

# MISSIONARY HERALD.

CCXXII.

JUNE, 1837.

## ANNUAL MEETING.

IN conformity with the new arrangements announced in the Herald for January, the services connected with the Annual Meeting were held in the first week in May, and on the Sabbath preceding. We have much pleasure in expressing our conviction that the change has proved beneficial to the society, as well as highly satisfactory to the friends who were present.

On Lord's day, April 30, sermons on behalf of the Society were preached at about fifty chapels connected with our denomination, in and about London. Of these a list is given at the end of this number, with the various collections, amounting in the whole to about £590. From the cordial feeling expressed by some of our respected brethren, who were unable, from various circumstances, to unite in this combined effort for the present year, we have reason to hope that the list will be yet larger at our next anniversary. In these preliminary services, various ministers from the country kindly bore a part in connexion with their brethren in town. We are unable to furnish a complete list of these; but among them were the Rev. John Birt, of Manchester; C. E. Birt, of Portsea; Nicholson, of Plymouth; Shirley, of Sevenoaks; Hinton, of Reading; Lewis and Overbury, of Chatham; Clark, of Guilborough; Welsh, of Newbury; Bayne, of Aylsham; Trestrail, of Newport; Brock and Green, of Norwich; Hull, of Watford; Thompson, of Glasgow; and Smith, of Cheltenham. We trust that by means of these extended services, the objects, and operations, and claims of our mission have been brought effectually under the notice of a much larger number of individuals than before, and that this will pave the way for those more strenuous efforts which the present circumstances of the Society, both in the East and the West, so greatly demand.

On Wednesday evening, May 3, the annual sermon for the mission was delivered to a very crowded and attentive auditory, by the Rev. J. H. Evans, M.A., of John Street Chapel.

After prayer by the Rev. John Green, of Norwich, Mr. Evans selected for his text Luke xiv. 23: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." He commenced by observing that the assembly was met on a great and solemn occasion, not only to spread the gospel in our own immediate neighbourhoods, nor yet through our own beloved country, though these were imperative duties, and demanded continued exertion—but to endeavour to extend the blessings of the gospel of our Lord and Saviour over the whole earth. After a few preliminary remarks on the nature of the gospel, its adaptation to the condition of men of every clime, and the absolute necessity of resting wholly on the promised influence of the Holy Spirit, which was the security and confidence of the church in all missionary exertions, he proceeded to describe, with great feeling and appropriateness,

I. The forlorn and destitute condition of man without the blessings of the gospel.

II. That there is a provision of divine mercy adapted to all.

III. That there is a commission of mercy to be proclaimed to every man, and,

IV. The gracious and glorious end for which this commission was given.

The preacher's description of the deplorable condition of man in his natural state, under every form of government, and in every clime, was truly appalling. The description of the apostle, Rom. i. 21—32 was shown to be verified by the actual state of man in every part of the world. Those who had gone forth to "preach among the heathen the unsearchable riches of Christ," could best describe their deplorable condition. Mr. E. noticed severally the *ignorance*, *cruelty*, and *destitution* of the heathen—then gave some affecting statistical information respecting them, and powerfully pressed on Christians the great duty of going forth among them to rescue them from this state. The entire population of the globe

was given as 830,000,000, and if from this were subtracted 30,000,000 of nominal and real Christians, there would be left 800,000,000 of human beings for whose spiritual instruction the whole Christian church had as yet only furnished 576 missionaries, 149 catechists, and 79 assistants, to which if we add 694 native assistants, the whole number of agents would appear to be 1498.

II. That there is a provision of mercy in the gospel, ample and sufficient to meet the exigencies of all. It was fitly stated to be "a feast." It was an *inexhaustible* feast, furnished by an infinite God, for wretched and dying man. It was free, and adapted to all. The preacher gave a striking description of the various tribes of the earth, united in Christ Jesus our Lord, and seated together at this feast.

III. The commission to be proclaimed implied, 1. Action—"Go out into the highways;" 2. That means must be used—"Compel them to come in." The various means were enumerated.

IV. The end for which the command was given: "That my house may be filled." When the kingdoms of the world shall all become Christ's, then the world would become a fit house for God, from whence might ascend the praises of his redeemed people with acceptance. All means were but subservient to this, and should eventually lead to this glorious consummation. But there was yet a house to be enjoyed above, where the triune God should be served without sin by his ransomed people.

Mr. E. concluded by urging the church to increased exertions in the great cause of missions—a cause with which, he aptly remarked, every true Christian, considering his obligations and responsibility, is identified, and which rests for success on the sure and infallible promise of the ever-living God.\*

The Rev. George Comb, of Oxford Street Chapel, concluded in prayer.

The attendance of ministers and friends at the Annual Meeting, held in Finsbury Chapel, on Thursday, was very numerous. After the Rev. Benjamin Lewis, of Southwark, had given out a hymn, and the Rev. William Hawkins, of Derby, had engaged in prayer, on the motion of W. B. Gurney, Esq., GEORGE RAWSON, Esq., was unanimously called to the chair.

\* We are happy to observe that this able discourse has since been published by Shaw, Southampton Buildings.

The Chairman said the anniversary meeting of the Society was held this year on an earlier day than on former occasions, for the accommodation of many Christian friends who visited the metropolis at this interesting season of the year. Much as he valued the many excellent societies which at this season reported their proceedings, he must say that the Baptist Missionary Society appeared to him entitled, on account of its age and efficiency, to hold the first rank among those benevolent institutions, and to receive the generous countenance and support of all denominations of Christians who were longing and praying that the word of the Lord might have free course and be glorified. Forty-five years had this society exhibited to the church of Christ the "work of faith and labour of love" in the wide field of Christian benevolence. Its beginnings indeed were small, but the great Head of the Church did not despise "the day of small things." The modesty and diffidence which characterized the early history of the society ought never to be forgotten. Without parade, the progress of its benevolent operations was for many years announced to the Christian public by the periodical accounts of the labours of its missionaries, who, by an early attention to that most important and interesting work, the translation of the Holy Scriptures, had facilitated the labours of their Christian brethren of various denominations in furnishing to the millions of India the great light of Christian truth. Their services in this department of missionary labour were for the benefit of the whole catholic church, as well as for the illumination of India. Every section of that church was therefore bound to express its obligations to them by cordial, affectionate sympathy, and by generous contributions. The labours of the society in the West as well as in the East, had been eminently faithful and successful. Tens of thousands of our suffering brethren of another colour had, by the honoured instrumentality of this society, been emancipated; and many of them introduced into the liberty and happiness of the children of God. Had the amelioration of the condition of injured Africans in this life only been the object of the society, oh! what a noble work had been achieved by its missionaries! While, however, he submitted the claims of this society to the countenance and support of the whole Christian church, he was most anxious to impress upon the minds of his Baptist brethren especially the paramount duty and urgent necessity of

their more steady and cordial co-operation with this society. Every Baptist church ought to be a Baptist Missionary Society, and zealously contribute its proportion of energetic co-operation to this institution. The members of every Baptist church ought to be frequently and familiarly acquainted with the advancing progress of Christianity in the world, and with the efforts of the agents whom the society employed to convey the gospel of Christ to the whole human family. His worthy and esteemed friends around him engaged in the work of the Christian ministry, would perhaps allow him to remind them how they might more effectually co-operate with this society. It appeared to him it was too much taken for granted that their flocks were duly acquainted with the progress of Christianity in the world. The missionary prayer-meetings did not allow sufficient time for communicating information upon the subject. In some cases he feared no information was given; and he himself had often heard long and laboured addresses, which had appeared to him as a poor substitute for encouraging statements and interesting intelligence which might be communicated of the successes of their missionaries in the dark portions of the earth. Why should not some portion of the Sabbath, once a month, be devoted to this object? By this means the attention of the churches would be excited and drawn out towards the spiritual necessities of the heathen world, whose moral destitution had been brought before them in such powerful language by their eloquent and holy advocate, last night (the Rev. J. H. Evans). It might indeed be said that this would not be preaching the gospel; but he thought that no better method could be adopted of announcing the good news of salvation, than by showing the power and influence of the gospel, in turning the most debased and degraded of our race "from darkness to light; from the power of Satan unto God." Of this he was quite sure, that if the Baptist churches did zealously co-operate with this society, its funds would be found abundantly ample, and the Committee would be enabled to extend its operations. If the members of Christian churches were made more acquainted with the operations of the society, their supplications would be more earnest and persevering on behalf of the missionary cause. He now invited the attention of the meeting to the report which their worthy secretary would read to them, and he would only add an earnest prayer that the blessing of God might rest upon the labours, not only of this society, but of all other

institutions formed for the purpose of extending the religion of the cross in the world.

The Rev. JOHN DYER then read the Report, and W. B. GURNEY, Esq., the treasurer, presented his annual account, showing a balance of £663 owing by the society, besides bills accepted, not yet due, to the extent of £2500.

The Rev. JOHN BIRT, A.M., of Manchester, rose to move,

That the report now read be adopted, and circulated under the direction of the committee, and that the facts therein narrated furnish new reasons for gratitude to Almighty God, and for unhesitating reliance on his care and kindness, and the promised aid of his Spirit, for the future.

Mr. Birt commented at considerable length and with great appropriateness on the deeply interesting Report which the Secretary had just read to the meeting. There was much cause of encouragement, in the contemplation of both the eastern and western Indies, and God was accomplishing a great but gradual work for their teeming population, by the labours of the society's missionaries. The education of the young was an important part of those labours. The young would diffuse an influence among their parents and seniors, not only by the instruction which it was known they imparted to them, but by advancing the general influence of education throughout the country in a perpetual stream, which would continually rise up to knowledge and light. He thought that they might encourage themselves by that portion of Scripture, "Out of the mouths of babes and sucklings thou hast perfected praise." They should enter deeply into the feelings of missionaries in all their self-denying exertions, both when they are wounded and when they rejoiced. God only knew how the hearts of missionaries, thousands of miles off, might be gladdened by the feelings of sympathy entertained at home; the thought of it would cause a softness to come over their grief and a higher ecstasy over their joy. If they cherished such sympathy, they would be grateful when from time to time facts were narrated such as those contained in the report. The encouragement for missionary exertions was the infallible promise of the great Head of his Church. The encouragement of Dr. Carey, when he said, "Attempt great things, and expect great things," and of all the subsequent missionaries, was derived from the same source—it was only in the covenant and promise of God. He agreed most heartily in every sentiment which fell from the chairman's lips, but in none more than in this, that Christ designed his church to

be one great missionary society. It was only in proportion as individual churches realised that great truth that they could expect missionary zeal at home or usefulness abroad. The universal diffusion of the knowledge of the Saviour and his universal dominion would come to pass when the whole church was maintaining in its highest possible degree its missionary character.

The Rev. W. M. BUNTING rose to second the resolution, and observed that Christianity was essentially missionary, and he believed that the first effect produced by reading the report they had just heard upon a truly Christian man, but who from some extraordinary circumstances was not familiar with missionary labour, would be a perception that the views of this society were those entertained by God himself. In no view were the aims and prospects of missionary institutions more coincident with the gospel than in the range of objects which they pursued. Who could read of missions in different parts of the world without being reminded of the Scripture declarations, "The field is the world. Go ye into all the world and preach the gospel to every creature: the gospel shall be preached for a witness to all nations, and then shall the end come." Was not the end coming? Was not the harvest advancing? Were not the fields white to the harvest? Immense was the work yet to be done. There were workmen to be raised up and sent forth, pecuniary resources to be procured, and above all, an increased spirit of faith and love to be diffused throughout the churches, before they could hope to see the completion of the Redeemer's plan. But when they found that Christian missions had already extended themselves into so many parts of the globe, and had taken more or less hold upon their greatly diversified population, they must acknowledge, that if complete success had not been attained, yet they were making an approach to it, and that so steadily and rapidly, as to bring the consummation near to the view of their faith. When they saw Scripture predictions fulfilled by missionary efforts, when they saw those societies which had been the means, under Providence, of bringing towards a completion the benevolent plans of mercy laid open in the gospel, they must feel themselves impelled, as believers in the divine records, to support philanthropic and evangelical institutions. It should be a universal proposition, that a sincere devotion to the interests of the gospel would manifest itself by a cordial adhesion to the claims of missionary societies. He should not think that he possessed the

religion he professed if he did not give his mite to the cause of Christian missions. He equally considered the question of his personal Christianity to be involved in the support of Christian missions connected with other denominations than his own. Their attention was often directed to the sentiment of Christ delivered to his disciples before he left them, viz., that all his true followers should be one with him, even as he was one with the Father, that the world might know that God had sent him. He wished that their nature prompted them to think uniformly on all subjects; but at the same time he did not conceive that the moral impression upon the world without, by uniformity in the church, would be greater than that which now existed. A moral impression must be produced upon the world by the spectacle of a substantial unity of spirit, a practical co-operation, and a coincidence in all the essentials of truth, among all those whom the infirmities of nature and the constitution of society separated and divided. Union on missionary occasions was perfectly safe. He never could see that there was anything in any of the leading systems upon which their common Christianity was professedly administered, to exclude three great essential points—vital truth, divine influence, and personal holiness. If he had no other reasons for loving missionary institutions, and rejoicing to join in their public proceedings, he had this: they afforded a better opportunity than could be met with on other occasions for rendering obedience to the law of Christ. They brought together large bodies of persons of different denominations, to associate in the great object in view without any compromise of principle. It would be admitted by all present that such co-operation was peculiarly expedient. If their differences were few and trifling, there was less difficulty in coalescing. He could not omit the opportunity of congratulating the meeting upon the companionship of the Baptist and Wesleyan missions in one most interesting sphere of labour. He congratulated the society upon the very important relief afforded to the objects of their solicitude and care by a late measure, to which he need not more particularly advert.

The resolution was then put and agreed to. The Rev. SAMUEL NICHOLSON, of Plymouth, said, that one object of these meetings was to gird themselves for the war. He was not about to offend the audience by statements with which they were doubtless already made familiar, relative to the character of Hindoo idolatry. They had not now to learn that it was distinguished by cruelty the most horrid,

and by licentiousness the most obscene and revolting that could be imagined. That of course they were called upon to encounter; not however with carnal weapons, for that was forbidden by the spirit of the religion which they professed. The religion of Jesus would not allow the employment of brute force even to prevent idol worship. They had however opposition to encounter, not only at the hands of the Hindoos—for that they might successfully resist—but from another source. The resolution he rose to move was the following:—

That this meeting deeply lament that in British India, a portion of the public revenue is still derived from the heathen temples, and that in various other ways, the sanction and support of the British government are given to idolatry and superstition, whereby our holy religion is dishonoured in the eyes of the people, and the consciences of many of our Christian countrymen are grievously wounded.

Let it not be regarded as a statement got up for the occasion. A remonstrance on the subject signed by thirteen chaplains, thirty-seven Christian missionaries, and by more than 150 civil and military servants of the East India Company, had been presented to the governor of Madras, by the bishop, who expressed his entire accordance with the sentiment it contained. He had therefore a *prima facie* case, to submit to the meeting—one that was well authenticated. If it were asked how it was that the British government supported the abominable, the unmentionable rites of Hindoo worship? he would reply, partly by requiring (greatly to the grief of their own consciences) the attendance of the civil and military officers and servants of the company at the worship of Hindoo idols, but principally, and more systematically, by levying a tax on the pilgrims who frequented the various places of Hindoo concourse for the purpose of worship. One of these was the temple of Juggernaut. It was stated upon indisputable authority, that the attendance on one occasion amounted to 150,000; 50,000 of whom paid the pilgrim tax; 100,000 being, on account of their poverty, permitted to enter without paying. The tax was so limited in amount, that the wealthiest Hindoo had only to pay 20s. British money. The levying of a tax by the government on any kind of traffic, civil or religious, legalized that traffic. Let it not for an instant be imagined that he wished the government to interfere to prevent that worship. He did not wish the government forcibly to prevent even Hindoo idolatry, still less should he desire such interference with the worship of his fellow-

countrymen, infinitely inferior in turpitude as it was to that of the Hindoos. Nevertheless he would maintain this principle, that whatever the government taxed it legalized. Thus, then was the sanction of the British government afforded to an idolatry in which cruelty the most horrid, and licentiousness the most loathsome, rose up and appealed to the Lord God of Sabaoth for vengeance. Further, the revenue thus collected did not merely defray the expenses attendant upon this idolatrous worship; it yielded—and this was another most unwelcome feature of the statement—a large revenue to the British government of India. In the course of twenty-two years this revenue, collected, not from all the Hindoo temples, but only from four, in reference to which authentic returns have been made, benefited the British Indian revenue to the amount of more than one million sterling, after defraying the expenses incident on the idolatrous worship. It would be anticipated by the meeting, and rightly, that the British government in India had defiled its hands, and disgraced itself before the country and before God, by undertaking the management of these funds. A portion of the money thus derived accrued to the treasury of British India, in consequence of the employment of a number of heathen missionaries, not missionaries to the heathen, except indeed that they are sent, like the heralds of mercy and salvation from our own land—no, but “pilgrim hunters” as they were called; for they received a fee for every devotee whom they persuaded to visit the scene of abomination. They were assiduous in the work, and were paid out of the government treasury; so that while Christian friends in this country were engaged in sending the heralds of mercy to the Hindoos, the British government in India paid these “pilgrim hunters” to bring souls into the region of spiritual darkness and of death. Not unfrequently the decorations for the notorious abomination, Juggernaut, were supplied by the government, and were regularly passed as items in the government accounts. The British government had professed itself—and in some sense sustained the profession—a friend to general education. He did not wish that the British government should place itself in an attitude of direct encroachment on the prejudices of the natives in their measures respecting education; but he would maintain fearlessly, that the government could not, without disgracing itself and incurring great guilt, concur in those measures which would go to perpetuate idolatry. Yet the govern-

ment did that. He held in his hand an authentic document, which enabled him to affirm that the government had established a system of education which included these provisions: "The government establish and support native schools; at the upper end of each school stands an image of Ganesa, the elephant-headed god, to which the boys make their offerings. When a boy is first admitted, he is required to bring his offerings, and also when he is put into a new book. Among the books that are read in the schools there are these expressions: 'Oh Ganesa, hear us! Oh, our Lord, hear us! Oh, thou cub of an elephant, we honour thee!'" He need not say that there the Scriptures were not read. He could inform the meeting upon good authority, that among the elementary books in these schools, under the direct sanction of the Committee of Education in British India, were, as an eminent Scotch minister had justly designated them such "vile trash" as these, "Puss in Boots," "Cinderella," and "Jack the Giant Killer." What was to be done? At present they must seek to have their minds pervaded and saturated with the principles pertaining to this matter; and whenever circumstances should so dictate to bring them out into action. At present, let these things go abroad through all the Christian community, that they might think upon them and resolve, when the proper time came, what they would do. But there was a powerful engine, which might be likened to the apostolic authority and discipline. The apostle, in referring to that authority, was evidently desirous of keeping it as much as possible in abeyance. He would rather be weak, that his Christian brethren might appear strong. He did not wish to employ the weapons which the Lord had given him, but if they must be employed, they should be employed. It belonged to the British government at home, to the Board of Directors, to remedy the atrocious evil of which they complained; and if his feeble voice could reach the ears of that board, he would call upon them, by all that was dignified in the name of Britons, by all that was tender in the ties of our common humanity, by all that was pure, and chaste, and holy in domestic enjoyments—and especially by the sacred title of Christians, to put down these evils. Let Christians renew and strengthen their appeal; but if they could not succeed in these milder efforts, they must employ, the mighty engine of popular opinion not only in London, but throughout the country. That popular opinion, which had begun

to break the chains of the slaves, rather than accomplished their perfect liberation, must be roused on behalf of the polluted idolaters of India; on behalf too of their Christian brethren in India, whose consciences were grieved and defiled; and still more on behalf of those whose consciences, lulled by opiates, were not affected by being, as servants of the company, compelled to attend, day and night, on scenes of pollutions and crime which a writer dare not name, even under the garb of a learned language. He appealed too, on behalf of the natives themselves, who naturally regarded the sanction which the government gave to these practices, as a proof that it did not disapprove of them. Let Christians hold in readiness their privileges as citizens, a privilege which they had never foregone, and which he trusted they never would forego, to petition Parliament, if need be, not once, but again and again, until no one should be able to affirm, without fear of contradiction, that the British government patronised the abominations of idolatry in India. He had much pleasure in seconding the resolution.

The Secretary then announced the Rev. W. H. PEARCE, missionary from India, son of the late Rev. Samuel Pearce. Mr. Pearce rose amid the deafening plaudits of the assembly, when the chairman begged to welcome him home to the land of his fathers, and expressed a hope that he would soon be restored to the full enjoyment of health. The reverend gentleman found, from his ill state of health, that he should be unable to make himself heard, and therefore resumed his seat.

The Rev. EUSTACE CAREY then rose to second the resolution. He dwelt at considerable length upon the inestimable character and successful labours of the late Samuel Pearce, and passed some high encomiums on the assiduity and zeal with which Mr. W. H. Pearce had discharged his duties as a missionary in India.

The Rev. J. DYER, at Mr. Carey's request, read an address presented to Mr. Pearce by the native church at Calcutta, of which he was pastor, prior to his return to England.

The Rev. E. CAREY resumed, and adverted to the changes which had taken place in the moral aspect of India within the last fifty years; and expressed his firm conviction, that if government were to withdraw their interference, the temple of idolatry would soon crumble into dust, and the fearful poison-tree would wither to its very roots.

The resolution was then put and agreed to.

The collection was then made, and several subscriptions were announced by the Secretary.

The Rev. J. M. CRAMP moved,

That this meeting rejoices in the speedy removal of the debt owing by the Society at the last anniversary, and in the increased pecuniary support which has since been afforded to the mission; while it trusts that far more vigorous efforts will yet be made to maintain and enlarge the operations of the Society, and to render them more commensurate with the demands that are made upon it from every part of the field at present occupied by its missionaries.

which was seconded by the Rev. R. KNILL, who thought that parents present, when they saw Mr. Pearce, must have felt an ardent desire that their children might become missionaries. Might they not hope that the return of Mr. Pearce would be the means of stirring up the solicitude of many a Christian heart, and leading many, who had never thought upon the subject before, to pray that they might become missionaries? He had himself been engaged in missionary labours since the year 1815, and had gone through many trials; but he had never heard missionaries complain or speak of their crosses. They kept their eye fixed on the cross of Christ, and knew no other cross. When he sailed for India, he was accompanied by six missionaries from the London Missionary Society, two from the Church Missionary Society, and one from the Baptist denomination. The captain of the vessel was a pious man, and informed him that when he first went to India, he was a thoughtless youth. While walking in the streets of Calcutta, he saw some people entering what appeared to be a place of worship, and followed them in. Dr. Carey was engaged in preaching the gospel, and the word came home with power to his conscience and his heart. He went out to drink and to swear, but he returned home to pray. He determined that if ever he became master of a ship, he would take out a coadjutor to Dr. Carey free of expense. He was doing so that voyage, and thereby saving the Society an expense of £200. The Society, however, must have funds for the purpose of carrying on its operations; but if mis-

sionaries could be found, there would be no difficulty in raising funds. He was surrounded by young ministers, and if half a dozen of them were to come forward and offer themselves as missionaries, funds would not be wanting. God would feed his faithful servants by a raven, rather than that they should starve. He had but one son now alive, but if his life should be spared, he (Mr. K.) would esteem it his highest honour to see him embark in the missionary enterprise.

The resolution was unanimously carried.

The Rev. J. WILLIAMS moved—

That W. B. Gurney, Esq., be treasurer, and the Rev. John Dyer, secretary, for the year ensuing; that Messrs. Thomas Dupree, George Rawson, and George Deane, be auditors; and that the committee consist of the gentlemen whose names are contained in the following list.

and made some animated and appropriate observations on the success of missionary exertions in the Polynesian islands.

The motion was briefly seconded by JOHN DANFORD, Esq., and unanimously agreed to.

W. B. GURNEY, Esq., moved—

That this meeting presents its cordial acknowledgments to the Christian friends who have kindly accommodated the Society with the use of their chapels on this anniversary, and earnestly desires that a blessing from above may rest on all missionary exertions, at home or abroad, by whatever section of the church of Christ they may be conducted.

He had lately examined the reports of several missionary societies, and he was surprised to find, that while the Baptists contributed to aid other institutions, but very few members of other denominations subscribed to this Society. He had no doubt it arose from his friends not having called upon them, and thereby furnished them with the opportunity. He hoped the ministers, on retiring to their respective spheres of labour, would bear that remark in mind.

The Rev. S. BROWN briefly seconded the resolution, which was carried unanimously.

The doxology was then sung, and the meeting separated.

The collection, exclusive of the donations announced by Mr. Dyer, amounted to £142 19s. 8d.

*Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1837, not including individual subscriptions.*

Surrey Chapel, after Sermon by Rev. J. H. Evans, A. M. ....	124	11	6	Chelsea, .....	S. Packer	3	10	0
Finsbury Chapel, at Public Meeting, George Rawson, Esq. Chairman .....	142	19	8	Ditto, .....	R. Upton	2	7	3
On Lord's Day, April 30.				Poplar, .....	J. Upton	15	1	3
Hammersmith, .....	13	1	8	Bow, .....	W. Norton	8	18	10
Prescot Street, .....	21	14	0	Eagle Street, .....	R. Overbury	14	0	0
Shacklwell, .....	5	7	6	Clapham, .....	J. Edwards	9	2	6
				Alie Street, .....	T. Dickenson	11	8	0
				Deptford Road, .....	J. Kingsford	3	10	0

Keppel Street, G. Pritchard, J. M. Daniel	10 16 7	Collected by Mrs. Elvey.....	0 7 2
Romney Street, J. Hewlett	5 2 2	Edinburgh Auxiliary Society, by Mr. Dickie.....	10 10 8
Trinity Chapel, B. Lewis	15 2 0	Shoe Lane Sunday School.....	0 8 0
Church Street, Blackfriars, J. Davis	8 11 0	Staines, Friends, by Rev. G. Hawson.....	2 2 0
Petter Lane, J. Elvey	7 0 0	Datchet, Collected by Mrs. Bailey.....	2 0 0
Stepney, W. H. Murch	18 8 8	Richmond, Miss Holloway's Missy. Box	2 15 0
Blandford Street, W. H. Bowes	24 11 0	Do-ma-n's Laud, by Rev. G. Chapman.....	4 0 0
John Street, J. H. Evans, A.M	35 10 2	Harlington, Collected at Prayer Meetings by Mr. George.....	2 10 0
New Park Street, J. Broad	24 0 0	Walworth, Lion Street Auxiliary, by Mrs. Chiu.....	45 0 0
Kensington Gravel Pits, J. Broad	13 9 2	Thrapston, by Mr. Collier.....	10 10 0
Loughton, S. Brawn	15 0 0	Suffolk Independent Association, by S. Ray, Esq.....	21 12 0
Hampstead, J. Castleden	5 0 0	Manchester, York Street, W. I. 4 4 0	
New Brentford, by Mr. Wood	1 0 0	Sunday School, by Rev. J. E. I. 2 2 0	
Jamaica Row, J. Dovey	2 4 2	J. Birt.....	6 6 0
Maze Pond, J. Watts	20 19 2	Prescot Street Auxiliary, by G. Morris, Esq.....	35 0 0
Greenwich, W. Helsing	7 7 0	Liverpool Auxiliary, by W. Rushton, Esq.....	90 0 0
Horsley St., Walworth, R. G. Lemaire	14 0 0	Ladies, Maze Pond, by Miss Heath. F. E. 15 15 0	
East Street, ditto, J. Hamblin	2 10 0	Church Street, Blackfriars, Auxiliary, by Mr. Hunt.....	29 10 0
Lion Street, ditto, J. Chiu, S. Green	13 17 0	Reading Auxiliary Society, on account, by Mr. Williams.....	40 0 0
Regent Street, Lambeth, E. Davies	5 0 0	Newcastle Tyne, Friends, by Mr. Banks. 1 10 6	
Providence Chapel, Hackney Road, J. Smith	8 0 0	Allie Street, Sunday School, by Rev. P. Dickerson.....	1 5 0
Tottenham, J. J. Davics	28 9 3	Keusington, Missionary Box, by Rev. J. Broad.....	0 15 0
Devonshire Square.....	40 3 10	Norfolk and Norwich Auxiliary, by John Culley, Esq., Treasurer:—	
Camberwell, E. Steane	53 2 9	Aylsham.....	10 4 7
Peckham, T. Powell	4 2 8	Bacton.....	1 4 6
Hackney, F. A. Cox, D.D.	23 19 6	Dereham.....	26 1 0
Northampton St., St. Pancras, J. Hall	2 10 0	Fakenham.....	16 10 0
Eldon Street, Welsh Chapel.....	1 18 3	Foulsham.....	22 11 3
Salters' Hall, S. J. Davis	28 8 6	Ingham.....	25 12 0
Alfred Street, Kent Road, J. Young	3 7 0	Lyn.....	12 0 0
Unicorn Yard, D. Deuban	10 5 2	Martham.....	5 0 0
Old Breatford, — Robinson	3 9 9	Norwich, St. Mary's 122 5 0	
Ebenezer, Shoreditch, J. Gundry	1 1 0	St. Clement's 52 10 10	
Hendon, W. A. Salter	13 8 3	Orford Hill 47 4 6	
Henrietta Street, W. A. Freeman	5 4 2	Other Friends 33 0 0	
Woolwich, Queen St., A. Freeman	5 4 2		—255 0 4
Ditto, Enon, J. Galpine	2 0 0	Salehouse.....	1 10 0
Hammersmith Auxiliary Society, per Mr. Page.....	15 8 0	Worstead.....	6 3 6
Romsey, by Mr. George.....	6 7 0	Yarmouth.....	14 13 0
Thrapston Sunday School Teachers, for Mr. Clark, Jamaica	1 10 3		300 10 2
West Haddon, Collected by Miss A. Hanbury	3 2 3	East Somerset and Wilts Auxiliary, by Mr. Anstie, Treasurer:—	
Northampton, Collection at Church Lane Rev. R. Tunley	5 7 6	Corsham.....	3 12 6
Towcester, by Rev. J. Barker.....	7 0 0	Frome.....	59 17 3
Kimbolton, by Rev. J. Hemming.....	9 13 6	Chippenham.....	7 15 3
Leighton Buzzard, for Jamaica, by Rev. E. Adey.....	31 0 0	Melksham.....	29 1 0
Rayleigh, Collections and Subscriptions by Rev. J. Pilkington.....	4 19 0	Bradford.....	5 7 11
East Kent Auxiliary, by Mr. Parnell.....	8 10 6	Tiverton.....	3 7 0
Bow, Collected by Mrs. Church.....	2 4 0	Trowbridge.....	5 0 0
Mill end, Rickmausworth, Collected by Mr. Phillips.....	2 0 6	Westbury.....	1 1 0
Ladies' Negroes' Friend Society, per Miss Stacey.....	40 0 0	Beckington.....	2 3 4
Wallingford, Collections and Subscriptions, by Mr. Field.....	26 18 2	Laverton.....	6 10 0
John Street Auxiliary, by Mr. Cozens.....	25 12 3	Penknapp.....	3 14 0
Maze Pond Auxiliary, by Mr. Beddome.....	38 12 10	Crockerton.....	1 8 8
Greenwich, Mr. Giles's Box.....	0 7 0	Warmminster.....	5 7 8
Missenden, Missionary Association, by Mr. Jobney, moiety.....	15 5 0	Bratton.....	8 8 8
Whitchurch (Hants), by Mr. Scorey.....	5 0 0	Devizes.....	30 10 1
			—172 19 10

DONATIONS.

G. B.....	1 1 0	Mr. W. W. Evans, Assistant Secretary.....	2 2 0
Rev. W. Norton, <i>Bms</i> , for Printing Bengalee New Testament.....	1 1 0	Mr. W. Cozens.....	10 0 0
Rev. Joseph Price, <i>Alcester</i> , for do.....	1 0 0	Friend to the Missionary Cause.....	14 0 0
Benjamin Shaw, Esq.....	5 0 0	Mr. John Hunt, <i>Boston</i> .....	1 0 0
S., <i>Edmonton</i> .....	1 0 0	John Robertson, Esq., <i>Bristol</i> , for Rev. W. Knibb's School.....	50 0 0
John Taylor, Esq., <i>Wilderness Row</i> . L.S.	10 10 0	Manchester, Two Friends, after reading <i>Amelia Gale</i> .....	2 12 0
A Family Offering.....	1 0 0	William Manfield, Esq., by J. Gutteridge, Esq.....	10 0 0
R. C.....	10 0 0	Thomas Walker, Esq., by do.....	10 10 0
George Kitson, Esq.....	10 0 0	Thomas Bickham, Esq., for <i>Chitpur</i> .....	5 0 0
George Rawson, Esq.....	5 5 0		
Mr. Harrison, <i>Hadlow</i> .....	5 0 0		