

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The Annual Services of the Society, according to announcement, were commenced by the usual meeting for prayer in the Mission House on the 21st of April. The Rev. J. RUSSELL presided on the occasion. The devotions were led by the Revs. R. MORRIS of Clifton, I. LORD of Ipswich, J. STENT of Hastings, and G. PEARCE of Calcutta. In the evening of the day, the annual sermon to young men was preached at Poultry Chapel by the Rev. D. KATTERNS of Hackney, from the words of holy writ, "And the idols He shall utterly abolish." The attendance at these meetings was very gratifying, and the commencing services of the season were pervaded by devout and holy feeling.

The usual annual members' meeting was held on Tuesday morning, April 26th. The number of subscribers and ministers present was large, and the whole business of the day transacted under the influence of Christian love.

The reports of the Committee were laid before the meeting, and cordially received. The cash accounts showed a further diminution in the debt of the Society, and also the removal of two sums of £1000 each, received on annuity, from the balance sheet. Thus a debt was left of £1847 due to the Treasurers. Through the kind providence of God this has also been removed by the generous anonymous gift of an old friend of the Society, and the operations of the year commence without incumbrance. It is now many years since the Society has been free from the hindrance to its missionary labours which debt has always been found to present. It will be sufficient to allude to the important bearing this gratifying fact will have on the plans for augmenting our mission in India.

The following is the list of the Committee chosen at the general meeting for the ensuing year:—

Rev. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
Rev. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
Rev. CHARLES M. BIRRELL.	Liverpool.
Rev. WILLIAM B. BOWES.	London.
Rev. WILLIAM BROCK.	London.
Rev. J. J. BROWN.	Reading.
Rev. GEORGE HENRY DAVIS.	Bristol.
Rev. HENRY DOWSON.	Bradford.
RICHARD FOSTER, Esq.	Cambridge.
Sir GEORGE GOODMAN, M.P.	Leeds.
Rev. SAMUEL GREEN.	London.
Rev. WILLIAM GROSER.	London.
RICHARD HARRIS, Esq. Jun.	Leicester.
Rev. N. HAYCROFT.	Bristol.
Rev. JAMES HOBV, D.D.	London.
Rev. DANIEL KATTERNS.	Hackney.
VOL. XVI.	

Rev. W. LANDELS.	Birmingham.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
SOLOMON LEONARD, Esq.	Bristol.
Rev. C. J. MIDDLETICH.	Frome.
Rev. WILLIAM H. MURCH, D.D.	London.
Rev. JAMES P. MURSELL.	Leicester.
Rev. ISAAC NEW.	Birmingham.
Rev. THOMAS F. NEWMAN.	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM ROBINSON.	Cambridge.
Rev. JOSHUA RUSSELL.	Greenwich.
Rev. ISRAEL M. SOULE.	Battersea.
Rev. EDWARD STANE, D.D.	Camberwell.
GEORGE STYVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL.	London.
Rev. F. TUCKER, B.A.	Manchester.
J. WARMINGTON, Esq.	Lea.
W. H. WATSON, Esq.	London.
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The Annual Sermons of the Society were preached on the following day : the morning sermon by the Rev. JAS. HILL of Clapham, from the words of the evangelist Matthew, chapter ix. 36—38 ; and that in the evening by

by the Rev. W. LANDELS of Birmingham, from the prophecies of Jeremiah, chapter xiv. 8. The collections were considerably in advance of the previous year.

ANNUAL MEETING.—THURSDAY, APRIL 28.

THIS meeting was held in Exeter Hall, on Thursday, the 28th instant, the attendance being unusually large, so as fully to occupy the seats.

The Chair was occupied by WILLIAM BRODIE GURNEY, Esq., the senior Treasurer.

The proceedings were commenced by singing the sixty-third hymn, first book (Dr. Watts's). After which the Rev. EDWARD WHITE offered prayer.

The CHAIRMAN then addressed the meeting as follows :—

MY DEAR CHRISTIAN FRIENDS,—By the kind providence of God we are permitted to hold another anniversary of this society. No longer, as some of us recollect it, a new society, but one which has attained an age greater than that of the majority of those present ; a society commenced in faith, on very slender resources, and which has, on many occasions, called forth the exercise of faith. But the smallest of seeds has become a mighty tree. Without ever possessing any funded property, except for special objects, it has gradually extended its missions ; those to whom its management was confided, trusting that, while they were doing the Lord's work, he to whom belong the silver and the gold, would so influence the hearts of those who were his stewards, that the means would be supplied them. That if it were made to appear that the Holy Spirit was blessing the labours of our missionaries, and souls were converted, those who feel the love of the Saviour shed abroad in their hearts, would rejoice in aiding the cause by their contributions, by their prayers ; and, if they were not themselves qualified for the work, by consecrating their sons and their daughters to the service of the Lord among the heathen.

We all feel it refreshing and profitable to listen year after year to the recitals of the progress of missionary work, a work commenced by the Saviour himself, and who, as he ascended to heaven, commissioned his disciples to go into all the world and to preach

the gospel to every creature, assuring those who engaged in the blessed work, that he was with them always, even unto the end of the world. In this confidence, our missionaries have gone forth, supported and animated by the sure word of prophecy, that all the kingdoms of the world will become the kingdom of our God and of his Christ. And, oh, what a glorious meeting will that be, when the heralds of the Cross shall, as it were, lay down their commission with the report that the whole world is converted unto God ! But ah ! when shall that day be ? Certainly not until the prayers of the people of God are more fervent, and their exertions partake more of the character of self-denial. You will learn from the report, that the Society is taking measures to strengthen its stations in the East Indies, at some of which our missionaries, through advanced age and the effects of climate, are becoming incapacitated for active exertion, and, also, to form new stations, where the distance between station and station is great, where there are no missionaries of any Society, and where millions are perishing in heathen darkness. The late John Foster once remarked, that the Christian cause is like the banyan tree,—where it is planted, it naturally spreads. Each station we plant extends its growth and its influence, perhaps for a time, imperfectly ; and we wish that our trees should, at all events, be within some few hundred miles, so that, each spreading, they might soon meet, and the whole land become like a field which the Lord hath planted. Some one may ask,—But have you funds enabling you to carry out this extension ? You will learn from the report, that we have not ; but that we look with confidence to the friends of missions for them ; and I am sure you will not consider us presumptuous, when you shall have heard what God has enabled this Society to do in times past. You are aware that the motto of our Society is—“Expect great things from God : attempt great things for God ;” and we have generally found that, when we attempted most for God, the interpositions of his providence were the most strikingly manifested. At times, the faith of the Committee has been severely tried ; and when they have almost despaired, deliverance has been vouchsafed in a mode and

to an extent very little anticipated, even by those who were most sanguine. I have been a member of the Committee of the Society four-and-thirty years, and treasurer eighteen years; the last seven in connexion with my highly-esteemed colleague; and while I have been called to rejoice in its extension, I have not been a stranger to its anxieties: and if you will permit me, I will take this opportunity, in a sort of taking-leave speech of an old servant, of telling you, by way of encouragement, what I have witnessed. Not to refer, with particularity, to the subscription made to repair the losses by the printing-office at Serampore being accidentally burnt down, now above forty years ago, permit me to allude to the year 1829. The income of the Society at that time was only about £10,000 per annum; and we had a debt of between three and four thousands; bills were drawn and were accepted, and there appeared no means of meeting them except by borrowing; but without the prospect of being able to repay. The annual meeting came round. The necessity of the case was presented, contributions from £500 downwards poured in, and, in two hours, the debt was extinguished; and I see in the next year's cash account, "Extra subscriptions, £4,798 6s. 4d." Within three years from this time, the insurrection, as it was called, took place in Jamaica, and our chapels were destroyed by the lawless violence—not of the coloured people, not of an ordinary mob, but—of the planters, some of whom were magistrates. The Government was appealed to, and, feeling that they were responsible for the peace not having been preserved, they consented to give us £5,600 at once, and to propose to Parliament a further grant of £6000, if we would meet it by an equal sum. This offer was accepted on the day before the annual meeting of the Society. We announced it: £2000 was immediately contributed on the platform, and cards were issued, to be returned in two months; and I shall never forget the meeting at which they were returned. Fears, ah, great fears, had been entertained, that we might lose the grant, by falling short of the £6,000; but the cards came in so thickly, and so heavily laden, that the ante-room looked like a banking-shop, with six desks and six clerks entering their accounts, and others receiving the money; and, instead of £6,000, the sum raised was £14,000! It is due to the members of other denominations to state, that we were very liberally assisted by many not belonging to our denomination. In three or four years afterwards, our late dear friend, William Pearce, took the opportunity of his visit to this country, in impaired health, to plead for the sending out ten additional missionaries, at an expense of £4,000. Many of our friends feared, that, by calling for this extra subscription, the general funds of the Society would be diminished; but the

whole amount was raised, and the following year the general income of the Society was increased by £3,000. In the year 1841, the year of Jubilee commenced. I will not enter into a detail upon that. It is sufficient to say, that it was a year of great excitement and great exertion. Its operations were conducted by our friend the Rev. Joshua Russell, as Jubilee Secretary, and the amount raised was £33,000.—the only instance, I believe, in which a society has raised, by jubilee contributions, an amount equal to a year and a half's income. I merely mention these facts as tending to encourage us to believe that, if we can show that the measure proposed is calculated to promote the Redeemer's cause, which I leave to be shown by the excellent friends around me, the necessary funds will be provided. You will hear that we require a certain sum for outfit, and that we shall require also a considerable increase in the amount of annual subscriptions, in order that we may not have continually to present a debt. We feel assured that each who is put in trust of the gospel, will feel it his duty to fulfil that trust. If the Saviour's love has a constraining influence on his heart, he will feel giving to be a privilege; and I had rather enforce the matter on the ground of privilege. One who was eminent for works of piety and benevolence, the late excellent John Wesley, once remarked, that when he was requested to perform anything as matter of duty, he felt cold and unmoved; but that, when he was urged to it by motives of love to Christ and to his people, he went to his work with cheerfulness, and performed it with alacrity.

The Report, a copy of which appeared in our last, was then read by the Rev. FREDERICK TRESTRAIL, and the cash account by SAMUEL MORTON PETO, ESQ., M.P.

The Rev. GEORGE PEARCE: Dear Sir, and Christian friends,—I feel thankful for the opportunity which has been so kindly afforded me of saying a few words in behalf of our mission in India, on the present interesting occasion. As a returned and disabled missionary, I may compare myself to a soldier who has been wounded on the field of battle, and who has crept or been carried out of the conflict; but at the same time, it is some satisfaction to me that I am able to give some account of how the battle is going on, and to encourage the forwarding of new levies to carry on the warfare. In thinking of India, dear friends, a crowd of topics come into my mind, each of which would furnish an interesting subject of address. I might tell you with affecting evidence of the need which India has of the Gospel; I might tell you how Providence in a wonderful way is opening that great country to the messengers of salvation; I might tell you how great changes, political, social, and moral, are now taking place—how our own countrymen in that land, who were once hostile to missionary

efforts, are now turning in their favour; I might speak of the debasing and cruel rites of Hindooism which are now gradually being abolished; I might also tell you how missionaries are rushing into that country—for within the last twenty years the number of labourers there has trebled; but I will not undertake so wide a range—I will not direct your attention to so general a subject, but rather confine myself especially to the present crisis of the affairs of our own mission. My dear friends, I do not wish to make you sad, or if I do it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India, no less than six stations had been abandoned, or become vacated; and those important stations, and, at the present time, some of our most important stations in India are suspended, as it were, by the thread of single lives. Most of our missionary brethren there are far advanced in age; we have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad. Our hopes, it is true, received some revival when the dear brethren of the deputation, Russell and Leechman, visited us. When they left us, we followed them with our desires and with our hopes; but, then again, there came a blank; we did not hear, up to the time that I left, anything very substantial to encourage us. On my arrival in England, in December last, I was greeted with the intelligence of the project which has been put forth by the Secretaries and the Committee, to send twenty missionaries to India. I have been very narrowly watching the progress of that measure, and I am sorry to say that my sadness is not quite gone. When I was at the Committee meeting last week, I saw chalked up on the board, the report of the income of the Society for the last year, and I found that it was something less than that for the year before. Now, this did not look very favourable to the sending of twenty missionaries to India. Four months have passed away, since the measure has been proposed to the church; and we have heard in the Report this morning, of one name only that has been accepted, and I do not know that others have offered themselves for this work. Now, my dear friends, it occurs to me to ask this question,

Have you lost your confidence in the mission in India? Is the missionary spirit on the decline among you? We have, for years past, been calling earnestly and loudly for assistance, but hitherto it has not been rendered. Well, permit me to say, by way of stirring you up additionally on this occasion, that one of the principles of my missionary life has been this—that labour is success. If I did not feel this, I would not think of going back again to India. My faith rests on the declaration of Him who commands us to go and preach the gospel to every creature. By his servant he says:—“Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord.” My dear friends, can it be possible, that the labours of such men as Carey and his beloved colleagues, such men as Yates and William Pearce, and others now living that I might mention, should be in vain, or that no glorious result should come from them? Can it be possible, viewing it in the light of Scripture, that the prayers of Fuller, and of Sutcliffe, and of Ryland, and of the founders of the mission, and of thousands of God’s dear people in this land, will not be heard? Can it be possible, that the free-will offerings of such men as Wilson and Gutteridge, of our dear friends on the platform, and of many throughout our land who have offered even their widows’ mites, should not be accepted of the Lord? When I was in this country, some years ago, an incident happened which greatly encouraged me. I was led to visit a poor widow who was a cripple. I was introduced to her as a missionary. Her face brightened up at my presence, and we talked a little while together. When I was about to take my leave, she said, “Stop, sir,” and, going upon her crutches, she ascended, with some difficulty, a ladder into an upper chamber, and after a little while she came down again, and came up to me as well as she could, and put into my hand a piece of paper, in which was a piece of coin—a shilling—and she said, “Sir, I have been laying this up for a long time past, a farthing and a halfpenny at a time, that I might give it to the mission.” That little incident has strengthened me in my labours in far distant India. I am sure that God will not refuse the offerings of his people. But, my dear friends, we have had success, and I may say great success. We have had success as it respects converts. Some people think that our converts in India are few. Few and many are comparative terms. To my apprehension this is a large assembly; here are many people. Now, I think, if we could collect together all our people from India, and present them in Exeter Hall, they would fill it to overflowing. I think converts sufficient to fill Exeter Hall cannot be said to be few in number. And these converts are fast increasing in number.

Some time ago, I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress; perhaps you have heard it before, but I think it will do you good to hear it again. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1,045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2,500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Lakhyantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were 500 persons present,—those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, a Mohunta Gooroo, as we call them in that country, who obtained a tract from some one, and, after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about 600 persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Lakhyantipore. Some years ago, it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that tract was the instrument, in the hands of God, of the formation of the churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions,—for, after all, that is of great importance. Now as far as I know, the members of the church there,—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among native Christians,—I can say of them, in all sincerity, that they are our “hope and joy and crown of rejoicing.” I can say of

them, as far as it is possible to judge, that they have been washed, and sanctified, and justified, even as by the Spirit of the Lord. My dear friends, I do not wish to throw in among you the apple of discord, but I say, that in India we are Particular Baptists. I do not speak in regard to doctrine, but in regard to discipline. We are, I say, very particular in receiving members into our churches. And we are not only Particular Baptists, but we are Strict Baptists—not in respect to communion, but we are so strict, that, whenever any of our people break the law of the Ten Commandments, we put them out of the church. Now, what is our present position in India, and what are our prospects and encouragements to future labour? I say in one word, that we have attained a vantage ground in India such as we never had before; that weak as our strength is, we have greater encouragements from the result of the missionaries' labours to endeavour to propagate the gospel than we have ever previously been permitted to witness. I must allude to our translations for one moment. God has given to this denomination the honour of having imparted an impetus in respect to the translation of the Scriptures. I will refer to only two languages. The Bengali Bible, for instance, has been so far completed, in the various revisions it has undergone, that it has not only acceptable to us, but generally acceptable to the various denominations in Bengal; and as the commonly received version, that of King James, as it is called, is now used by all denominations, so it is my humble opinion, that the Bengali version which my brethren have been enabled to execute will, for many years to come, be the version used throughout Bengal by missionaries of all denominations. There have not been so many revisions that I am aware of, but there has been quite as much time spent in the preparation of this version,—and I am sure immense care and labour have been bestowed upon it,—as in the preparation of the English Bible which we now circulate. Thirty years of Dr. Carey, and thirty years more of Yates and Wenger, have been expended on this one volume. I am persuaded also, and I have no hesitation in hazarding the opinion, that if any other version sets aside our version in the Bengali language, it will not come from European missionaries, but from native Christians. Then look at our mission press—a press which employs some hundred hands in the preparation of the Scriptures, and of Christian tracts. That press has sent forth no less than 600,000 volumes of the Scriptures, or parts of the Scriptures, since it was established, and there is no diminution in its issues. One of the excellent results of the visit of our dear brethren of the deputation to India, was, that the Serampore College has at last been brought into intimate con-

nexion with this Society. I learn from the *Missionary Herald*, that a very great deal of interest is felt in this country with respect to the employment of native agency. Native agency has been employed all along, to as great an extent, I may say, as it was possible for us to avail ourselves of it. Perhaps there may be some little mistake on this subject in the minds of persons in this country; but I would say, that if a searching inquiry were made among the members of our churches in India, I think many individuals might be found who, for native talent, for Christian character and standing in the churches, might be brought from their obscurity. I am not aware, that any arrangements are made at Serampore for the training of native ministers, but I trust there will be; for I am confident that they might now be found. We have learned experience from the past. Now, to me, experience is of great value in regard to missionary enterprise. Just before I left Calcutta, this subject was discussed in a missionary conference, which is a meeting of missionaries of all denominations in that city. "What are the maxims which the history of fifty years teaches missionaries in regard to their work?" Now, one of the things which we learn from it is, that we should not have individual missionaries at single stations. We have forgotten, in the course of our work, the example of our Lord, in sending out his disciples two and two. If there had been at our stations two or three missionaries, why, we should not have had to lament so many abandoned, so many vacated. I know churches in India which I may compare to cups. You are aware that, when a cup is filled with water, if you pour any more into it, it will run over—it will not hold any more. So with these churches. Such are the circumstances of India, that a missionary may be so placed as to receive a certain number of converts, and if he receive more than that number he cannot contain them; the water flows over, and they go to other denominations where they can be cared for. It is important that you should know as much as possible about our native ministry. Of late a good deal has been said and written about native pastors. I am not going to enter into that subject, but I wish to say this, that before we can make use of native pastors very efficiently, our people must be able to contribute to support them, and there must be the disposition to support them as well as the ability. Such has been the state of things in India, that really the people have not, till a very recent period, done much; and I fear that they were not able to do much for the support of the gospel. Now we have come to a position in which there seems to be a turn for the better, and our people are beginning to contribute. Their contributions, indeed, are small, but still I think they are in proportion

to their ability. At Barisal, when I was in association there, they came forward at the close of the meeting, and voluntarily laid upon the table twenty-two rupees, which was a very nice beginning, particularly as these people are so poor, that they think six shillings a month, if they can get it regularly, quite a fortune; but these same people, only two or three months ago, had subscribed as much as 240 rupees for the purchase of rice, to lay up against the time of scarcity. In a letter which I have just received, I learn that the people also subscribed 100 rupees to entertain their brethren. Never mind what the money is given for, if they only learn to give, they will give it, in time, for more immediate objects. That same people, only a few years ago, gave 100 rupees towards the erection of their chapel. The people at Khari gave sixty rupees towards the erection of a superior chapel. And thus we have begun to obtain from them contributions in favour of the gospel. But only one word, and that is on the field. In Bengal there is a field which invites and claims your labour. It is a vast field: it contains, at least, eighteen or twenty millions of people. It is a field which has been occupied only in its principal positions by our own brethren; and it seems to be left, in the providence of God, to the Baptist Missionary Society to occupy it. The people are in a great measure prepared for the gospel; it is the field, in the centre of which we have Jessore, with its numerous Christian population; Barisal, and other places. I trust my dear brethren of the Committee will give their special attention to the occupation of that field, in which I hope for great success.

The Rev. Dr. HOBBS: It must needs be regarded as an honour to be permitted to take part in anything relating to a movement like that with which you have already been familiarised. I feel it especially to be so, having in recollection our former effort to supply ten missionaries to British India, at the time when our beloved brother—name-sake to our beloved friend, who has just spoken—Mr. William Pearce, of Calcutta—was in this country. The success of that experiment, I think, should inspire more than hope; confidence should arise from it, in reference to our present project. I look upon these extraordinary efforts, not as spasmodic attempts of very questionable propriety, but as when we stand upon the shores of our country and watch the rising tide, it is not every wave which overlaps and passes beyond the preceding one, as there is always an apparently receding wave with a rising tide; and yet we sometimes watch and attempt to ascertain whether it is periodical or not every third, or fourth, or seventh wave that rolls in far beyond those that have preceded it,—so these extra efforts, as we call them, appear to me to denote most un-

quovocally the rising tide, which by and by shall flow over all those regions which now are so partially occupied by our missionaries. You have gathered already that it is not intended to move and second the adoption of the Report or other resolutions, but there is prescribed to us something definite to guide our address in occupying a short portion of your time. It is, however, somewhat out of harmony with a missionary meeting to feel one's self restricted and abridged within narrow limits. Believing, as our treasurer in the chair has stated, that the field is the world, and that Christ's was a prophetic prayer when he taught us to supplicate, "Let thy kingdom come, thy will be done on earth as it is done in heaven," and that it was a prophetic injunction when he commanded his disciples to pray the Lord of the harvest to send forth more labourers into his harvest, we feel assured that he who gave the command, and who taught the prayer, intended its accomplishment, and is hastening on in the course of his providence, to the completion of those his eternal designs; and so we would fain expatiate upon the wide world, as the missionary field; but it is not permitted to us now to go to our western fields, and notice Hayti, Trinidad, or the Bahamas, nor to cross the Atlantic, and there advert to our stations upon the continent of Africa, or upon the island near to it; we must pass by our European mission in Brittany, and also overlook, for the moment, our God-honoured labourers and labours in Ceylon. It is for me to conduct your thoughts and to fix your attention, for a moment, on India; but yet it is not to take a widely extended view, from Cape Cormorin to the Himalaya mountains, from the Indus in the west, to the Brahma-putra in the east, and to speak of the fifty millions of our fellow subjects, all sunk in Mohammedan and idolatrous superstition; our attention is to be much more restricted. You have heard repeatedly of Bengal; and yet Bengal, as a province, is very large. Using round numbers, for the sake of brevity, you may think of 400 miles square, and forty millions of inhabitants. And we are not to expatiate over the wide extent even of Bengal, but we are now to direct our thoughts to that part of Bengal which has been designated Proper, and also to those stations which have been occupied in what are called the North-western provinces. Here, as has been announced to you, it is the design of the Committee to attempt an extension and a concentration of your missionary stations. Without attempting to speak geographically correct, as to the boundaries of Bengal Proper, perhaps, I might be allowed to call your attention to your own missionary stations, observing some other geographical boundary. You are aware that the river Ganges is the grand and magnificent drain of that vast plain of which we have already spoken, and you

know it rolls its tide of waters into the Gulf of Bengal, through many mouths; and the principal of these mouths is that on the east, which bears the name Ganges, and that on the west, which bears the name Hooghly. Now, here is something distinct to our apprehension; and we may think of this Delta, or triangle, formed by the ocean, the shores of the Bay of Bengal, and those two branches of the river, the Hooghly and the Ganges, and then you must allow me some extended margin to bring in Chittagong and Barisal, and we must include Dacca, which lies midway between the Burhampooter and the Ganges, not far from either stream; and we might go further north, to Dinagepore, also between the two streams, which are there further apart, and which is, therefore, more distant from either of the rivers; and then upon the west we must bring in Suri; and we have in that geographical limit one of our beautiful constellations, if I might so call them—the numerous stations and churches which have been so much honoured of God in planting every one a lamp or candlestick—every pastor or minister a star in the hand of the Saviour, and all shining to fling their radiance, so bright and beautiful, along the dark, dead ashes that are around them, where all is gloom, and superstition, and idolatry, and where the myriads are perishing without the knowledge of salvation. And then, if we go a little north, we have another, (may I call it another constellation?) a numerous collection of churches and of stations, which, perhaps, it is not needful to enumerate; and this may constitute our north-western constellation of churches, stations, and missionaries. We have now been in existence as a missionary body—a Society devoted to this great work, for more than sixty years. That is the term allotted by God to two generations of mankind, who pass off the stage of this world every thirty years. We may think, then, of the number of immortal beings who have passed away to appear before the throne of God during that period. Whilst these two generations have been melting away unto death, it is to be supposed that, from missionary operations like ours, there must have been some specific results. And so it may be said that we are supplied with statistics beyond anything perhaps which has ever been attempted in the history of missions; and our Secretaries, as if mindful of the statistical and geographical origin of our operations, have furnished us, as surely no secretary before has ever attempted to do, with information which, if it does not make you wiser, geographically and statistically, if that is possible, it will be your fault and not theirs. When I speak of the foundation and commencement of missionary operations, I am carried back to the town of Molton, in Northamptonshire, and reminded of the period when our Carey, having forsaken

the gentle craft of shoemaking, betook himself to the teaching of a few farmers' boys, to supplement his miserable salary; and there it was that he pasted his brown sheets of paper together, and scored upon them, as well as he was able, the boundaries of eastern nations, and inscribed upon each country the multitude of its inhabitants, the superstitions and idolatries that there ruled over the minds of men, and so warmed his own heart and expanded his own large soul to embrace those regions, and take possession of them in the name of the Lord, by determining on the formation of something like our organization. Why, it seems as if the Secretaries had caught the spirit of Carey in that respect, and, as he instructed those that stood around him, so we learn of our brethren where our missionaries are, what they are doing, among what masses of persons they are labouring, and what is the religious and moral condition of those myriads who are passing into the eternal world. Now, we have it stated to us, as the result of missions in India, that there are 22 missionary Societies, who employ 443 missionaries, of whom 48 are ordained natives, with 698 native catechists and agents, residing at 313 missionary stations, who have formed 331 native churches, with 18,410 communicants, and 112,191 supposed native Christians. I shall not trouble you with further enumeration of these details; but if you would try yourselves, Christian friends, to assign to British India that proportion which belongs to it, and then look at the printed statements of our own missionary stations, our missionaries, the churches, and the communicants, I think that you would feel that, personifying our Society, and speaking in its name, I might quote the words, which the ancient Latin poet put into the lips of the Trojan hero, when about to relate the sorrows and the toils of his countrymen, and I might say, in the name of our Society, "*Quorum pars magna fui.*" A large proportion of it belongs to our Society. It has formed a very large proportion of the missionary operations which have been carried on in Bengal. I fancy I hear the whisper: "Let another man praise thee, and not thine own lips." Ah! Mr. Chairman and Christian friends, I am not complimenting you; we are not assembled to compliment one another; and I know that brethren of other Christian denominations will readily admit how great an honour our divine Lord and Master has put upon us. For all the illuminations, we pay our homage to the Father of lights, and for all the conversions, and all the sanctification of the saints of which we have heard, we adore and magnify the Holy Ghost, the Spirit of all grace. We are not now assembled to give you any promises, that, if you supply the money and the men, we will convert the heathen. No such thing is in the minds of your Secretaries, no such thing is in

the minds of the Committee, and surely not in the minds of our missionary brethren; and we ought to have it deeply impressed upon our hearts, that, as at that period when Europe first called out to Asia for help, as recorded in the sixteenth chapter of the Acts of the Apostles, it was after there had been a signal display of the sovereignty of our divine Lord, and his servants had essayed to go in one direction and another, and the Spirit prevented them, and then the vision was sent of the man of Macedonia, saying, "Come over and help us," that, as Europe was to be assisted in the first instance by agencies that had been previously employed in Asia, so now that Asia calls out to Europe, and we look over yonder, and know that we have the commission to convey the Gospel there, we desire to be equally dependent, yea, more dependent, I was ready to exclaim, upon the vitalizing power of the Spirit of God, for all our success, than they were, even in the commencement of the work. But I am mindful of the flight of time, and would be also mindful that I have entrusted to me a specific business, to which we must now adjust ourselves for a moment or two; and then those esteemed brethren whose names have been announced, will take up what I might almost call the thread of the discourse, and still further impress upon your minds the work which we are now contemplating. You have heard from our brother Pearce of the state of things, exactly what it was when William Pearce reached home. The men abroad were few; they were faint, they were feeble; growing age, bodily afflictions, and wearing toil, had exhausted their energies, and rendered it imperative, if our stations were not to be abandoned, that their little bands should be recruited. Our Secretaries, and mainly at their suggestion, our Committee, are now desirous of, and determined to send twenty missionaries, in dependence upon that God whose is the silver and the gold, and who always has had, and always will have agents to carry on his cause. Calcutta requires three more missionaries, in order to recruit the feebleness of the brethren that are there. Where only one missionary brother is labouring, it is proposed to add a second, that our brethren may labour in the work two and two. That will require one for Chittagong, which I have mentioned, far in the east, and across the Bay of Bengal; it will require one in Dacca, one in Dinagepore, and one in Suri, all outside of this circle or triangle, and one at Jessore, in the very centre of the Delta. And then it is proposed that there shall be three new stations formed, each on the banks of the Ganges. That is supposed to complete what is immediately required in that southern constellation of which I have spoken. Then, in the north-western provinces, it is proposed to restore Patna, by two missionaries, to send two mis-

sionaries to Agra, two to Delhi, one to Cawnpore, and one to Muttra ; so that will absorb more than the twenty, for, as I enumerated them, they amount to twenty-one or twenty-two missionaries. You have heard the computation of the cost, and the question simply is, how far we are prepared, in our measure and proportion, as God shall enable us, to supply the requisite funds. Why, he is worthy for whom we propose to labour. If he gathered about his godhead the elements of our humanity, and in suffering humanity died upon the cross for our redemption; if he hath bought us and all that we are and have, with his precious blood, is it too much to offer to him a sacrifice of this description? You have heard how the people are prepared to receive the message, and how governments are undergoing a change. When we think of the altered state of things as it respects the government abroad—all the powers which were opponent in the outset of our mission appearing to combine in its support,—and here at home, in the very House of Peers, we hear sentiments advanced in reference to the alterations which are imperative at Leadenhall Street, which at one time were scarcely dared to be whispered in any influential society ; so that we must needs suppose the hand of God is in it ; and as he is opening our way, and facilitating the approach of his servants to all these dark regions of the earth, we, brethren, would prepare ourselves, not only to offer the supplication commended to us with such beautiful and simple eloquence yesterday morning, but to act in harmony with the prayer, looking out for our brethren who will undertake the labour, and supporting them in their work. Who can tell but that these men who shall now go forth into what was the cradle of idolatry, will witness a well-fought battle, and the overthrow of the entire system, which, if it be overthrown in Bengal, we are ready to say will not hold its place in any portion of the habitable globe ; but every where the heathen will come and say : “ Have not our fathers inherited lies and vanity, and that wherein there was no profit ? ”

“ Unto him who hath redeemed us every knee shall bow, and every tongue confess.”

Mr. ALDERMAN WIRE. When your excellent missionary who addressed you first sat down, I began to consider what were the signs of discouragement which had made him sad, for after I had heard his speech, I thought, that instead of making you sad, he was accomplishing the other part of his declaration, that he would make you glad. Everything that he said was a word of encouragement, and every statement that he made was an argument in favour of the proposition which is before this meeting—of sending an increased number of missionaries to India, and especially to the province of Bengal. But if we look at the whole question

as it appears before us, we shall say that the resolution of the Committee, though a wise resolution, taken after much prayer and much consideration, falls very far below the necessities of the case. Twenty more missionaries for India! What is India? A vast continent containing many nations, containing a population, as some say, of one hundred and thirty millions, and as some other say of nearly two hundred millions of human beings, a large proportion of whom are our fellow-subjects, and the majority of whom are sunk in ignorance and in spiritual destitution. Looking at the whole question, we find that during the last fifty years the number of missionaries that have been employed, and that are now employed by the twenty-two societies who have missions in that country, that for a hundred and thirty millions of people we have only 413 missionaries, members these of every denomination, a fact which will at once obviate all the necessity of argument, to show you the propriety of the resolution which the Committee have adopted; because if there are but 413 missionaries throughout the vast continent of India, and if the population be, at the smallest computation, a hundred and thirty millions, you will easily be able, when you go home, to try the figures, and you will come to the conclusion, that instead of twenty, if it were possible, you ought to send out a thousand missionaries to India. And even when you had done that, you would not have accomplished half the work, because a thousand missionaries to a hundred and thirty millions is but a poor supply of the messengers of the gospel to the heathen world. The history of the Baptist Mission is a history full of wonders,—I might almost say, that the age of miracles has not passed. When I look over what has been done within about fifty-three years, this Society has done more than all other societies put together; looking at its number, and the amount of good it has accomplished, in the way of translations, and conversions, and spreading the gospel amidst obstacles and difficulties, innumerable and apparently insurmountable. God has evidently blessed the labours of the Committee at home, and of the missionaries abroad, and has paved the way for the occupation of the entire continent of India by the missionaries of Christianity. My reverend friend who has just sat down, adverted to the origin of the Society, and spoke of the venerated name of Carey; but look at the circumstances under which he went forth. Even when they had determined to send him forth, when he used the expression familiar to every one of you who know his history: “ I will go down into the pit; who will hold the ropes?” He had faith, and there were men strong enough, and with faith enough, who held the ropes; and he went, and he sustained himself, and laid the foundation for all the Chris-

tian missions in British India. And when I look at the small demand which the Committee make, I feel that the resolution will be supported. Your excellent chairman has referred to three occasions in which difficulties have been overcome by the zeal and liberality of the denomination to which you belong; and surely now that you have heard of the necessities of the present case, you will not be backward in doing that which is required of you. But will you permit me to say a word or two upon some of the expressions which have fallen from those who have preceded me? When your Committee talk of raising a fund to send men forth, I would point to another mission, and to another field, and to another district, and ask, cannot the missionaries in India, amidst their converts and the members of their churches, find men who should be equipped and ordained, and sent forth among the natives, to preach "the unsearchable riches of Christ?" For I have long entertained the opinion, that if the world is to be converted to God, and if the abundance of the East is to be given to him, it is not to be by European agency alone, but by the raising up of properly qualified teachers from the different churches which are the fruits of missionary labours. England as the parent should go forth with her sons, equipped ready for the field; they should be, as it were, the bishops and the superintendents of the different stations; but it should be their object to seek out the men who have been born and bred among the natives, inured to the climate, who know the language, and the customs, and superstitions of the inhabitants. If there were now twenty men ready for the work, I would still press upon the Committee the necessity of multiplying these twenty men a hundred fold by native agency. It was well-observed by Dr. Hoby, that the time seems favourable for the extension of missionary operations throughout the world. Was there ever such a period in the history of the world as is now presented, when nearly all the nations of the world are at peace; when science has, as it were, annihilated the distance between the east and the west, the north and the south; when India is brought within so many days of communication, that you may sustain your brethren, and visit them, and encourage them, and cheer them? And now there is such a vast change in India itself, as seems to invite, nay, to compel, the attention of Christian Britain to its claims. Instead of our government being half infidel; instead of the men in Leadenhall Street and at the seat of government hesitating, and turning out the missionaries; instead of their saying, as they formerly did, that the moment Christianity entered India the government of this country would cease, and be crumbled to dust, they have learned the lesson, by the finger of God writing it on the annals of the country, that

Christianity is the very means by which the government of England in India will be consolidated and preserved. So far, therefore, as the government of this country and the government of the East India Company are concerned, there are men to be found at home, and men in high stations abroad, that look upon the missionary labours, not only with a permissive, but with an encouraging aspect, and who are ready, upon almost all occasions, to do what they can to promote the success of Christian missions. But I will say a word as to the future government of India. If it is to be Christian, all the customs which restrain native freedom and industry must be abolished; we must give to it the laws and privileges of this great country, and Christian missionaries must go forth under other auspices, and have far more protection than they have yet obtained from the government of this country. I want to see an entire severance of the government of India from all idolatrous rites and ceremonies; and I hope this question will be decided the moment the Indian measure comes before the House of Commons. But need I again speak of the necessity of this movement? Does any one doubt it? Twenty missionaries for the province of Bengal! What is the state of the province? There are, according to the statement you have just heard, forty millions of inhabitants in that province. There are large cities, some with ten, some with twenty, some with thirty thousand inhabitants, who have never seen the face of a missionary—never heard the sweet tidings of a Saviour's love; and yet they are within fifty miles of the metropolitan city of India! Shall such a state of things exist, while the vast population of this country remains uninterested and uninformed of the necessity? Let us retire from the meeting with this feeling, that what we can do by money, by personal influence, by prayer, and by the exercise of faith, for the accomplishment of this mighty business, shall be done,—depending not merely upon the silver and the gold, and the men, but upon Him who has said that he will give success proportioned to the faith and love embarked in the work. Oh, then, sir, if we Christianize India,—and I trust even some of the present generation may live to see, that through the length and breadth of that vast country every idol has been abolished, and every place dedicated to idolatrous rites shall be purged and turned into a Christian temple,—how much shall we then have done to Christianize the world! From India the word of God will sound forth, and that country will send out its missionaries to the parts adjacent, till the entire world shall be filled with the servants of Him, whose duty, and privilege, and honour it is to preach the gospel of Jesus Christ to every creature, in every land, and of every tongue,

until the temple of this universe shall become vocal in his praise; and then shall come to pass the prophetic prayer, and his will shall be done on earth even as it is done in heaven.

The CHAIRMAN begged to assure the meeting that the subject of native agency to which reference had been made, had engaged the anxious attention of the Committee, and that means were taken to render it effective, while at the same time the twenty missionaries proposed to be sent out would find full employment.

The Rev. T. MANNING of Frome, who had engaged to address the meeting, requested to be excused in order that Dr. Duff's address might not be circumscripted.

THE REV. DR. DUFF. I—cannot refrain from expressing my admiration of the zeal manifested by the last speaker. For a layman, and an alderman of the city of London, to plead the cause of missions in such a manner is surely almost a new thing under the sun. I would at the same time beg leave to remark that something of what he has indicated as intensely desirable has already, to a large extent, been achieved; and I am sure that his benevolent heart will rejoice to learn that what he has said about the government—though formerly true—does not altogether apply to their present conduct. It was most true indeed, unhappily, when Carey first went out on his benevolent and holy mission; but one must in all truth and honesty say, that many of the evils which then existed have been wholly, or in part, removed. Within the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted I could show that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I, therefore, assent to all that is said with regard to the past. The mistaken policy of those men was to teach the Koran which vilifies the name of the Saviour, and pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done.

While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with

idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue; a tax was therefore laid upon all these people; so many rupees for visiting one sacred place, and so many rupees for visiting another; and so on by a progressively ascending scale. From this source the government actually did derive a considerable revenue, for many years. The same system was pursued in many other places. So identified indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established church of the land, and it is a veritable fact that even the language which is used in this country with regard to the Christian churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples, and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the church-wardens; of course these church-wardens were brahmans, the high priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British functionaries, had thus come to be adopted in that connection by the natives of India; and it serves to show to what an extent the government had become associated with the idolatry of the country. I might refer you to a great many things of this sort did time permit of my doing so. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government, but the great cable is gone, and we are tugging away at that little thread now. Therefore instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter, and it is the only spirit in which

we can expect to prosecute our endeavours with success. I was glad that our chairman solaced the heart of our zealous friend by reminding him that something had been done, and that something was being done, in the way of employing native teachers. It is stated in the paper which I hold in my hand that there are twenty-two societies at work in India, connected with different churches belonging to various denominations, including the church of England, Wesleyans, independents; also Germans and Americans, as well as Scotch and Irish; and I am happy to say that we have also one Welsh mission which has been the means of accomplishing much good. Well then, all these churches together have four hundred missionaries. Of these four hundred there are forty-eight ordained native ministers. There are also seven hundred native catechists; some of these are also well-educated men and fit to be preachers of the gospel, in the highest sense, any day. Of Indian converts there are about eighteen thousand that are communicants. Of these, about two thousand belong to the baptist churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. I should in connection with this subject also, to solace the heart of our zealous friend, state that the British government does fully extend its protection to missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have, and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British government does not exist; yet even in those regions I found the prestige of the British name a power manifesting itself under some over-awing influence, and thus, though in the midst of men who some years ago would not have allowed a British army to pass without cutting them into pieces, I found myself, a single solitary man without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the missionaries. I say this, to the praise of Jehovah's grace: it was not so formerly. I remember that that venerable man, Dr. Marshman, and his associates in 1799, were from some cause, mistaken by the Indian authorities for Jesuit missionaries sent as spies by the French. This was at a time when it was feared that the great Napoleon would carry out his designs upon India. These peaceable missionaries were

therefore obliged to take to their heels as fast as they could, and take up their residence in the foreign dependency of Serampore. But these are things that belong to an antediluvian age; the flood has come since and swept them all away. I look with a rejoicing heart upon the present state of things, and thank God for the change. Reform has not only begun, and is progressing in India, but on comparison it will be found that the progress of reform there has actually been as rapid as in these British islands. But I must not forget that I have been requested this day to speak upon the subject of money: I do not much like it, but I suppose it is quite necessary—there is no good work that can be carried on without it. But before I allude to it, I must just say a word upon what has fallen from our friend Mr. Pearce. He has spoken of a portion of Bengal as a salt land, a region of jungles, barrenness, and death. I know what those jungles are; I once got the jungle fever there, from which I never expected to recover, and therefore I have reason to remember it. But the whole of India is not like this. You must not imagine it to be all jungle and tigers. Let me take you for a moment up that mighty valley of the Ganges. You must exert your imagination and look with the eye of your mind upon the scene which I wish you to behold, or you will not realize it. Imagine yourselves, then, standing upon the great plain of the Ganges some miles distant from those northern mountains, some of them thirty thousand feet above the level of the sea, whence the mighty river takes its rise, and look up to them towards the setting sun, and what do you see? You have various ranges rising up one above the other. The lower range corresponds in height to your own most boasted mountains of Wales, Cumberland, or Scotland. The sun is getting towards its setting. When this first, lower range gets shrouded in night you have the higher range, towering up yonder some nine or ten thousand feet, blazing away still in the light of the sun, which by and by in its turn becomes darkened in night; then beyond, and far off you behold another range of mountains thickly covered with everlasting snows. When the sun gets further down, you yourselves are shrouded in night. You look up yonder, as the sun begins to disappear from those heights you see a slight purple tinge which deepens into a scarlet crimson. Watch it still; the moment the sun does remove its rays from those inaccessible eminences this roseate blush is gone, and it is in a moment succeeded by a greenish hue, like the ghastliness of the human countenance in the grasp of death. One moment blooming like the rose of summer, and the next a stricken corpse. So if you stand upon the second range in the morning, and look towards the rising sun. The moment

his first rays strike on those towering peaks, they, like so many glittering diamonds or gems sparkling in the dark deep blue azure above. Watch it as the sun rises, and the brilliancy descends like molten fire pouring itself down the sides of the mountains. It would appear to the wondering imagination like the city or fortress of some of heaven's glorious inhabitants, or the palace of the great King. It is indeed a glorious sight. But there is one thought which detracts from the enjoyment of the Christian, it is this, the degraded, social, and religious condition of the people; seventy millions of human beings look upon these mountains as being in reality the palaces of their chief gods, and therefore they look up with idolatrous and superstitious awe to these lights. And let me say, moreover, that unless we go to their rescue, and that speedily, time will come when those myriads of people, instead of looking up to these everlasting hills for their help as they do now, will be mournfully constrained to cry to these rocks and mountains to fall upon them and hide them from the face of the Lamb. Surely then it becomes the imperative duty of all Christian people to come up at once to the help of the Lord against the mighty in this land. But what is put down for me is chiefly something about money. Of all the cities on the face of the earth London is the chief for money-making; and if so, ought we not to expect the streams to flow most copious out of it? Let the great merchant princes of London look up yonder to those Himalayan mountains and therefrom learn a lesson. During half the year those Himalayan ranges gather all to themselves and part with none; they accumulate around and upon their broad sides and illimitable summits huge masses of ice and snow, and seem to look down upon the plain below with an air and aspect of stern selfish grandeur; but when the glorious summer sun breaks forth and throws its powerful beams upon these mountains, the frozen masses begin to melt, and down the waters come in many streams, the confluence of which swells the waters of the Ganges, and spreads fertility and verdure through a vastly extended region of country some fifteen hundred miles, supporting the bodies and gladdening the hearts of seventy millions of human beings. Merchant princes of London, take a lesson from the Himalayan mountains! You see these men frequently gathering up masses of money, mountains of treasure and keeping it all to themselves like misers. Not like the miser we read of in the newspapers the other day, who had lived in the most abject state of filth and wretchedness, and when dying requested his friends to bury him in the clothes and hat that he had worn through life. But when his life was gone they bethought he might have had

some reason for his request, and therefore resolved to make diligent search, and upon doing so they found his wretched garments and old hat lined with bank notes, in all amounting to nearly a thousand pounds. He loved money so well that he wanted to take it into the grave with him. This is not the spirit of our merchant princes; but they gather up money—there are some glorious exceptions, and I thank God for it—but it is merely to expend it selfishly upon themselves or their families, and do not give that which they ought to the cause of the gospel. But why do I say the merchant princes of London? Perhaps you do not like that I should speak of these. Well, let me, for illustration, go to Scotland. I find merchant princes there, and nobody will find fault with me for speaking of Scotland at least. A man begins the world in a thriving comfortable way. He has a decent house and makes three or four hundred pounds a year. His business increases and his income is three or four fold what it was, but do you see the man usually saying thus to God, "Thou hast blessed me and increased my worldly advantages, and now I will increase my contributions three or four fold to thy cause." I believe this is the exception. Instead of this we hear them saying, "My gains have increased, and now I must set up a higher and better style." "Style," a grand word that in the English language. I don't know whether it may not be Scotch, for I find it very common there as well as here. You find a man living in a comfortable house, but he gets more money, and then he must go and live in the country in a larger building, have more servants and a carriage and all other things necessary for the altered "style;" so that after all he is no richer, even if he has an income of thousands instead of hundreds of pounds; and cannot afford to do any more good in the world than he did before, and perhaps not so much. This is not a palatable subject, I am perfectly aware of that. But truth is never palatable when it requires self-sacrifice. Never. I am not, however, speaking for my own cause but for yours; and therefore you must exercise some charitableness towards me. Now, what we would like to see is this, not that a man should say, I must give up business, I am so holy—that is just cant and assumption, and I have no patience with it. But for a man to say, I have got enough to make me comfortable, and I shall work now for Christ. A man who does that is greater than all the noblemen in the land, and ought to be held in honour by all. We have no objection, therefore, to a man's making money; what we object to is, his hoarding it up or spending it all upon himself. We would take that lesson from the Himalayan mountains and urge upon them to look out for the coming of the Sun of Righteousness with his

reviving beams to melt their frozen hearts that they might pour out their treasures, and shower fertility and joy over the arid wildernesses of the earth. We have heard to day of eighteen or nineteen thousand pounds contributed this year to this society. Now, how many baptist men, women, and children are there in England? Let me go, as it has been recommended, to arithmetic. Take that £20,000, and then take all the baptists of England, and say how much comes to the share of each. I am afraid it would be very small indeed; not so much as one would pay for a cab on a wet day in the streets of London. I am not speaking at random. Perhaps looking at the figures £20,000, some honest baptist may say, "What a great income is ours. Twenty thousand pounds! Are we not doing well?" Now you ought not to say, this is a great sum, but you ought to ask, what have I contributed to that sum? Do not take credit to yourself for what the whole body is doing. How absurd it would be thought if every little rivulet from those mighty Himalayan mountains should individually take credit to itself to the mighty river of the Ganges flowing down yonder below. There is a false idea going about upon this subject. I have sometimes preached sermons upon it, and I know it has been thought that they were very secular sort of things—that I preached a very secular sort of gospel. Indeed I have been told so, when I have turned round and said, it is you that are secular, and carnal, and selfish, in your thoughts and habits, and that is the reason that you object to hearing these subjects preached upon. If there is one duty more than another insisted on in the New Testament, it is that those who profess to be Christ's disciples shall take up their cross and deny themselves for his sake, that in fact the man himself and all he has shall, in one way or other, be consecrated to Christ for the promotion of his cause in the earth. I believe this to be one of the chief doctrines of the gospel, and I do not believe that the man who is wanting to his duty in this respect has a title to call himself a Christian at all. There is a saying of your own Andrew Fuller—a name honoured throughout all the Christian world—that the love of money has proved the ruin and the eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet any thing like a decent profession of religion be maintained. It is a sin, therefore, against which we should especially aim our shafts. We would say then, we do not want money for its own sake, but for God's work sake, and for your own soul's sake. Does God need your money? No, the silver and the gold is his, and the cattle on a thousand hills. But he knows that you stand in need of that unselfish spirit which would prompt you will-

ingly to part with it. Therefore it tests the conscience on the one hand, and engenders a sanctifying, self-denying spirit on the other. On this subject, as example is better than precept, listen then to the resolution which was formed by Mr. R. N. Cobb, a member of a baptist church at Boston, United States. Let the merchants of Britain learn a lesson. "1. By the grace of God I will never be worth more than fifty thousand dollars! 2. By the grace of God I will give one-fourth of the net."—not one tenth; that's an old Jewish thing. Now, the Jew gave three tenths of his substance to the Lord, and therefore if you will plead the Jews as an example to Christians, then carry it out, be Jew-like and give three tenths at least.—"By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. 2ndly. If I am ever worth 20,000 dollars I will give one half of my net profits. 3rdly."—here was a sliding scale for you, or rather an ascending scale.—"3rdly. If I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after fifty thousand dollars, so help me God; or give to a more faithful steward, and set me aside. November, 1821, R. N. Cobb." This young man died a young man, but he lived to see the day when he could make this confession: "By the grace of God, and nothing else, I have been enabled, under the influence of this resolution to give away more than forty thousand dollars. How good the Lord has been to me." Go ye and do likewise; and then the income of this Missionary Society would be £200,000 per annum, and your other societies would increase their power of usefulness in a similar degree. The money exists; the difficulty is to get it out. Money is never wanted, no matter what the sum, when secular purposes are in hand. If all contributed as they ought, you would not then, as recorded in your Report this day, have in Muttra one solitary man, Mr. Phillips, with thirty or forty thousand inhabitants, and tens of thousands of pilgrims—Muttra the birth-place, as it is alleged, of one of the chief idol gods of India—Krisna, whose worship has polluted millions of spirits. If all your missionaries in India at the present moment were concentrated into that one spot they would constitute but a very feeble battery against the monster front of superstition there. Nobody can imagine the credulity of superstition which is manifested by those masses of people. They live on endless lying legends. In one place you see a great big tree with a quantity of rags hanging upon it, having the appearance of dirty cloths. If you ask the people how they came there, they will tell you with the utmost gravity, as they came and told me, These are the fragments of the garments of the gopis, or milkmaids, which he stole from them in his

gambols thousands of years ago. But there has been a school established there, and some of the native youth are beginning to look with contempt upon these things. They are wonderfully clever; for instance, monkeys are deemed so sacred at Muttra that it is at your peril that you touch them, let them do whatever they may in your house or to yourself,—and they are terribly mischievous as pilferers and plunderers. Well, when I was there, a youth in the school was interrogated concerning the priests, and he replied, that they were the monkeys of the temple. It was, you may be sure, a very significant reply for a youth at Muttra. But why refer particularly to Muttra? There is not a station that you have in India which does not require to be strengthened. Dr. Hoby talked about planting a few new stations between those already occupied that there might be a sort of continuous and intervening Christian agency employed, characterizing these mission stations as lights to the surrounding darkness. Considering the vastness of the space, and the density of the population, he might have said little twinkling tapers, scarcely making themselves visible in the dismal gloom; this would have been far nearer the mark. My own idea of the matter is that the system adopted by almost all our missionary societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do anything really effective we must so stud the great central stations with missionaries that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely scattered infirm stations, and centre them in one powerful light, the result would be in the same manner vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct. Let them take example by the heathen themselves. I could relate facts that would astonish you. When, for example, you set up a little chapel and school at Muttra, you say there is a light to illumine this whole city; but what are the Hindoos about alongside of you? One old woman built a temple. You talk of large sums: this Hindoo, an idolatrous old woman, sent to Muttra the sum of £80,000, to build an idolatrous

temple alongside of your school. There is another temple there, greater and more magnificent still, built at the sole expense of one man, at a cost of £150,000. Now you wealthy men, take a lesson from these people, build chapels and churches of your own, do not be sending in mere dribblets, but let your efforts be felt. O that I could impress you with the thought that millions are perishing, and that while you are hugging yourselves up in the comfortable belief that you are doing mighty things, God in heaven is rebuking you, as if you were doing nothing at all. It has been a matter of rejoicing to learn, that even with the means at its disposal, this Society has been progressing; may the number of its converts be increasingly progressive. Undoubtedly, when we think of the vastness of the field, with its hundred and fifty millions of inhabitants, we should be apt to give up in despair; and there is such a feeling at times in the heart of every missionary. But when we get into a desponding feeling of this kind, it becomes necessary that we should be stirred up to do our duty. It is a common thing for persons at home to say, when we complain of their apathy, to tell us that they want some one to come and stir them up. If you at home need this, with your ten thousand churches and regular sabbath services, thousands of sabbath schools and teachers, so that you may be said to be reared in the hot-houses of Christianity, and ought not to need any stimulative to activity for Christ at all, how must those men feel who are placed as missionaries, often solitary and alone, among the idolatrous people of the east, and everlastingly surrounded with idolatrous sights and sounds till their spirit is apt to forsake them, and leave them in blank despair? It is you then that ought to go out, and warm their hearts and cheer their spirits, and not require them to do these things for you. In this matter I think our churches are sadly at fault. Much cry but no result. Mighty thunders and lightnings in the upper sky, but scarcely a drop of moisture upon the chafed soil beneath. But let the difficulties be what they may, I believe that in the name of the great Jehovah we are bound to go forth and repulse them, remarking that he who has all power both in heaven and in earth has promised us his presence and aid, and being fully assured that his word shall come to pass, that the day shall come when this whole earth shall be filled with the glory of the Lord. Do we realize it? We talk of it. We say that the Lord is with his people wherever they go in his name, but do nothing to realize it, that we are as immediately under his eye, who has all power in heaven and in earth, as if he were present at our very side, bodily visible to our eyes of sense? If we did, what an assurance

should we feel! He hath all power at his command; with or without means he can work, or with either heavenly or earthly agencies. A single angel at his command laid low an army of strong men. But he has power on earth as well as in heaven, and when he summons them forth, he can render the most contemptible of his creatures more powerful than the mightiest armies of the most potent states and empires. He can endow with resistless energy even the meanest atom of sluggish matter. He has all power both in heaven and in earth, and therefore he has not only summoned us to the battle, but guaranteed the victory. Let, then, fresh difficulties arise,—let the Man of Sin growl more and more,—let his thunders come bellowing over the deep,—let there be more fearful papal aggressions,—let German pantheism and French socialism continue to spread,—let kings and priests unite themselves against the Lord,—let the heathen rage if they will, and ten thousand things more,—what will all this avail when He who is sitting behind the visible elements of time interposes to assert his glorious and absolute supremacy over them all? Then will the shout of triumph be raised in heaven above, and re-echoed from the earth beneath, "Arise, O Lord, let thine enemies be scattered,"—then will a nation be born in a day,—then will kingdom after kingdom be added to the swelling empire of the Messiah,—then will this weary, sighing, groaning earth rise up gladdened and renovated, and enter upon its jubilee of a thousand years.

"Hallelujah! Hark the sound
From the centre to the skies—
Wakes above, beneath, around
All Creation's harmonies.
See Jehovah's banners furled—
Sheathed his sword—he speaks; 'tis done—
And the kingdoms of the world
Are the kingdoms of his Son!"

At this stage of the proceedings the collection was made, and the Rev. F. TRESTRAIL read a long list of subscriptions, the CHAIRMAN remarking, as an excellent example of the way in which the friends of the Society should augment the amount of their annual subscriptions, that that very morning a young friend who had been in the habit of giving an annual subscription of two guineas, had kindly offered to increase it to ten.

Mr. UNDERHILL said, that he had very great pleasure in being permitted to be the medium of conveying to the audience a very pleasing fact. An old friend of the Society, whom he was not at liberty to name, had allowed him to say that he would wipe off the entire debt of the Society—eighteen hundred pounds.

The Rev. E. HULL supplicated the Divine blessing.

The Rev. Dr. BEAUMONT congratulated the

audience on enduring the galvanic battery so well that had been discharged upon them; and secondly, congratulated the gentleman who had made that powerful appeal, that he was free to do so. How a straight jacket could ever have suited so free a spirit, was surely somewhat curious. But the meeting at that moment was to listen to another topic; not the money theme—not the mighty golden theme, but the theme he had been asked to speak upon was the importance of the influence of the Holy Spirit in connexion with all evangelical efforts. Such a topic it might have been well to have introduced at an earlier stage of this meeting, when the affections of the mind had not been previously excited, and the perceptions had not been weakened. But still he thought there was a fitness in connecting this topic with the last, lest it should seem to go forth, that, although they declaimed against selfishness, they were money-mongers themselves. The liberality which had been manifested that morning, could only be successful as it was accompanied by the power of the Holy Spirit. The blessed agency of the Holy Spirit was to make evangelical truth saving. And this was the great thing that was needed; for it would be of very little use that men merely knew something of the truth intellectually. Let the Holy Spirit come down, then there would be moral renovation, and conversions, but not till then. And, to this end, there must be faith and prayer. In fact, what the church most needed in the present day was faith,—faith, not only that the Sun of Righteousness will melt down the snow upon the Himalayan mountains, but that it will melt down the mountains themselves—in the language of Scripture, that "the mountains shall flow down at thy presence." This was the faith which the church needed; and, perhaps, it wanted not only more faith, but more love,—indeed they go together—*par nobile fratrum*.

If there was more faith there must be more love, for faith works by love, and purifies the world as well as the heart; and the whole world is for Christ. He had no doubt that the mountains would flow down,—that the whole world would be converted, and that too by the preaching of the gospel. Really, after the appeals which had been that day made, they must banish cowardice, give pusillanimity the go-by. Small ideas must be put out of society, and the day of little things must be put among the antediluvians. Hence he was very glad that the Baptist Missionary Society was acting with such energy. He entirely agreed with all that had been said about it. He was glad that the Baptist Missionary Society was employing native agency, and thought that all missionary societies would do well to adopt this plan to a much larger extent than had been hitherto done. There was far too strong a disposition in corporations, and large

bodies of people, where men were ticketed off to do a particular kind of work, to imagine that the objects aimed at could only be done by adhering most rigidly to the plan which each party might have adopted for itself. This notion, then, must be got rid of by the missionary societies, and more elasticity be introduced into their plans and operations. He had great pleasure in being the representative, on that platform, of the great Wesleyan community. They were all brethren; although, as was the case with every family, they were not all the same height, had not precisely the same features, or the same accent, so as to pronounce the shibboleth with the same cadence. Let them all, then, work together in love for the realization of the period when the whole world shall be converted unto God. Haste, happy day! haste, happy day! and (said the Doctor) I believe, Mr. Chairman, it will be hastened by the proceedings of this day.

The Rev. H. S. BROWN, of Liverpool, briefly addressed the meeting upon the topic, "The importance of imploring the Almighty grace of the Holy Spirit, in order that the piety of the churches at home may be quickened into more vigorous life, and their zeal excited to more active exertions." When he pictured to himself the churches of all denominations of this country, not as they are, but as they ought to be, and as, by God's help, he trusted ere long they would be, he recognized in them a power to bless the world. It was difficult to assign a limitation to the good which the churches of Britain might accomplish, now that they were perfectly free to spread the gospel whithersoever they listed. Those noble men, the English Puritans and the Scotch Covenanters, did a great work in their day, for which all generations would remember and honour them; but they were too much engaged for the preservation of the faith in their own land, to be able to extend their exertions to the heathen world. There were, moreover, some great advantages attached to the churches of this country, from the character of the English people. Our French neighbours were incomparably more vivacious; the Germans transcended us in all philosophical speculations; the Italians, with no good reason perhaps, assumed to themselves supremacy in the fine arts; and Brother Jonathan boasted that he went far a-head of every body else; and yet, in plain practical common sense, in habits of industry, and indomitable perseverance, the English were yet a match for all the world. These were just the sort of men then to engage in missionary operations,—full of courage, zeal, and perseverance, who would not be unduly elated by success, nor discouraged by the greatest difficulties. The mission cause wanted not men of impulse, who would labour well for a time, and then flag and give up, but men prepared for all manner of

reverses, and who had "learned to labour and to wait." They must be men full of love to Christ, and love for souls. Now, to produce these men, the national character was well fitted, and the theory of the church was all that could be desired; the only thing wanted, therefore, was, that the churches should live fully up to their theory of Christian life; and then there would be neither a lack of means nor of men. The Jews presented the first fruits of their abundance to God, in token of their gratitude to Him; but the offering in the Christian system was to be greater than this; it was to be the Christian man himself,—not something of what he is, but all of what he is and what he possesses; his time, his talents, his treasure, and himself, were to be presented as a living sacrifice unto the Lord. The feeling of the Christian man for what Christ had done for him, should be fully in harmony with the sentiment of the poet:—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let the churches in this land live up to this theory, and what a glorious scene would speedily be presented to the eyes of men. Wealth, wisdom, courage, influence, and eloquence, would be thrown into the great cause of missions, in a manner, and to a degree, which hitherto has never been witnessed on the earth, and the gospel of Christ could not fail to make rapid and delightful progress; the call of missionaries to the heathen world would be speedily complied with, and men would be drawn out into the harvest. Meanwhile each missionary station would of itself become the centre, whence should radiate the beams of Divine truth, and become anxious and able to relieve the societies at home, and enable them to select other spheres of labour. It would then be not at all chimerical to believe that, at no distant day, the knowledge of the Lord shall cover the earth, as the waters cover the sea. He was speaking of what could be done if the churches were in the state in which they ought to be. At present, he feared they were very far from having reached this high standard, and that they were in consequence, comparatively weak and inefficient. How then was this state of things to be remedied? He apprehended that the churches would rise to their proper elevation only by the outpouring of the Holy Spirit; and then the dry bones would not only become clothed with sinew and flesh, but be filled with life, and stand up an exceeding great army, prepared to go forth and fight the battles of the Lord. The pouring out of the Spirit, moreover, in rich abundance upon the churches, would produce a spirit of deep devotion; and this was pre-eminently necessary, for great favours are the answers to great prayers. If they

would have an abundance of rain, they must go to the top of Carmel many times ; and if they would secure Jacob's blessing, they must experience Jacob's wrestling too. Let all present, therefore, return from the meeting, each to his or her respective sphere of labour, influence, and effort ; let them go, determined to study the plan which had been laid before them, and resolve, in the strength of God, to give practical and substantial proof of interest in this great work, and supplicate the outpouring of the Spirit upon all missionaries, and those among whom they labour ; and go also to the throne of grace, both in

the social circle and in the retirement of the closet, with the earnest prayer that the Spirit of God may come down with all necessary gifts and graces upon the churches at home, filling the hearts of all with knowledge, zeal, and love, and then they would all be enabled to cherish good, great, glorious hopes, not only for India but for the world.

The SECRETARY read a second list of subscriptions, and announced that the collection had amounted to £103. 3s. 4d.

The Doxology having been sung, The Rev. JOSEPH PRICE, of Montacute, closed the meeting with prayer.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1853.

Continued from the Herald for May, page 328.

£ s. d.		£ s. d.		£ s. d.	
LONDON AND MIDDLESEX AUXILIARIES.		Do., for Native Preachers	1 5 2	James Harvey, Esq., for do.....	35 0 0
Alie Street, Little—		Do., for Female Education in India	5 10 0	Poplar, Cotton Street ...	3 16 0
Sunday School	2 13 0	Drayton, West—		Prescot Street, Little ...	17 14 4
Collection	0 10 0	Contributions, for Native Preachers ...	1 18 0	Regent Street, Lambeth—	
Battersea—		Eagle Street	7 10 0	Collection, Public	
Collection	5 11 10	Hackney—		Meeting	4 19 8
Contributions	50 15 2	Collections.....	21 14 1	Contributions	29 5 8
Do., Juvenile (molyety)	3 13 0	Contributions	26 9 8	Do., Sunday School	3 5 0
		Do., Sunday Schools	4 1 2	Proceeds of Tea Meeting	5 1 9
		Hammersmith—		Do., Lecture	5 9 6
		Contributions	39 11 11		
Acknowledged before and expenscs.....	2 7 6	Harlington—		Less expenses ...	48 1 7
		Contributions	7 0 0		0 13 6
		Do., Sunday School, for Native Preachers	0 15 0	Salters' Hall—	
		Highgate—		Contributions	7 3 11
		Sunday School, for Native Preachers ...	0 10 2	Shacklewell—	
Blandford Street—		Islington—		Collections.....	8 17 4
Contributions	20 0 0	Contributions, by Miss L. Barker...	0 14 1	Contributions	8 11 6
Do., for Barisal School	5 0 0	Cross Street—		Do., for Africa	3 12 0
Bloomsbury—		Contributions, by Mrs. Burrell	7 12 6	Do., Juvenile.....	5 6 7
Contributions, balance	6 13 2	John Street—		Proceeds of Lecture... ..	1 5 6
Peto, S. M., Esq., M.P.....	A.S.100 0 0	Contributions	96 2 1	Less expenses	27 12 11
Bow—		Do., Sunday School, for India.....	9 0 0		0 12 0
Contributions	4 11 7	Kennington, Charles Street—		Shouldham Street.....	27 0 11
Do., Sunday School	2 2 0	Sunday School	1 5 5	Tottenham—	6 0 0
Brentford, New—		Kensal Green—		Collection, Public	
Collections.....	18 15 8	Contributions	2 16 3	Meeting	5 5 0
Contributions	9 14 4	Do., Sunday School	0 15 6	Contributions	20 19 2
Do., for Native Preachers	5 9 3	Keppel Street—		Do., Sunday School	0 5 0
Do., Sunday School	0 9 6	Contributions	4 5 8		
		Do., for India	1 11 6	Less expenses	26 9 2
		Do., Juvenile, for Grand Pass School, Colombo	4 1 2		2 3 6
Less expenses	34 8 9	Maze Pond—			24 5 8
	1 11 6	Contributions	27 12 4	Walworth, Lion Street—	
	32 17 3	New Park Street—		Female Auxiliary, balance	1 0 0
Brixton Hill, Salem Chapel—		Contributions	9 0 0	Sunday School, for Gaya-laya School, Ceylon.....	9 0 0
Contributions	58 2 6	Do., Juvenile, for Mrs. Allen's Girls' Boarding School, Colombo	35 0 0	Westbourne Grove	12 10 0
Camberwell—					
Contributions	89 1 4				
Do., Juvenile	2 8 0				
Church Street—					
Sunday School	6 0 0				
Devonshire Square—					
Contributions	31 16 6				

	£	s.	d.
BEDFORDSHIRE.			
Amphill and Maulden (society)	5	0	0
Contributions, for India	2	10	0
Bedford—			
Mr. Ross	0	10	6
Do., for India	0	10	6
Second Church—			
Contributions, for Native Preachers	1	0	6
Blunham—			
Collection	1	0	10
Contributions	0	13	10
Do., Sunday School	0	8	7
Cranfield—			
Collection	2	0	0
Heath—			
Collection	1	17	0
Contribution	1	0	0
Houghton Regis—			
Collections	8	2	4
Contributions	14	5	2
Do., for India	1	10	0
Leighton Buzzard, Lake Street—			
Collection	6	4	0
Contributions	12	8	3
Do., Ledburn	0	15	4
Do., Sunday School	3	11	7
Do., for Africa	0	6	0
Do., for India	10	5	0
Do., for Schools	7	15	0
	41	5	2
Less expenses	2	17	2
	38	8	0
Leighton Buzzard, Ebenezer	3	1	6
Luton, First Church—			
Collections	20	3	1
Contributions	34	11	3
Do., Sunday School	2	18	5
	57	12	9
Acknowledged before and expenses	15	8	7
	42	4	2
Toddington—			
Collection	3	10	0
Wilden	1	6	0
BERKSHIRE.			
Abingdon—			
Collections	15	9	0
Do., Drayton	1	0	0
Do., Fyfield	0	10	11
Contributions	28	4	5
Do., Sunday Schools	1	13	8
Proceeds of Breakfast	2	1	2
	48	19	2
Less expenses	3	6	6
	45	12	8
Ashampstead—			
Collection	2	7	10
Do., Compton	0	13	6
Contributions	1	8	0
Do., Sunday School	0	5	8
Kingston Lisle—			
Collection, &c.	3	13	8
Newbury—			
Collections	10	1	6
Contributions	15	0	6
Do., Sunday Schools	1	10	10
	26	12	10
Less expenses	1	2	6
	25	10	4

	£	s.	d.
Reading—			
Contributions, by Mr. Philip Davies	3	17	0
King's Road—			
Collections	17	18	11
Contributions	19	10	7
Do., Juvenile	15	9	8
Do., Sun. Schools	11	15	4
Do., for Africa	1	19	0
Henley Auxiliary—			
Collection	1	4	6
Contributions	7	12	0
	75	10	0
Acknowledged before and expenses	53	13	3
	21	16	9
Sunningdale—			
Collection	2	8	7
Contributions	1	18	4
Wallingford—			
Contributions, for Native Preachers	1	13	6
Wokingham—			
Collections	6	11	0
Contributions	19	2	3
Do., for Mrs. Sale's School, Barisal, less cost of goods sent to her	1	1	4
	28	14	7
Acknowledged before and expenses	16	5	2
	10	9	5
BUCKINGHAMSHIRE.			
Amersham—			
Contribution (additional)	1	0	0
Chesham—			
Contributions	12	7	0
Haddenham—			
Collection	3	16	3
Contributions	6	15	3
Ivinghoe	1	0	0
Missenden—			
Olive, Mr.	2	10	0
Olney—			
Contributions, for Native Preachers	0	11	0
Stony Stratford—			
Contributions	5	14	0
Do., Sunday School	0	6	0
Towersay—			
Collection	6	0	0
Contributions, for books	1	0	0
Waddesdon—			
Contributions	0	15	0
Wycombe, High—			
Collections	8	3	10
Contributions	7	1	0
Do., Sunday School	0	10	8
	15	15	6
Less expenses	1	6	6
	14	9	0
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, balance	13	12	7
Gamlingay—			
Collection	4	0	0
Haddenham—			
Contributions	1	7	6

	£	s.	d.
Upwell—			
Contributions, for Native Preachers	0	14	6
CORNWALL.			
Camborne—			
A Friend	1	0	0
Falmouth—			
Collections	10	7	2
Contributions	22	18	1
Do., Sunday School, for Nat. Preachers	3	1	0
Grampound—			
Collections	2	19	0
Contributions	0	14	0
Helstone—			
Collections	6	14	6
Contribution	0	10	0
Launceston—			
Collections	3	1	0
Do., Lifton	1	0	0
Do., South Petherwin	1	0	0
Contributions	2	12	0
Do., for Native Preachers	2	2	6
Padstow—			
Contribution	0	5	0
Penzance—			
Collections	8	1	5
Contributions	9	0	6
Do., Sunday School, for Native Preachers	0	9	8
Port Isaac—			
Contribution	0	5	0
Redruth—			
Collections	5	12	11
Contributions	7	17	1
Do., Anon	1	11	6
St. Austell	5	0	6
Truro—			
Collections	8	6	4
Contributions	20	16	4
Do., for Translations	1	0	0
Do., for Schools	1	1	0
Do., Sunday School, for Native Preachers	0	7	2
	127	13	8
Acknowledged before and expenses	41	2	0
	86	11	8
CUMBERLAND.			
Carlisle—			
Contributions	2	10	0
Maryport—			
Collections	4	18	0
Contributions	5	10	6
Whitehaven—			
Collections	9	10	6
Contributions	10	12	8
	33	1	8
Less expenses	4	1	8
	29	0	0
DERBYSHIRE.			
Brassington—			
Contributions, by Miss Graftley, for Native Preachers	1	0	0

	£ s. d.		£ s. d.		£ s. d.	
DEVONSHIRE.						
Bampton	0 15 0	Contributions	3 10 8	Woodside—		
Barnstaple—		Do., Ladies' Assu-	12 2 6	Sunday School, for		
Godwin, C., Esq.	1 1 0	Do., Sunday School	1 13 6	<i>Native Preachers</i> ...	2 7 4	
Bradninch—		Loughton—		HAMPSHIRE.		
Contributions	4 12 7	Collection	11 6 7	Beaulieu—		
Dartmouth—		Contributions	2 8 0	Burt, Rev. J. B.	10 10 0	
Collection	4 9 11	Do., for <i>Native</i>		Minister, Teachers,		
Contributions	1 9 6	<i>Preachers</i>	2 9 9	& Sunday Scholars,		
Do., for <i>African</i>		Potter Street—		for <i>Native Preacher,</i>		
<i>Schools</i>	0 8 10	Collection	3 0 0	for <i>Native Preacher,</i>		
		Contribution	1 1 0	<i>Calcutta</i>	6 0 0	
	6 8 3	Rayleigh—		Crookham—		
Less expenses	0 8 3	Contributions	6 2 5	Collection (moiety) ...	1 0 0	
	6 0 0	Do., for <i>Native</i>		Lymington—		
Devonport—		<i>Preachers</i>	0 11 7	Contributions	6 0 0	
Contributions, by		Proceeds of Lecture...	1 6 0	Do., for <i>India</i>	1 0 0	
Miss E. P. Horton,		Saffron Walden—		PORTSMOUTH, PORTSEA, & GOSPORT		
for <i>Native Preach-</i>		Collections	8 3 8	Auxiliary—		
<i>ers</i>	1 0 0	Contributions	15 7 1	Contributions	18 17 6	
Morice Square	11 5 3	Do., Sunday School	1 4 8	Ebenezer—		
Modbury—		GLOUCESTERSHIRE.			Collection	3 0 0
Contributions, for		Cheltenham—		Contributions, Ju-		
<i>Native Preachers</i>		King Street—		venile	1 0 0	
0 8 9		Collection, &c.	13 7 11	Forton—		
NORTH DEVON Auxil-		Contributions, by		Collection	3 0 0	
itary, by Rev. D.		boxes	2 3 7	Kent Street—		
Thompson	50 0 0			Collection	18 7 1	
Torrington, Great—				Do., Annual Meet-		
Contributions, for				ing	7 3 4	
<i>Native Preachers</i>		Less expenses	0 6 6	Contributions ...	9 3 2	
Do., Sun. School,				Do., Sun. Schools	2 11 11	
for do.	0 10 0			Landport—		
				Collection	6 0 0	
Plymouth, George Street—		Salem Chapel—		Contributions	0 11 0	
Contributions	76 5 9	Collection	13 1 7	Do., Sun. School	1 9 8	
Acknowledged before		Contributions	8 6 0	St. Paul's Square—		
and expenses	43 16 3	Do., Sun. School		Collection	5 11 9	
	32 9 6	Association	15 2 8		76 15 5	
Tiverton—				Acknowledged before		
Contributions, addi-				and expenses	52 4 6	
tional	4 18 2	Less expenses	1 5 0		24 10 11	
Do., for <i>Native</i>				Southampton, East Street—		
<i>Preachers</i>	0 15 10			Contributions	7 1 10	
DORSETSHIRE.				Contributions	3 6 9	
Bourton	3 7 6	EAST GLOUCESTERSHIRE		Less expenses	10 8 7	
Poole—		Auxiliary—			1 15 0	
Collection	2 15 2	Arlington—			8 13 7	
Contributions	2 10 0	Collection	1 10 0	Yarmouth, I. W.—		
Do., Sunday School	0 14 10	Contributions	2 6 0	Contributions, by Mr.		
Sherborne—		Bourton on the Water—		Baggs	1 4 2	
Chandler, B., Esq., the		Collection	2 9 6	HEREFORDSHIRE.		
late	3 3 0	Contributions	10 19 0	Gorsley—		
DURHAM.		Burford—		Collection	2 5 0	
Houghton le Spring—		Collection	1 0 9	Peterchurch	5 13 6	
Contributions, for		Contributions	2 6 11	HERTFORDSHIRE.		
<i>Native Preachers</i> ...	0 10 0	Proceeds of Tea		Berkhamstead—		
South Shields—		Meeting	0 17 8	Baldwin, Mr. J.	1 0 0	
McKay, Mrs., addi-		Cirencester—		Do., for <i>India</i>	2 0 0	
tional, for <i>India</i>	30 0 0	Collection	4 14 0	Bishops' Stortford—		
ESSEX.		Contributions	6 18 2	Collection	3 7 4	
Burnham—		Fairford—		Contributions	1 12 3	
Contributions	1 4 4	Collection	1 12 5	Do., Sunday School	0 6 5	
Colchester—		Contributions	2 8 7	Boxmoor—		
Contributions	10 14 6	Naunton and Guiting		Contributions	2 10 0	
Do., for <i>Debt</i>	1 16 0	Stow on the Wold—		Contributions	2 15 10	
	12 10 6	Contributions	1 4 11	Do., Sunday School,		
Less expenses	0 1 6	Do., for <i>Native</i>		for <i>Benares Schools</i>	2 24 2	
	12 0 0	<i>Preachers</i>	0 16 6	Hitchin—		
Harlow—		Proceeds of Lecture	1 4 7	Contributions	15 6 9	
Collection	7 10 0	Winchcomb—		Contributions	28 9 10	
		Collection	1 9 9	Do., for <i>Schools</i>	1 1 4	
		Contributions	4 15 6			
		Do., Juvenile	0 5 0			
		Less expenses	51 8 5			
			1 15 6			
			49 13 0			
		Lechlade	1 0 0			
		Thornbury—				
		Contributions	0 5 6			

	£	s.	d.
Do., Sunday School	3	7	9
Acknowledged before and expenses.....	48	5	8
	47	4	8
	0	1	0
Royston— Contributions	6	15	0
St. Alban's— Collections.....	10	0	0
Contributions	13	5	1
Do., Juvenile	4	18	2
	28	3	3
Acknowledged before and expenses.....	15	17	6
	12	5	9
Tring— Contributions	4	15	6
Watford— Collection	10	0	0
Contributions	20	14	5
Do., Sunday School	0	3	7
	30	18	0
Acknowledged before and expenses.....	10	10	0
	20	8	0
HUNTINGDONSHIRE.			
Bluntisham— Contributions (addi- tional).....	7	5	6
KENT.			
Ashford— Contributions	3	2	0
Do., for Schools	1	1	0
Do., for Baptist <i>Irish Society</i>	0	4	6
Birchington— Collection	0	8	6
Contributions	0	14	0
Boro' Green— Contributions, for <i>Africa</i>	1	4	6
Do., Sunday School	1	15	0
Broadstairs— Collections.....	3	9	6
Contributions	8	8	5
Do., Bible Classes	0	10	1
Canterbury— Collections.....	12	2	6
Contributions	15	8	4
Do., Juvenile	33	5	8
Do., Sunday School	0	13	7
Do., for <i>India</i>	14	16	0
Cranbrook— A. F., for <i>India</i>	1	0	0
Folkstone, Salem Chapel— Sunday School, for <i>Madras Schools</i>	9	13	0
Footscray— Sunday School, for <i>Native Preachers</i>	1	7	0
Lee, Temporary Chapel— Collection	4	0	8
Lewisham Road— Contributions	4	13	0
Maldstone, King Street— Collections.....	10	17	0
Contributions	22	0	10
Do., for <i>Transla- tions</i>	10	0	0
Do., for <i>India</i>	3	10	0

	£	s.	d.
Do., for <i>Jamaica Theological Insti- tution</i>	0	10	0
Do., Juvenile.....	3	6	6
	50	4	4
Remitted short and expenses	1	8	0
	48	16	4
Margate— Collections.....	5	17	0
Contributions	19	10	2
	25	7	2
Less expenses	0	17	0
	24	10	2
Ramsgate, Cavendish Chapel— Collections	11	15	6
Contributions	33	2	4
Do., for <i>India</i>	2	1	0
Do., Sunday Schools, for <i>Native Preach- ers</i>	5	2	9
Proceeds of Tea Meet- ing	4	0	0
St. Peter's— Contributions	6	4	0
Proceeds of Tea Meet- ing	1	10	0
Staplehurst— Contributions	5	4	0
Tenterden, First Church— Contributions	3	5	6
Tunbridge Wells— Contributions, for <i>Native Preachers</i>	0	15	0
Woolwich— Collections.....	9	11	5
Contributions	9	2	1
LANCASHIRE.			
Ashton under Lyne— Contributions	23	9	1
Liverpool, Pembroke Chapel— Contributions, for <i>Native Christian Institution, intal- ly</i>	3	7	6
Do., Sun. Schools, for <i>do.</i>	3	5	6
Manchester— Collection, Public Meeting	13	18	1
Contributions	21	10	0
Great George Street, Salford— Collection	2	11	6
Juvenile Society	4	4	6
Grosvenor Street— Collection	8	10	4
Contributions	1	17	8
Union Chapel— Collection	125	1	0
Contributions	323	7	0
Do., for <i>Native Preachers</i>	8	14	0
Do., Congrega- tional and Ju- venile Society	30	0	0
York street— Collection	8	8	3
	547	2	4
Acknowledged before and expenses	503	13	0
	43	9	4
Oldham— Collections.....	13	18	2
Contributions	7	0	0

	£	s.	d.
Rochdale— Contributions, for <i>Native Preachers</i>	2	6	3
Tottlebank— Contributions	6	5	6
Do., for <i>Native Preachers</i>	1	5	0
LEICESTERSHIRE.			
Leicester— Contributions, for <i>Native Preachers</i>	2	5	6
LINCOLNSHIRE.			
Brocklesby— Contributions	0	11	0
NORFOLK.			
Bacton— Collection	2	1	2
Buxton— Collection	3	10	7
Sunday School	1	14	6
Costessy— Collection	1	8	8
Contributions	3	0	0
Dereham, East— Collection	3	6	8
Contributions	9	6	3
Diss— Collections.....	7	6	3
Contributions	6	17	3
Do., Juvenile.....	2	0	3
Do., for <i>Native Preachers</i>	0	18	2
Do., Sunday School	0	7	10
Downham— Collection	2	4	9
Contributions	4	6	10
Ellingham— Collection	3	7	6
Do., Juvenile.....	1	2	6
Contribution	1	0	0
Fakenham— Collection	2	15	7
Contributions	12	1	7
Do., Sunday School	0	5	9
Foulsham— Collection	1	17	2
Contributions	4	0	0
Do., for <i>Native Preachers</i>	2	5	0
Ingham— Collections.....	7	12	5
Contributions	19	12	7
Do., Sunday School	0	13	0
Kenninghall— Collection	8	3	9
Contributions	3	16	7
Proceeds of Tea	0	11	5
Ludham— Contribution	0	10	0
Lynn— Collection	7	11	0
Sunday School	2	2	0
Martham— Collection	3	6	9
Neatishead— Collection	1	17	5
Newton— Collection	1	3	8
Contributions	2	4	1
Do., for <i>Native Preachers</i>	0	11	0
Norwich— Orford Hill— Collections.....	3	1	3
Contribution	0	10	0
St. Clement's— Collections.....	15	15	0
Do., Juvenile.....	1	2	5

	£	s.	d.
Contributions	6	18	4
Do., Sun. School	0	13	2
St. Mary's—			
Collections	40	4	4
Do., Public Meeting	15	11	6
Contributions	57	14	9
Salbouse—			
Collection	2	1	6
Sprowston—			
Collection	1	0	1
Swaffham—			
Collection	2	17	2
Contributions	3	18	6
Tittleshall—			
Collection	0	18	9
Upwell—			
Collection	1	2	6
Worstead—			
Collection	7	0	0
Contributions	3	0	0
Wymondham—			
Collection	1	0	0
Yarmouth—			
Collection	7	17	10
Contributions	2	15	3
	312	2	8
Acknowledged before and expenses	277	7	7
	34	15	1

NORTHAMPTONSHIRE.

Aldwinkle—			
Sunday School	0	12	9
Bythorne—			
Collection	1	5	6
Clipstone—			
Contributions, additional	5	16	6
Grendon Hall—			
Collection	5	0	0
Kettering—			
Collection	10	13	4
Contributions	12	1	6
Do., Sunday Schools	2	3	3
Do., for Native Preachers	2	15	7
Do., Independent Congregation	1	0	0
Do., do., for Jamaica Special Fund	0	10	0
Do., Broughton	1	0	5
Middleton Cheney—			
Contributions	1	1	0
Do., Sunday School	0	15	8
Northampton—			
Friend, for India	1	0	0
Ringstead—			
Collection	2	4	0
Contributions	5	0	8
Do., Sunday School	0	19	6
Stanwell—			
Collection (part)	1	1	0
Contributions	2	15	0
Do., for Native Preachers	0	18	0
Thrapstone—			
Collections (less Baptist Irish Society £3)	3	6	0
Contributions	15	11	2
Do., Sunday Schools	1	11	0
Woodford—			
Collection	1	1	2
	80	3	6
Less expenses	3	15	9
Credited in error	0	11	0
	3	4	9
	76	18	9

	£	s.	d.
NORTHUMBERLAND.			
Broomley—			
Collections	7	3	8
Contributions	1	4	6
Houghton le Spring—			
Contributions	0	11	1
Middleton Teesdale—			
Collections	5	1	0
Contributions	2	16	2
Newcastle on Tyne—			
Newcourt—			
Collections	10	9	0
Do., Juvenile	1	6	1
Contributions	10	17	4
Do., for Translations	1	0	0
Do., for Female Education	1	17	4
Tuthill Stairs—			
Collections	15	10	2
Contributions	32	11	11
Shields, North—			
Collections	6	17	0
Contributions	9	10	0
Do., for Schools	1	10	0
Do., Sun. School	0	15	0
	109	0	3
Acknowledged before and expenses	51	11	6
	57	8	9

NOTTINGHAMSHIRE.

Sutton on Trent—			
Collections	3	1	6
Contributions	3	13	6
Do., Sunday School	1	12	0
OXFORDSHIRE.			
Banbury—			
Collections	2	16	3
Contributions	4	4	6
Coate—			
Collection	2	2	0
Do., Standlake	0	12	6
Do., Buckland	0	14	0
Contributions	2	5	9
Do., for Native Preachers	0	7	9
Hook Norton—			
Collections	5	17	6
Contributions	10	4	0
	16	1	0
Less expenses	0	6	0
	15	15	6
Oxford—			
Collections	20	4	0
Contributions	18	14	4
Do., for E. J. Schools	1	0	0
Do., for W. J. Schools	5	0	0
Do., for Native Preachers	1	13	6
Do., Sunday School, Headington	0	6	0
	46	17	10
Less expenses	4	9	0
	42	8	10
Rollright, Great—			
Contributions	0	16	0
Do., Sunday School	0	9	0
SHROPSHIRE.			
Oswestry—			
Contributions	2	1	0

	£	s.	d.
PONTESBURY—			
Contributions	1	4	6
Do., for Native Preachers	1	10	3
Shiffnal—			
Sunday School	0	13	0
SOMERSETSHIRE.			
Bath—			
Collections	10	18	7
Contributions	25	11	0
Do., Juvenile, York Street	6	7	4
	42	16	11
Less expenses	1	19	6
	40	17	5
Clifton—			
Contributions, for School Rooms, Hatt	6	10	0
Creech St. Michael—			
Collection	1	2	9
Highbridge—			
Sunday School, for Native Preachers	0	4	6
Street	1	0	0
STAFFORDSHIRE.			
Hanley—			
Collections, &c.	14	10	0
Walsall, Goodall Street—			
Sunday Schools, for Native Preachers	3	0	0

SUFFOLK.

Lowestoft—			
Collection	12	0	0
Sudbury—			
Contributions	2	14	1

SURREY.

Kingston—			
Collections	11	2	1
Contributions	7	4	5
Do., Sunday School	2	0	0
	20	6	6
Less expenses	0	12	3
	19	14	3
Mitcham—			
Contributions	4	3	0
Norwood, Upper—			
Contributions	10	15	0

SUSSEX.

Battle	2	0	6
Rye—			
Contributions, for Native Preachers	0	4	2

WARWICKSHIRE.

Birmingham—			
Contributions, Abbey Place School, for Mahabudgama School, Ceylon	5	0	0
Leamington—			
Collections	18	9	10
Contributions	20	5	10
Do., Sunday School	2	5	9
Rugby—			
Collection	2	10	6
Contributions	6	1	6
Do., Sunday School	0	4	0
	8	16	0
Less expenses	0	12	0
	8	4	0

		£	s.	d.			£	s.	d.			£	s.	d.																																					
CARMARTHENSHIRE—				Contribution				1	0	0	Contributions				1	0	0																																		
Carmarthen—				Do., Sunday School				1	13	0	Do., Sabbath																																								
Contributions, for				Blaenconin—				Glasgow—				Scholar, for Na-				0				6				6																											
Native Preachers ...				1	18	6	Collection				0	19	2	Meeting, Hope St.				2	6	5	Kennay—				Collection				1	1	0																				
Less expenses ...				0	0	3	Contributions				2	16	0	Kirkcaldy—				Collection, Rose St. ...				3	0	6	Contributions				2	0	0																				
				1	18	3	Do., Sunday School				1	9	10	Kirkwall—				Contributions, for				Native Preachers ...				0	10	0																							
							Less expenses				5	5	0	Leslie—				An Old Baptist				1	0	0																											
											0	0	6	Paisley—				Collection				6	16	7																											
Llanelly, Bethel—				Collection				0	10	4	Do., Sunday School				1	1	6	Contributions, for				Native Preachers ...				1	18	3																							
Collection				3	0	0	Blaenywau & Bethsaida—				Collections				4	10	11	Do., Sabbath School				(additional)				0	8	0																							
Contributions				3	10	4	Ebenezer—				Collection				0	13	10	Less expenses				2	4	1	Less expenses				9	2	10																				
Less expenses				0	0	7	Contributions				0	12	6	Gerizim—				Collection				1	6	7	Less expenses				0	1	0																				
				3	9	9	Do., Sunday School				1	1	6	Collection				1	6	7	Partick, near Glasgow—				A Friend of the Gos-				50				0				0														
				9	0	7	Logyn—				Collection				1	15	0	Contributions				2	19	6	Perth—				Collection				18	2	6																
				1	15	0	GLANMORGANSHIRE—				Dinas—				Collection				0	12	5	Pitsligo, New—				Leslie, Mr. James ...				0	10	0																			
				3	14	0	Collection				4	6	5	Contributions				3	14	0	Do., Sabbath School				(additional)				0	8	0																				
				4	6	5	Less expenses				0	0	6	Less expenses				4	5	11	Partick, near Glasgow—				A Friend of the Gos-				50				0				0														
				4	5	11	Hirwaen—				Collection				3	14	7	Contributions				7	6	9	Do., Sunday School				2	0	0																				
				13	1	4	Less expenses				0	12	0	12				9	4	SCOTLAND.				Contributions, by Rev.				F. Trestrail, parti-				culars given in the				April Herald				124	13	2									
				12	9	4	Lantwit Major—				Collection				1	5	0	Aberchirder—				Collection				7	17	0	IRELAND.				Conlig—				Contributions by box				0	9	0								
				1	5	0	Llysaen—				Collection				1	12	6	Contributions				0	12	6	Do., Sunday School				0	12	0	Stirling—				Wilson, W., Esq.,				Bannockburn				0	10	6					
				0	12	6	Merthyr Tydvil, High Street—				Collection				2	12	9	Contributions				6	11	0	ANSTRUTHER—				Contributions, for				India				11	17	0												
				6	11	0	MONMOUTHSHIRE—				Bethesda—				Collection				1	12	5	Contributions				1	14	2	Do., Sunday School				1	5	11	Cullen—				Black, Miss H.				1	0	0					
				1	12	5	Collection				1	5	10	Contributions				4	8	2	Do., Sunday School				0	10	0	Edinburgh—				Stuart, Mr. & Mrs.				Gordon				1	2	0									
				4	8	2	Tredegar—				English Church—				Collection				1	0	0	Contributions				2	13	3	Welsh Church—				Sunday School				0	12	6	Waterloo Rooms—				Collection				2	11	0	
				2	13	3	PEMBROKESHIRE—				Bethabara—				Collection				1	0	0	Proceeds of Trink-				ets				1	4	6	BAHAMAS—				Grand Cay, Turk's Island—				Collections, monthly				6	13	0				
				1	0	0	Collection				1	0	0	First Church (Mr. A.				Urquhart)—				Contributions, for				India				5	0	0	VAN DIEMAN'S LAND—				Second Church (Rev.				W. Tulloch)—				Collection				4	15	6
				1	0	0	Collection				1	0	0	Elgin—				Proceeds of Trink-				ets				1	4	6	Contributions				12	0	7	Do., Sunday School				1	2	8									
				1	0	0	Collection				1	0	0	Lancaster, by Rev. H.				Dowling				4	4	6	Less expenses				101	17	0	Less expenses				1	17	0													
				1	0	0	Collection				1	0	0	100				0				0				0				0				0				0				0				0					

The acknowledgment of Contributions received in April is unavoidably postponed until next month.