

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE retrospect of the Annual Meetings is a pleasant one. They were ushered in by a well-attended and interesting meeting at John Street, Bedford Row, on behalf of the China Mission. At the Prayer Meeting on the following morning, the library of the Mission House was crowded, Dr. Angus conducting the service. The services on the Lord's-day appear to have been unusually good, and the collections greater than last year.

At the General Meeting of the Subscribers, the usual business was transacted. But an important resolution was passed, approving of the suggestions made by the Jamaica Deputation in their Report, and of the course of the Committee in adopting them. These meetings seem every year to increase in interest, and we trust they very materially contribute to the diffusion of a missionary spirit, and of confidence in the working of the Society.

The following gentlemen were elected to serve on the Committee for the ensuing year :—

Aldis, Rev. John, Reading.	Landels, Rev. W., London.
Benham, J. L., Esq., London.	Leechman, Rev. John, LL.D., Hammersmith.
Birrell, Rev. Charles M., Liverpool.	Lewis, Rev. W. G., jun., London.
Bloomfield, Rev. J., London.	Manning, Rev. S., Frome.
Brown, Rev. J. J., Birmingham.	Middleditch, Rev. C. J., London.
Brown, Rev. J. T., Northampton.	Mursell, Rev. J. P., Leicester.
Brown, Rev. H. S., Liverpool.	Newman, Rev. T. F., Shortwood.
Burchell, Rev. W. F., Rochdale.	Pullar, John, Esq., Perth.
Cartwright, Richard, Esq., London.	Robinson, Rev. William, Cambridge.
Chown, Rev. J. P., Bradford.	Smith, W. L., Esq., St. Alban's.
Dowson, Rev. Henry, Bradford.	Stovel, Rev. Charles, London.
Evans, Rev. B., D.D., Scarborough.	Templeton, Mr. John, F.R.G.S., London.
Goodall, H., Esq., Hackney.	Tresidder, Mr. J. E., London.
Gotch, Rev. F. W., LL.D., Bristol.	Tucker, Rev. Francis, B.A., London.
Harris, R., Esq., Leicester.	Vince, Rev. C., Birmingham.
Haycroft, Rev. N., M.A., Bristol.	Watson, William H., Esq., London.
Heaton, Mr. W., London.	Webb, Rev. James, Ipswich.
Katters, Rev. D., Hackney.	Wheeler, Rev. T. A., Norwich.

Two gentlemen were added to the honorary list of members of the Committee—J. H. Allen, Esq., and the Rev. J. Watson, of Edinburgh. The Society has long enjoyed their very efficient services—Mr. Allen, in particular, having discharged the duties of the secretaryship during Dr. Angus's absence in Jamaica in 1847.

The sermons of our esteemed brethren on the Wednesday were highly characteristic; that of the Rev. H. Dowson being at once sound in doctrine, and impressive; and that of the Rev. C. H. Spurgeon bold and effective. The evening sermon was preached in the Metropolitan Tabernacle, which building was most kindly placed at the service of the Committee by the pastor and his

deacons. On this first occasion of the Society assembling in this beautiful structure, the attendance was unusually large.

The Public Meeting at Exeter Hall was held under the presidency of our highly-esteemed Treasurer. He had the gratification of announcing, not only that the contributions of the last year exceeded those of former years, and that there was a good balance in hand, but also that the Spanish Government had, after lengthened correspondence, consented to give to the Society £1,500 as compensation for the losses sustained by the expulsion of the missionaries from Fernando Po. The meeting was opened by the Rev. J. B. Pike; and the speakers were the Revs. R. Roberts, of London; T. C. Page, late of Madras; J. Sale, of Jessore; H. Wilkinson, of Orissa; and E. Paxton Hood, of London. The attendance was good, the interest of the meeting continued to its close, and a universal sentiment of pleasure expressed at the result of the meeting. We proceed, as usual, to give a few extracts from the speeches delivered.

DEFICIENCIES TO BE DEPLORED.

As the treasurer I feel bound to acknowledge from this platform the liberality of the churches. I do so because treasurers are too apt to complain on these occasions, and to give a sort of lecture with regard to the finances of the societies which they represent. But, dear friends, allow me to say to you that, although I believe the result of last year in regard to our own society will bear a favourable contrast with some other societies, yet I cannot feel that it would be right to withhold from you the fact, that if all our churches were interested, the result would be very different from what it is. Allow me to call your attention to the following statements, for which I am indebted to the kindness of a friend. We have in our denomination upwards of 2,500 places of worship, and more than 2,000 distinct and independent churches. Out of this number, seventy-five give one-half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomination who do nothing. Now I cannot but feel that that arises from a great many of these churches not really understanding the action and operations of the society; because I cannot believe of my brethren that if they did understand them—if they really understood that our missionaries went forth unfettered to declare the whole counsel of God—that we say to no missionaries going out there, "This is the creed from which you are to take your teaching," but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they believe to be the entire Word of God; I say, if all our churches understood this, I do not think there is one Baptist church—at least I never met with one—which might not be a cheerful contributor to the funds of the society.

Sir Morton Peto.

FERNANDO PO, AND A BRITISH AMBASSADOR.

The next thing I want to call your attention to is, the expulsion, as you will remember, some time since, of our missionaries from the island of Fernando Po. It fell to my province, as your treasurer, to take up the case of the Mission in this respect. I must say that both Lord John Russell and Lord Wodehouse have exerted themselves to the fullest possible extent in this matter, and we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. I had had the pleasure of a previous knowledge of him when he represented England at the Court of Copenhagen. It was my pleasure, then, on the Sunday morning, to attend Divine worship in the church connected with the embassy at Copenhagen. As I came out of the church, Sir Alexander said to me, "Well, Sir Morton, what do you say to our service here?" I said, "I am bound to tell you that I only regret most sincerely that you have not the Gospel of Christ here, because no man who has heard the sermon this morning can conceive that anything like the Gospel is preached here." He said, "I tell you frankly, it was no appointment of mine, for I feel as you feel. We are two Christian men, let us go home together and spend the rest of the Sabbath." I went home with him, and I had the pleasure of seeing in the afternoon the whole of his family, and about forty other people around them, and I never heard a better exposition of the Scriptures, or a better sermon, than from the British Ambassador at Copenhagen. Well, I need not tell you that Lord John Russell and Lord Wodehouse were well seconded by Sir Alexander Buchanan, and the result has been that last night we received the following letter:—

"Foreign-office, April 23, 1861.

"Sir,—With reference to your letter of the 8th ult., I am directed by Lord John Russell to request

that you will inform the committee of the Baptist Missionary Society that a despatch has been received from her Majesty's Minister at Madrid, stating that the Spanish Government have agreed to pay the sum of 1,500*l.* to the society as a final settlement of their claim on account of their expulsion from Fernando Po in 1858.

"I am, Sir,
Your most obedient humble servant,
"WODEHOUSE."

Sir Morton Peto.

THE TIME OF REVIVALS.

We are living in days of happy and glorious revivals, when the Spirit of God is graciously poured forth upon the churches of this land, and also of other lands; and although there are some things that make us sad, yet as we look at the aspect of the world, in the present day, we have much more cause for gladness than for sadness, we have much more reason for joy than for sorrow. When we look, for instance, at the openings which are being made for evangelical efforts on the continent—the opening up of Italy—we have reason for thankfulness when we think of the extensive work of God during the last few months in that land. No less than 30,000 copies of the Holy Scriptures have been circulated there, and I understand that one colporteur has sold no less than 1,200 copies of the Holy Scriptures within a few weeks. This shows that there is an earnest desire on the part of that noble people to possess a knowledge of God.

Rev. E. Roberts.

DIFFICULTIES AND OPPOSITIONS.

We know very well that missionaries in India have to contend with great difficulties, perhaps more serious and formidable difficulties than in any other part of the mission field. One of the greatest difficulties arises from the spirit of caste which obtains to so great an extent, and which is such a barrier in the way of the progress of truth in that land. And were it not that we have confidence in the power of God—were it not that we carried with us the blessed assurance that the Holy Ghost accompanied the efforts of his servants, we should despair of ever succeeding; we should despair of ever achieving a single victory over the prejudices and the unbelief of the inhabitants of India. But, knowing as we do that we go not forth single-handed, but that we go accompanied by the Holy Spirit, to whom things are possible which are impossible to man—by the assurance that he goes with us, we meet boldly every difficulty, assured that if we are found faithful to our responsibilities God will ultimately crown our efforts with abundant success.

Now, Sir, when the mission to India was established, I believe there was a great deal of persecution. Many pronounced it to be a thoroughly Utopian enterprise. Men of the Sidney Smith school scolded and scoffed at the very idea of Christian missionaries going abroad to convert people from a religion so ancient, and that had interwoven itself so intimately with all their institutions, and even with their very existence. And we know well that he sneeringly called that memorable, immortal missionary, Dr. Carey, the "consecrated cobbler." But our missionaries did not go in their own strength. They took God with them. They had to contend with great difficulties. They saw superstition, like a huge mountain, frowning upon them, apparently bidding defiance to any power that sought to remove it. But the godly men as they went there, much as they might be discouraged when they looked at what they had to contend against, yet as they stood at the base of that frowning mountain they heard a voice from heaven, saying, "If ye have faith as the grain of mustard seed, ye shall say to this mountain, Be thou removed, and it shall be cast into the depths of the sea." Knowing this voice to come from God, who is omnipotent, they were encouraged, and they toiled on, and dug at the very base of the mountain for a place to lodge the lever of divine truth. And while they were so engaged there were burning sarcasms poured down on those devoted men by such characters as Sidney Smith and others, and they poured the utmost contempt on their efforts, and pronounced them to be utterly futile. But, nothing discouraged, these devoted men toiled on and toiled on, until at length they lodged the lever of truth at the very base of this mighty mountain of superstition. And now, after toiling for many years, we ask the men who scoffed, "If the mountain has not been abolished, has there not been a stir? Has not that mighty mass of superstition been to some extent moved?" And they are toiling on still; and though they have not seen the last of it, they are not discouraged, for the voice still speaks to them, and says, "If ye have faith small as the grain of mustard seed, ye shall say unto this mountain, Be thou removed and cast into the depths of the sea, and it shall obey you." And be sure, after a little more toil, God himself will place his hand upon the lever of his own truth, and with almighty energy lift that mountain from its base, fulfil his promise, and toss it into the sea of oblivion for ever.

Rev. R. Roberts.

THE MINK IS LAID.

Some time ago, I happened to be in a slate quarry, and saw a man there suspended by a rope tied to a tree or a pole sunk at the summit of the mountain. He descended by the rope till he came to an abutting crag of the quarry, and there, with his feet upon a ledge of rock, he remained for some time, boring a hole in the rock. He spent a large portion of the day in this manner, boring a hole perhaps two inches or thereabouts in circumference. After giving much toil and many hours of hard labour to boring this hole, I saw him afterwards fill it up with black dust. Now, if I had not known what that black dust was, I should have said, "What a simpleton this man is, to spend his strength, and energy, and time, in boring a hole and then filling it up with black dust!" But I knew that that black dust was powder. And by-and-bye he strikes a light and applies it to the fusee, and whilst it is burning downwards in the direction of the powder, he seizes hold of the rope and seeks safety in distance; for by the time he has reached his place of safety the fire has burned down to the powder, and then there is a mighty blast, and tons of stone are brought down. What was done in that quarry our missionaries have to a great extent done in India! They have been boring at the rock of heathenism, and have deposited in the hole they have made the powder of God's truth, until the mighty rock is all underlaid with that Divine powder. We want now the fire from heaven, for when the spirit of fire descends there will be a mighty rending of that rock, and stones will be gathered to adorn the temple of our God. It is a fact, that the confidence of the natives is being lessened in their gods. They begin to feel that the truth as it is in Jesus must prevail over their superstition and their ancient religion. We understand that they are now more prepared to hear the missionaries, and send their children to the schools, in order that they may be taught the truth as it is in Jesus.

Rev. R. Roberts.

LESSONS OF HOPE.

If we look at the events which are taking place among the nations, the convulsions of despotic thrones, the rise of new empires, and the agitation of imperial minds with respect to their future destinies—if we look at these things, and take them only to be the precursors of the final and universal triumph of the Gospel, I think that it is right that we should on these occasions increase our faith and inspire our hope by

looking around and observing the proofs we have that this Gospel is to be universally triumphant, and that every soul of man is to be subject to the Lord Jesus Christ. I look upon ourselves in this country as upon Noah in his ark of safety viewing a deluged world. Superstition and barbarism have flooded our world, but we, in our ark of Christianity, are floating on the surface. And, thank God, our ark has windows. Those windows I take to be our missionary reports; and through these we look and ascertain the state of the waters, whether they are advancing or receding. From our ark we look out through the windows of one year's report, and we see the tops of the mountains dotting the surface of the mighty sea. We look through the windows of another year's report, and we see the mountain's side coming into view, clad with verdure and beauty. We look through the windows of another year's report, and we see vast forests waving in the breeze of heaven; and, by-and-bye, we shall be permitted to look out through the windows of the millennial report, and then we shall see the world in its beauty. We shall see this deluged world rising, radiant with the glory of God, everywhere reflecting the manifestations of his presence, everywhere bearing fruits of paradise; and from a redeemed world shall rise an anthem of praise to the great Deliverer; the Sun of truth shall climb higher and higher, until he attains his noontide of splendour, and deluges the world with a glory that shall never wax dim.

Rev. R. Roberts.

THE HINDU.

He is one who in his early days, a little child in his mother's arms, was taken and taught by a mother's mistaken love to put up its little hands and do reverence to a false god. He is one who, as he grew up in youth, came to know the character of that false god—the deification of some vice. He is one upon whom idolatry has exerted its power, blinding his mind, perverting his conscience, confusing in his soul moral distinctions, perplexing him upon the most simple questions of good and evil, holiness and sin. He is one who, as he grew up in life, was exposed to the innumerable temptations to heathen practices, temptations to the indulgence of the lusts and passions that war against the soul; and as he advanced to manhood, the evil habits have formed upon him until he appears before us as one on all sides encompassed, as it were, with triple steel, forbidding the entrance to his soul of any arrow of truth. And this man the great adversary of souls

has taken and put, as it were, in a well-fortified citadel, and all the outworks of the citadel, in national prejudices, and in caste, and in family ties and relationships—all these have to be passed through before we can get at the man; and then the man, like some poor prisoner who has been kept in prison so long that he has lost his desire for liberty, is unprepared to receive the message that would liberate him, and yields himself to the tyranny of Satan. Satan seems to have him in his grasp, and what means on earth are there to deliver this man? We want power. We must have power. We want a power nothing short of Almightyness. But we have Almighty God with us. We have the Captain of our salvation, the strong, the omnipotent, and he can speak and set the captive free. I for one rejoice, and yet wonder, at the conversion of one Hindu soul.

Rev. T. C. Page.

THE MADRAS MISSION.

Some fifteen or sixteen years ago there was one of her Majesty's regiments quartered in Burmah, where the labours of our brethren of the American Mission were blessed to the conversion of some twenty of the men and three or four of the officers. That regiment was removed to Madras, and when these good men found no minister of their own denomination on the ground, they were anxious to have a missionary sent out to minister to them and others who spoke the English language, with the view of commencing a mission in connection with this Society amongst the native population of Southern India. I reached Madras towards the close of the year 1847. I found it a large and somewhat straggling city, extending some six miles along the coast from north to south, and some two or three miles inland from east to west, covering an area of some fifteen or twenty square miles. This large space of ground was populated by a number which—I was going to say was estimated—but I should rather say *guessed*—at 700,000. The great majority of these were Hindus, though in the northern part of the city there is a very considerable body of Telugu people, and in another quarter of the city some 70,000 or 80,000 Mohammedans. Interspersed amongst this population are not only the families of our own countrymen who have gone from this land, but also another class of people to whom I wish to direct your attention. You doubtless have often used the term "East Indian." By the term "East Indian" in Madras, and I believe all over India, we never mean a man of pure European extraction, nor of pure Asiatic ex-

traction, but a man in whom there is a mixture of the European and the Asiatic element. The term "Eurasian," though not a happy, is yet the correct description of that class. During the last two or three centuries this class has been growing up very considerably; it is said that there are no less than from 10,000 to 14,000 of them in the city of Madras. They are chiefly found in the presidential towns and cities, though there are a few scattered over India around the principal military stations. In religion these people are nominally Christians. Some are descended from the British, some from the French, some from the Dutch, and a large proportion of them belong to the Roman Catholic body. A goodly number, however, are Protestant, mainly belonging to the Established Church of England. They speak the English tongue, and most of them also speak one or other of the vernacular languages of India. They are engaged principally as writers in mercantile offices, or as clerks to the government; some of them are employed in the subordinate medical service; very few, if any, are labourers, or are engaged in anything that requires much exposure to a tropical sun. It was the feeling of the brethren who were anxious that a minister should be sent out, that these people should principally engage his attention.

Rev. T. C. Page.

GOOD FRUIT.

We thought ourselves making progress when we could number a congregation of thirty or forty. One Monday morning a young man, about twenty-five years of age, came to me and said, "I am in great distress about my salvation." It seems that the truth that had been preached the preceding evening had pierced his soul, and he was now burdened with a sense of sin. I directed him to the Lamb of God, and though he could not all at once lay hold of the salvation of the Gospel, yet in the course of the following week he was enabled to rest on Christ and to believe to the saving of his soul. He soon after united himself with the Church, and after some years of consistent Christian profession, God opened his way to a position of considerable usefulness, and when I last heard from him he was down in the southern part of India superintending a staff of colporteurs employed by the British and Foreign Bible Society. And, that you may see somewhat the thirst for the Word of God in that part of the land, I may just tell you that he reports that during the past year there have not only been portions of Scripture given away, but sold, to the

number of, I think, 10,000 copies. The church commenced with seven members; the full number added to the church up to the time of my leaving was 100, independently of the brethren of the regiment, and of some twenty-five or twenty-six members belonging to another church. I cannot put this before you as a great work, but I do trust that the Providence which has watched over the little cause and brought it through its difficulties will be with it still. When I look at the East Indians—persons possessing in themselves the European and Asiatic element—able to lay hold of Western ideas through the medium of the Asiatic tongues—I cannot but hope that God has placed that community there for some high moral purpose. They stand, as it were, between the Asiatic and the Western worlds—between Christianity and idolatry. Oh that they may be faithful to their position, and that they may hold forth the Word of life to the perishing heathen, and that the time may come when they and the natives around them shall all be gathered into the one fold under the one great Shepherd!

Rev. T. C. Page.

INDIA NOT YET THE LORD'S.

I am not one of those who think that the enemies there have been overcome yet. True, we have a guarantee of final success, but there are great enemies there to be overcome yet, and I must say it strikes me that all the excitement we have seen in India during the mutiny, and also up to the present time about the indigo question—all that excitement is to me but as just the beginning of the motion of the mighty waves of opposition to true godliness before India comes to the foot of the Cross. We are but beginning the conflict, and the haughty Brahmin and the proud Moulvie of the Mussulman is beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. There may be in the minds of the giants of that system—for giants there are in that system, in intellect and in purpose—an idea that the victory may be on the side that is not theirs. I have seen the progress of the Gospel there, both in the conversion of native souls, in the holiness and love which have taken the place of selfishness, in self-consecration to Christ in place of seeking only the things of this world.

Rev. T. C. Page.

GOD WORKING.

A poor man came a distance of twenty miles from Jessore on foot, to wish me good

bye. He came with a sense of injury done to him, for he was under a cloud. He came to seek my advice and sympathy under very painful difficulties. His wife, unhappily, though a professing Christian, had disgraced herself, and with wise jealousy for the honour of Christ's name, we missionaries had thought proper to restrain him from preaching the Gospel, in consequence of the dishonour his wife had brought on the cause of Christ. The man had been charged by some of his brethren with having ignored the deed. He came to declare to me—for he knew I should believe it, as I had known him from the commencement of his Christian course—that he was innocent of the charge imputed to him, and to get me to tell his pastor and missionary superior that I believed the charge against him was false. He said, "I am thankful that all this has taught me more of myself and of the value of godliness than I ever knew before, and I know that my Saviour will make it all right." There was a panting after holiness, and a submission to the will of Christ, and a desire that the affliction should be sanctified to his soul, which was a real and genuine proof of a change of heart.

Rev. J. Sale.

POWER OF THE GOSPEL.

One young man I know who was taught for a few years the elements of an English education in the General Assembly's institution in Scotland, and then went home to his friends and almost forgot his English education. But he did not lose the influence in favour of Christianity which he received in that school, and the effect of which became so strong that he came away from his friends in search of Christian teachers. He came to my house—a distance of twenty or thirty miles from his home—and said he would not go away till he had been baptized. But before he had been there many days his relatives came to me, and though I had heard so much of the influence of Hinduism on the native mind, I was astonished to see their anxiety to dissuade him from becoming a Christian. They laid hold of his feet, and bathed him with tears, and offered all they could of assistance in his worldly affairs, aye, and even honours too, if he would but return with them. At last they said, "Come back and talk with us about Christianity, and perhaps when we have learned a little more of it, we shall come with you." On that understanding he returned, and it was some months before I could hear anything more of him. I was in daily expectation of receiving some intelligence respecting

him, from a deputation I had sent, when I saw one day a poor way-worn traveller coming up the path to my house. When he approached I recognised the features of the poor Brahmin. He said, "I have walked all the way from Calcutta without stopping—more than eighty miles. My relatives sent me there, and were preparing to make me go through the penance necessary to purify me after coming into contact with you, but I got away, and have come to you; and now I will listen to no more talk, but will be baptized in the name of Jesus." I baptized him. He married a girl belonging to our school at Jessore, and they are now living in Calcutta, and up to the time of my leaving, they were acting consistently with their profession of Christianity.

Rev. J. Sale.

PROGRESS IN INDIA.

We have taught the people to expect justice in the legal courts that we have set up, but the proceedings in them often have been a cruel mockery of justice. Until very recently it was impossible for the poor man to get justice in our courts. I am glad to be able to say that there has been a great and growing improvement in the courts of justice in Bengal, both in the apparatus and in the mode of working it, which is intended to give cheap and speedy justice to the poor. And we ask for nothing more than justice for them. Much of the excitement that has arisen respecting indigo has been occasioned by the crying out of the human soul for justice. It indicates the awaking of the conscience of the oppressed Bengalee, by means of our teaching, and what they demand—as I know, having sat upon the commission—is in harmony with the essential principles of the Gospel of Christ. They demand justice, and nothing else will satisfy them. It is our schools and our railways, and the bringing of our Western ideas of right to bear upon the old systems of oppression, that have done it.

Rev. J. Sale.

HOW INDIA IS BEING TAUGHT.

Mr. Underhill was in India; he was struck with what must be the effect of the teaching we have been and are giving to the people of India, and I may give you an illustration by telling you what I heard in a village-school established by one of the kind and Christian indigo-planters, for there are many such. The master examined some of the boys before his visitors out of a book of fables. The one chosen

happened to be about the lion seeking to overcome a company of bulls, and to accomplish his purpose he got them so divided that he might attack them separately. "Boys," he asked, "do you see the meaning of this?" They said, "No." "Do you remember," he then asked, "the dispute about the indigo in two villages?" naming them. "Yes," said they, "we do." "And don't you know that in one village the people succeeded in obtaining justice, and that in the other they did not?" "Yes." "Well, the reason was that in the one village the people kept together, and that in the other they could not agree amongst themselves. Those that were united kept themselves from being devoured by the lion, but those that quarrelled could not stand against the power of the planter and his agents. What we want, boys, is union among Bengalis. We have the Mussulman against the Hindu, and the various castes against each other, and until we have union we shall never get our rights." That was the teaching given to those boys under the shadow of the planter's factory. Now, is it likely that a system of essential injustice can continue to prevail where such ideas are inculcated? And then, when we preach the Gospel and teach love to God and man, doing as we would be done by, it must happen that in proportion as it is received the people will oppose themselves to a system of oppression and selfishness which ignores the poor man's rights, and gives to the labourer only the tenth part of the value of his labour.

Rev. J. Sale.

HOW ENGLAND BENEFITS BY INDIA.

Before I left England, twenty years ago, a gentleman in my native town said to me, "Well, you are going to India as a missionary; I shall pray for you, and contribute towards your support. I have for a long time been interested in missions to India, and I will tell you something for your encouragement. I had a wayward, unfortunate boy who enlisted for a soldier, and almost broke my heart. He went out to India, and soon fell a victim to the climate. When he was sick he was met by a Baptist missionary, who directed him to his father's God and Saviour, and before he died he charged the missionary to write a letter to me and say that he had become a penitent, and hoped that he died a saved believer in the Lord Jesus Christ. When the letter came to me I said, 'Here are all the prayers and all the money I have ever contributed to the missionary cause come back to me a thousandfold.'" I rejoice to

be able to say that there are many Europeans in India who have found the Gospel there.

Rev. H. Wilkinson.

ANTIQUITY OF HINDUISM.

Nothing gives you a deeper impression of that than their old temples. In England you may go into a country village and perhaps look with interest upon various objects of antiquity to be found there, but the most antique of all will be the village church, green with moss and ivy-crowned, and the stone steps worn with the feet of the successive generations of worshippers. You begin to think how many centuries the church has stood and how many generations have passed away into eternity since the church was built; and the thought comes pleasantly to the mind. All these people went into that temple and paid their homage to the God who made them. But you experience very different emotions when you go among the old temples of India. Some of them are so old that they must have been standing when the Redeemer himself walked upon this earth. When standing near them I have feared to speak, lest the air, convulsed by the sound of my voice, should bring down the tottering mass upon my head; and I have looked down and seen that the solid rock on which they were built was worn with the naked feet of the worshippers; and the thought has come over me, All those masses of people, who during those long ages have gone into these temples have presented homage which belonged justly to heaven's Eternal King, to an ugly and abominable image! Be assured, friends, that heathenism is not the harmless thing that some people would have you believe; but that it is a powerful influence dragging men down to perdition.

Rev. H. Wilkinson.

THE REPRODUCTIVE STAGE REACHED.

I am happy to tell you that the missionary work is now in the reproductive stage. Native ministers have arisen from the ranks of our converts, and I should like you to see some of them. They are sometimes very clever at illustration. One of them was saying on one occasion, "The time will come when Christ will have the whole of India." A lordly Brahmin said to him, "Do you mean to say that this country will ever become a Christian country?" "Yes," was the reply; "the Word of God declares that all nations shall become Christian, and I believe it." The Brahmin pointed to a huge jungle, saying, "Go and chop that all down with your axe, and

then I will believe that what you say is possible." The native Christian replied, "With every stick I cut down I shall make a handle for another axe to cut down more." So the missionaries are clearing the dense jungle of heathenism, and they seek to make their converts agents in the work. When a brother discovers to us that, as the Americans say, he has some "snaps" in him, we encourage him to preach. One of these brethren was about to preach his trial sermon, and he read and prayed well; but having given out his text he seemed as if he would utterly break down. He looked at one side and then at the other, and sighed heavily, and was in a most unhappy state of mind, when suddenly there was a twinkle in his eye which showed that he had thought of something, and he said, "You have all seen a little child trying to walk. It takes a step and it falls; it gets up, but falls again; but look at that child in three or four years' time, and how firmly it walks. So in preaching I am a little child. It is very likely I shall fall down. If I do I will try to get up again; but look at me in three or four years' time, and by God's grace and blessing I shall not fall down in preaching then."

Rev. H. Wilkinson.

GUNGA DHOR AND THE OFFICER.

It not unfrequently happens that Europeans in India doubt the value of our mission, just because they know nothing about it. I will give you an illustration. I was in the tent of a British officer, who said to me, "I believe your coming to India is a regular forlorn hope." "I should believe the same," was my reply, "only God has promised to accompany all I do in his name." "But," he added, "the Hindus won't make Christians, they are so cunning, they are downright liars; I would not believe a Hindu was a Christian if I saw him." I told him I had some good native converts that I should like him to see. "Well," he replied, "I should like to see them, and I would show them up to you." Just then our missionary, Gunga, who had been a Brahmin, was coming up the walk to the tent, and I said to the officer, "Here is one of our native preachers coming, perhaps you would like to show him up." "Well," he said, "I should like to ask him a few questions." I said to Gunga, in the native tongue, "This gentleman don't believe in your Christianity." "Well, I can't help that," said Gunga—the lordliness of his Brahminical character breaking out. "He wants to ask you a few questions." "What is it he wants to ask me questions for? Does he want to know

the reason of the hope there is in me, or to find fault?" Softening, he added, "Let the gentleman ask me any questions, and I am prepared to answer them." The first question the officer put was, "How did you get your living before you were a Christian?" Gunga did not quite understand this, and he said, "Sir, I was an officiating Brahmin." "But how did you get your living, tell me that?" Now, just suppose that somebody were to stop the carriage of a gentleman with lawn sleeves, as it was passing along the streets of London, and to say to him, "How do you get your living?" It might be a very awkward question for him to answer, but it would be known very well that he did have a good living. And the officer ought to have understood the case of the Brahmin in the same way. When he did understand that brother Gunga had had the temple revenues and the offerings of the people, and that he had given them up to become a Christian, he said, "Well, I did not expect that anyhow." He wanted to show that this man had become a Christian just to get a living. Old Gunga then related the history of his conversion. He was first impressed with the statements he had found in a religious tract, which led him to put Juggernaut to the test, whether he were a God or no. First he spent a whole day and night in praying to him, and then he spent the same length of time in cursing him. "Nothing came of it," said Gunga, "and I did not believe he was a God; but to make it more certain still, I went and poked him with a spear, and my arm was not withered." Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gunga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gunga's turn. "You have claimed the right," said he to the officer, "to examine me, and now perhaps you will allow me to examine you a little? You come from a Christian country,—you call yourself a Christian,—now I want to ask if you are really a Christian?" The officer got up and walked into an inner room. Gunga followed him, saying in a gentle voice, "I did not mean to offend you, and I would only ask you, as a Christian, to pray to God that I may be found faithful until death." I am happy to tell you that officer dated his conversion to God from that time.

Rev. H. Wilkinson.

PRAYER HEARD.

During the mutiny, there came a letter from the secretary of our society, which said, "Cheer up, brethren, the Church of God is on her knees praying for you." Those words were like a flash of light in the darkness that surrounded us. On one occasion, when we were in great suspense as to our fate, the few Europeans at the mission station and the native converts met for special prayer, and they did pray with as much fervency as if they would bring down an Almighty arm to our rescue. I had just read the second psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when I saw a Sepoy marching up the gravel walk, and my thought was, "He comes with a message of death." My wife, who sat near the door, stepped into the door-way to stop him. To our great relief, he put a letter into her hand, which she brought to me, and I translated it to the people. It told us that Delhi was entirely in the possession once more of the British power, and that we were safe. When I read the news to the native converts, they got up and sang—

"Praise God from whom all blessings flow."

They got through two lines only, and then said to each other, "Is it not wonderful? Just as we were praying, relief came." The Sepoys themselves had a meeting next morning, and contributed for the benefit of those who had suffered during the mutiny.

Rev. H. Wilkinson.

DESIRE FOR THE HOLY SPIRIT.

It is queer how some Christians in England spend their time. I think that Lord Shaftesbury gave us the best review of the "Essays and Reviews" the other day, when he quoted, with reference to them, two lines from the well-known hymn of Dr. Watts:—

"Satan finds some mischief still
For idle hands to do."

I fancy if men, instead of sitting in cloistered halls so much, conning over old manuscripts—though I have no objection to old manuscripts, nor to cloistered halls—and I may confess that the hoar frost of antiquity is sometimes almost too dear to me, for I have strolled about the streets of Oxford till I have been nearly transmogrified into a Puseyite myself; but I say that if instead of sitting in cloistered halls and poring over the lore of past ages, we came more into contact with life as it now is, we should all be the better and more useful men. It is not in the study of old shrines, and in the conning of old manuscripts, that we best fulfil

the living word of the Lord within us, but it is by going out into great cities, great heart-heaving cities, where the spiritually dead are in trespasses and sins, to create a soul beneath the ribs of that death. The church of the Lord Jesus Christ in some periods of its history has seemed to me like a magnificent mountain of spar in a desert—and church history looked at any how seems to be that—and whatever church history I take down to read I cannot conceal the brilliancy, the majesty, the glory and grandeur of the theme—that as I look upon it, and especially as I look upon it in my

own day, I say, “O, Spirit of the living God, melt the shining iceberg! O, Spirit of the living God, come down and pour Thy beams from on high, so that that mountain of ice may become a flowing river, so that that which stood still simply to reflect back the sunbeam may flow on in its magnificent and winding way, reflecting indeed the Divine glory from above, but irrigating and blessing the nations!” This seems to be the work which we have before us—to look to God for His blessing, and to believe that each one of us has a real work to do.—*Rev. E. Paxton Hood.*

BACKERGUNGE, BENGAL.

APPEAL.

ONE of the many spheres of labour occupied by the Baptist Missionary Society is the *zillah* or district of *Backergunge*, in what is called Eastern Bengal. Here, within the last seventeen years chiefly, if not entirely, it has pleased the Lord to grant us many souls for our hire. In the midst of fierce opposition, persecution, and many subtle influences, “the cause” has prospered. And now we have, in that district, a Christian community of 3,000 souls, of which nearly 500 are members of the churches. The accounts brought by the last mail continue to speak favourably of the state of the churches, and of the continued increase, from without, of the community.

Our people, however, are scattered over a considerable extent of country, living in some sixty villages. As centres, around which these villages are clustered, we have *fifteen stations* or churches. In each station there is a native *preacher*, a brother whose work consists of the pastoral oversight of the church, in further instructing the converts, and preaching the Gospel to unbelievers of every name.

Wherefore, as it must be supposed, we have fifteen village *chapels*. But these chapels are made of a skeleton of wood and bamboos, whereof the flesh, skin, and outward adornments are a mat wall and a roofing of grass. But these places of worship are too small for us: a fact of which we are not ashamed. Moreover, our enemies try (and sometimes succeed) to burn them down; and more than once my brethren and I have had to defend them, at the risk of our lives.

I propose now, a long cherished desire, to make all our *fifteen chapels of brick*. We want no ornament, no useless addition, but only a few simple, neat, and durable buildings, wherein God shall be worshipped, and the Gospel of Jesus Christ be preached, in all sincerity and truth.

Possibly friends here and there will be suggesting various objections. May I be allowed to anticipate these by the following remarks:—

1. Even in England, at this time, there are few places of worship erected independent of what we understand as *extraneous aid*. What can we expect of our brethren in heathen lands?

2. It is acknowledgedly a principle of our religion that those who are strong should bear the burden of the weak. Brethren, you are strong; we are weak: help us!

3. Our converts in Bengal are nearly all poor and needy. I have promise of *labour* on the part of the Christian community. If they have no money, but give their *hands* to the good work, what more can we demand of them?

4. Looking on the temples of the heathen, the mosques of the Mohammedan, we are ashamed of our small, perishable, cheap things, called chapels. Do

help us to put up some places which shall, even in the least degree, indicate our hope and determination to take possession of the land for Christ our Lord, "the Lord of all."

It may be asked, "How can you expect to get money for so many chapels?" My reply is, *Nil desperandum*. Still, I would not be thought too ambitious in the matter of bricks and mortar. All I ask for is *seventy pounds* for each place of worship. And I should be faint-hearted, indeed, if I could not confide in the sympathy of brethren to grant me this my first request at their hands.

JOHN C. PAGE.

London, 33, Moorgate Street, May 4, 1861.

The proposal of our highly esteemed brother, Mr. Page, has already engaged the attention of the Committee, and received their approval. Towards the cost they propose to give from the general funds of the Society £20 towards the erection of *each* chapel. Any further assistance for this very important object will have to come from the private liberality of the friends of Christ's cause both in this country and in Bengal.

FREDERICK TRESTRAIL, }
EDWARD B. UNDERHILL, } *Secretaries.*

33, Moorgate Street, May 6, 1861.

FOREIGN INTELLIGENCE.

WEST INDIES.

THE REVIVAL IN JAMAICA.

BETHSALEM.

In the mountains above Clarendon are scattered numerous settlements, among whom labours the Rev. G. Milliner. In these retired spots the work of grace has broken out, for some account of which we are indebted to the following letter, addressed to the Rev. J. T. Brown, of Northampton. It is dated Nov. 19, 1860:—

"The work commenced here on Sunday, the 3rd inst., when I preached to a full and attentive congregation on the nature and necessity of repentance. Many eyes were suffused with tears. At the celebration of the Lord's Supper the whole congregation stayed as spectators. At its close we held a special prayer-meeting. Not a creature left. I spoke a little about the Revival as it was spreading in other lands; and, as it had commenced and was progressing in this land, I urged the members to seek, by prayer and personal effort, a *share* in the blessings of the great work, &c. During the whole services—which continued without interruption for nearly five hours, without the least manifestations of weariness—there was, as already hinted, the greatest solemnity; nearly all were affected to tears, and sobs were audible. We felt it good to be there; it was a time of refreshing from the presence of the Lord;

we felt sure our gracious God was about to bless us. Special services were announced to be held in the various districts during the ensuing week, at which I promised to attend. I commenced at Thornton, about two miles from Vauxhall, on Monday afternoon. Although a wet afternoon, and the whole district under water, we had an overflowing congregation. Many came from the cane-fields just as they were, without going home for any food, and there they remained till after midnight. I did indeed close the service about eight o'clock, and actually left the yard, but I was called back again. That night two were stricken down, but though a great struggle was evidently going on within, there was no loud cry for mercy, which accosts my ears so often now. The people were all around the house in which I slept by day dawn; but as most of them were working on the estates, I did not prolong the meeting

much beyond an hour. The services were continued at night, and larger numbers attended. On the Wednesday evening another service was held, which was continued with slight interruptions till Saturday. I left on Tuesday to attend other meetings.

"On Friday, as I was resting a little from what I thought the laborious, but delightful duties of the week, a letter was put in my hands as follows:—'Dear Minister, the work of God "are" progressing rapidly in our midst. Minister, souls are under conviction, and more are still falling in with us. We see that God is at work. The cry arises from every one is, "Lord, have mercy upon us." As soon as possible I was down to Thornton. Not expecting me, the service, it seems, was broken up a little, but about thirty persons were in or near the class-house, whose features betrayed the state of their souls, and several were prostrated, crying earnestly for mercy. As soon as I commenced singing, little groups were seen wending their way to the meeting, and in a little time house, yard, &c., were full of people; and still they came from all directions. During the service many were stricken down, and at intervals I was interrupted with the cry, 'Lord, I have been a great sinner, a fornicator,' &c.; 'Lord, have mercy upon me,' &c. The following day (Saturday) about fifty came to me, most of them under deep concern for their souls.

"At Wallingford there is not so much outward demonstration manifested as here; and friends who, hearing of what God is doing here, have been up on a visit of love from Providence and New Fulneck (Moravian), tell me there is far less here than in their districts; but I have reason to believe the work is not less real. During

the fifteen days which have elapsed since the commencement of the Revival in this district, I myself have conducted upwards of thirty services, averaging about two hours and a half in length. Some of them have continued double this time in various districts to large, and attentive, and earnest audiences. In addition to these there are, in connection with the churches here and at Wallingford, ten prayer-meetings held daily; and at several of these, services are held morning and evening, and such services! Instead of the cold, formal, lifeless prayer-meetings as formerly, we have the earnest, fervent, believing cries of those who lead the devout. Oh, yes, we have as great, if not greater Revival in the Church as among the ungodly. Then we have in our assemblies Christians of other denominations, who take a part in the services without any denominational distinction.

"One marked feature of the work is, it is almost entirely confined to the young; and you know the complaints their seniors made in reference to them. Another trait in connection with the work is the earnest desire for Bibles and hymn-books. I could dispose of any quantity if I had them. The exhibition of brotherly love and union, and the constant and earnest attention to a preached Gospel and prayer-meetings, have been already noticed. Then there is the relinquishing of their old sins. No more quarrelling heard, no Sabbath desecration. Now the John-canoeing, the *goombie*, &c., have been destroyed, as well as their finery—necklaces, rings, gaudy ribbons, &c. The chapel and yard were literally strewn with the latter on Sunday week. Upon the whole, there can be no doubt that it is a genuine work of grace, though there is doubtless much dross mixed with the fine gold."

BAHAMAS.

INAGUA.

Subsequently to the departure of Mr. Underhill, Mr. Littlewood paid a visit to some of the out islands. He thus briefly records the events of his visit, under date of August 20th.

"My visit to Rum Cay, Long Island, and Long Cay, was exceedingly pleasant, and I hope profitable. At Rum Cay we had some interesting religious services. Mr. Hall was chosen and ordained pastor over the church on the Cay; and as Watling's Island is not far distant, that was included in his district. At Long Island, Essex Wilson was ordained to the work. He is a good man, and I hope will do well."

At Inagua, Mr. Littlewood writes, "Our chapel affairs are highly encouraging; congregations exceedingly good. The Sabbath-school was never so encouraging. In a few Sabbaths I hope to admit to the church, by baptism, several hopeful converts." Among the scholars in the school are several Africans, who have lately been rescued from a wrecked slaver on the Island of Abaco. They also attend the public services.

HOME PROCEEDINGS.

SINCE our last reference to the missionary meetings held in the country, the following have to be noticed:—The Revs. S. Green and A. McLaren have kindly visited various places in Wiltshire on behalf of the Society; the Rev. T. Gould has attended meetings at Bath, and the Rev. E. Hewett at Romford. Our esteemed brother, the Rev. J. C. Page, has visited Houghton Regis, Luton, a few places in Somersetshire, and the northern part of Northamptonshire. In the last county he was accompanied by Mr. Underhill. Mr. Page was, however, obliged to leave Mr. Trestrail to complete the tour in Somersetshire without him, through ill health; but we have to acknowledge the ready kindness of the Rev. N. Haycroft, who promptly, on our application, went to the assistance of Mr. Trestrail. The Revs. F. Trestrail and W. Brock have been engaged at Amersham, and the Rev J. Sale at Bristol, during the last month; while the Rev. E. Hewett has visited Braintree, Halstead, and other places, assisted by the Rev. J. Taylor, of Ningpo. There appears to have been no lack of interest in these meetings, nor have the contributions been otherwise than good except in a few special instances.

The Rev. J. Kingdon, of Necton, Norfolk, is about to go to Jamaica under the new arrangements, with the cordial sanction of the Committee. His destination will probably be Shortwood, one of the stations of the Rev. E. Hewett, the pastorate of which our esteemed friend is about to relinquish.

At the Quarterly Meeting in April, the Committee adopted the following resolution with reference to the recent loss sustained by Mrs. Knibb. In its expression of sympathy we are sure all our readers will participate:—"That the Committee desire to express to Mrs. Knibb their unfeigned sympathy with her under the severe domestic affliction she has had to endure. They have heard of that beautiful incident, Miss Knibb's choice of a text (2 Cor. iv. 17) for her funeral-sermon, and congratulate Mrs. Knibb on the power of Divine grace which was thus signally manifested. They add their hope that the future life of Mrs. Knibb may more than ever be cheered by the prospect of reunion with those who have passed from her side to the repose and joys of Paradise."

Owing to the unexpected detention of the Rev. F. Monod in Paris, from the appearance of a very interesting Revival movement among the Protestant churches of that city, the designation service of Messrs. Bouhon and Baumann was necessarily postponed. It will, however, take place on Wednesday, the 5th inst., at Regent's Park Chapel.

We have great pleasure in recording the munificent donation of £1,000 to the General Fund of the Society, from an attached friend, who wishes his name to remain unknown. Such enlarged liberality will enable the Society to extend its missions in India and China in some measure commensurate with the calls which these countries present to the Church of Christ.

The Secretaries have received for the relief of the sufferers from famine in the north-west provinces of India the sum of £358 5s. 0d. Of this amount £236 have already been forwarded to the brethren in Agra and Delhi. The rest, with any further contributions they may receive, will be forwarded immediately.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Diboll, J., Jan. 30, Feb. 26; Milbourne, T. K., March 1; Saker, A. & H., Jan. 30, March 2; Smith, R., Jan. 28, 30, Feb. 27.</p> <p>ST. HELENA—Sale, J., March 2.</p> <p>VICTORIA, Diboll, J., Jan. 26.</p> <p>AUSTRALIA, SOUTH—GUNNACKA, Tuck, H. L., Jan. 9.</p> <p>AMERICA—ERIE, Haw, W., Feb. 12.</p>	<p>MONTREAL, Massey, S., March 8.</p> <p>ASIA—AGRA, Gregson, J., Jan. 11, Mar. 5.</p> <p>ALIPORE, Pearce, G., Jan. 21.</p> <p>BARISAU, Martin, T., Feb. 4.</p> <p>BEERBHOOM, Williamson, J., March 4.</p> <p>CALCUTTA, Kalberer, L. F., Feb. 18; Mendes, L., Feb. 22; Kerry, G., Jan. 22; Lewis, C. B., Jan. 22, Feb. 2, 7, March 8, 16.</p>
---	--

- CHITTAGONG, Johannes, J., Jan. 22.
 CHURAMONCOTTEE, Hobbs, W. A., Feb. 22.
 DACCA, Bion, R., Jan 30, Feb 16, March 5; Robinson, R., March 5.
 DELHI, Broadway, D. P., Feb. 4; Evans, T., Feb. 4; Parsons, J., Jan. 19, Feb. 18, March 5.
 DINAGEPORA, McKenna, A., Jan. 7, Feb. 14.
 FUTTEHPORE, Edmonstone, G., Feb. 18.
 GYA, Greiffe, E., Jan. 14.
 HOWRAH, Morgan, T., Feb. 22.
 HOOGLY, Smith, J., Feb. 4.
 INTALLY, Sale, J., Jan. 11.
 JESSORE, Anderson, J. H., Feb. 6.
 KANDY, Carter, C., Jan. 22, March 12.
 MADRAS, Claxton, W. A., Feb. 26.
 MONGHYR, Gregson, J. G., Jan. 17; Lawrence, J., Jan. 31.
 PEGU, Craig, T. R., Feb. 2.
 POONAH, Cassidy, H. P., Jan. 23, 25.
 SERAMPORE, Dakin, E., March 7.
 SEWRY, Ellis, R. J., Jan. 21.
 SHANGHAI, Kloeckers, H. Z., Jan. 2, 5, and one letter no date; Feb. 1, 5; Hall, C. J., Jan. 24, Feb. 6.
 BAHAMAS, Rycroft, W. K., no date.
 INAGUA, Littlewood, J., Jan. 24.
 NASSAU, Davey, J., Feb. 16.
 TURK'S ISLANDS, Kerr, D. L. D., and others, Dec. 22.
 FRANCE—LAUSONE, Baumann, W., April 8.
 MORLAIX, Jenkins, J., March 11.
 PARIS, Monod, F., April 6; Bouhon, V. E., April 9.
 GERMANY—ROTTERDAM, Voorhowe, H. C., March.
 HAITI—JACMEL, Wébley, W. H., Feb. 9, 20, March 13.
 HONDURAS—BELIZE, Henderson, A., Feb. 13.
 JAMAICA—BROWN'S TOWN, Clark, J., Feb. 18, March 23.
 CALABAR, East, D. J., Feb. 4, 7, Mar. 7.
 CAREY, MOUNT, Hutchins, M., Mar. 8.
 FOUR PATHS, Claydon, W., Jan. 31, March 2.
 GREEN ISLAND, Teall, W., March 8.
 GURNEY'S, MOUNT, Sibley, E., Feb. 23.
 HERMON, MOUNT, Hume, J., March 18.
 KINGSTON, Merrick, E., Feb. 23.
 MANDEVILLE, Claydon, W., March 7.
 MONTEGO BAY, Henderson, J. E., Mar. 7; Reid, J., Feb. 6.
 PORT MARIA, Day, D., Feb. 5, Mar. 22.
 SAVANNA-LA-MAR, Clarke, J., Feb. 11.
 ST. ANN'S BAY, Day, D., and Millard, B., Feb. 26; Millard, B., March 22.
 SPANISH TOWN, Phillippo, J. M., Feb. 8, March 20.
 STEWARTON, Knibb, M., March 23.
 STEWART TOWN, Lea, T., March 21.
 SUTCLIFFE, MOUNT, Clarke, J., Mar. 18.
 PRUSSIA—FRANKFORT, Baumann, W., Feb. 21.
 TASMANIA—LAUNCESTON, Dowling, H., December.
 TRINIDAD—Law, J., March 10.
 SAN FERNANDO, Gaunble, W. H., March 8, 23.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 30, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

NORTH WALES.		CARNARVONSHIRE.		DUNBIGHSHIRE.	
ANGLESEA.					
	£ s. d.		£ s. d.		£ s. d.
Bellan—		Bethesda—		Contributions.....	14 3 10
Collection	1 1 10	Collection	0 15 6	Llanwydden—	
Bontrypout—		Contributions	0 10 0	Collection	0 19 5
Collection	1 11 6	Berthddu—		Pwllhell—	
Brysiencyn—		Collection	2 18 5	Contributions.....	33 9 6
Collection	1 7 0	Contributions.....	3 4 7	Tiddyn-Sion—	
Cærgelliog—		Capel-y-Beirdd—		Contributions.....	5 0 0
Collection	1 4 1	Collection	1 8 1	Wauyawyr—	
Gærwen—		Contributions.....	0 17 6	Collection	0 3 0
Collection	0 11 0	Capel-Penymaes—			
Llangefni—		Collection	0 5 3		
Collection	4 17 8	Contribution	0 2 6		
Newburgh—		Cerrigypryfaid—		Abergele—	
Collection	0 2 5	Contributions, Boxes	1 0 0	Collection	2 11 0
Pencarneddu—		Gilfach—		Contributions.....	1 8 0
Collection	0 3 8	Collection	0 14 0	Bontnewydd—	
		Llanberis—		Collection	0 4 0
		Contributions.....	1 6 4	Contributions.....	0 3 1
		Llandudno—		Dawn—	
				Collection	0 5 6

	£	s.	d.
Denbigh—			
Collection	3	2	9
Contributions	3	3	6
Do., Juvenile, for N.P.	0	14	0
Eglwysfach—			
Collection	0	7	8
Contributions	0	7	6
Gefail-y-Rhyd and Llanrhadr—			
Collections	1	12	4
Contributions	4	9	5
Glynceiriog—			
Contributions	5	18	5
Llanddulas—			
Collection	0	8	0
Contributions	0	10	0
Llandurnog—			
Collection	0	6	6
Contributions	0	12	0
Llanefyd—			
Collection	0	10	4
Contributions	1	0	8
Llanellidan—			
Contributions	3	8	6
Llanfair—			
Contributions	1	11	7
Llangernia—			
Collection	0	10	6
Llangollen—			
Collections	1	15	1
Contributions	8	11	6
Llansantffraid—			
Contributions	3	5	2
Llanolhan—			
Contributions	3	10	0
Llanrust—			
Collection	0	14	0
Do., for N.P.	0	3	0
Llansilin—			
Collection	0	11	0
Contribution	0	10	0
Moelfre—			
Collection	3	5	0
Contributions	1	18	6
Ruthin—			
Collections	2	16	9
Contributions	2	14	1
Do., Sund. School, for N.P.	0	16	0
FLINTSHIRE.			
Bodfry—			
Collection	0	4	6
Helygen—			
Collection	0	10	0
Contributions	3	10	0
Mold—			
Collection	0	7	0
Contributions	2	6	2
Penyffon—			
Collection	0	15	0
Rhuddlan—			
Collection	0	9	7
Contributions	2	0	6
Rhyl—			
Collection	1	15	4
Contributions	18	18	6
Saint Asaph—			
Collection	0	9	2
Sicwm—			
Contributions	2	0	0
MERIONETHSHIRE.			
Cynwyd and Tre-r-ddol—			
Collection	0	7	0
Contributions	0	12	6
Do., Sunday School	0	18	0
Dolgellay—			
Collection	3	9	6
Llansantffraid—			
Collection	0	18	0

	£	s.	d.
Contributions	0	7	6
Llanuwchllyn and Bala—			
Collection	0	18	0
Contrib., for N.P.	0	11	0
Pandy'r Capel—			
Collections	2	3	7
Contributions	5	10	4
MONTGOMERYSHIRE.			
Benliah—			
Collection	0	13	7
Contributions	1	9	0
Caersŵs—			
Collection	1	15	3
Contributions	1	13	0
Cefn Pawl—			
Collection	0	18	5
Contributions	0	15	8
Kerry—			
Collection	0	8	5
Contributions	0	9	2
Llanbrynmair—			
Collection	0	5	0
Llanfair—			
Collection	0	12	10
Contributions	3	5	6
Newtown—			
Collection	5	18	0
Do., Missionary Prayer Meetings	1	3	7
Contributions	14	1	11
Do., for China	2	0	0
Do., for N.P.	3	7	0
Do., for Mrs. Allen's School, Ceylon	5	0	0
Rhydylfein—			
Collections	0	13	7
Contributions	1	0	0
Sion Rhydwen—			
Collection	0	15	2
Contributions	0	17	6
Staylittie—			
Collection	0	12	7
Contributions	0	9	10
Talywern—			
Collection	1	1	8
Contributions	0	14	10
Tamlan—			
Collection	0	7	0
			240 10 5
Less for Local Home Mission, expenses, and aek. before ...	59	17	9
			180 12 8
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brynmawr, Tabor—			
Collections	2	10	11
Contributions	2	0	1
			4 11 0
Less expenses	0	0	6
			4 10 6
Maesbyrian—			
Collection	0	17	1
Contributions	0	15	0
Do., for N.P.	2	2	3
			3 14 4
Less expenses	0	0	8
			3 13 8
Nantyllin—			
Collection	0	10	2
Contributions	0	17	6
Pontestyll—			
Contributions	3	0	0

	£	s.	d.
Zoar—			
Contributions	1	3	0
CARDIGANSHIRE.			
Aberystwith—			
Collection	1	11	0
Contributions	7	15	0
Cardigan—			
Collection	2	13	0
Contributions	5	6	0
Do., Sunday School	8	11	0
Hebron—			
Collection	0	15	4
Contributions	0	5	0
			1 0 4
Less expenses	0	0	4
			1 0 0
Pennypark—			
Collection	1	17	0
Penybryn—			
Collection	1	0	0
Penael—			
Collection	1	10	5
Contributions	1	5	0
			2 15 5
Less expenses	0	0	7
			2 14 10
Verwick, Siloam—			
Collection	2	12	0
Contribution	0	10	0
CARMARTHENSHIRE.			
Aberdwar—			
Collection	0	9	6
Contributions	0	10	0
Do., Sunday Schl.	1	1	0
Cayo, Bethel—			
Collection	1	3	6
Contributions	0	7	6
Do., Salem—			
Collection	0	3	11
Contributions	0	15	0
Do., Sunday Schl.	1	1	10
			3 11 9
Less expenses	0	1	0
			3 10 9
Cwmfelin—			
Collection	1	15	0
Contributions	4	12	6
Do., Sunday Schl.	0	13	6
			7 1 0
Less expenses	0	1	6
			6 19 6
Cwmfwr—			
Collection	2	0	0
Less expenses	0	0	6
			1 19 6
Cwmdu—			
Collection	1	3	10
Contributions	0	10	0
			1 13 10
Less expenses	0	0	4
			1 13 6
Horeb—			
Collection	0	7	9

		£ s. d.			£ s. d.			£ s. d.			
Llandilo—			Caerphilly—			Penyvai—					
Collection	2	7	0	Collection	1	4	0	Collection	1	0	0
Contributions	0	10	0	Do., Prayer Meetg.	1	17	0	Pontypridd, Carmel—			
				Contributions	8	6	9	Collection	1	9	3
				Caersalem Newydd—				Do., Prayer Meetings	0	16	11
Less expenses	2	17	0	Collection	1	8	6	Contributions	5	3	1
				Contributions	2	12	6	Pontbrenllwyd—			
				Do., for N.P.	1	13	8	Collection	3	12	9
Llanell, Bethel—			Canton—					Rbydyfelen—			
Collection	1	10	0	Collection	1	0	0	Collection	1	1	6
Contributions	9	13	10	Contributions	2	1	0	Saint Mellons—			
Do., Greenfield—				Cardiff, Tabernacle—				Collection	0	18	9
Collections, &c.	4	17	0	Collection	6	0	8	Contributions	6	12	4
Contributions	17	3	0	Do., Meetings	1	8	4	Sion—			
Do., Zion—				Do., Prayer Meetg.	8	8	11	Collection	1	14	2
Collection	2	1	0	Contributions	22	16	11	Contributions	8	16	6
Contributions	4	7	6	Do., Sunday School	4	8	2	Do., Sunday School	1	6	10
Logn—			Clydach—					Sketty, Siloam—			
Collections	1	17	3	Collection	1	2	1	Collection	0	10	0
Do., Sunday Schl.	1	2	6	Contribs., for N.P.	0	1	6	Spitters, Maesteg—			
Do., for N.P.	1	5	4	Croesypark—				Collection	2	0	0
				Collection	1	5	0	Swansea, Bethesda—			
Less expenses	4	5	1	Contributions	0	11	6	Collection	8	9	10
				Do., for N.P.	0	6	10	Contributions	19	3	4
				Cwmaman, Sion—				Do., Vestry Box ..	2	7	10
				Collection	0	10	0	Do., Bethlehem—			
				Cwmdare, Heolyfelin—				Collection	0	10	0
Myrdrim, Salem—			Collections	0	10	9	Treforest, Libanus—				
Collection	1	18	6	Contributions	2	14	3	Collection	2	2	6
Contributions	6	5	0	Cwmavon—				Contribs., for N.P.	0	18	0
				Collection	1	5	3	Wauntradau—			
Less expenses	0	11	0	Do., Prayer Meetg.	1	6	0	Collection	1	0	0
				Contributions	3	15	1	Ynysyfelin—			
				Dinas-Noddfa—				Collection	0	18	6
				Collection	1	19	0	Ystalyfera, Zoer—			
Pembrey, Bethlehem—			Contributions	0	7	6	Collection	1	1	0	
Collection	0	8	0	Dowlais, Caersalem—			Contributions	5	7	3	
Contribution	0	2	6	Collection	1	13	6	Ystradgunlais—			
Rhydwylym—			Contributions	3	10	0	Collection	1	2	2	
Collection	2	8	4	Do., for N.P.	1	13	10				
Contributions	4	13	2	Do., for China	0	16	4	Less expenses	284	15	8
				Ebenezer—					11	8	5
Less expenses	7	1	6	Collection	1	5	11				
				Contributions	5	13	1				
				Do., Sunday School	2	4	0				
				Do., for N.P.	0	8	10				
Sardis—			Hebron—								
Collection	1	0	0	Collection	1	0	0				
Sittim—			Hengoed—								
Collection	0	12	8	Collection	1	1	9				
Contributions	2	10	0	Contributions	5	14	3				
Smyrna—			Do., for N.P.	0	10	0	Argoed—				
Collection	0	10	0	Collection, 1861	0	17	6	Collection	2	15	10
Waunclyndaf—			Do., Prayer Meet-	0	4	8	Contributions	3	1	6	
Collection	0	11	6	ings	0	4	8	Chepstow—			
			Contributions	4	10	4	Collection	4	8	9	
			Hirwaen—				Do., for W. & O.	0	12	0	
			Collection	3	17	3	Contributions	3	11	1	
			Contribution	1	0	0					
Aberaman—			Lantwit Major—								
Contributions	8	4	5	Collection	3	4	0				
Aberavon—			Lisvane—								
Contributions	1	8	6	Collection	1	1	1				
Do., Box	0	13	1	Contribs., for N.P.	2	1	3				
Aberdare, Calvary—			Llancarvan—								
Collections	3	4	10	Collection	1	9	9				
Contributions	16	6	7	Do., for N.P.	2	3	3				
Do., Arrears	0	16	11	Merthyr Tydvil, Tabernacle—							
Do., for China	2	14	0	Collection	1	18	0				
Do., Sund. School	8	7	9	Moria—							
Do., Heolyfelin—				Collection	2	15	1				
Collections	3	3	9	Contributions	2	3	0				
Contributions	14	11	1	Mountain Ash—							
Do., Sudy School	2	14	4	Collection	2	8	0				
Do., Llwydcoed Branch				Contributions	5	12	0				
Contributions	2	3	5	Do., Sunday School	0	18	0				
Do., Sudy. School	0	19	7	Neath—							
Bridgend—			Contribs., for N.P.	1	15	4					
Collection	0	19	9	Paran—							
Contributions	1	3	0	Contribution	1	0	0				
Britton Ferry—			Pentyrch—								
Collections	2	12	8	Contributions	1	0	0				
Contributions	0	6	11								

MONMOUTHSHIRE.

Abercarn—						
Collection	0	15	2			
Contributions	4	11	4			
Argoed—						
Collection	2	15	10			
Contributions	3	1	6			
Chepstow—						
Collection	4	8	9			
Do., for W. & O.	0	12	0			
Contributions	3	11	1			
				8	11	10
Less expenses ..	0	4	10			
				8	7	0
Daran-velan—						
Collection	3	0	0			
Ebbw Vale, Nebo—						
Contributions	5	5	4			
Goitre—						
Contribs., for N.P.	0	10	6			
Llanvihangel—						
Contributions	2	14	3			
Nant-y-Glo, Hermon—						
Collection	1	16	0			
Contributions	6	4	1			
Newtown, Providence—						
Collection	0	5	0			
Contribution	0	10	0			
Rhymney—						
Contributions	4	15	0			
Risca—						
Collection	0	19	4			
Contributions	2	5	8			
Saint Bride's, Rehoboth—						
Collection	2	12	2			

Contributions.....	£ s. d. 0 12 6	Contributions	£ s. d. 1 7 6	Contributions.....	£ s. d. 4 11 8
Less expenses ...	3 4 8 0 0 7	Trinity Works— Contributions	1 3 0	Do., West Burn St. Sund. School, for N.P.	5 13 5
	5 4 1	Less expenses	69 6 8 3 0 7	Do., Nelson Street Bible Class.....	0 10 6
Sirhowy, Carmel— Collection	1 5 9		66 6 1	Less expenses.....	21 2 11 0 6 1
Contributions.....	2 17 4	RADNORSHIRE.			
Less expensés ...	4 3 1 0 0 6	Bwlchsarnau— Collection	0 15 3	Aberdeen, John St.— Collection	4 17 10
	4 2 7	Contributions.....	1 1 7	Contributions.....	9 4 0
Tydee, Bethesda— Collections	1 19 0	Frank's Bridge— Collection	1 5 0	Elgin— Collection	3 13 10
Do., for W. & O. ...	0 11 0	Gravel— Collection	0 18 11	Granton— Collection	1 12 6
Contributions.....	1 16 2	Llandilo and Pain's Castle— Collection	0 10 1	Hantley— Collection	3 0 0
Do., Sunday School	1 4 10	Contribution	0 5 6	Contributions.....	2 0 0
PEMBROKESHIRE.					
Bethabara— Collection	1 2 2	Nantgwyn— Contributions.....	5 3 6	Kirkcaldy— Contributions.....	2 10 0
Contributions.....	3 14 0	Nantywellan— Collection	1 6 6	Do., Sndy. School, for India	2 10 0
Do., Sunday School	3 17 0	Newbridge— Collection	2 5 7	Perth, South Street— Collection	19 0 0
Beulah— Collection	0 7 6	Contributions.....	1 0 6	Do., Pub. Meeting	1 3 2
Contributions.....	0 8 0	Pisgah— Collection	1 0 10	Contributions.....	11 0 0
Caersalem— Collections	1 7 11	Contributions.....	0 17 6	Do., for China	3 0 0
Do., for W. & O. ...	0 10 0	Rock— Collection	0 15 0	IRELAND.	
Contributions.....	4 9 0	Velindre— Collection	0 15 0	Athlone— Contrib., for W. & O.	0 5 6
Garizim— Contributions.....	5 15 2	Contribution	0 5 0	Do.	0 19 6
Jabez— Collection	1 1 1	Less expenses	18 5 9 0 0 9	Dublin— Contributions.....	27 1 0
Do., for W. & O. ...	0 10 0		18 5 0	Waterford— Collections	1 9 10
Contributions.....	5 2 0	SCOTLAND.			
Letteriston— Collection	1 10 6	Dundee— Contributions	1 1 0	Contributions.....	3 0 0
Contributions.....	1 12 0	Glasgow, North Frederick St.— Collection	3 13 9	Do., for N.P.	2 1 6
Llangloffan— Collection	1 15 0	Contributions.....	23 9 6	Less expenses.....	6 11 4 0 2 6
Contributions.....	7 12 0	Do., Sund. School, for N.P.	2 3 0	6 8 10	
Middle Mill and Branches— Collections	3 3 6	Do., Hope Street— Coll., Pub. Meeting	4 2 2	FOREIGN.	
Contributions.....	7 13 6	Contributions.....	39 13 10	Bahamas— Grand Cay	20 5 11
Penuel— Collection	1 0 0	Do., for N.P.	3 8 6	Nassau	22 2 8
Contributions.....	0 10 0	Do., Barquial Hall— Contributions.....	6 7 0	India: Futtehpore— Mr. and Mrs. E.	50 0 0
Puncheston— Collection	0 10 0	Do., John Street— Contributions.....	9 1 0	Calcutta— Contributions, &c.	197 2 9
Contributions.....	0 10 0	Do., Pollokshields— Contributions.....	5 0 0	Comillah— Contributions.....	11 6 0
Saint David's— Collection	2 7 7	Less expenses.....	93 18 9 1 12 7	Dacca— Contributions.....	141 3 7
Contributions.....	2 19 0		95 6 2	Monghir— Contributions	118 6 8
Skleddy, Zion— Collection	0 8 0	Greenock— Collection, West Burn Street	5 2 4	Jamaica— Contributions	156 0 0
Solva— Collection	0 4 2	Do., Nelson Street	5 0 0	Morlaix— Contributions	4 0 0
Contributions.....	2 0 11			South Australia: Gunneracka— Sunday School	1 0 0
Tabor— Collections	1 3 1				
Contributions.....	1 3 8				
Do., for India	1 1 0				
Do., for China	1 0 0				
Tretio— Collection	0 8 5				

Received from April 6th to April 20th, 1861.

ANNUAL COLLECTIONS.	£ s. d.	John Street Chapel, Meeting on behalf of China.....	£ s. d. 25 5 2	C. R., 1860-1	£ s. d. 1 1 0
Annual Sermons— Bloomsbury Chapel...	19 16 0	ANNUAL SUBSCRIPTIONS.			
Metropolitan Taber- nacle.....	56 17 8	Cowley, Mr. A., 1860-1	0 10 6	Crowe, Rev. W., for China	1 1 0
Annual Meeting, Exeter Hall	61 5 8			Gouldsmith, Mrs. 1860-1	10 0 0
				Jones, C., Esq. 1860-1	2 2 0

DONATIONS.		£ s. d.	KENT.		£ s. d.	NORTH WALES.		£ s. d.
Wilson, Joshua, Esq. ...	10	0	0	Crayford—		ANGLESEA.		
Sums under 10s. ...	0	7	0	S. Schl., for <i>Todowa-gadara School, Ceylon</i> , by Y.M.M.A. ...	3	Bodedern—		
LONDON AND MIDDLESEX.				Sutton-at-Hone—		Contribution	1	3
Bell Court—				Contribution	1	Capel Gwyn—		
Sunday School, by Y.M.M.A.	2	9	9	Do., Sunday School	1	Contributions.....	0	17
Dalston, Queen's Road—				LANCASHIRE.		Llandegfan—		
Contribs., Sun. School, by Y.M.M.A., for N.P.	0	15	2	Liverpool, Pembroke—		Contributions.....	4	16
Do., for <i>Support of Orphan</i> , by Rev. A. Saker	0	10	0	Sund. Schl., for <i>Mr. Dendy, Salter's Hill, Jamaica</i>	1	Silo—		
Do., for <i>China</i>	0	10	0	Lurnh, Rossendale—		Contributions.....	0	7
Devonshire Square—				Collection, for <i>W. & O.</i>	0	SOUTH WALES.		
Collections	16	4	8	Waterbarn—		BRECONSHERE.		
John Street Chapel—				Contribs., for N.P.	1	Talgarth—		
Contribs., for <i>China</i> ...	0	10	0	LEICESTERSHIRE.		Contributions.....	0	6
Kennington, Charles St.—				Thrusington—		CARDIGANSHIRE.		
Contribs., S. Schl., by Y.M.M.A.	3	10	6	Collection	0	Llandysail, Ebenezer—		
Spencer Place—				NORTHAMPTONSHIRE.		Collection	0	10
Contributions.....	2	15	4	Kettering—		Contributions.....	1	0
Do. for <i>China</i>	1	0	0	Contribs., for <i>W. & O.</i>	1	Less expenses.....	0	0
BEDFORDSHIRE.				Salgrave—			1	0
Bedford, Bunyan Meeting—				Contribs. for N.P. ...	0		1	9
Contribs., moiety.....	29	3	3	SHROPSHIRE.		GLAMORGANSHIRE.		
Do., for <i>China</i>	8	0	0	Shrewsbury—		Cardiff—		
BERKSHIRE.				Contribs., balance of 1860-1	0	Contributions.....	1	19
Wallingford—				SOMERSETSHIRE.		Gellygaer, Horeb—		
Contribs., for N.P. ...	1	13	4	Frome—		Contributions.....	0	15
CHESHIRE.				Contribs. on account	70	Londn—		
Stockport—				Paulton—		Contributions.....	0	12
Contribs., for N.P.	10	0	0	Collection, for <i>China</i>	1	Pyle—		
ESSEX.				SUFFOLK.		Contributions.....	1	12
Colchester, Eld Lane—				Bardwell—		St. Mellons—		
Collections	4	11	6	Collection	1	Contribs., balance for 1860-1	0	1
GLOUCESTERSHIRE.				Contribs., for N.P. ...	0	MONMOUTHSHIRE.		
Huntley—				Ipswich, Turret Green—	1	Nanty-glo, Hermon—		
Contribution	1	1	0	Collection, for <i>W. & O.</i>	1	Sndy. Schl. for <i>China</i>	1	0
Do., for <i>China</i>	0	10	0	SURREY.		Newbridge, Benlah—		
HERTFORDSHIRE.				Norwood—		Collection	2	19
Hitchin—				Contributions.....	2	Do., English Chapel	2	0
Proceeds of Tea Meeting	5	8	0	SUSSEX.		Contributions.....	3	7
HUNTINGDONSHIRE.				Brighton—		SCOTLAND.		
Warboys—				Contributions.....	2	Glasgow, Blackfriars Street—		
Contributions.....	0	7	11	YORKSHIRE.		Sunday School	0	10
Do., for N.P.	1	2	8	Hull—		FOREIGN.		
				Contributions.....	2	TASMANIA.		
				Sheffield, Townhead Street—		Launceston—		
				Sunday School	3	Contributions.....	4	0

CONTRIBUTIONS.

From April 20th, to May 20th, 1861.

ANNUAL SUBSCRIPTIONS.		£ s. d.	DONATIONS.		£ s. d.			
Bond, Mr. J. N.	2	2	0	A Friend	1,000	0	0	
Bowser, W., Esq., 1860-1	3	0	0	A Friend, by Rev. C. H. Spurgeon.....	10	0	0	
Davis, Rev. E.	1	1	0	A Friend, Bath, for <i>China</i>	5	0	0	
Gillman, Mrs., Clapham Graves, Miss, Bath, 1860-1	1	0	0	Cunning, W. S., Esq., for <i>China</i>	10	10	0	
Gurney, Thomas, Esq., 1860-1	5	5	0					
				Gurney, Mrs. Thomas, 1860-1		1	1	0
				Haddon, Mr. J., 1860-1		1	1	0
				Hassell, Mrs., 1860-1		1	1	0
				Johnson, G., Esq., 1860-1		0	10	6
				Meredith, Mrs., 1860-1		1	1	0
				Merrill, C., Esq., 1860-1		2	2	0
				Kitson, W., Esq., 1860-1		2	2	0
				Wheeler, D., Esq., 1860-1		1	1	0

	£	s.	d.
Reynolds, Mr. J., Field, for China	1	0	0
Sums under 10s.	0	10	0

LONDON AND MIDDLESEX AUXILIARIES.

Anstin Street, Providence Ohpl.— Collections	8	13	8
Bow— Collection	5	18	0
Contributions	0	5	0
Camberwell, Denmark Place— Collections	32	5	5
Do., Mansion House Place— Collections	3	15	0
Camden Road— Collections	34	5	6
Contrib., for China	5	0	0
Commercial Street— Contribs. by Y.M.M.A.	1	16	9
Dalston, Queen's Road— Collections	13	0	0
Contributions	2	12	6
Drayton, West— Collections	2	9	11
Contributions	2	2	0
Do., Sunday School	0	7	0
Do., do., Yewley	0	5	6
Edmonton, Lower Road, J. Edward's— Collection	2	18	0
Hackney, Mare Street— Collections	40	3	5
Hammersmith— Collections	30	1	0
Hampstead, Bethel Chapel— Collections	5	19	9
Contribs. boxes	1	15	1
Harrow-on-the-Hill— Collections	2	18	6
Hawley Road— Collections	13	7	4
Highgate— Collections	3	7	5
Islington, Cross Street— Collections	21	8	4
Kennington, Charles Street— Collections	3	0	3
Lambeth, Regent Street— Collections	8	14	10
Maze Pond— Collections	10	16	8
Contribs., for China	2	2	0
Metropolitan Tabernacle— Collections, part	73	0	0
Poplar, Cotton Street— Collections, moiety	3	0	6
Salter's Hall— Collections	7	1	9
Shacklewell— Collections	6	16	0
Spencer Place— Collections	4	4	0
Do., for China	1	0	0
Wild Street, Little— Collection	3	5	0
Contributions	10	10	0
Uxbridge— Collections	2	16	11
Contributions	2	10	0
Do., Bible Classes	0	12	0
BEDFORDSHIRE.			
Biggleswade— Contribution	5	5	0
Cotton End— Contributions, moiety	5	0	0
Houghton Regis— Collections	7	13	9
Contributions	23	7	10

Luton, Old Meeting— Collections	14	4	2
Contributions	24	13	8
	38	17	10
Less expenses	1	8	6
	37	9	4

DEVONSHIRE.

Devonport, Morice Square— "Rev. John Stock, a Thank-offering for the China Mission, part proceeds of Prize for Essay."	7	10	0
Essex.			
Romford— Collections	2	17	10
Contribs. Boxes	1	2	2
	4	0	0
Less expenses	0	6	0
	3	14	0

GLOUCESTERSHIRE.

King Stanley— Contribs., for N.P.	1	10	0
-----------------------------------	---	----	---

HAMPSHIRE.

Bnttsash— Collection, for China	0	3	6
Beaulieu— Contribution	1	1	0
Blackfield Common— Collection, for China	0	8	2
Contribs., for do.	0	1	5
Colwell, Isle of Wight— Collection, for China	0	13	0
Hardley— Collection, for China	0	3	6
Lepes— Collection, for China	0	2	8
Southampton, Portland Juvenile Society— Contributions	22	10	0
Wallow, Isle of Wight— Collection, for China	1	0	0

HEREFORDSHIRE.

Bromyard— Contribution	2	0	0
------------------------	---	---	---

HERTFORDSHIRE.

Rickmansworth— Collection, for W. & O.	1	9	2
--	---	---	---

KENT.

Crayford— Collections	4	17	7
Contributions	2	11	0
Do., for China	0	10	6
Dacre Park— Collections	5	0	0
Lee— Collections	12	18	11
Do., Juvenile Scty.	1	5	0
Lewisham Road— Collections	8	17	0
Jvnle. Scty., for Mrs. Allen's Schl. Ceylon	8	0	0
Do., for Rev. A. Saker's Schl., Africa	8	0	0
Woolwich, Parson's Hill— Collections	3	14	7

LANCASHIRE.

Liverpool, Pembroke Chapel— Sunday School	10	0	0
Do., Walnut Street— Contributions	0	17	1
Do., Sndy. School	10	3	11
Do., do., for China	0	6	0

	£	s.	d.
LEICESTERSHIRE.			
Foxton— Collection	1	0	10
Contribs., for China	2	0	0

LINCOLNSHIRE.

Lincoln— Contribs., for China	0	3	7
-------------------------------	---	---	---

NORFOLK.

Thetford— Contribs., for China	0	17	0
--------------------------------	---	----	---

NORTHAMPTONSHIRE.

Bythorn— Collection	2	10	0
Ringstead— Collection	3	7	9
Contributions	9	2	3
Thrapston— Contribs., on account	16	0	0
Woodford— Collection	0	15	0

NORTHUMBERLAND.

North Shields— Proceeds of Lecture by Rev. J.W. Lance	0	10	2
---	---	----	---

NOTTINGHAMSHIRE.

Nottingham, George Street— Collection, for W. & O.	3	0	0
--	---	---	---

SOMERSETSHIRE.

Bath— Contributions	15	0	0
Do., for China	22	0	0
Beckington— Collection	3	0	0
Contributions	3	6	0
Bourton— Collection	2	2	10
Contribution, for China	5	0	0
Do., Sunday School	1	3	3
Frome, Shepherd's Barton— Collections	8	12	0
Do., Badcox Lane	4	15	2
Coll., for W. & O.	1	15	0
Do., Naishe's Street	1	0	0
Whitbourne	3	3	3
Juvenile Service	0	19	0
Public Meetings	7	15	2
Contributions	55	12	6

Less expenses, and acknowledged before 73 4 10

Minehead— Contributions	4	17	10
Wincanton— Collection, Public Meeting	3	8	0
Do., Prayer Meetings	3	19	0
Contributions	1	6	6
Do., Sunday School	2	1	5
Winscombe— Collection for China	3	11	0

STUREY.

Norwood— Collections	11	11	0
----------------------	----	----	---

WARWICKSHIRE.

Birmingham— Contribs., on account	100	0	0
Henley-in-Arden— Collection for China	2	5	6

WILTSHIRE.		YORKSHIRE.		SOUTH WALES.	
£ s. d.		£ s. d.		£ s. d.	
Bradley, North—		Gildersome—		CARMARTHENSHIRE.	
Collection	3 11 0	Contribs., for China ...	1 2 6	Pennybont—	
Chippenham—		Do., for Boys' School,		Collection	0 10 0
Collections	5 6 5	Jessore	1 9 3		
Do., boxes	1 16 17	Do., for N. P. Ward		MONMOUTHSHIRE.	
Contributions	2 10 0	Scarlett, Jessore ...	10 0 0	Ebbw Vale—	
Do., Juvenile Association	3 0 5	Halifax—		Collection, for China...	1 8 0
Devizes—		Contribs., for N.P. ...	0 13 6	Contributions	0 15 8
Collections	9 7 10				
Contribs., Weekly	4 4 8	NORTH WALES.			
Do., Public Meeting	14 7 6	ANGLESEA.			
Do., Juvenile Missionary Society ...	8 11 3	Amlwch—			
Do.	5 1 0	Collections	1 1 0		
Do., for China	10 0 0	Contributions	7 10 6		
Penknep—		Llanddeusant—			
Collections	4 15 4	Collection	0 15 0		
Contribution	0 13 0	Llanfachreth—			
Do., Sunday School	1 9 2	Collection	1 11 0		
Rudge—				PEMBROKESHIRE.	
Collections	0 17 6			Blaenffos—	
Westbury—		DENBIGHSHIRE.		Collection	1 10 10
Collection	1 18 4	Garth—		Contributions	2 12 8
Contributions	3 5 0	Collection	1 9 0	Do., Sndy. School	5 1 9
Westbury Leigh—		Vron—		Milford—	
Collections	1 11 10	Contributions	2 0 6	Contribs., for N.P. ...	0 10 0
Contributions	4 15 3				
Do., Sunday School	4 17 3			SCOTLAND.	
	92 18 4	Less for Home Mission and expenses	1 0 6	Burray, Orkney Isles—	
Less expenses	2 9 2		2 9 0	Collection, for China...	1 13 6
	89 9 2			Fortrose—	
				Collection, for China...	1 0 0
				Scallaway, Shetland Isles—	
				Collection, for China...	0 9 0

INDIAN FAMINE RELIEF FUND.

The following Contributions have been received:—

£. s. d.		£ s. d.		£ s. d.	
Clowes, Rev. F.	1 0 0	Pritchard, Miss	0 10 0	John Street Chapel, by	
Hewitt, Rev. J. H.	0 5 0	Radford, Mr.	1 0 0	M. Martin, Esq.	40 4 9
Westmancoote—		Wise, Mrs.	0 7 6	Edinburgh, "Amici" ...	0 12 0
Powell, Rev. A.	0 10 0	St. Andrew's, by Rev. B.		Tiverton, by Rev. E.	
Barnett, Mr. W.	0 2 6	Johnston	0 15 0	Welb	12 0 0
Neale, Mr.	0 1 0	Alcester, by Rev. M.		Stowe, Mr. G. S., Cardiff	1 0 0
Rouse, Mr. George	0 10 0	Philpin	5 6 8	Burt, Rev. J. B., Beaulieu	1 0 0
Leonard, Sol., Esq.,		Nicholson, Mrs.	1 0 0	Bridgnorth, by Rev. D.	
Clifton	2 0 0	Clifton, Buckingham		Jennings	5 12 0
Page, Miss, Malvern ...	2 0 0	Chapel, by G. H.		Watford, by Rev. C.	
Batten, Dr., and Friends	2 10 0	Leonard, Esq.—		Bailhache	4 11 6
Hengoed, by Mr. Wm.		Collecting Boxes	2 16 5	Wellington, South Street	6 2 0
Jones	1 9 0	Bible Class, Mrs.		Do., Millway Chapel..	3 6 0
Maze Pond, by Mr.		Penny's	0 7 6	Merthyr Tydfil, by Rev.	
Meredith	9 10 0	Ashmead, Mr. G. C. ...	0 5 0	G. W. Humphreys ...	3 0 0
Bow, by Rev. W. P.		Cole, Miss	0 3 6	Anstie Paul, Esq.,	
Balfarn	7 5 0	Friend, A.	0 10 0	Devizes	5 0 0
Bridgewater, by Sully, J.		Do.	0 10 0	Hanley, by Mr. L. J.	
W., Esq.	1 0 0	Friends	0 17 0	Abington	6 13 6
Birkenhead, Grange		Leonard, Mr. G. H. ...	5 0 0	Manchester, York Street	
Lane Chapel—		Leonard, Mr. J. H. ...	1 0 0	Chapel, by Mr. John	
Collection	15 8 10	May, Mrs. R. S.	1 0 0	Hull	5 0 0
By Mr. Houghton	0 10 6	Phillips, Mr. S. M. ...	1 0 0	Wellow, J. W., by the	
Nantyglo, by Mr. Lewis		Pomeroy, Mr. Joshua	0 10 0	Rev. J. C. Green	0 5 0
Friend, Beverley	5 0 0	Rees, Miss Dinah ...	0 2 6	Amlwch, by Mr. J.	
Cwmavon	1 3 0	Slade, Mrs.	0 5 0	Palmer	1 15 0
Kenninghall, Friends at,		Trapnell, Mr. Henry	1 0 0	Bristol, Broadmead	40 2 0
by Rev. J. Sage	2 16 0	Williams, Mr. S. S., &c.	0 12 6	C. S. T.	5 5 0
Wraybury, Collection ..	3 0 0	Stiff, Mr. Wm.	3 0 0	Frome, by W. Thompson,	
Camden Road Chapel—		Lambert, Mr. and Miss	1 0 0	Esq.	20 10 0
Ball, Mr. A. M.	10 0 0	Liverpool, Pembroke		Reynolds, Mr. Jno.,	
Bastow, Mr.	0 5 0	Chapel	59 10 0	Fildell	1 0 0
Butcher, Mr.	0 2 0	Welford, Two Friends,		Smith, W. L., Esq.	5 0 0
Calkin, Mr.	1 0 0	by Mr. Geo. Garlick	4 0 0	Barras, Rev. Thomas,	
Cartwright, Mr.	5 0 0	Bourton, by Rev. J. Toll	0 8 3	Petorborough	0 2 6
Hansier, Mrs.	0 10 0	Devonport. A Friend,		Ystalyfera, Zoar, by Mr.	
Hazell, Mr.	0 10 0	by Rev. T. Horton ...	5 0 0	D. Davies	1 0 0
Powell, Mr. J.	2 2 0	Holyhead, by Rev. Dr.		Perth, J. Pullar, Esq., ...	10 0 0
		Morgan	3 10 0		