but really infamous, were made to dwindle into their proper dimensions; and that what is great, and really good, should be made to assume its proper place. Might not our bible classes, once a month, be converted into missionary classes? Most children are now taught geography; and if we could raise up a body of men and women, having an intelligent acquaintance with the scenes of missionary labour, the whine of apostolical succession may be muttered in vain—then the square caps and hoods which seem beginning to darken our streets, will retreat to their appropriate hiding-place, as the moles and the bats retired at the first dawn of day.

Mr. HINTON moved—

“That, regarding with peculiar interest the African

race, on account of the dreadful oppression under which they long groaned in the West Indies, and to which, in other places, they are still subject, this meeting reviews the history of the West Indian mission with the liveliest gratitude to the God of all grace, for the power with which the word of truth has been attended, for the zeal, fidelity, and prudence of the missionaries, in circumstances the most trying and difficult, for the affection of the converts towards the missionaries and amongst themselves, and for the noble and disinterested spirit with which they have resolved, not only to meet their own expenses, but to assist in sending the gospel to other parts of the world."

In the few minutes allotted to me, I must content myself with saying, that a review of the West Indian mission—a mission now identified with the history of that country, and not to be overlooked by any impartial historian who shall trace the causes or describe the results of England's most magnanimous deed, the abolition of slavery—calls for great thankfulness to God. I shall expatiate for a few moments upon one of the enumerated topics by which my mind has been particularly impressed. The churches in Jamaica have raised large sums to carry on the work of God in that island; and the resolution tells us, that now they have resolved to meet their own expenses, and to adopt measures for the diffusion of the gospel through the world. It is well known that Africa is that part of the world for which our Jamaica brethren have most deeply felt. There is beside me a man (Mr. J. Merrick) whose blood binds him to the tribes of Africa, though, as the offspring of more temperate climes, he has ceased to retain their colour. He is the first of a band of African converts crossing the ocean for the conversion of Africa; and, as that weeping continent beholds her long-lost children return, may she not be regarded as adopting the language of ancient prophecy, and saying, "These, where have they been?" Oh, Africa! their forefathers were snatched by the ruthless enemy, and thou didst faint when bereaved of them; but they have been where they have heard the tidings of Christian love; and they return to bless thee, even as they are blessed! Apart from the marvellous preparation which, by God's blessing, the West Indian mission has been making for the evangelization of Africa, I find reason for gratification and thanksgiving, in the far simpler and subordinate fact, that a portion of the churches raised by the instrumentality of this Society, are now able to support themselves; and, from this time, Jamaica undertakes the whole of her own expenses, and becomes altogether independent of the Society. It might seem, indeed, that thus we effect a very large reduction in the apparent magnitude of the operations of the Society; but, notwithstanding this, I see in it two strong and powerful reasons for gratitude. In the first place, we may regard Jamaica as a spot in which the missionary work is done. When our first

missionaries went there, it was all but a pagan island; but we have been the means of collecting Christian churches, whose spirit of zeal and devotedness enables them to carry on, without any extraneous aid, the evangelization of that island. That is the object for which we went to the island, and that object is achieved. The success demands our gratitude. If we could cast off every other region we have occupied, every such step would tend to bring the world into the condition in which work purely missionary would be needed no more. In the second place, the independence of the West Indian churches is matter of gratitude, inasmuch as it releases a large part of our funds which have hitherto been devoted to the sustentation of that mission. I am very far from intimating that missionary work costs too much, or that its conductors have failed in due frugality; I believe the contrary of both propositions; but, at the present rate of money-cost, the whole world never can be evangelized. I know that much more money could be given, and I believe will be given, to the missionary cause; but the present extent of missionary operations, as compared with the whole world, is exceedingly small. Considerate men are pondering deeply the question how missionary resources may be made to cover a larger extent of territory. It is not for me to notice the various answers given to this question; but one means must be by the relinquishment of old ground, if we are happy enough to see it in a state in which it can be vacated with safety, and the occupation of new ground. The labours of the apostles and the primitive evangelists were, to a great extent, of a migratory character. I am aware of the auxiliary apparatus which they enjoyed; but whenever old spheres of labour may be safely left, that will be a promising era in the history of missionary enterprise. I do trust, that the independence of Jamaica is the harbinger of such an era. One-third of the resources of the Society have hitherto been spent in the West Indies. We shall now be free from that drain, and shall have that money to spend on the new fields of labour which are opening up in Trinidad, and especially in St. Domingo. From thence we stretch across the Atlantic to Fernando-Po, and to the points of the African continent near to it, where many times the whole amount of the missionary income might be expended. If there were any reason in addition to the sinful and miserable state of the world, by which the view I have taken might need to be supported, I think one might be drawn from the scriptural views, as to the position in relation to the divine dispensations which is occupied by the preaching of the gospel and the universal diffusion of it. Our Lord said, in his memorable prophecy before his crucifixion, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations;

and then shall the end come." It strikes me, that it is not the conversion of all the persons to whom the gospel is preached, in any district, to which our Lord refers; but that it is simply and exclusively the preaching of the gospel to them; and thus with regard to all nations. I would not wish it to be supposed that I undervalue the conversion of men; but I think that the gospel has a purpose to answer, apart from the conversion of men. It was, in the apostle's days, "a savour of life unto life to some, and to others, a savour of death unto death." The one result of it is as appropriate and as legitimate as the other. I confess, that I rejoice more in the diffusion of the gospel ministry in a permanent form over the districts of the world, than I do over particular and extraordinary success in any one district. I rejoice that God gives us, in this matter, to take the lead. We set, what I hope will be an example, and I trust it will be followed by ourselves and by others; and that it will tend, instrumentally, to the promotion of the cause of God, and the ultimate triumphs of his gospel.

Mr. J. CLARKE, from Africa, said: The resolution is one which affects my heart. It refers to the African race, and I have laboured among them for many years. I rejoice, in the words of the resolution, that God, as the God of all grace, has given power to the word of his truth proclaimed in Jamaica, and that such wonderful effects have been produced by it. I rejoice in bearing my humble testimony to the zeal and fidelity of my brother missionaries in that land. I have long been intimately acquainted with them all, and I know what their feelings have many times been, as well as my own, in keeping back from the churches those whose views were not so clear as they desired. With respect to Africa, you are aware that missionaries have laboured there nearly fifty years. Most of you are acquainted with the labours of the devoted missionaries in Southern Africa, and with the effects of the gospel among the Bechuanas, Caffres, and other tribes. Missionaries have also gone to Abyssinia, and we may hope that God will abundantly bless their labours. We should not forget those zealous men who went out, nearly fifty years ago, to Sierra Leone and other parts of Western Africa. We rejoice that agents belonging to the Church and Wesleyan Missionary Societies have laboured there, and have succeeded in translating books into the various languages spoken on that coast. Missionaries have also been sent out by different societies in America. Dr. Prince and myself left London on the 13th of October, two years this very day. We were preserved through the perils of the deep, and came to anchor, on the 6th of September, at Santa Cruz. On the 10th, we landed at Cape Palmas, having had the boat nearly filled with water, in crossing the bar of the river.

Thus, through the goodness of God, we set our feet in safety on the coast of Africa. We met with some devoted men who had been labouring for six or more years in that benighted part of the earth. We proceeded onward to Cape Coast Castle, where we commenced our work, and became acquainted with some of the superstitions and idolatries of the Fantees. We then pursued our course onward, and in another week reached the island of Fernando Po. There, to our delight, we found a town consisting of nearly two hundred houses, with between eight and nine hundred inhabitants, many of whom were liberated Africans, who had come from Sierra Leone, some from Liberia, and others from Cape Coast Castle. Thus we found a people who were able to understand us; many could speak the English tongue; and they were delighted in the prospect of listening from time to time to the instructions we had come to impart. We were favoured by a kind friend now on the platform, Colonel Nicholls, with letters of introduction to many of the African kings and princes. These letters were of essential service to us. We sent them onward by a captain, who read them to the parties to whom they were addressed, and explained their meaning. They invited us to come, and said that they should be glad to see us, and hear what we had to say. Having spent a month at Fernando Po, teaching the people night and day, and from house to house, we proceeded in a boat to Cameroons. We saw many who were prepared to receive us, although they could scarcely conceive why we had come to visit them. All other white men had visited them for the purposes of trade. Some of the kings, knowing that their ways and our ways were not alike, and that we could not approve of their oppressive and iniquitous doings, appeared shy of us; but the common people heard us gladly. All along the coast of Fernando Po we found some who understood the English language; and, therefore, there was no considerable difficulty in procuring persons to explain our meaning to those with whom we came in contact. After having visited about thirty different towns, we returned to Fernando Po. When we had remained there about eleven months, our hearts were cheered by observing a change in the conduct of some to whom we had given instruction, and that a work of grace was going on in their hearts. They gave the strongest evidence of it which we could desire. We were privileged to baptize five of the natives of Clarence; and two months afterwards, eight more; so that a church was formed, before we left that part of Africa, consisting of thirteen souls. It is an interesting consideration that the churches in Jamaica have taken up this matter, and have determined to do what they can for Africa. Many of them are prepared to say, "Here are we, send us, if you think we can

be useful in making known the gospel of Christ to our kinsfolk according to the flesh, in Africa." Two-thirds of the inhabitants of Africa are bowing down to stocks and stones; some are worshipping a tall tree in the forest, others are bowing down to idols formed by their own hands, others to one of the rivers in the country; some are worshipping the shark, others the alligator, and others different sorts of serpents; many are paying adoration at the graves of their dead relatives, and offering up their prayers for help, and many are worshipping the sun; one tribe say when that orb rises, God is looking upon them. The other third are Mahomedans, and labour under a more fatal and deeply rooted delusion than that under which the poor pagans lie. It is much more easy to reach the heart of the latter than the former. The Mahomedan appears steeled against the truth. He says, "I believe in Jesus the same as you do; I believe that he is God's prophet; I know the law, I know the psalms of David, and I know the evangelists." But if you inquire whether he has read them, he replies, "No; Mahomed has rendered it unnecessary; he has taken all the good he could find in these books, and put it into the Koran; and if I study that, that is sufficient for me, and I am sure to be happy in another world." Thus Africa, with the exception of a few spots, is in a state of total darkness, and the cruelty that prevails there is of the most soul-harrowing description. It was our intention to ascend the Niger with the government expedition; and Captain Bird Allen invited us to return in one of the vessels which conveyed the sick to the island of Fernando Po. But the vessel did not return, and no other opportunity was afforded for ascending that river. We have, however, found a sufficiency of people in Fernando Po, and near to it, to commence our operations; and we may soon hope to see those parts sitting under the sound of the glorious gospel of God. There are fifty-nine communities in the vicinity of the Cameroon river, speaking eight or nine languages. From the inquiries I have instituted, I am satisfied that far into the interior the heralds of the cross may safely go. But they must go as men of peace, unarmed. Our defence was in having only a staff in our hand. We had nothing to alarm the fears of the people; and we had nothing to tempt their cupidity. They were convinced that we were true men—that we had not come as merchants. I wish to see missionary work and mercantile operations kept entirely distinct. It opens the way to the hearts of the people when they see us coming forth, as men of God, to teach them the way to heaven. They, of their own accord, give us this name—"men of God," or "God's men." On one occasion we were sailing in a canoe, and some of the natives were running along the edges of the rock. When we occasionally lost sight of them, we were interested by

hearing them call out we were men of God, and that they were good. Thus we have had our encouragements to go on.

Mr. PHILLIPPO rose and said: I have been nearly twenty years in Jamaica. By the heavy duties devolving upon me last August twelvemonth, I was so exhausted from loud and long-continued speaking, that I became perfectly incapable of attending to my engagements in the way in which I had been accustomed to do for many years. My medical advisers recommended that I should go to England; and, having consulted the most eminent physicians here, they have prohibited me from addressing a public assembly. Allow me, however, to say, that I am as much a missionary as ever. My heart is in Jamaica, and I long to go there again. It has been my happiness to see multitudes converted to God, and I have been the humble instrument in the divine hand in adding to the church between 2,000 and 3,000 souls. I have baptized nearly this number with my own hands; and I stand before this assembly and before God, and declare, that I am not conscious of having admitted any one to the ordinance of baptism or to the Lord's table who I did not firmly believe was the subject of that grace which is absolutely necessary to qualify for those privileges. My attention has been particularly directed to the establishment of schools. I have seen upwards of 300 persons, once scholars, dedicate themselves to the service of Christ by baptism. Amongst the most animating circumstances regarding the future prospects of Jamaica, I cannot refrain from noticing the native agency which is now rising up. Two or three missionaries have been sent out from Spanish Town, and upwards of seven persons are now being qualified for important services. The greater part of these are anxious to go to Africa, in order that they may spread there the knowledge of the Saviour's name.

Mr. SHERMAN, of Surrey Chapel, came forward to support the resolution. I cordially sympathize, he said, in all the operations of the Baptist Missionary Society, and desire, on my knees before God, to thank him for the extraordinary and unbounded success with which he has been pleased to honour the exertions of its missionaries. I have had the highest gratification in seeing that this Society has existed, with the blessing of God, for fifty years. Its operations have been progressively useful, and its missionaries have sustained a character in the world highly honourable. I responded with my heart to the sentiments which were uttered by Mr. Clarke, when he associated other missionary societies with his own, and wished them God speed. Water, whether little or much, must never be suffered to separate Christians from each other. We must have no imputation of wrong motives; nor any accusation of false doctrines, which we have never received, nor

never believed; but we must be one in Christ, rejoicing in each other's success, and aiming, with all our powers, to promote and extend it. I heartily rejoice, not only that the West Indies have been blessed by the operations of this Society, but that you are extending your fields of exertion to other parts of the earth. When I heard Mr. Hinton speak, I thought, that, if your Society could make all its stations self-supporting stations, and go to other parts of the world, there is room enough for you all, and work enough to be done. In England, we are all like ships in the Thames, jostling one against another, and there is little room for our play, but, when in heathen lands, we are all like ships in the ocean, where there is room enough for all, and fine breezes for each. Happy will be the day when differences will be all merged, and feelings all united in saying, to each other God speed, and wishing each other that happy success, which I am sure you do us, and which the speaker most heartily does this Society. I hope I shall be forgiven for having trespassed on the attention of the meeting; I have done it at the earnest request of your secretary.

Mr. J. MORTLOCK DANIELL rose to move—

That, taught by the experience of past difficulties, and animated by the remembrance of the glorious results already attained, we would view the vast field yet unoccupied, and the dangers and difficulties which still present themselves, with a calm determination, in reliance on God, to persevere in our work, and with a firm persuasion, that, as it is His cause, it must and will ultimately and universally triumph. And that this meeting, cordially approving of the objects of the Jubilee Fund, trusts that all who, through the kind providence of God, have it in their power to contribute to it, will manifest, on this deeply interesting occasion, an enlarged and cheerful liberality.

When we think of the formation of the Baptist Missionary Society, fifty years ago, the first of all modern missions—when we associate its successes with those of kindred institutions subsequently formed—when we think how the church then awoke from her supineness—when we think how that mission originated, and that it has been deepening in its hold upon the hearts and consciences of Christians of all denominations, from that period until now, so that, not to have a missionary pulse is to be out of a state of spiritual health,—surely this Jubilee year should be one of gratitude to Almighty God, and of joyful encouragement towards one another. No difficulties, however complex or continuous, can turn the inmost counsels of the Almighty from their destined aim; and, therefore, no difficulties ought to chill or relax the efforts of the Christian church, in the universal diffusion of the gospel of Jesus Christ. Difficulties which prostrate the strength of the giants of this world, giants of mighty bone and bold emprise, whose confidence is an arm of flesh, only stimulate the humble, active Christian, whose confi-

dence is in God, to bolder effort and augmented zeal. The difficulties of the Christian church in all her missionary movements, may be compared to a transient cloud, the dark side of which only is discernible to us; but God, who is light, and in whom is no darkness at all, penetrates its density, and makes its deepest shades subservient to the luminous manifestations of his faithfulness and care. Who, sir, in reviewing these things, can be otherwise than animated? Not to be animated were not merely to incur the reproof of a prophet, or the reproof of the ass of the prophet, as in ancient days—and this would be humiliating enough—but it would stir up the inanimate creation as a revolutionary witness against our ingratitude; for the stones in the street would cry out, and the beam in the wall would answer. Not to be animated, were to refuse fellowship with angels, and to turn a deaf ear to the harpings of their praise; for there is joy in heaven, among the angels, over one sinner that repenteth. Not to be animated, were to have no sympathy with the Saviour, of whom it is recorded, "At that time Jesus rejoiced in spirit, and said, Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hid from the avaricious fleshmonger, wise in his own conceit and prudent in his own eyes; but mercifully revealed to those once fettered babes in understanding, of whom it was scowlingly and scandalously predicted that to instruct them would be impossible, and therefore to free them was absurd. We must, then, sir, be animated; we must be jubilant; we are come here to be glad. We are come to bring birth-day presents to a Society which has been communicating its blessings, both at home and abroad, for fifty years. But what is the end of animation? Is it to sleep? It needs not that we be animated to sleep. The end of animation is action. The blood is to flow, the pulse is to beat, the tongue is to speak, the energies of the mind are to be put forth, the silver and the gold are to circulate. What a farce is the animation of the sluggard! He may open his mouth yawningly, and commend missionary enterprise; but his animation is hypocrisy, for nothing will he do. What a farce is the animation of the miser! He may open his hands and clap, as an outward exhibition of animation, while he listens to the progress of Christian missions; but his heart is too contracted to feel what he applauds, and hell cares not for his eulogy. Can I believe that the perpetual bachelor is a hearty believer in matrimonial bliss? His faith is without works. Can I believe that the drunkard is a lover of total abstinence? His works contravene his affection. Can I believe that the sluggard delights in Christian activity? His laziness forbids. And can I believe that the miser, whose hands are cold

with clenching and pinching sordid, frigid metals, till his fingers are too benumbed to find their way either to his pocket or his purse—can I believe that the miser, whose veins are swollen, and ready to burst with congealed accumulations—can I believe him to be a lover of a circulation he has ever and anon impeded? No. He may pray like an angel, yet will I not believe. He may be a deacon of a church, or an occupant of the pulpit; yet will I not believe. He may give one guinea a year to this Society; and another to the Baptist Building Fund; and a third to the Bible Translation Society (and here, by the bye, thanks be to God for the Bible Translation Society,—that living specimen of baptist patience, and yet of baptist firmness); I say, he may give to all these,—still, if he be a miser, I will not believe in his Christianity. He is going to judgment, where the rust of his hoarded, and then valueless, gold will be a swift and irrefutable witness against him. And, therefore, let the church take heed,—let Christians beware, lest their eulogy of his paltry and disproportionate contributions should pander to his vice, and accelerate his destruction. Oh! sir, there is a proneness to thank a man for giving ten guineas, when we ought to reprove him for not giving more; there is a proneness to extol the hundred pounds, which may be far behind the means of the donor, and to pass by in silence the single pound, which may involve deep self-denial on the part of its benefactor; there is a proneness to flatter for a little, lest we should get none. But it should be our ardent and constant aim, to bring all into a regular and healthy circulation. We all know too little blood is less dangerous than too much; and too little money is less dangerous than too much. A determination of blood to the head is bad; but a determination of money to the heart is worse. If money become incrustated around the heart, and the heart, consequently, embedded in it, it will eat as a canker into the very vitals of the soul; and that soul will surely die the second death. "For no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ or of God." Animation, therefore, if healthy and genuine, must not be a mere yawning congratulation, nor simply the clapping of the hands or the thumping of the clenched fist upon the pew; but it must proceed from the heart. It will not depend upon the vivacity of a large assembly, neither will it evaporate before the smaller community. It will not need the excitement of a Jubilee year, nor any such extraneous stimulants; but it will flow from a living, yea, a deathless, principle within—namely, the grace of God, which teaches all its possessors, that henceforth—from the moment of their conversion—they are not to live unto themselves, but unto Him who died for them and rose

again. And this inward stimulant secures progression.

Mr. ALDIS, in seconding the resolution, said, there is something delightful in this Jubilee, were it only that it affords us an opportunity of taking a survey of some matters which, on other occasions, were less called for, and, consequently, less appropriate. There is one matter, in addition to the many which have been suggested this morning, which I think we have left too much out of sight, when we consider the vast importance of the subject itself. It is very well known that a society depends for its energy and triumph much less on idle speculation and well-digested theories, than on the living convictions and virtues of those by whom it is sustained. It is a matter for gratitude to God, and ought not to be forgotten by us, that we have so many both at home and abroad, so full of fitness for the work, and who are so full of promise with reference to its future advancement and glory, that they need no eulogy of mine. Mr. Aldis then referred to the valuable services rendered to the institution by its missionaries, its committee, and its secretary, and went on to say, May I speak one word for the Christian church? It is sometimes, though I hope untruly, said, that we baptists are exclusive. It ought not to be forgotten that we have special dangers against which it behoves us to be on our guard. Most anxious am I to cherish a friendly spirit towards all who bear the name of Jesus Christ. Every thing forbids that we should by carelessness or design, foster or allow the spirit of division and of strife. The spirit of those who originated the baptist mission forbids it; for they adopted the title of "the Baptist Mission," only because the state of Christendom did not allow of one combination in the church. Are we so bankrupt in gratitude as to disallow or forget, that except the Moravians, no society has been so much indebted for friendly aid to other denominations, as that to which we belong? The interests of truth require, and the claims of the world demand, that we should be avowedly and uninterruptedly one with all that bear the Christian name, and especially with that great congregational body who are the ornaments of voluntary religion in this our native land, and of which we form a part, and from which we can never, without disgrace and injury, be alienated.

Colonel NICHOLLS, late governor of Fernando Po, rose to move:—

"That the attention of the society having been directed towards Africa by the earnest entreaties of the churches of Jamaica and our brethren the Rev. John Clarke and Dr. Prince, having, at the request of the committee, visited the western coast of that continent, and established a missionary station in the island of Fernando Po;—this meeting welcome their return to their native land with feelings of ardent gratitude to God for the protection and success afforded them; and trust that the mission which has been thus auspiciously begun, will continue to enjoy the care and blessing of the great Head of the church."

I am happy to bear my humble testimony to the great utility of fixing a missionary station at Fernando Po. I have travelled to a great extent in Africa, and I believe that you will be favourably received there. Mr. Clarke and Dr. Prince have had difficulties to encounter, arising from the climate, and I can sympathize with them, having often suffered from attacks of fever and ague. They have already effected one great benefit in putting down a system under which the inhabitants of Africa have long groaned. People have been flogged for not working for the very inadequate sum which was offered them; but this system has been suppressed. I have received letters from some of my old servants, which, if I had time to read, would astound you. They express great gratitude to Mr. Clarke, and call him the apostle of Fernando Po. Let me suggest one practical point. There is great danger on the coast of Africa, arising from the calms and currents; and I entreat you to make a special contribution for the purchase of a steam vessel. These evils may then be avoided, and the labours of your missionaries will be greatly facilitated. The miseries connected with the slave-hunts in Africa are far greater than are generally imagined. For every slave that is taken, at least four adult men and women are destroyed. The able-bodied men, from the resistance they make, are destroyed; and, therefore, it is usually only the weakest that are captured. A steamer will aid in taking there the word of God, by the diffusion of which, this enormity will be put down. I pray that God may pour out his blessing upon your exertions in this noble cause!

Dr. Cox said, that the suggestion made to them by Colonel Nicholls was a matter of great importance. He saw no reason why an effort should not at once be made to purchase a steamer. He begged to have the honour of putting his name first on the list of subscriptions for that special object. He had already contributed to the Jubilee Fund; but he should be happy to commence a separate subscription by giving £10 towards the end in view.

Other donations were then announced, for the same purpose, amounting to upwards of £200.

Mr. J. MERRICK (missionary from Jamaica to Africa) rose to second the resolution: My great great grandmother was brought from the coast of Africa in a slave-ship, and sold as a slave; and I now return to my ancestors to declare liberty to the captives and freedom to the slaves. When offering myself as a missionary for the African field, little did I expect that I should enjoy the pleasure of addressing so large and respectable an assembly of British Christians. I expected that I should have gone direct from Jamaica to Africa; but the Lord has appointed otherwise. When in my native land, I heard of

your efforts to promote the eternal welfare of Africans. The streams of your benevolence reached our shores: I, among others, largely partook of them; and, as a creole, I sincerely return you my thanks for all that we have received at your hands. We shall, I trust, never forget those through whose instrumentality these mercies have been imparted to us. When I call to remembrance what I have heard and seen during the last eight years, I wonder at the change which has been effected, and feel constrained to exclaim, "What has God wrought!" The sun of righteousness is daily growing larger in Jamaica, and sincerely do I hope that his rays will continue to shine till every family is brought to taste and see that the Lord is good. I am aware that the piety of our friends in Jamaica has been called in question; but if those by whom it is done, knew more of them, they would alter their opinion. When I remember the personal piety exhibited by many of our members; when I remember their supplications at a throne of grace; when in visiting their houses I saw the domestic altar, and the incense of prayer arising therefrom morning and evening, I cannot believe in the existence of that hypocrisy which some represent to prevail. When I think of the chapels, the school-houses, and the mission-houses which they have erected; when I see their efforts to send the gospel to a foreign land, I cannot think that they are such formal professors as many would make them out. It is a simple matter of fact that many do fear, and honour, and serve the Lord. I trust I can with truth affirm that the majority are adorning the gospel of our Lord and Saviour in all things, and "walking in the ordinances and commandments of the Lord blameless." It may appear strange to you to read the testimony of a Jamaica planter to the strictness of our church discipline. But I lately received the following note:—"Sir, An admitted member of your congregation, named Lewis Brown, did either wantonly or feloniously shoot three of my tame pigeons on Thursday morning, the 14th inst., two of which are dead, and the other wounded. He was witnessed doing so, and has no license to carry a gun. I can bring him under the cognizance of the laws, but think the censure of your strict church discipline will be more effective in preventing a repetition of such disgraceful acts, caused either by malice or cupidity. I am, Rev. Sir, your obedient servant, ROBERT ROACH, Bay Walk, Shinton Estate. July 16, 1842.—P.S. The pigeons were shot on the pass to the negro-houses." Surely when we have testimony from such a source, you will not think us very lax in this matter. None are admitted by us except those who in our opinion have been taught of the Holy Spirit. We may have doubts when the parties first apply to us for admission into the church; but when we see them walking

consistently with the profession they make, those doubts are overcome. Last year my father and myself baptized 340 converts; and, if we had had time to examine all the candidates who applied to us, I believe that we should have baptized 500. Not only have thousands been turned from darkness unto light, but a pleasing change has also taken place in the social condition of the people. Marriages at one time were few in number—the people for the most part lived

in sin; but this is not now the case; and the example set by the negroes is producing its due effect even upon the aristocracy. But my heart is in Africa. I long, I burn, I thirst for the salvation of my father-land—that country which is now a moral wilderness, but which, under divine influence, shall become the garden of the Lord.

M. L'INSTANT (from Hayti) briefly supported the resolution, which was then put, and carried unanimously.

THURSDAY EVENING.

The extent to which the preceding sketches have reached, forbids our giving more than a mere outline of the evening meeting at Finsbury Chapel, at which the treasurer, W. B. Gurney, Esq., presided. Prayer was offered by Mr. Nash of Drayton, who is about to proceed as a missionary to Jamaica. Mr. New of Salisbury then moved the following resolution, which was seconded by Alexander Fuller, who has left Jamaica, hoping to live and die among his negro brethren in Africa.

“That the undertaking of missionary efforts was urgently required by the condition of millions of our fellow-creatures in distant parts of the world, and that the knowledge subsequently obtained of the nature and results of idolatry, and of the power of the gospel to counteract and remove them, have fully proved that the exertions of our honoured fathers and brethren were eminently calculated to promote the glory of God and the best interests of men.”

This having been passed, Dr. Hoby moved, and Dr. Prince from Africa seconded the following:—

“That the state of the mission in the East Indies, where many millions of our fellow-creatures, through

the connexion of that country with our own, are peculiarly accessible; and the condition of Africa, where many millions are in the lowest state of degradation and wretchedness; alike call upon us to obey our Lord's command, ‘Pray ye the Lord of the harvest to thrust forth labourers into his harvest,’ and to entreat him to make the labours of all his servants of this and other kindred institutions, more abundantly successful.”

Mr. Davis of Bristol then moved, and Mr. Stovel of Prescott Street seconded the following resolution, which like the preceding was passed unanimously.

“That this meeting, recognising the hand of God in the past history of this society, in the qualifications of its first missionaries, in the fields of labour opened for them, in the honourable place they have been permitted to occupy in the translation of the scriptures, the education of the young, and the bringing of sinners to Christ, feels assured that the work is God's; and would humbly and gladly pledge itself to increased exertion in this holy cause.”

This terminated a series of meetings which afforded great pleasure to those who attended them, and which will conduce greatly, it is hoped, to the diffusion of missionary zeal, and the enlargement of the Redeemer's empire.

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge a box, from Leeds, for the Rev. W. Knibb; a case of apparel and haberdashery, from How Street, Plymouth, for the Rev. J. May; a box, from friends at Lymington, for the Rev. W. Dendy's schools; a box of books, from Mrs. Payne, Frome, for the Theological Institution, Jamaica; a parcel of books (in canvas), from place unknown, for the Theological Institution, Jamaica; a parcel of useful articles, from a friend at Canterbury, for the Rev. W. Knibb; a parcel of useful articles, from Camberwell, for Mrs. Knibb; a parcel of apparel, from friends at Olney, for the Rev. Joseph Merrick; a bible, from Mr. Bland, for J. W. Christian, Fernando Po; a parcel of apparel, from young friends at Spaldwick, by Mrs. Browne, for Africa; two pairs of spectacles, from Mr. Salmon, for J. W. Christian, Fernando Po; and a Pilgrim's Progress, from W. L. Smith, Esq., for the same.

A parcel of books has also been received from Messrs. Duncan, Paternoster Row, for the Rev. A. Leslie; a parcel of books, from place unknown, for the Rev. J. May; a parcel of books, from Mr. Haddon, for the Rev. L. Lynch; a box of sundries, from Lewes, for Miss Davey; a case, from Hackney, for the Rev. W. Hume; a parcel from the Religious Tract

SURREY.		WORCESTERSHIRE.		FOREIGN.	
Clapham, Society in aid of Missions.....	10 0 0	Astwood.....	15 3 5	Lockwood.....	F. E. 8 0 0
		Pershore.....	50 0 0	Scarborough, on account	60 0 0
				Shipley	4 0 0
				Sutton.....	8 15 6
WARWICKSHIRE		YORKSHIRE.		FOREIGN.	
Coventry—		Bradford—		Fernando Po, for <i>Chapel</i> ,	
Mrs. Franklin, for <i>Africa</i>	1 1 0	Dr. Caton, for <i>Africa</i>	5 0 0	<i>Africa</i>	25 19 0
Leamington—		Horsforth	3 1 0	Netherlands Missionary Society, by Rev. S. Müller, Amsterdam.....	125 0 0
Rev. O. Winslow.....	1 0 0	Hull, on account.....	75 0 0		
		Lockwood	8 15 6		

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £23,000.

The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID.	
Abigail, a Sicca Rupee.....		0 2 0		Chesham		29 0 0	
Anstie, P. Esq., Devizes.....		20 0 0		Caïne, a Jubilee Mite, by Rev. W. Lush		2 0 0	
A Friend		1 1 0		Cupar, Collection		4 0 0	
A Friend		1 0 0		Do., Young Ladies and Sunday School		2 2 0	
AJT		0 10 6		Colnbrook, Sunday School		1 0 0	
An Annual Subscriber of £10, for <i>African Miss.</i> , in Lancashire	50 0 0			Cordwell, Emma		0 8 7	
Artillery Street, Collection.....		2 11 0		Danford, Mr. John		10 0 0	
Acworth, Rev. J., and Family.....		20 0 0		Daniell, Rev. J. M., for <i>Missionary Vessel</i>	5 0 0		
A Friend (D.), by Mr. Hatchard Baptist Magazine, Publishers of, by Rev. W. Groser.....		10 0 0		Dumfermline, Collection.....		7 0 0	
Bedford, on account.....		66 16 10		Devonshire Square, Collection.....		19 18 6	
Bone, W., Cockermonth		1 0 0		Do., donations, on account.....		48 11 0	
Bridgend.....		10 14 5		Datchet		2 0 0	
Blyth, Thomas, Esq., Langham	50 0 0			Deptford.....		3 15 0	
Bolton, on account		5 0 0		Dawlish, a Jubilee Offering, through Rev. J. Angus.....		50 0 0	
Boro' Green, Collection		7 11 0		Daniel, Mr. Samuel	5 0 0		
Blunham, Collection		1 14 6		Eagle Street, Collection		20 7 0	
Do., Sunday School		1 0 6		Do., Donations		43 0 6	
Beilby, Dr. G. W., Monaghan		3 0 0		Do., Cards		21 7 1	
Brentford, New.....		15 5 0		French, Mr. Joseph	5 0 0		
Bewley		5 0 0		Fetter Lane, Collection		1 15 0	
B. S., Milton, near Grantham.....		16 9 0		Farsley		22 13 6	
Beckington		6 6 0		Folkstone		21 7 0	
Brompton, Collection		0 17 6		Freeman, Messrs. R. and T.		5 0 0	
Do., Sunday School		16 1 2		Ferne, H. B., Collected by		0 7 0	
Berwick		37 8 6		Female Servant, by Mr. Gipps.....		0 10 0	
Blackley Chapel, Yorkshire		1 5 0		Godwin, H., Esq., Bath		5 0 0	
Brough, Mr., Bedford		5 0 0		Godwin, Mr. Charles, do.....		2 0 0	
Bligh, Messrs., Whitechapel		5 0 4		Gurney, W. B., Esq., for <i>Missionary Vessel</i>	50 0 0		
Burt, Miss, Collected by		10 0 0		Gurney, Miss		4 0 0	
Buckingham		5 0 0		Green, Mr. Stephen, Lambeth		10 0 0	
Burton, Somerset		10 0 0		Griffiths, Miss, Collected by		0 4 6	
Cox, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0			Gamlingay		5 0 7	
Collins, Mr., for ditto	21 0 0			Grey, Mrs., St. Heliers, Jersey		1 0 0	
Cardiff		56 12 0		Gotch, J. C., Esq., for <i>Missionary Vessel</i>	10 0 0		
Corsham		25 0 0		Highworth		10 0 0	
Chippenham		8 3 0		Hanson, Joseph, Esq		50 0 0	
Christiana, of Feltham		0 5 0		Do., for <i>Missionary Vessel</i>	5 0 0		
Canterbury		237 11 2		Hanson, Miss A.	1 0 0		
Do., St. John's Chapel		5 2 6		Hubbard, Mr., Luton		5 0 0	
Chelsea, Collection		5 17 0		Haddenham, Collection		2 4 6	
Carlisle, ditto.....		1 2 0		Hickson, Miss, Lincoln	100 0 0		
Chatbam, Brook.....		16 7 2		Hammersmith, Collection		8 12 0	
Camberwell, Collection		53 18 9		Hatcham, ditto		4 4 0	
Do., Donations		36 6 0		Hatchard, Mr. J. G.		10 10 0	
Do., by Miss S. L. Rawlings.....		1 8 6		Harlow, balance		0 17 0	
Do., Girls' School		1 2 6		Hamilton, Mr., Youghal		3 0 0	
Do., Fancy Sale, by Miss A. M. Hanson and Misses J. and E. Rawlings		6 10 0		Hodges, Mr., Poole		1 0 0	
Cheltenham, Countess of Huntingdon's School		1 1 0		Halford, Mr. J. F., for <i>Missionary Vessel</i>	10 0 0		
				Harwood, Mr. J. A.	5 0 0		
				Jubilee Meetings in London:—			
				Park Street, paid in as amount of sundry Collecting Cards		84 16 5	

	PROMISED.	PAID.		PROMISED.	PAID
Park Street. Collection after Tea Meeting		3 19 6	Mrs. Payne, Missionary Box		1 13 1
London Tavern, Lecture, Collection		7 12 3	Q. H., 28531		5 0 0
Do., Public Breakfast, do.		2 5 0	Quainton		3 4 0
Finsbury Chapel, Sermon, do.		20 9 4	Romford, Cards		3 0 9
Do., Juvenile Meeting, do.		9 0 7	Roe, Mr. F.	5 0 0	
Surrey Chapel, Sermon, do.		34 16 0	Ring, Eliza, Phipps' Bridge		1 10 0
Exeter Hall, Meeting, do.		93 13 8	Russell, Rev. Joshua, for <i>Missionary Vessel</i>		10 0 0
Finsbury Chapel, do., do.		33 14 6	Romney Street, Westminster		2 7 6
Jones, Mr. Charles, Vassall Road, for <i>Africa</i>	5 0 0		Rishworth, Collection		4 1 0
Islington Green, Collection		8 5 4	Stancomb, W. Esq.		100 0 0
Ickford		0 16 8	Sherring, R. B., Esq., additional	100 0 0	
Keppel Street		25 0 0	Do., for <i>Missionary Vessel</i>	50 0 0	
Kettering, by Rev. J. Jenkinson		2 2 0	Sharnbrook, Sunday School		1 16 0
Kingston, Collection, &c.		11 0 0	Salter's Hall, Sunday School		2 16 0
Kensington, do.		28 12 2	Skerrett, Mr., Chelsea		100 0 0
Kingshill		1 5 0	Shakespeare's Walk, Collection		11 5 0
Kitson, Mr. W.		5 0 0	Smith, Mr. G. M., Chipping Norton		5 0 0
Lawrence, Miss E.		10 10 0	Smith, Miss M. E.		1 1 0
Loughton		211 4 4	Stiles, Mr. W.	5 0 0	
Langham	50 0 0		Staines, Collection and Cards		8 0 0
Long Crendon, Collection		2 0 0	Smith, Rev. Thomas, and Mrs. Smith		2 0 0
Long Buckley		20 0 0	Shayer, Mr. W. C.	1 0 0	
Llanthwy, Collection		4 11 0	Swinstead, Mr.	5 0 0	
Lambeth		24 15 0	St. Albans, on account		50 0 0
Do., Sunday School		4 10 0	Stearne, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0	
Do., a Sunday School Teacher, by Rev. W. Fraser		5 0 0	Spanish Town, Jamaica, for ditto	50 0 0	
Leicestershire		309 9 0	Somersetshire, on account		16 19 0
Llanello		17 0 0	Tring, Rev. C. Smith's		7 2 0
Monmouthshire		19 11 2	Thomas, Mr. Joseph, Card by		4 1 0
Marlborough, Mr.		52 10 0	Thomas, Mr. A., do.		0 16 0
Marlborough, Mrs.		21 0 0	Tranter, Mr., Luton		1 0 0
Melksham, on account		52 10 6	Trinity Chapel, Borough		27 12 9
Morris, Richard, Esq., Clapham		5 0 0	Tosswill, C. S., Esq., for <i>Missionary Vessel</i>		5 0 0
Montrose, Collection		0 12 0	Tiverton		24 3 4
Murch, Rev. Dr., for <i>Missionary Vessel</i>	5 0 0		Tetbury, Collection		1 0 0
Medley, Messrs., Liverpool		10 10 0	Tubermore		11 15 1
Monaghan, a Friend		3 0 0	Tottenham		70 0 0
Maze Pond, Collection		16 7 6	Totlebank		14 3 6
Giltman, W., Esq.		20 0 0	Uppottery		2 0 0
Jubilee Boxes		0 15 4	Uffculme, Collection		3 14 0
Deedy, Mrs.		1 0 0	Urquhart, Mr. Thos., Liverpool		1 1 0
Fisher, Mr.		1 0 0	Vines, Mr. Jos., Stepney		10 0 0
Cards		51 3 9	Vines, Miss, Collected by		0 15 0
Manchester, Sunday School		20 6 1	Wellington, Somerset		74 10 2
Margate		100 0 0	Wheeler, J., Esq., Salisbury		1 0 0
Mill End, Collection		1 15 6	Wills, Miss		20 0 0
Nebo Penycae		3 14 6	Wright, Mrs., Bolton		0 10 0
Newton Abbott, Collection		1 8 0	Warmington, Mr. Joseph	20 0 0	
Norfolk		800 0 0	West, Mr., sen., Amersham		0 10 6
Nash, W. W., Esq.		21 0 0	Winscombe, Collection		4 4 0
Nash, Mrs. W. W.		50 0 0	Watson, Miss, Card, by		5 0 0
Nicholls, Lieut.-Col.		1 0 0	Watson, Messrs., and Sons	30 0 0	
Phillips, Mr. Joseph, Card by		2 17 6	Westbury Leigh, by Rev. S. Evans		15 13 2
Paxton, Mr. John, Berwick, for <i>Africa</i>		100 0 0	Warminster, Collection		16 1 8
Prescot Street, Collection		9 1 10	Walworth, Lion Street, Sunday School		0 15 8
Packer, Mr., Walworth		5 0 0	Windsor		17 15 6
Peak, Miss, Collected by		3 0 0	Wallis, Rev. Joseph, and Mrs. Wallis		5 0 0
Pontifex, Mr.		5 0 6	Woolley, Miss E. M., Card by		4 8 6
Penknap		14 18 0	Waddesdon Hill		8 10 0
Park Street, Collection		13 15 6	Wilkinson, R.	1 0 0	
Pritchard, Rev. G., a Family Contribution, by		10 2 6			
Payne, Mrs.		20 0 0			

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