

# THE MISSIONARY HERALD.

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## ANNIVERSARY SERVICES.

It is with pleasure, and gratitude to God, we record that the Missionary Services have been not only very largely attended by the friends of the Society, but that a fervent spirit of piety, of Christian harmony and peace, has pervaded the various gatherings of the brethren.

The late period of the month, and our desire to present at once the addresses at the Annual Meeting at Exeter Hall, instead of deferring them to the month of June, precludes our giving an account of the services; this in the good providence of God we hope to give in the next Herald with the Annual Report.

The officers of the Society have been greatly cheered with the kind advocacy, the devotional spirit, the warm support, and liberal collections that have marked the anniversary, and hopefully believe that a brighter day has dawned, of renewed consecration to the work of God, and of greater blessing, in answer to fervent prayer, on the stations and missionaries of the Society.

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## PUBLIC ANNUAL MEETING.

The aggregate Anniversary Meeting of this Society was held in the large room, Exeter Hall, on Thursday, April 25th, Alderman CALLENDER, of Manchester, in the chair. The hall was well filled on the occasion, every seat being occupied.

The Meeting having sung the 588th hymn of the Selection, the Rev. Dr. HOBV offered an impressive prayer, after which

The CHAIRMAN addressed the meeting as follows:—Christian friends; it is not my intention to occupy much of your time by the few observations I shall endeavour to address to you this morning, because I am surrounded by many friends of the Society who can interest you much more by their sentiments than I can hope to do by any thing I can offer to your notice. I cannot, however, but feel that this honourable post which I am called upon this morning by your favour to occupy, might have been occupied by those who would have filled it with far more advantage to the Institution. I am of opinion that the great and good of our own land ought to be pressed into the service, whenever they can be obtained; and sure I am that there are many out of our own denomination, as well as amongst those who belong to it, who would occupy the post you have conferred on me in a far better manner. However, being placed here, if I have any talent I place it at your disposal, and I shall, relying on your kindness, endeavour to discharge its duties to the best of my ability.

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I am sorry that in coming before you for the first time at Exeter Hall, it becomes a part of my duty to state that the funds of the Institution are comparatively in a very low state, if we look to the importance of the work in which we are engaged, and the loud and pressing calls that are made upon us from every part of the world where our missionaries are labouring. We need to redouble, and not slacken our efforts. In India, in China, in the West Indies, in Western Africa, and wherever we have a missionary station, our efforts ought to be redoubled. We have now the machinery all in operation—we have it not now to establish for the first time—all we want is the funds to enable the Mission to be carried on as it should be, on a far larger scale than it ever has been hitherto, and, by God's blessing, with far greater success. There never was a time like the present, blessed be God for it! The work of conversion amongst the heathen never was so remarkable or so successful as at this period, and we have this morning, as on all former occasions, offered up our pray-

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ers, imploring His blessing to crown the labours of your faithful missionaries. He has heard that prayer, and will answer it in a manner, perhaps, beyond our expectations or even our hopes. Shall we, then, when God is thus working for us and answering our prayers, shall we now slacken our hand and withhold the silver and the gold when they may be so profitably employed for the conversion of the heathen, who are every where perishing for lack of knowledge? I trust now, my friends, that this is the opening of a new era in our affairs—and when I look at this meeting, and those by whom I am surrounded on this platform, and consider what God has done in the past year for us, notwithstanding all the distress which has pervaded so large a portion of the community, I am encouraged to hope and believe that the present year will be one in which your liberality will be shown in a greater degree than at any former time. It is a remarkable circumstance that at this period there are two societies who are labouring in India, both of which are much in want of missionaries. I met lately with that excellent minister, Mr. Anderson, of the church of Scotland, who, with two brethren, has been labouring most successfully at Madras, but who is now in this country on account of the state of his health; he has stated to me and others, that he had, during a residence of several months in Scotland, looked round throughout all their churches to see if he could find any young men who were qualified and suitable for the work, to go out to recruit the missionary stations in India, and though he had preached and talked to them, he had been unable to find a single individual who was suitable and willing to go, although a kind friend had offered to furnish the means to the extent of £300 a-year for five years, if any one would undertake to go out with Mr. Anderson, who says, that so far as his experience goes, he sees no immediate prospect of obtaining the help required. He also stated that the Church Missionary Society were in the same position—that they wanted suitable evangelical men to recruit their stations, but could not find them. Yet, while this is the case with the ministers, it is remarkable that our Society has been obliged to refuse the application of some individuals every way qualified, but whom we cannot send out for want of funds to support them. This is a state of things which I think ought to be made known, and if made known, among the churches of other denominations as well as our own—for we have many kind friends and supporters among the churches of other denominations—I am persuaded we shall receive the funds which we require. I cannot help thinking that we want another Andrew Fuller to rise up amongst us, and stir up our churches and our ministers to

more energy and to more diligence. I trust that such a man will be found amongst us—I trust that as God is calling, not one such man, but many will answer, who will devote themselves as he did, to the promotion of this great and glorious work. The cause of the heathen was ever near his heart—he never allowed anything to interfere with the devotion of his whole mind to the promotion of that object. And when we look at the circumstances under which he and the faithful band of men with whom he was associated, undertook to lay the foundation of this Society, how they united their prayers and their efforts, and how God blessed them in a remarkable degree—when we look back at what they had to contend against in commencing such a work, and consider that we have now the machinery complete in every part which they wanted, and that all we need are men and funds, surely we are not going to forget ourselves and neglect the obvious duty which is thus thrown on the church, and all good men and women. These faithful and devoted men found grace to begin the work, and I cannot but believe that if we ask for it earnestly, we shall find grace to carry it on. And unless we are prepared to say to the good pastors of the church who are here present, that they must go back to their congregations and tell them at their monthly prayer meetings that they must no longer ask for the success of our missionaries, for they have succeeded so far beyond expectation that we cannot and must not think of sending out any more, or of spending any more money than just that income that we now have; I am sure this is a course which will not be recommended by any person of reflection, principle, or piety. I hope the ministers will, on the contrary, have to impress on their congregations the duty of supporting this institution to a greater extent than it has yet been supported. Before sitting down allow me to remark that I have had the happiness of being connected with a missionary society for many years, which society is composed of Christians of many denominations—I allude to the Manchester City Mission. That society has now been in operation for thirteen years, and though it is composed of Christians of different denominations, so unanimous has been its operation, that we have never heard a word of any difference of opinion amongst those who manage its affairs. And if those who differ upon some points can meet together, and agree touching those things, in which all have a common interest and a common duty, surely those who agree together upon all points as the baptists, cannot be so far wanting to themselves as to refuse or neglect to give a more zealous support to their Society than they have yet done. The consequence of the unanimity of Christian love which has pervaded the Society I have

referred to is, that it is now in a more prosperous condition than at any previous period; and though many times, during the last six months, they have occasionally been so entirely without funds that they have not known beforehand where they should obtain the £70 a week which they require to defray the expenses of the Mission, they have never gone into debt. Sometimes they have only had 7s., at others only 10s., at the beginning of the month to meet the £70 wanted for the next Friday, yet, by God's goodness, they have never been without the £70 on the day of payment to defray the wages of our missionaries. And though our funds are not what they ought to be, or what we could wish, let us take courage and trust in God—let us pray to him, and unite with our prayers those exertions which are necessary to success; if we honour God in this way be assured he will honour us. I beg now to call on Mr. TRISTRAM, to read the report.

The Report was read accordingly.

S. M. PERO, Esq., M.P., after expressing his regret that the long-tried friend of the Society, Mr. Gurney, was prevented by continued indisposition from being present, proceeded to read the Treasurer's account for the past year, the result of which showed a total of receipts amounting to £19,736, and of expenditure £19,632. The balance against the Society being now £6,357 against £6,501 at the opening of the year. He also wished to observe for the information of the meeting, that the total payments of the Society, for the general purposes of the Society, during the last year, were more than £4,000 less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the Committee having, in various parts of the Mission, made deductions to the extent of more than £4,000.

Mr. WALTERS, of Preston, moved the following resolution.

That this Meeting, viewing the trials and difficulties incident to all efforts to extend the gospel in heathen lands, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the great Head of the church, and it would therefore devoutly acknowledge His goodness in sustaining this Society through another year.

He said that when he first saw this meeting, by faith, about three or four weeks ago, it presented itself to him in a most formidable aspect; and now that faith was turned into vision, as the old divines had it, it seemed no less great and stern. His heart was, however, encouraged by a few kind words which had fallen from the lips of their Treasurer that morning at breakfast, who, seeing him troubled and nervous at the prospect of this meeting, said to him, "speak to them as one Christian man speaking to

another Christian man—do not speak in Latin, and do not speak long, and the London people will be sure to hear you." With the whole of this salutary advice he intended to comply. He was given to understand that this resolution was to be seconded by a Christian brother in connexion with another denomination who had laboured for some years in the missionary field, and it appeared to him, therefore, proper that he should have the former part of the resolution entirely in his hands. The first part of the resolution spoke of the trials and difficulties incident to all efforts to extend the gospel in heathen lands, and surely those who had experienced those trials, and encountered those difficulties, were the best qualified to describe them. The topic he should endeavour, then, to amplify and enforce for a few moments, was the absolute dependence of all missionary institutions for extension and success on the great Head of the church. Missionary institutions belonged to Christ. We trace them and their history from the day when our Lord was about to ascend to his Father, and our Father, and gave to his apostles the great commission—"Go ye into all the world and preach the gospel to every creature." And these apostles and their successors went forth in that spirit among all the then nations of the earth, recognizing the truth in the cause they advocated, and for the sake of which they were willing to lay down their lives. They knew their work was of God, and that on his help only they must rely for success. The modern missions were commenced in the same spirit. Carey, when he preached his first missionary sermon, divided it into two heads—first, that we must attempt great things for God; secondly, that we must expect great things from God. This was a distinct and positive recognition of the fact, that the institution he was about to commence depended wholly on the care and blessing of God for its support and for its triumphs. And it was delightful to think that in an age like this, there was such a full and prominent recognition of this blessed truth, as is to be found in the resolution which I have to move. In days of darkness and difficulty, in times of trial and adversity, this truth, in connexion with a loving faith looking to God for all things, was pressed upon our hearts by surrounding circumstances. The church then felt that her only trust was in God. But in days like these, when the church had great wealth at her command—for however small might be the funds of this Society, it could not be denied that the church had great wealth in her hands whether she was willing to give it to religious institutions or not—while she enjoyed a commanding position in society, and men of great influence and station such as he saw on that platform today, were connected with her, and ready to

devote themselves to her service—while she had all these elements of success and of greatness, there was sometimes a temptation to forget the blessed truth, that her reliance was only on God—to discard the substance for the immaterial, and to look to her possessions as the proof of her prosperity. Their course must be, however, to proclaim the truth, that their sole dependence and their only hope was in God; and they would go on from conquest to conquest. Their watchword must be that of the 300 men with Gideon—"The sword of the Lord and of Gideon." And this entire dependence on Divine help, and faith of success by that means alone, must include the raising up of able men to send out to distant lands to convert the heathen. It was the province of the Great Head of the church to provide labourers for his vineyard—to raise up suitable men, and to qualify them for their work, and it was cheering to think that that Great Head of the church, whose province it was to provide these men, lived and reigned for evermore; and though they might be told that many of their most zealous friends had gone to their repose, yet they might brush away the falling tear, cease the funereal dirge, and turn their lamentations to thanksgiving, blessing God for having enabled those lamented friends to do so much, and praying that he would send forth more men into the harvest, in the confidence that that prayer would be answered. They must also recognize their dependence in God alone for the support of this institution by pecuniary aid. The hearts of all men were at his disposal, and the breath of his precious love could melt the most icy heart, till streams of kindness should flow forth in the shape of pecuniary contributions in furtherance of his holy cause. It was this dependence, too, which would endow the Committee with wisdom to govern the institution, and to select properly qualified agents and missionaries. And, lastly, this, the greatest truth of the whole—this dependence includes the fact that, without the blessing of God, all their efforts would prove as nothing, and less than nothing—for they would all end in vanity. Unless the Lord built the house, the labourer would fail to erect it—unless the Lord kept the city, the watchman would watch in vain. They might recognize not only in the success of last year, the blessing of God, but in the success of all past years, and during the whole course of the Christian mission. That man would be guilty of the grossest libel, and could know nothing of the history of the last sixty or seventy years, who could now pronounce Christian missions a failure—that the labours of Schwartz, of Brainerd, of Carey, of Davies, and of Merrick, had been all in vain. Had they sown the wind to reap a whirlwind? No; from the east to the west, from the north to the

south, from India and Western Africa, from the spice groves of Ceylon, countless voices, varied in speech, but united in sentiment, thundered "No;" and, as it passed from country to country, grew louder in the distance till it was lost in the new song of salvation sung by the representatives of every nation under heaven. The success of past years encouraged them to hope for still greater success in time to come; and, in connexion with this fact, they had the promise of God's word—they had only to take the gospel in their hands, and go forth with this simple remedy, and full dependence on the skill of their great Physician; and those nations which had been so long sick and sad at heart, and whose mournful wail had filled the world with lamentations, would rise up in new life and vigour, and succeed to a fruitful abundance. They had only to proceed with their building in faith. Let them place stone upon stone, and tier upon tier, in humble dependence upon Him, and in spite of all the storms that might arise, the tempests that might howl, and the thunders that might roar, up that building must go, and would stand strong on its foundations, fair in its proportions, beautiful in its whole structure, the admiration of angels, and the joy of God. They had only to go forth in humble dependence on the great Captain of our salvation, and the field of conflict and victory was sure. They had only to march forward to the battle-field, and though the enemy might be a thousand to one against them, still far greater was he that was for them; and as certainly as they went forth to fight, and stood foot to foot against the foe, so surely would they win the victory; and every conflict would be rewarded with triumph till a voice should be heard passing from one end of the heavens to the other—"The kingdoms of the world have become the kingdom of God and of his Christ, and he shall rule over them for ever and ever." He had great pleasure in moving the resolution.

The Rev. W. FAREBROTHER (missionary from China, and a deputation from the London Missionary Society) was next called upon. He observed, that he knew not why the resolution had been committed to his care, unless it were that the Committee regarded the various missionary societies as one great family, all engaged in the same great work, and looking to the one great event; and seeing that they had no mission in China, and that he stood there as the representative of that mission in connexion with another society, he could only look on his position in that light. It was his intention, as briefly as he could, to give the meeting some information with regard to that mission; for unless those who had been personally engaged in it entered into the subject, he believed the congregations and churches

at home could scarcely understand the toils and the dangers to which the missionaries were exposed. He had not to speak of some tiny island, with a population of 3000 or 4000, or of some wild wandering tribes where the missionaries had to travel for miles to look for the people, but of a great empire, covering an area larger, he believed, than the whole of Europe, and containing a population of nearly 400,000,000. But when he spoke of China, some tremulousness always came over him, for so many contradictions and so many anomalies had been attached to the character of the Chinese people, that he trembled when he was called upon to give some account of them, within the space of some half or three-quarters of an hour. In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of every thing beyond their own empire. In the southern part of the empire he had seen the bodies of infants floating in the river, and had heard infanticide defended. Further north there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people.

What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilisation, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, “remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect.” Benevolent institutions had been known in China for centuries. When he was last at Shang-hai he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—“Let all act from benevolent motives—let there be no compulsion.” Then came an account of the receipts and disbursements; a list of subscribers under the head of “Account of the good and faithful who joyfully subscribe;” and then, unlike many of the societies here, there was a balance shown in its favour. On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence, and no sooner had the mission established their medical hospital, than the rumour of it reached a great city in the interior containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be

spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China. China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable, and the doubtful. The certain went back to the time of the deluge,—the probable to the time when, according to the Mosaic record, Adam was placed on the earth,—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects, the character for a man representing the spectacle of a man, the character for a door resembling a door, and the character for rice representing a heap of rice. They represented happiness by putting two simple characters together—the character for mouth and the character for a heap of rice, being of opinion, that if a man had plenty of rice to eat, he ought to deem himself happy. Sorrow was represented by the character for boy, and the character for door; because the first time a boy turns his back upon his father's gate, he knows what sorrow is. No nation has retained so long and in such purity the knowledge of the true God as the Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. All was not sunshine in the life of a missionary, and he himself had seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read in the Acts of the Apostles that the Spirit of God directed Luke to give an account of the ship-

wreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, and the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." After referring to the dangers and difficulties which had been experienced by Morrison, Lowry, James, and other persons and zealous missionaries, the rev. gentleman concluded by saying, if men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them.

The Rev. J. J. BROWN, of Reading, moved the second resolution.

While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. J. Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant out-pouring of the Holy Spirit on those remaining in the field; and that by a more devout and self-denying consecration of themselves to God, his people in connexion with every Evangelical Missionary Society may, by their liberality, not only supply the places thus rendered vacant, but lead to the wider announcement of the gospel of salvation.

He said, human life consists of alternations of joy and sorrow. These constitute both the experience and the discipline of the present state. No one is secured from sorrow, no one is debarred from joy. These emotions are sometimes so intermingled, that it is difficult to say which preponderates. They are oftentimes found in the same circles—sometimes struggling in the same hearts. They resemble the fitful and uncertain season in which we are met. As at one moment the sun shines forth in mild but unclouded radiance, and at the next the fleecy vapours cover the heavens, and the gentle showers descend, so at one moment the countenance is lit up with joy and gladness, and the next moment the cheek is suffused with tears which chase away the transient gleam. The history of the operations of Christian missions presents the same phases as the mists of human life. It partakes of the vicissitudes of its agents. It has its lights and shades, its joys and sorrows. Now the wave rolls on with inevitable impulse, then it appears to be broken and driven back. At one moment the hosts seem to be advancing to victory, at another they fall upon the field. The report which has been read bears witness to these phases of our society, and my resolu-

tion refers to them. It is plaintive in its tone, and leads our thoughts to losses sustained, and the consequent necessity of renewed consecration, prayer, devotedness. There has been no period in which the encouragements to missionary exertions have been so numerous as at present. The opposition which had to be encountered has been surmounted. The taunt of the sceptic, the sneer of the scoffer, the doubts and fears of the statesman, are heard no more, or if heard, only muttered and whispered. The world is not only the field, but it is open to every cultivator who may attempt to till the soil. There is hardly a spot into which the ploughshare may not be driven, and the seed cast. The land on which the first missionaries could not plant a foot, now welcomes every new labourer. Even the Celestial empire condescends to hold intercourse with the barbarians of earth. One of the petitions which we were accustomed to offer has almost ceased to have a meaning. It is scarcely necessary now to pray that "doors of utterance" may be opened. The nations are ready to welcome the messenger of mercy. Wherever the missionary has opened his commission he has found a willing audience—"the fields are white unto the harvest." The social changes which are taking place are favourable to the diffusion of Christianity. The extension of commerce, the discoveries in the arts and sciences, the rapid intercourse which is taking place between the nations of the earth, multiply and cement the bonds by which they are united. Every ship that traverses the ocean, every bale of cotton that is grown in India, spun in Manchester, and exchanged for the produce of China, assails the prejudices, and excites inquiries among the nations. Ignorance is the mother of idolatry. It is in the shade that the rites of heathenism flourish. In the great seats of idol-worship, change has scarcely been known. They seem to have been held as by a mighty spell. Time seems to pass over them and leave no trace of his progress. They are at this day what they were centuries ago. But the power seems to be social rather than religious. The hold which they have had seems to be released. There are not wanting evidences that the faith of nations in their superstitions is failing. The Report refers to one change of great moment—the emancipation act of India. It is the strongest link of the chain of caste that is broken. Those who have been "silent disciples" may now avow their faith, "none daring to make them afraid." The present age is richer in experience of the past. Others have laboured; we enter into their labours. The struggles and trials of half a century, if they have chastened expectation, have likewise increased our knowledge. Every new labourer goes forth, stimulated by the example, encouraged by

the success, and guided by the experience, of those who have gone before. The soil on which he lands has been sanctified by the toils, sufferings, and prayers of the noble dead. In well nigh every country there are spots which are rendered famous by the achievements or the deaths of their predecessors. There is a great cloud of witnesses to console and animate the lonely brother in the midst of heathen darkness and superstition. The greatest of all our advantages is the scripture translated into so many languages of the world. This is the richest legacy which our missionary fathers have handed down to us. It is a mighty power in itself. It is the sword of the Spirit brought into contact with the consciences and hearts of men. Where the living voice cannot come, the written word may be introduced in the form of a tract: or in the translation of one of the gospels, the message of mercy may be silently and secretly perused, and sanguinely believed. As the dews of heaven silently and imperceptibly penetrate to the most delicate fibre and lowest root of the plants, so may the speech of the Almighty distil into the souls of men, and eternity alone can disclose the result. It is bread cast upon the waters, the results of which may be seen after many days. It resembles a stream that flows beneath the soil, the presence of which is only known by the beauty and fertility around. While there are those general encouragements in reference to missionaries abroad, I think there are some yet more cheering at home. There is a stronger sense of personal responsibility in reference to missionaries, and a growing dissatisfaction with everything that appears like a transfer of the responsibility to others. They are no longer content with the vague, general, romantic views which they once took. What the missions are likely to lose by the discovery of the romance that once surrounded them, they will more than gain by the spirituality which will pervade their friends. There appears a yearning in the minds of many persons for the intimate, and as far as may be, personal communion with the missionary brethren. They long to draw tighter and closer the bonds of union between the churches at home and abroad. They would have these sympathies more virtually blended. There are still chosen and deeper ties which unite the pastors of our churches. Alas! sir, the generation which knew the fathers of our mission is passing away. We are only familiar with their names on the symbols of devout unsectarian and holy toil. We only think of them to honour and revere their memories. We have had no personal intercourse with them. There are no personal associations and friendships connecting us with them. It is otherwise with our brethren who are of the mission field. They belong to the present

generation. We have read in the same classes, offered praises in the same songs, and presented our prayers on the same hearth. The very mention of their names calls up a crowd of pleasing imaginations to the mind. They bring afresh into our memories the associations and pursuits of the past. Sir, I think the state of feeling on the part of pastors and people is healthful. It makes missionary zeal a matter of personal, and not corporate, responsibility. It is in these circumstances that we are called upon to "replace" the losses we have sustained in the death of some and the sickness of others. There is no part of God's providence which appears so mysterious as the removal of agents just when they were fitted for labour. It is wonderful that he condescends to employ human agency at all. When we reflect upon the grandeur of the scheme of redemption—the foundation of which was laid in the humiliation, agony, and death of the only-begotten Son of God; and the top-stone of which will be brought forth amid the triumphant shouts of the hierarchies of heaven—it is marvellous that man is permitted to take any part in the erection of the structure. Consider how frail his nature, how feeble his powers, how minor, and oft-times impure, his motives, and then you will be prepared to say, "What is man that thou art mindful of him" in the carrying out of his purpose. It is yet more wonderful that the labourers whom He has so highly blessed and so eminently qualified, should be so speedily removed from service to rest and reward. It is at the very moment of victory that they fall. It is when that harvest was ripe to the sickle that the husbandman is removed. The glad emotion with which we have welcomed them to that service have hardly subsided before we are called upon to deplore their loss. It is written in the remembrance of many in the Hall, how we rejoiced in that Providence which raised up our beloved brother Merrick to evangelize Africa, descended of parents who had been stolen from the land of their birth, endowed with all the intellectual and moral qualities which the missionary required; he seemed the very man by whom a great work was to be accomplished. We regarded him as an illustration of the truth, that the wrath of man was made to praise God. The ways of God are not our ways nor his thoughts our thoughts. He gives no account of his matters to any. He raises up, sustains, and removes what agents he pleases. It is another and an emphatic utterance of an old truth, "Not by might nor by power, but by my Spirit, saith the Lord." In these circumstances, while we bewail the loss of some, it is essential, as the resolution states, that greater devotedness should be manifested by ourselves. We are naturally pleased with ardour and devotion in the pursuits in which men engage. We

like to see men in earnest in the great duties which Providence devolves upon them. History has presented us with men who have encountered every difficulty in order that they might attain the purpose which they had in view. You well remember the self-devotion and sacrifices which John Howard made to mitigate and alleviate the miseries of mankind. In proportion to the grandeur of the cause ought to be the amount of earnestness and devotion displayed. We have to do with a religion which, in the language of the prince of modern preachers, is the goal towards which all things tend, apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which are passing around us, unmeaning and mysterious as the leaves which the sybils scattered in the wind. The very simplest of the primary truths which we wish to disseminate involve all that is grand, sublime, and wonderful. The claims of God, the realities of eternity, the present state and prospects of our race—these are the elementary truths which we wish to disseminate—these are the truths which so stirred up the benevolence of the Deity as to sacrifice his Son—these are the truths which so stirred up the Saviour as to lead him to say, "I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished." This is a mission which awakens new joys among the hosts of heaven—it causes them to strike afresh their songs of praise. And shall we, who have enjoyed its blessings, and anticipate the full fruition of its glory—shall we alone be cold-hearted and lifeless in the service? Oh no! Let us again consecrate ourselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, and anticipating the time when this world shall again present the same features of its pristine glory and beauty—when for the thorn shall be substituted the fir-tree, and for the brier the myrtle-tree. Amid all that may be plaintive and mournful in the history of missionary operations, let us, with the spirit that animated the hosts of Scotland on the field of Flodden, rally about our duty—

"Front, flank, and rear, the squadrons sweep,  
To break the Scottish circle deep,  
That fought around their king;  
But yet, though thick the shafts as snow,  
Though charging knights like whirlwinds go,  
Though bill-men ply the ghastly blow,  
Unbroken was the ring.

"The stubborn spearmen still made good  
Their dark impenetrable wood,  
Each stepping where his comrade stood,  
The instant that he fell.  
No thought was there of dastard flight:—  
Linked in the serried phalanx tight,  
Groom fought like noble, squire like knight,  
As fearlessly and well."

The reverend gentleman resumed his seat amidst much applause.



The Rev. T. F. NEWMAN, of Shortwood, in seconding the resolution, said it would have been a great mercy for him if the representative of the London Missionary Society had been reserved to the close of the meeting. He would not have had that gentleman absent on any account; but he confessed, very honestly, that he had not been able to think of anything but his speech since he sat down, and that his attention had been so completely absorbed by the scenes pictured by that excellent man, that he felt scarcely capable of addressing the assembly. He felt deeply humbled and abashed at the statements made in reference to the vast empire of China. The question presented to his mind was—how was it that at the present hour the first modern Christian missionary society had not a single representative in China? He had no doubt that the committee and treasurer would be ready to ask in reply—“Did you hear the report this morning?” for that contained a sufficient explanation of the fact, that we have no missionaries in China. Reductions here—continued inability to fill up vacancies caused by the bereaving providence of God—these things furnish a sufficient reply to the inquiry, why you are not occupying a post of labour in that vast region, so thickly populated, so deeply ignorant, so much needing the glorious Gospel of the blessed God.” This brought him to make a reference to the character of the report, which contained a straightforward, clear, and honest statement of their position. But he felt that the removal of Davies and of Merrick should not have been crammed into three lines—that events of that kind required more special and respectful notice, and that, as these reports would constitute a portion of the elements of future history, there should appear in them some more extended tribute to the excellency of such men, and some wider reference to the infinite wisdom and the goodness of God, who had been pleased to raise them up as agents in the missionary field. The society had its extended memoirs of Carey, and of Yates, and of Knibb, and of Burchell, but these thick books could not be attained by all. The literature of the society required an addition to be made, and he should be glad if a reverend brother, who could afford the time, would produce a volume of moderate size, containing brief and sketchy memoirs of the most eminent men who, during the last sixty years, had laboured successfully abroad and occupied distinguished posts at home. Davis he did not know; he knew him only by report. Merrick he did know. He had met and enjoyed fraternal intercourse with him, and he had received communications dated from the distant field of evangelical labour he occupied; and he could not but mingle his regrets with the officials of the Society, that God had been pleased, in the mysteriousness of his decisions

and workings, at so early a period to remove him from his labours to his reward. He hoped that the widow and fatherless children of departed missionaries would not be forgotten by the Christian public, and that in this respect, ministers and private Christians would enter into the spirit of their Divine Lord and Master, who could mingle His tears with the children of affliction. He supposed it was known to the majority of the present assembly that the day before was the jubilee of the Serampore church—that fifty years ago, yesterday, the Serampore church had been formed—not indeed the first church which had been planted on the continent of India, but the first into which converted natives were welcomed. How vast the change in the circumstances of India which had occurred between that time and the present! We had now our thirty churches in different provinces of that country. We had fifty missionary labourers there, and 250 native converts raised up to occupy posts of service. It was, therefore, most essential that the Christian churches at home should have their flame of zeal rekindled, in order that still greater success than had hitherto been achieved might attend the efforts of the evangelical societies. This was not the time in which we should stand still—much less take a retrograde course. He hoped, under such circumstances, that the report next year would not tell of multiplied vacancies in the great missionary field. The infidel, the emissaries of mischief, the agents of the Tractarian party, and of the Propaganda, were not inactive, because in every region they were to be found, with vast resources at their command. Should it be said, then, that those who knew and loved the truth were content to come to Exeter Hall, enjoy an occasional meeting, and then go away to “forget what manner of men they were?” He hoped not; and apologising for the random nature of these remarks, he begged to second the resolution.

The Rev. J. WEBB, of Ipswich, here gave out a hymn, and engaged in prayer.

J. L. PHILLIPS, Esq., of Melksham, proposed the next resolution.

That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact, that many offers to this Society for mission service have, during the past year, been declined from inadequacy of funds, ought to arouse the churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to missionaries bending beneath the weight of labour and years, and to carry to the famishing heathen that bread of life which came down from heaven.

He expressed the deep sympathy and hearty concurrence he felt in the cause of Christian Missions. He called upon the assembly, when they retired to their respective homes, to join in their social prayers, to hold communion with their

God in their closets, and to pray for the Divine blessing on missionary enterprise. The resolution spoke of the world as if the Baptist Missionary Society were to convert the world. Happily, however, for the Baptists, they were not left alone in this enterprise. Other noble and excellent societies were labouring in the field, and the Baptists rejoiced to hear of their success, and prayed that the richest blessings of God might rest upon them. He regretted to think that the Baptist Society had lost Yates in India, and that Makepeace was on his return home; that in Ceylon it had lost Davies, and that Denham was returning home; and that in Africa it had lost Sturgeon, Fuller, and Merrick. What, then, were the committee to do? Why, naturally, they (the committee) looked to the churches at home to supply these vacancies, and if the churches in England worked and prayed as they ought, no fears need be entertained as to the future, inasmuch as God had promised to give them his blessing. When Pitt wielded the destinies of this mighty empire—and when, by reason of incessant wars, he was, like the Baptist Society at present, in want of money, he surrounded himself with a leather merchant, a tallow chandler, a soap-boiler, and several other trades, and said,—“I intend to lay on ten or a dozen new taxes on you, to pay off the interest of the loans I have obtained, and give me your opinion whether it is right to tax you.” The leather merchant immediately said, that with regard to the other eleven trades present, he had no doubt it was quite right to tax them, but that so far as leather was concerned, it would be most improper to tax it. The soap-boiler said the same, and so did the tallow-chandler, and the rest—namely, that every trade but their own particular one ought to be taxed at once. Now, there was a little of this spirit among Christians of the present day, because every one thought that the rich did not contribute as much as they ought, whereas the proper course to pursue was, for each to contribute to the full extent of his means. Let those, for instance, who were in the habit of contributing a shilling at the present meeting, now give two shillings, and let the subscriptions be doubled. In this way a noble example would be set to the whole countries—vacant missionary stations would speedily be supplied, and they would experience the truth of the text from which they had heard an excellent sermon preached the day before:—“Them that honour God, God will honour.”

The Hon. and Rev. B. W. NOEL said, that the resolution he had the honour to second, called on the meeting to recognise the destitution of a large part of the world with respect to spiritual knowledge and Christian privileges. That destitution expressed more than at first sight met the ear, and struck upon the mind. It expressed the dreadful

moral evils which had to be combated by those engaged in the good work of Christian missions. The more those evils were contemplated by any intelligent and humane person—not to speak of those who were possessed of faith—the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. Wherever there existed spiritual destitution, involving, as it did, great moral mischiefs, it ought to be seriously encountered by those who had been redeemed themselves, and who hoped to be the possessors of an inheritance above. He would not exaggerate the objects of their meeting that day, because he considered that, whatever were their value, we had an earlier duty to discharge to our own native country. How well it would be if we could see or think that every village in this country, where we had no reason to think the gospel was faithfully preached, was visited by a zealous disciple of the Redeemer to proclaim the truth in love. It should seem not to be a difficult task in this day, in which there were many thousands of the disciples of Christ who had some leisure and ability, so to organise home missions as to multiply the efforts of pastors. It should seem not to be difficult that, throughout those villages, and with respect to the artisans and mechanics of our cities and large towns, who were now untaught in the truths of the gospel, the message of mercy should be made known to them. He should most deeply regret any diminution of the labours of this society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations—centres of intelligence, which, if once evangelized, would carry the gospel to the remotest boundaries—ought not to be neglected by us, if we had the power to attend to them. Nor did he think that any intelligent friend of this society could regret the moderate share of attention which the directors had paid to our colonial possessions, particularly when they added those who were evangelists among our agricultural settlers in other settlements,—the Canadas, for instance, where pastors were so much wanted—to the number of evangelists who were labouring elsewhere amongst those who were not as yet members of the church. But the field to which he wished to direct special attention was that which this society had ever cherished with affection; and it was well worth all the attention which had been devoted to it. To him it appeared that the efforts of Christian men were more demanded for India than perhaps for any other part of the heathen world, and, while he said this, he was not at all insensible to that vast field of labour to which Mr. Farebrother had directed their regard. China, with its innumerable millions—its advanced civilization—its capability of reading—and now that an edict of the Emperor permitted Christianity to be preached

throughout the whole empire, together with the fact that the prevailing religion or superstition in China, the Buddhist, was one obtained from books—did call upon us loudly to direct attention to that great field of effort. But India was a part of the British empire. The Hindoos were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindoos were the slaves of the most complicated superstition the world had ever seen, and a superstition that had degraded them. Their gods were monsters. Their books were legends of impurity. Their priests were their leaders in all iniquity. Caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British crown, what had this nation done as a nation to bring the inhabitants to a purer faith, or to better morals? They knew as well as we did that we were a nation unrivalled in war. They had heard the achievements of our army from Calcutta to Cabool. They knew the thunder of our cannon. They knew we beat them in every treaty—that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts and arms. But what have we done to make them know that we loved the Redeemer—that we were the heirs of heaven, and anxious for the salvation of souls? Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret that many eminent men, both civilians and military, who had been an ornament to England by their talents and civic virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes too. It was deeply to be deplored that, up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal and the laxity of our own efforts. Under these circumstances, if our missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one upon the platform—who would not say, “let them labour on, if it were only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ.” There were many things that now tended to aid the efforts of our missionaries there. The Hindoo, he imagined, was unable to protect himself against the influence of

the *prestige* of British greatness. When he contrasted England with his own country, he found us superior in intellect, in charity, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness—superior in all. And it was almost impossible that an intelligent Brahmin should not feel a disposition to question whether the religion which had produced such virtues must not be the true one—whether his own, which had involved the natives in such moral degradation, might not, after all, be false. There were many things also tending, with irresistible power, to lessen that caste which had wound round their souls like a chain. Every sepoy in the army almost necessarily lost caste. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Besides, the common comforts of civilized life were tending in the same direction. An Indian friend of his had informed him, that our European luxury was doing more in reality to overturn idolatry than all our missionaries, and that was—“India pale ale.” They were forbidden to indulge in that luxury, but indulge in it many of them would, and those indulged in it in secret, because afraid of the loss of caste, and must necessarily become enemies to the institutions they dreaded. Thus, civilization was tending to undermine the superstitions of the land. It was a great thing to sweep from their mind those old prejudices in which they had been reared; and if now, when circumstances were removing them from those prejudices, our missionaries were enabled by their numbers, intellect, and zeal, to bring the truths of the gospel to bear on their hearts, much in this transition state, might be yet hoped for India. There were various other collateral circumstances which materially aided our missionaries in that land at this moment. It was not a trivial advantage which had been reported that morning, that no longer were those who had been made converts to Christianity in danger of being deprived of the property to which they were naturally heirs. He did not anticipate large results from that just enactment, simply because a father, who was the distributor of his own property in a heathen country, might contrive means to dispose of it so and so, to dispossess his son. There must, in every nation, be an amount of latent persecution, more or less severe, where the vast majority of the people were rigidly attached to any form of error. Laws could not prevent it; and we should be expecting too much if we supposed that the persecution of our brethren in India was, therefore, to cease. But, it was a testimony on behalf of Christianity. It was a movement in the right direction; and when we contrasted it with former years, when the soldier or civilian was in danger of losing his position under similar circumstances, we had

reason to bless God for the change. The efforts of their brethren of other denominations were a material service to the cause of their own missionaries. He would mention the happy fact, that the prelates of the Established Church in that land were firm, honest, and true disciples of their Saviour. Not only the metropolitan of Calcutta, but the bishops also of Madras and Bombay, earnestly desired to see the gospel of Christ triumphant; and with them let him add the successful labourers of the London Missionary Society, who, on one station, could count their 10,000 converts to Christianity—persons who professed to acknowledge Christ, though that society had not tested the piety of these professors. Now, these conjoined efforts had arrested the attention of the natives of India themselves. This cause no longer arrested the attention of a few individuals here and there, but it acted powerfully on the community at large; and friends from India had assured him that in one respect a great difference was observable in the mass of the population. The time was, when if any faithful labourer in India preached in the open air, he would be met by a Brahmin with captious cavils, and the people would gladly hail all such opposition and carry off their leader, however absurd his reasoning, in triumph at the end of his address. Now, this state of things was wholly changed, and, probably ashamed of the absurdities advanced in defence of their superstitions, often had large crowds testified the reluctance with which they had listened to any remarks of the Brahmins in opposition to the missionaries; and this was to be ascribed very much, not to the direct agency of the missionaries, but to the distribution of a large number of Christian tracts and the Scriptures. Numbers of the Hindoos were able to read in secret; and when some of our missionaries from Serampore visited a neighbouring town in which no European missionary had presented himself, they found that the teacher of that village was regularly instructing the people in the great elements of the Gospel—not that he had ever heard a word from a missionary—but simply because he had read the tracts and the Scriptures which had been circulated in his neighbourhood. These remarks, in which he had ventured to indulge, had had the effect of bringing the meeting to consider most seriously whether it was not a duty, which the Great Head of the Church had distinctly called them to discharge—systematically and perseveringly to support those brethren who were engaged in this work. Was it for the honour of God, was it for the honour of Christ, that those two nations should be attached, like a living and dead body, and this corrupt mass should be allowed to putrify while in conjunction with the most enlightened and prosperous nation under heaven? He therefore had ventured

to bring before them the circumstances under which our missionary brethren laboured in India, in order to urge on them, particularly on his brethren on the platform, that they would systematically and periodically bring before their respective churches the claims of their brethren in India. The labour and the climate were exhausting, among millions steeped in such moral depravity, and the endeavour to destroy superstition so deeply rooted must always be an arduous effort. It was a real moral conflict. Now, should our missionaries go on in their work with the disheartening feeling that our sympathy was the result of some excitement at a meeting? Should they persevere, and not have the cheering reflection that there were some hundreds of churches at home who periodically prayed for them, who were constantly wishing for their success, and who had testified their sympathy by their contributions? He did not deny that there were other, and perhaps larger, claims at home. He did not forget that many of the churches at home were likewise poor. But, after all, he would suggest to every one present, whether, after every deduction had been made, it was too large an offering for the 900 churches combined in this work to tell the directors, that they should have at least a sum, somewhat advancing from year to year, to meet the claims of the Society. Why should other Christians have the honour and boldness of obtaining the great triumph? India would be the Redeemer's some day. It was likely its superstition would soon be renounced. If India was to be converted to Christ, and if it was to send its missionaries to Thibet and Persia, would it be a consolation to think that other hands had laboured for that end, that other minds had thought of it, that other persons had contributed to it, and that the baptists had done little towards the promotion of that great work? The baptist missionaries had been honourably distinguished in it hitherto. In the last few years nearly half of the conversions to Christ which had taken place in Calcutta and in Bengal, had been those which God had permitted the baptist missionaries to win to the Christian church. Let not the Christian public at home hold back, then; and, if the churches were poor, let them recollect that on that very account were their offerings the more appreciated by Him who knew the motives; and that on that very account were they not overlooked by Him to whom the widow's mite was more acceptable than all the contributions of the rich. The meeting had felt the power of the eloquence of their brother of the London Missionary Society. They had wondered how he had escaped from the burning wreck, and how the little boats could have borne him and all the rest of the passengers in safety across 300 leagues of sea, and whether

they could have held out for such a length of time; but, whilst listening to him, had they not felt how close the analogy was between the condition of those passengers and the condition of the heathen? Had any of those whom he was now addressing been on board that merchantman that was thus detained to receive those fugitives from a burning vessel, when they saw their own vessel let down her boats, and the sailors get into them to rescue those poor people from danger, would they have said, "Our vessel is small, our provisions are scant, we cannot take them on board, we will not send to them relief?" Could they have said, when they saw through the telescope their boats rising on the heaving ocean laden with these rescued people, "Let them go down, for they will incommode us?" No. Such would not have been the feeling of one of them in such a case; their glasses would have been anxiously directed to the approaching boats, and as they neared the vessel and ascended her sides, tears of gladness would have hailed them, and willingly would they have shared their bread and provisions, depending on God for a further supply. Well, India and China were like

these boats—they were going down, whelmed in a deeper tide, and threatened with far worse than mere natural death. A boat's crew had gone out to rescue them. It was for the meeting to say whether those suffering nations should be brought in safety and in happiness to that vessel of which they formed a part—whether they should be brought to the decks of the church of Christ, to rejoice in safety, while they ate of the bread of life, and were wafted to the shores of heaven. All he asked of them was to hail with the same feelings of sympathy the labours of the missionaries abroad, as they had shown at the relation of their friends' sufferings, and that they would resolve that all that prayer and contributions could do, should be done to give them success, or at least consolation. This, he was sure, would not be withheld by the baptists of England. The resolution was then put, and agreed to.

S. M. Peto, Esq., moved a vote of thanks to the Chairman, which was carried by acclamation and duly acknowledged.

After singing the doxology, the Rev. THOS. THOMAS, of Pontypool engaged in prayer, and the meeting then separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Johnson, Mr. W. ....	0 10 6	Shaw, Mrs. ....	1 1 0
Angus, Rev. Jos., M.A. ....	2 2 0	Johnson, Mr. G. ....	0 10 6	Smith, W. L., Esq. ....	2 2 0
Ayerst, Mrs. ....	0 10 0	Kemp, G. T., Esq. ....	3 3 0	Smith, Mrs. W. L. ....	1 1 0
Bailey, Mr. W. ....	1 1 0	Knight, Mrs. ....	0 5 0	Smith, Miss M. E. ....	1 1 0
Ball, A. M., Esq. ....	1 1 0	Low, James, Esq. ....	1 1 0	Smith, Eusebius, Esq. ....	1 1 0
Ball, Miss ....	1 1 0	MacLaren, Mr. D. ....	1 0 0	Smith, Miss R. ....	1 1 0
Barlott, Rev. T., Marnwood	1 1 0	Mann, Mr. Joel. ....	1 1 0	Spalding, Thomas, Esq. ....	1 1 0
Beddome, R., Esq. ....	1 1 0	Martin, Mr. T. ....	1 1 0	Stone, Mr. N. ....	1 1 0
Beddome, W., Esq. ....	1 1 0	Meredith, Mr. J. ....	1 1 0	Taylor, James, Esq. (2 years)	4 4 0
Beeby, Mrs. ....	2 2 0	Millar, W. H., Esq. ....	5 5 0	Trestrail, Rev. F. ....	1 1 0
Blacket, Mrs. ....	1 1 0	Moore, Mrs., for Colonies	1 0 0	Twelvetrees, Mr. H. ....	1 1 0
Blight, Mr. G. ....	1 1 0	Morrell, C., Esq. ....	2 2 0	Walkden, John, Esq. ....	1 1 0
Bond, W. H., Esq. ....	2 2 0	Napier, T., Esq. ....	1 1 0	Walker, Sir Wathen, Bart. ....	2 0 0
Bousfield, J. R., Esq. ....	1 1 0	Nash, W. W., Esq. ....	1 1 0	Warrington, Jos., Esq. ....	1 1 0
Braden, Mr. A. S. ....	1 0 0	Nash, W. W., Esq. ....	1 1 0	Watson, S., Esq. ....	1 1 0
Brown, Mr. ....	0 10 6	Nash, W. W., Esq. ....	1 1 0	Whitehorse, J., Esq. ....	2 2 0
Carey, Rev. E., & Mrs. ....	2 2 0	Osborne, G., Esq. ....	1 1 0	Woolley, G. B., Esq. ....	2 2 0
Danford, John, Esq. ....	1 1 0	Overbury, B., Esq. ....	1 1 0		
Elgodd, Miss. ....	0 10 6	Payno, Mrs., Leatherhead	1 1 0		
Fraser, Mrs. R. ....	1 1 0	Peck, Messrs., Brothers	1 1 0		
Gardiner, W. B., Esq. ....	1 1 0	Pewtress, T., Esq. ....	1 1 0		
Gouldsmith, Mrs. ....	5 0 0	Phillips, Mr. T. ....	1 1 0		
Graham, T., Esq. ....	1 1 0	Pontifax, Mr. R. ....	1 1 0		
Green, Stephen, Esq. ....	2 2 0	Poole, M., Esq. ....	1 1 0		
Grove, T., Esq. ....	1 1 0	Potter, Mrs. ....	1 1 0		
Haddon, Mr. John ....	2 2 0	Pritchard, Rev. G. (two years)	1 1 0		
Hanson, Jos., Esq. ....	2 2 0	Prosser, E., Esq. ....	1 1 0		
Harwood, J. U., Esq. ....	1 1 0	Pudner, Mrs. ....	1 1 0		
Hoby, G., Esq. ....	1 1 0	Ramsden, R., Esq. ....	1 1 0		
Hodge, John, Esq. ....	1 1 0	Roe, Mr. F. ....	2 2 0		
Huntley, Miss ....	1 1 0	Rouse, W., Esq. ....	0 10 6		
Jackson, A., Esq. ....	1 1 0	Saunders, S., Esq. ....	1 1 0		
		Saunders, Mrs. ....	1 1 0		
		Sharp, Mrs. ....	1 1 0		

  

<i>Donations.</i>	
Anon, by "Record" ...	5 0 0
Ball, W. F., Esq. ....	1 1 0
Barclay, Robert, Esq., for Africa	10 0 0
Bible Translation Society, for Translations	400 0 0
Boyes, Mr. J., Contributions by, for Madras	28 12 4
C. M. ....	5 0 0
Denham, Mrs. ....	1 0 0
Dickes, Mr., Young Friends at Camberwell, by	0 11 9

	£	s.	d.		£	s.	d.		£	s.	d.	
Friend.....	1	0	0	Crawford Street—					<b>Salterns' Hall—</b>			
Friend.....	0	10	0	Proceeds of Lecture....	1	5	6		Contributions .....	11	11	2
Gurney, W. B., Esq.....	200	0	0	Devonshire Square.....	35	7	11		Do., for <i>Dove</i> .....	1	1	8
H.....	5	0	0	Contributions, for					Shackelwell .....	41	13	0
J. G., special acknow-				<i>Dove</i> .....	1	15	0		Shoreditch, Providence			
lgment .....	5	0	0	Drayton, West—					Chapel.....	2	14	3
M. M. A., Waltham-				Contributions, for					Shouldham Street—			
stow, for <i>Totally</i> .....	0	10	0	<i>Dove</i> .....	0	13	11		Proceeds of Lecture....	2	0	0
Rawlings, Mrs. D., Con-				Eagle Street .....	11	5	4		Spencer Place .....	5	19	0
tributions by.....	4	0	0	Ealing—					Juvenile Association	9	1	4
Ring, Miss E., Mitch-				Collection (moiety) ...	1	10	4		Staines—			
am, Contributions by .....	1	12	6	Contributions .....	2	8	8		Collection .....	3	2	6
Western Friend .....	5	0	0	Hackney—					Contributions .....	2	10	6
Wilkin, Miss M. J.,				Collection .....	17	14	6		Do., for <i>Schools</i> .....	0	15	0
Contributions by.....	1	2	0	Contributions .....	41	19	4			6	8	0
Woolley, Miss, Contri-				Do., Sunday School ..	6	3	1		<b>Less expenses .....</b>			
butions by, for <i>Dove</i> ...	0	10	0	Hammersmith—								
				Collection .....	15	13	2			6	8	0
<i>Legacies.</i>				Contributions .....	35	18	10			6	3	0
Adams, W., Esq., lato				Do., Juvenile .....	6	14	1		<b>Tottenham—</b>			
of Cambridge, on ac-				Do., for <i>Dove</i> .....	2	0	8		Collection .....	3	18	0
count .....	150	0	0	Do., Sunday School ..	7	2			Contributions .....	27	5	0
Berry, Mr. Denham, late				Proceeds of Lecture... 1	10	0			Do., for <i>Dove</i> .....	0	6	0
of Islington .....	100	0	0	Profits of Tea Meet-					Do., Juvenile.....	0	10	6
Pawsley, Mrs., late of				ing .....	6	10	7		Do., Sunday School ..	0	12	8
Diss .....	10	0	0	Hatcham—					Do., by Rev. P. J.	25	0	0
Tomkins, Miss Sarah,				Contributions .....	0	18	0		Saffery, for <i>Africa</i>			
late of Abingdon .....	200	0	0	Do., Sunday School ..	0	3	0		Trinity Chapel—			
				Jones, Captain .....	1	1	0		Proceeds of Lecture... 3	3	3	0
<b>LONDON AND MIDDLESEX</b>				Proceeds of Lecture... 3	3	7			Vernon Chapel—			
<b>AUXILIARIES.</b>				Hoxton, Harvey Street—					Contributions .....	0	5	0
Allred Place, Kent Road—				Sunday School .....	1	3	8		Walworth, Lion Street—			
Sunday School, for				Islington Green .....	5	0	0		Sunday School, for			
<i>Dove</i> .....	0	6	0	Islington, 2nd Church—					<i>Dove</i> .....	2	5	0
Do., Proceeds of				Contributions, Juve-					Walworth, Horsley Street—			
Lecture .....	0	17	6	nile, for <i>Ceylon</i>					Contributions .....	2	11	11
Alie Street, Little—				<i>Schools</i> .....	5	0	0		Windmill Street, Hope Chapel—			
Collections.....	2	18	11	John Street—					Sunday School .....	1	1	4
Contributions .....	1	10	7	Contributions, by Miss					<b>BEDFORDSHIRE.</b>			
Do., for <i>Dove</i> .....	2	1	4	Stoneman .....	0	16	6		<b>Ampthill and Maulden</b>			
Proceeds of Lecture... 0	16	2		Kennington—					<b>(moiety)</b>			
Battersea—				White Hart Street					<b>Bedford, 2nd Church—</b>			
Contributions .....	48	7	0	Sunday School .....	1	0	0		<b>Contributions, for</b>			
Do., Juvenile (addi-				Kensington—					<b><i>Dove</i> .....</b>			
tional).....	0	19	9	Collection .....	6	6	0		<b>Blunham—</b>			
Do., for <i>Dove</i> .....	0	10	9	Contributions .....	26	13	6		<b>Collection .....</b>			
Blandford Street—				Do., for <i>Dove</i> .....	0	7	6		<b>Contributions .....</b>			
Contributions .....	20	0	0	Keppel Street—					<b>Cranfield—</b>			
Proceeds of Lecture... 0	17	0		Contributions .....	5	10	7		<b>Collection .....</b>			
Bloomsbury Chapel—				Do., Juvenile.....	1	15	10		<b>Dunstable, West Street—</b>			
Contributions .....	5	13	4	Do., do., for <i>Dove</i> ...	5	12	8		<b>Collections.....</b>			
Bow—				Maze Pond—					<b>Contributions .....</b>			
Collection (part) .....	0	10	0	Collection .....	0	11	10		<b>Heath and Reach—</b>			
Contributions .....	6	12	0	Contributions .....	44	7	2		<b>Collection .....</b>			
Do., for <i>Dove</i> .....	6	5	0	Do., Juvenile, for					<b>Houghton Regis—</b>			
Do., Sunday School				<i>Mutua</i> .....	20	0	0		<b>Collections.....</b>			
Brentford, New—				Acknowledged before					<b>Contributions .....</b>			
Collections.....	17	6	10						<b>64</b>			
Contributions .....	7	6	0						<b>10</b>			
Do., for <i>Dove</i> .....	3	8	11						<b>0</b>			
Do., Sunday School									<b>0</b>			
Proceeds of Lecture... 0	14	8							<b>54</b>			
Brixton Hill, Salem									<b>19</b>			
Chapel.....	23	15	2						<b>0</b>			
Proceeds of Lecture... 4	0	0							<b>0</b>			
Camburwell—									<b>0</b>			
Contributions .....	98	0	6						<b>0</b>			
Do., Juvenile.....	7	2	2						<b>0</b>			
Do., for <i>Dove</i> .....	3	1	10						<b>0</b>			
James Street—									<b>0</b>			
Sunday School, for									<b>0</b>			
<i>Dove</i> .....	1	2	3						<b>0</b>			
Do., Proceeds of									<b>0</b>			
Lecture .....	0	7	0						<b>0</b>			
Cottage Green—									<b>0</b>			
Sunday School, for									<b>0</b>			
<i>Dove</i> .....	1	13	0						<b>0</b>			
Chelsea, Paradise Chapel—									<b>0</b>			
Young Mens' Auxili-									<b>0</b>			
ary, Sunday School,									<b>0</b>			
and Proceeds of									<b>0</b>			
Lecture .....	4	8	6						<b>0</b>			

Acknowledged before  
and expenses ... 32 4 1  
84 8 8

	£	s.	d.
Rifleter— Collection .....	1	0	0
Roxton— Contributions .....	4	5	0
Do., for <i>Dove</i> .....	0	8	0
Sharnbrook— Collections.....	4	4	6
Contributions .....	7	8	0
Thurligh— Collection .....	1	17	0
Contributions .....	2	3	0
Wootton— Collection .....	2	0	0

BERKSHIRE.

Newbury— Collections .....	8	10	7
Contributions .....	17	16	3
Do., Sunday Schools	2	8	7
Reading, by Mr. F. Davies— Contributions .....	1	10	0
Do., for <i>Madras</i> .....	15	8	0
Sunninghill— Collection .....	0	12	0
Contributions .....	2	3	0
Do., for <i>Dove</i> .....	1	0	0
Wallingford— Contributions, for <i>Dove</i> .....	2	11	1
Windsor— Collections.....	8	14	5
Contributions .....	7	18	2
Do., for <i>Dove</i> .....	1	0	0
Wokingham— Collections.....	8	2	2
Contributions .....	12	9	4
Do., for <i>Dove</i> .....	1	13	6
			22
Acknowledged before and expenses.....			18
			3
			8
			0

BUCKINGHAMSHIRE.

Chesham— Collection .....	8	3	8
Contributions .....	15	19	6
Datchet— Collection, &c.....	2	17	0
Kingshill, Little— Collection .....	1	10	0
Contributions .....	5	2	4
Do., Sunday School	0	7	3
Olney— Contributions, for <i>Dove</i> .....	0	13	4
Waddesdon— Contributions, for <i>Dove</i> .....	0	12	0
Wycombe, High— Collections.....	10	15	7
Contributions .....	10	8	9
Do., Sunday School	0	8	5

CAMBRIDGESHIRE.

Horningsea— Saunders, Mr. W.....	5	0	0
Miltenhall— Contributions, for <i>Dove</i> .....	1	0	0
Swavesey— Contributions, for <i>Dove</i> .....	1	0	0

CORNWALL.

Falmouth— Collections.....	8	1	1
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	£	s.	d.
Contributions .....	22	17	6
Do., Juvenile, for <i>Palma</i> .....	4	0	0
Do., for <i>Dove</i> .....	1	3	0
Do., Sunday School	1	1	5
Do., do., for <i>Dove</i> ...	0	5	3
Helston— Collections.....	5	5	3
Penzance, on account ...	14	0	0
St. Austle— Collections.....	3	18	4
Contributions .....	5	1	3
Proceeds of Tea Meet- ing .....	1	7	0
Truro— Collections.....	7	10	2
Contributions .....	18	0	0
Do., for <i>Translations</i> Do., for <i>Schools</i> .....	1	0	0
			94
			10
			11
Acknowledged before and expenses.....			78
			16
			0
			0

CUNDERLAND.

Carlisle— Contributions .....	5	10	0
Do., for <i>Schools</i> .....	1	0	0
Cockermouth— Banks, Mr.....	1	0	0
Maryport— Collection .....	4	6	0
Contributions .....	4	4	0
Do., for <i>Dove</i> .....	1	14	6
Whitehaven— Collections.....	8	10	0
Contributions .....	3	0	0
Do., for <i>Schools</i> .....	1	10	0

DERBYSHIRE.

Derby— Read, Mr. Thomas ...	1	1	0
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DEVONSHIRE.

NORTH DEVON AUX- ILIARY.....	48	0	0
Bradninch— Contributions .....	2	17	10
Devonport— Contributions, for <i>Dove</i> .....	2	17	3
Kingsbridge— Collection .....	2	12	1
Contributions .....	4	5	6
Do., Sunday Schools	1	1	6
Modbury— Contributions .....	1	8	10
Plymouth.....	32	15	9
Ringmers— Collection (less ex- penses) .....	2	7	3
Shaldon— Contributions .....	2	0	0
Stonehouse— Collections, &c.....	6	0	0
Sunday School .....	0	7	0
Torrington— Contributions, for <i>Africa</i> .....	3	10	0
Do., for <i>Dove</i> .....	0	10	0
Do., Sunday School, for do.....	0	10	0

DORSETSHIRE.

Poole— Collection .....	2	3	6
Contributions .....	2	15	0
Do., Sunday School, for <i>Dove</i> .....	2	13	0
Wimborne— Contributions .....	0	15	0

DURHAM.

Darlington— Contributions .....	5	0	0
Do., for <i>Africa</i> .....	22	0	0
Do., for <i>Schools</i> .....	8	10	0
Stockton— Sunday School, for <i>Dove</i> .....	0	3	0

ESSEX.

Ashdon— Collection .....	3	0	0
Colchester— Contributions .....	9	7	7
Do., for <i>Dove</i> .....	3	6	0
Do., for <i>Schools</i> .....	1	0	0
Dunmow— Collection .....	1	11	6
Harlow— Collection .....	5	13	0
Contributions .....	15	12	0

Hilford— Contributions, by Miss Ruso .....	4	17	6
Do., by do., for <i>Dove</i>	0	12	0

Langley— Collection .....	1	1	4
Loughton— Collection .....	10	8	0
Contributions .....	2	15	9
Do., for <i>Dove</i> .....	3	9	8
Potter Street— Saffron Walden— Collections.....	12	13	7
Contributions .....	15	17	0
Do., Sunday School	0	16	8
Sampford, Old— Collection .....	2	9	9
Contributions .....	3	5	0
Thaxted— Collections.....	6	9	3
Contributions .....	4	10	9

GLOUCESTERSHIRE.

Arlington .....	6	1	4
Blakeney— Sunday School Bible Class, for <i>Dove</i> .....	2	0	0
Bourton on the Water— Collection .....	4	0	6
Contributions .....	8	12	6
Do., for <i>Dove</i> .....	0	8	6
Burford .....	2	9	8
Cheltenham— Collections.....	18	19	4
Contributions .....	8	7	6
Do., Juvenile.....	6	13	0
Do., Sunday School	14	0	0
Cirencester— Collection .....	5	16	0
Contributions .....	6	1	7
Cutsdean .....	1	7	0
Fairford .....	3	0	0
Kingstansley— Proceeds of Lecture...	0	19	11
Lydne— Collection .....	6	13	6
Contribution .....	1	1	0
Maiseyhampton .....	3	17	0
Milton— Collection .....	2	17	2
Contributions .....	0	10	8
Proceeds of Tea Meet- ing .....	2	7	0
Naunton and Guiting ...	5	2	0
Stow on the Wold .....	1	17	5
Contributions, for <i>Dove</i> .....	1	1	1
Tewkesbury .....	3	11	0
Winchcomb— Collection .....	2	6	0
Contributions .....	4	7	6
Do., for <i>Dove</i> .....	0	3	0

	£	s.	d.		£	s.	d.		£	s.	d.
Woodchester—				<b>HEREFORDSHIRE.</b>				<b>KENT.</b>			
Proceeds of Lecture...	0	17	7	Hereford—				Ashford—			
Woodside—				Sunday School, for				Collections.....	4	7	6
Contributions .....	3	10	4	<i>Dove</i> .....	0	10	0	Contributions .....	2	18	0
Do., Sunday School	2	6	8	Peterchurch .....	3	10	0	Do., for <i>Schools</i> .....	1	0	0
Wotton under Edge—				Ryeford—				Do., for <i>Dove</i> .....	1	2	0
Collection .....	4	5	6	Collection .....	2	1	8	Do., Sunday School	0	16	2
Contributions .....	5	9	10	Contributions .....	1	1	0	Broadstairs—			
Do., for <i>Dove</i> .....	0	18	5	Do., for <i>Dove</i> .....	0	13	6	Collection .....	3	11	0
<b>HAMPSHIRE.</b>				<b>HERTFORDSHIRE.</b>				<b>HERTFORDSHIRE.</b>			
Andover—				Berkhamstead—				Contributions .....	9	3	0
Proceeds of Lecture...	1	6	6	Baldwin, Mr. J.....	1	0	0	Do., Juvenile.....	52	11	2
Broughton—				Hitchin—				Do., Sunday School	1	8	4
Contributions, for				Collections.....	13	14	3	Do., for <i>Dove</i> .....	1	14	2
<i>Dove</i> .....	0	19	0	Contributions .....	19	16	7	Chatham, Zion Chapel—			
Emsworth .....	3	7	6	Do., for <i>Schools</i> .....	1	10	0	Collections.....	8	5	2
Longparish—				Do., Sunday School	0	12	6	Contributions .....	2	16	10
Contributions, for								Do., Sunday Schools	1	4	9
<i>Dove</i> .....	1	5	6					Do., for <i>Dove</i> .....	1	11	3
Lymington—				Acknowledged before	40	13	4	Eythorne—			
Contributions .....	5	0	0		40	0	0	Contributions .....	5	4	0
Portsmouth, Portsea, and Gosport					0	13	4	Do., Sunday School,			
Auxiliary—				Royston—				for <i>Dove</i> .....	1	1	4
Collection, &c., Pub-				Contributions .....	5	14	0	Faversham—			
lic Meeting, Kent				Tring—				Contributions .....	3	7	7
Street .....	9	10	6	Contributions .....	6	16	6	Greenwich, Lewisham Road—			
Contributions .....	24	19	0					Box, by Miss Under-			
Ebenezer—				Watford—				hill .....	0	14	7
Collection .....	4	16	8	Collection .....	9	16	7	Sunday School .....	4	11	0
Juvenile Society ...	1	7	0	Contributions .....	36	1	8	Maldstone, King Street—			
Porton—				Do., for <i>Dove</i> .....	2	9	8	Collection .....	13	8	9
Collection .....	4	11	5	Do., for <i>Debt</i> .....	1	1	0	Contributions .....	29	13	1
Kent Street—								Do., Juvenile.....	3	3	6
Collection .....	16	6	3					Do., for <i>Dove</i> .....	1	5	0
Contributions .....	5	2	10					Do., for <i>Translations</i>	10	0	0
Do., Sun. School,				Acknowledged before	49	8	11	Malling, West—			
Marie la bonne	1	8	7		18	0	0	Collections.....	10	18	5
Landport—					31	8	11	Contributions .....	5	2	6
Collection .....	4	12	0	<b>HUNTINGDONSHIRE.</b>				Do., for <i>Dove</i> .....	0	14	4
Contributions .....	0	12	6	Bluntisham, moiety.....	12	9	3	Do., Sunday School	0	12	10
Do., Sun. School	1	8	2	Huntingdon, do.....	12	2	6	Margate—			
White's Row—				Kimbolton, do.....	6	9	3	Collections.....	8	0	0
Collection .....	3	4	0	Contributions .....	4	7	4	Contributions .....	21	10	7
Contributions .....	4	16	6	Ramsey, moiety .....	5	6	8	Meopham—			
Southampton—				Contributions .....	11	16	6	Contributions .....	3	1	6
East Street—				St. Ives, moiety.....	37	0	2	Ramsgate—			
Collections.....	10	12	9	St. Neots, do.....	8	18	3	Collections.....	14	15	0
Contributions .....	6	6	0	Spaldwick, do.....	4	1	3	Do., Juvenile.....	0	18	6
Do., Juvenile ...	2	5	7	Yelling, do.....	2	10	0	Contributions .....	25	14	11
Portland Chapel ...	8	8	10					Do., Sunday School,			
Whitchurch—								for <i>African Schools</i>	4	1	7
Collections.....	2	14	6					Proceeds of Tea Meet-			
Contributions .....	2	16	9					ing .....	2	10	0
Do., Sunday School	0	18	2								
Proceeds of Lecture...	1	0	3								
				Acknowledged before	105	1	2	Further particulars of Contribu-			
					60	0	0	tions are unavoidably postponed			
					45	1	2	until next month.			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Træstrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.