

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

The Annual Meetings commenced with the usual prayer meeting in the Library of the Mission House, the Rev. C. J. Middleditch conducting the service. Few present will ever forget the fervour of the prayers in which the young brethren lately accepted for mission service were commended to the grace of God.

At the General Meeting of the members and subscribers the usual business was transacted. Especial interest was awakened by the satisfactory nature of the accounts of the Society, and the increasing extent of the Society's operations in all departments of its spheres of labour. The explanations given on the business and events of the year appear to have given entire satisfaction, and various approving resolutions were passed, one especially having reference to the course taken by the Committee in the affair of Mr. Innes.

After the usual election of Treasurer and Secretaries, the following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.	Manning, Rev. S., Frome.
Birrell, Rev. Charles M., Liverpool.	M'Laren, Rev. A., B.A., Manchester.
Bloomfield, Rev. J., London.	Middleditch, Rev. C. J., London.
Brown, Rev. J. J., Birmingham.	Millard, Rev. J. H., M.A., 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., Blackpool.	Pattison, S. R., Esq., London.
Chown, Rev. J. P., Bradford.	Prichard, Rev. Juno, D.D., Llangollen.
Dowson, Rev. Henry, Bradford.	Pullar, John, Esq., Perth.
Evans, Rev. B., D.D., Scarborough.	Robinson, Rev. William, Cambridge.
Goodall, A. B., Esq., Hackney.	Smith, W. L., Esq., St. Albans.
Gotch, Rev. F. W., LL.D., Bristol.	Templeton, Mr. John, F.R.G.S., London.
Haycroft, Rev. N., M.A., Bristol.	Tresidder, Mr. J. E., London.
Heaton, Mr. W., London.	Tucker, Rev. Francis, B.A., London.
Katterns, Rev. D., Hackney.	Vince, Rev. C., Birmingham.
Landels, Rev. W., London.	Watson, William H., Esq., London.
Leechman, Rev. John, LL.D., Hammersmith.	Webb, Rev. James, Ipswich.
Lewis, Rev. W. G., jun., London.	Wheeler, Rev. T. A., Norwich.

The names of three gentlemen were added to the list of honorary members of the Committee; viz., the Revs. W. Brock and Charles Stovel, and Richard Cartwright, Esq. For many years the Society has enjoyed the efficient and cordial support of these gentlemen.

The opening of the International Exhibition on the 1st of May constrained this year a change in the day of holding the Annual Meeting at Exeter Hall. It was accordingly held on Wednesday morning, the 30th April, and the usual morning sermon was omitted. The annual evening sermon was delivered, as usual, in the Metropolitan Tabernacle, by the Rev. S. G. Green, of Rawdon

College. The meetings being on the same day, and so close upon the exciting scenes of the 1st of May, were not so well attended as usual, but the addresses were of more than usual interest and value.

The Public Meeting at Exeter Hall was held under the presidency of Edward Baines, Esq., M.P., the Rev. W. F. Burchell, of Blackpool, opening the proceedings with prayer. The speakers were the Chairman, the Rev. Dr. Vaughan, the Rev. E. White, W. H. Watson, Esq., and the Rev. Arthur Mursell. As the speeches were very fully reported in the *Freeman* and other papers, we give, as usual, only a few characteristic extracts therefrom. The meeting was closed with singing, and prayer by the Rev. W. K. Rycroft.

THE FOUNDERS OF THE SOCIETY.

I have always considered that the Baptist Missionary Society was entitled to the gratitude of the Christian world for having been the first among English Protestants in modern times to rise from the disgraceful torpor which had come over the churches, and so become the pioneer of the churches in the sublime enterprise of evangelising the world. The names which to you are hallowed and dear, which to you are household words, do not belong to this society alone, but are claimed by the whole of Christendom, and are claimed of history. Those names have been familiar to me all my life, and have always been dear. The names of Fuller and Ryland, of Hall and Foster, of Carey and Marsham and Ward, of Burchell and Knibb—these are names that one cannot think of without a thrill of gratitude and delight; and I do rejoice to be amongst you to-day, as the society which has been so greatly honoured to have such founders, and such missionaries, and such successes. The founders of this society were men of strong faith, of large capacity, of high Christian excellence; and many of your missionaries have been men of the most devoted zeal, and have realised the most extraordinary successes. It has been said by witnesses who were as competent to judge as any, that the Serampore missionaries, by their devoted labours, by their high and admirable character, did more to throw open the whole peninsula of India to the Gospel, and to throw down the barrier which had been raised by the East India Company, than the noble eloquence of Wilberforce, or the indefatigable labours of Grant; and in the West Indies the men that he had already named, Burchell and Knibb, proved themselves the heroes of the emancipation as well as the evangelisation of the benighted and oppressed race. For one of the most glorious events in the history of England, or the history of the world, I consider we are mainly indebted to Christian missions—I allude, of course, to the emancipation of the whole of the colonial slaves of Great Britain.

E. Baines, Esq.

EFFECTS OF EMANCIPATION IN THE WEST INDIES.

I have lately had the pleasure of reading a work just published by one of your honoured secretaries, Mr. Underhill, on the state of the West Indies. He has given a narrative of what he saw and heard in that most interesting sphere; and as far as I am able to judge, I should pronounce his narrative to be most truthful, candid, and at the same time, satisfactory and encouraging. He admits, indeed, that in one respect the wealth of the West Indies may have been diminished as a result of slave emancipation. He mentions various facts which show an improvement and a progress in education, in religion, and in everything which goes to constitute civilization. He shows that public peace is preserved in a very remarkable degree; and there are two sentences from his book, which, if you will permit me, I will read, because of the remarkable bearing that they have upon the great present question of enforced emancipation in the United States. This pregnant sentence is contained in Mr. Underhill's book:—"Social order everywhere prevails. Breaches of the peace are rare. Crimes, especially in their darker and more sanguinary forms, are few. Persons and property are perfectly safe. The planter sleeps in security, dreads no insurrection, fears not the torch of an incendiary, travels day or night in the loneliest solitudes without anxiety or care. The people are not drunkards, even if they be impure; and this sad feature in the moral life of the people is meeting its check in the growing respect for the marriage tie, and the improved life of the white community in their midst." When we consider what the people—the hundreds of thousands of the people—of Jamaica were before emancipation, surely this must be considered as a splendid tribute to the effects of emancipation, and what is still more, to that religion which made emancipation so bloodless, so safe, and so happy in its effect.

E. Baines, Esq.

BAPTIST CHURCHES IN JAMAICA SELF-SUPPORTING.

There are of Baptist Churches in the one island of Jamaica no less than seventy-seven; the number of members is about 24,000. I am citing now an estimate both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number of these congregations amount to at least 50,000, so that they have what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after emancipation from slavery, when wages were high, when the wants of labourers themselves were few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than 8,000*l.* a year. If the number of the churches were eighty instead of seventy-seven, it would be an average of 100*l.* a year raised by each negro church. It is a very striking fact that that 100*l.* a year exceeds by three or four-fold the amount of church-rates raised by every parish in England and Wales. All these churches, constituted as I said, of those who lately were in utter darkness and scarcely able to govern themselves; these churches are self-governed and self-supporting. They do not receive a single sixpence from the government either for their religious operations or for their schools, and, what I think is the crowning triumph of all, they receive nothing from you. You have trained them to independence, to self-reliance, to high organization of the churches; you have placed there pastors, many of them of their own colour; and these, with the deacons and elders, conduct all their operations and maintain all their discipline, and an admirable discipline it is. The churches are founded on the principle of self-sustentation, which I and you believe to be the principle of Christianity.

E. Baines, Esq.

THE SEVENTIETH ANNIVERSARY.

Threescore years and ten! If you were a person instead of a society, that would be rather a depressing figure to look at: it would be very painful to be obliged to suppose, that vigorous as you have been in the past, the future, according to a law of nature, must be expected to be very much labour and sorrow. But we know that though man's years are few, his works may last on; and when life shall have passed from us, the pulsations of it may be left to other spirits, to beat on through a series of

generations; and we are here to-day I think, somewhat under the pulsations of a spiritual life belonging to a period considerably past. It has not, I trust, expended itself. We should remember, I think, on these occasions, that length of years, in the case of an institution, instead of being a sign of weakness and decay, is rather a sign of strength, and a promise of endurance and enlarged growth; therefore I can congratulate you, my Christian friends, upon threescore years and ten; and I must say, that considering your years, most of you look very well. But seriously, seventy years! That takes us back, you will remember, to 1792; then you were born as a society. Many things were born about that time. The first great French Revolution was in its throes at that juncture; and we know now as a matter of history, somewhat of the things which came from that source; and one thing, sir, I hope we may learn by looking at the origin of such a society, in connection with such a period, and that is this—that the church of God has nothing to fear from excitement in the public mind, like what is has to fear from apathy. Wherever you get society to be thoroughly awake, though a large portion of it may be awake to bad purposes, depend upon it a large portion of it will be awake for something better. When a storm rises, in our timidity and love of ease we become very solicitous generally, that it should abate, and that things might get to be more quiet; but let it not be forgotten that when God shook the nations in ancient times, it was that "the Desire of all nations" might come; and when He shakes the nations now, it is always as a teacher, and His lessons are intended mainly for the church.

Rev. Dr. Vaughan.

GOD'S WORK IN THE WORLD.

God's work in this world, if we take history as our instructor in relation to it, is a spiritual work. If carried on effectually it must be by spiritual men, and spiritual men are what they are by God's working, and altogether independent of the much or little of refinement, the much or the little of outward splendour. Yet here you are; and never, it seems, in a condition preferring so strong a claim upon your gratitude to God for the measure in which He has answered your prayers, and blessed your efforts. Surely the Baptists would be wanting in that thorough manhood which has characterised them from their birth downwards, if they were not a brave-hearted people to-day, and I feel sure you are; God has given you work to do, and no small part of it have you been permitted to do. You have been permitted to take hold as it were of both

the Indies; you have taken hold, in a manner that cannot be forgotten, in the history of the world, of the great Peninsula of the East, and of the Islands of the West. And in those operations, I need not remind you, you have been just carrying out the missionary character which pertains to the essence of a true Church of Christ. What is the New Testament but a great Missionary Register—records of the first Christian missions? When the Apostles went round and dotted the great Roman Empire with churches, placing them in all the great centres of population, they did so with two ideas. Each of these organisations was to become a great constructive power in relation to the truth committed to them, and a great diffusive power in regard to the dissemination of that truth; and the Apostolic heart never swelled with more delight than when in writing to a church it was possible to say, "From you sounded out the word of the Lord to all that were in Macedonia and Achaia, so that we need not to speak anything." The Apostle Paul always judged of the condition of a church Godward by what he knew to be the condition of that church manward. And be sure of this, my friends, if the world in which we live is ever to be rescued from that creature-worship—that idolatry which is so obviously the great besetting sin of our fallen nature, that work is to be accomplished not by metaphysics, not by any process of philosophy, not by reason acting under the best direction possible—it must be done by authority, that authority being, God speaking from Heaven to settle what our imperfect reason never can settle.

Rev. Dr. Vaughan.

NECESSITY OF A REVELATION FROM GOD.

We must go to experiments; and when a man discourses to me so freely and largely upon what his spirit may do in this direction, I have to ask the question, What has it done? When it has been put fairly upon its own resources, has it been found to give existence to a single community in the world's history rising above creature-worship—worshipping an infinite being as Creator and benefactor, and being religious simply in relation to that being? If reason could have done that it would have done it. It never has, and I am not surprised that it has not. I do not believe that it is possible to get the human spirit up into such relation with an Infinite Being by the ladder of mere reason. Very few people ever try, as an effort of their individual thought, to bridge over the distance between the finite and the infinite. Go back as far as you may, travel through untold ages of the past, and

everywhere a voice comes upon you, "He was, and was, and ever was." Ascend high as you will, there is higher than that; descend deep as you may there is a deeper still; travel far, right and left, as the wing of imagination can take you, and there is a wider yet. God is. That eternity, that immensity: this poor brain, how it reels and staggers as it endeavours to conceive of that Infinite Spirit as an eternal Being and a Father! We want, my friends, a voice to speak from the invisible world upon authority, attesting it to be the voice of God, and settling for us the character of Deity, and giving to us the basis of worship of Him as an Infinite Being. Apart from that, you will not find men become worshippers of that Being. Of the strange tendency there is in the mind of man as man to drop down from the vault of such a nature to the worship of limited, created natures—that is, to drop down from the worship of God to the creature and to idolatry—you have a striking instance in the history of Romanism. For of that system, where it is popularly developed, it is hardly too much to say that it is a religion without God and a Christianity without Christ—a worship never extending to God or hardly ever to Christ, almost everywhere, among the masses of the people, to saints, and in the highest to the Virgin Mary. Will you get this world out of creature-worship by your metaphysics? No: not while the world stands, and the laws of the human spirit are what they are. We have to go and preach to this world the character of God, and what is infinitely more than that, we have to present to them the character of Christ.

Rev. Dr. Vaughan.

WHAT CHRISTIANITY HAS DONE, AND WILL DO.

Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail Christianity as their foe, little do they think of what it is that Christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through

which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for Christianity to call into existence a state of society such as we see now, where in almost every street of our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man became a sinner, and there was to be a Saviour, 4,000 years passed in the world's discipline, before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

Rev. Dr. Vaughan.

THE WEST INDIES—ARE THEY RUINED?

The termination of the struggle against slavery has, in a great measure, of late years diminished the popular interest in the West Indian Islands; and certain circumstances connected with those islands have made them a very unpleasant subject of contemplation to the English people at large, and to Baptists in particular. It has been repeated lately in every possible form of illustration, repeated in Parliament, repeated in literature, repeated in saloons, and I have even heard it in omnibuses and on the tops of omnibuses, that the West India Islands had been ruined, and that the authors of this ruin had been the missionaries with their rabble of idle negroes at their heels, and equally woolly-headed philanthropists at home, the difference being that in the one case the wool grows inside the head, and in the other case outside. It has been asserted, and most confidently, that the finest estates have run to jungle, that the greatest capi-

talists have been finally ruined, that there is no more hope for the prosperity of these islands in consequence of the triumph of these miserable philanthropists and fanatics; and therefore the practical result is deduced that England has no further interest in maintaining her hold upon the West Indian colonies. I will just venture to deal with this statement, and with the theory which is to account for it, and with the policy which is to be founded upon it. First, then, with regard to the statement—a statement of uncoloured facts—and here I refer to Mr. Underhill's volume. He says, "Taking for example the islands of St. Kitt's and St. Christopher's, the produce of sugar in the year 1860 was 9,600 hogsheads, the largest produce and export for fifty-one years." That is pretty well for a ruined island. Take the case of Grenada; and here it is requisite you should bear in mind that in the year of emancipation in 1858, the proprietors summarily ejected the whole of the black population from the island, and of course, when the labourers had departed, there was no chance that the land could be brought into fertility. If you take the case of Trinidad again, we are met with a fact, for which we have Mr. Underhill's authority, that in 1831 the produce of sugar was 327,000 cwts., but in 1858 the produce was 549,000 cwts. That again is pretty well for a ruined island.

Rev. E. White.

THE CASE OF JAMAICA.

If we come to Jamaica, which is now the crucial question of emancipation, it must be admitted that many of the finest estates have run to jungle, that many of the principal proprietors have been ruined, and that many of the most considerable merchants have become insolvent. It is not merely emancipation that has produced these results; but you must remember first that there has been a system of absenteeism on the part of the proprietors which has had a considerable effect upon the ruin of their property. Mr. Underhill mentions cases in which it is most distinctly provable that the ruin to which some of the finest estates have been brought, is traceable to the absence of the proprietor, and the neglect of the attorney he employs. But if we come to that which, after all, is the most important question, the alleged idleness of the negroes, there is something to be said on the other side. If I may venture to put the supposition of our chairman, that the officers of this society had been for a series of years lashed to their parliamentary or secretarial labours, and had had behind them a driver wielding a

cart-whip or the cat, and had then been suddenly liberated from their bondage, it is highly probable that they would have learned to associate with the very thought of parliamentary or secretarial labour a feeling of intense disgust. And this has been the case with the slaves. For a long series of years they worked in rows of 100 on what they called "holing" for the sugar-cane, and behind them stood a row of men, three or four to a hundred, with tremendous cart-whips, ready to lay on their backs such blows as left places that were terrible to contemplate. And, when this system ceased, and the blacks were free men, no wonder that for some years afterwards the slaves had a very considerable distaste of labour. If you take away one strong motive, such as the application of force and pain, you must supply a new motive in order to produce particular results. If you take away force and pain, so that slaves are no longer subject to compulsion, then a new force must be supplied, and a new motive of labour; and the only motive strong enough to promote earnest and continued labour is a lawful love of money. The slaves, when they become free, must be regularly and honestly paid their wages; and if the proprietors of the estates do not pay their liberated bondsmen their wages fairly and regularly, who can wonder that the consequence is that the men will not work, and that the estates go to ruin? Now, if there is one thing that Mr. Underhill has proved in his volume, it is this, that throughout Jamaica, there has prevailed the most shameful neglect with respect to the payment of the labourers' wages. And, on the other hand, Mr. Underhill has shown by extracts which I will not weary the meeting by reading, that when the wages are punctually and honestly paid to the liberated bondsmen, there is no lack of labour, and that there the estates are carefully and admirably cultivated.

Rev. E. White.

GREAT BRITAIN MUST NOT ABANDON HER COLONIES.

It is impossible, on these occasions, to deal with the general question: but there is one aspect of it which is exceedingly germane to the object of an assembly which has for its aim the religious improvement of the world, and that is, that if the expense of maintaining the British colonies be a reason for their abandonment, there are at least some instances in which this reason must not for the present be permitted to prevail. England has her character to maintain as well as her revenue and her commerce. She has higher inte-

rests than any that can be reckoned by dollars or sovereigns; and I think there would be something terrific and baleful in the extreme if such a power as Great Britain, wielding such tremendous armaments as she wields by land and sea, were not subject to the laws of moral obligation. No, sir, Great Britain cannot attempt to control true religion too little, but cannot be controlled by it too much. The mighty power of the British empire has then to be subject to the laws of moral government; and one of those laws is, that as an individual may rightly and wisely spend something for the benefit of others, so may nations. I think we may venture to say that there is, so to speak, a missionary aspect of the British colonial dominions, and that if we look at the interest of the colonies and of the world, there are reasons why, for the world's sake, apart from any selfish point of view, we should maintain them. It is something to extend through a world of troubled nations the maxims of a power which employs her irresistible force and inexhaustible resources in defence of liberty, justice, and progression. It is something surely to diffuse through a world where the nations are weary of bad government and despairing of better, the shadow of a monarchy like ours, whose present representative upon the throne at all events is the very image of all that renders authority venerable to the understanding, the conscience, and the affections of mankind. It is again something to extend through a world of rotten governments, and therefore of revolutionary populations, the standards of an empire which is consecrated to the cause of social order, personal, intellectual, spiritual liberty. It is something to diffuse and maintain among the nations where there are so many semi-barbarous races, intermingled it may be with European settlers, the tribunals of a Power which is too just to connive at villany, and too strong to permit the interposition of force. It is something for Great Britain, like some better Minerva, sprung from the mind of the Omnipotent, to raise the shadow of her uplifted shield aloft, and to throw it upon every land, so that under her protection the missionary can visit in safety the innermost villages of India, and all the ten thousand islands of the tropical and southern seas. It surely adds something—it adds a great deal—to the influence, the civilising influence, of our commerce, that our authority is rooted in the territory of every land, that civilising influence which carries by every trade wind to the men of every land our English ideas of law and order, of mercy, of God, of home, and of heaven.

Rev. E. White.

IMPORTANCE THAT EMANCIPATION SHOULD BE A SUCCESS.

To ransom man from slavery is the grand object proposed by the Almighty in the redemption of the world, and this problem comes before us in a most difficult form in the case of African slavery. Whatever tends to prove the success of that experiment in the West Indies tends to diffuse the principle on which the experiment was made throughout the world; and whatever tends to prove the failure of that experiment, whatever tends to prove that abolition or emancipation means ruin to that land, bankruptcy to the planter, ruin to the merchant, tends to rivet every manacle that binds the black man's hand, both in Africa and America. It is therefore of the last importance that this experiment of ours should succeed; and towards this success three things are requisite: first, the continued and increasing influence of religion upon the liberated bondsmen; secondly, the establishment of just tribunals, and the administration of ready right for the wrongs committed by their governors and employers in the West Indies; and thirdly, with a view to the two former, the perpetuation of the influence of the British Crown. This is therefore the reason why I have mentioned to lay so much stress upon this statement. We must not indeed limit the resources of Omnipotence. Christianity has been in past times diffused under the most fearful conditions, against hostile governments, against revolutionary populations, against public opinion—but God works by means, and as in the early beginning of Christianity the wide diffusion of the Roman power gave the greatest facilities for the propagation of the Gospel, so now does the establishment and wide diffusion of the British authority give the greatest assistance to the advances of the Gospel. Remove that protection, and abandon civil government in the West Indies to the native races—the black and brown men, who would struggle with the white man in most sanguinary conflicts for the mastery—and you would then have to work out the most difficult problem of spiritual emancipation, which is the key and centre of all the rest, under the most difficult circumstances. I maintain, therefore, that whatever policy may dictate with respect to the other colonies of our empire, it will not be possible for a long time to come to loose our hold on the colonies of the Caribbean Sea. It will be requisite, in order to fulfil the trust committed to our fathers, to maintain our hold on the West Indian Islands, and that for the sake of the black man there.

Rev. E. White.

NATIVE CHURCHES AND CONVERTS IN INDIA.

Independent churches had not arisen so speedily as many had desired and had hoped, and sometimes the conductors and supporters of the mission had been saddened by the reports of converts having fallen from their profession. It might be, however, that we were apt to set up a standard by which to try the converts of India, which the churches at home would consider it too hard to apply even to themselves. We seemed to look for a higher degree of purity in the native churches than was to be found in England, with all our manifold and superior advantages. We were accustomed to forget the social condition of the natives of India. We did not speak of them, for example, as slaves but what had been their condition but that of slavery under the feet of their Mahomedan conquerors, and under the influence of a sensual religion, and under the perils which an avowal of Christianity in that land necessarily involves? In confirmation of this he might refer to a striking fact mentioned in the report. It was the case of a landowner who, with his family, was turned out of house and home, because he declared himself to be a Christian. He lost also a portion of his land; and the supply of water necessary for the cultivation of the rest, and for the sustenance of his family, was cut off. If this sort of persecution had to be endured by men of position and of some competence, what must be the condition of young and dependent converts, and of females assailed by the entreaties of their mothers, and frowned upon and punished by their fathers. Was it not rather astonishing that any should hold fast by their new faith under circumstances and influences like these, than that some should give way? Who could believe that all who went back had been hypocrites; still less those who continued in their profession of Christianity? That landowner to whom he had alluded, was not moved by the persecution he endured, and was now engaged in preaching the Gospel; and might we not hope that many of those who under severe trial had shrunk from Christian profession might yet prove that the grace of God was in their hearts, and that they might still be restored?

W. H. Watson, Esq.

INFLUENCE OF THE CIRCULATION OF THE SCRIPTURES.

Think of the influence which we exerted by the circulation of the Scriptures. Reference had been made to the Calcutta press, established by the early missionaries for the purpose of doing that which could be done in no other way—the printing and cir-

culating of the Scriptures and other books that would promote the spiritual interests of the people. It was true that the necessity for a mission press in India did not now exist to the extent it did at first, but still it was maintained and was doing a most important work in the circulation of religious literature, especially in sending forth the Word of God in the various dialects of the empire. It was thus scattering that seed which God had promised should not be sown in vain. Another instance was mentioned in the report, which illustrated what might be anticipated from the universal diffusion of the Gospel. A man from the interior of the country, who had, apparently, not obtained any instruction from the missionaries, received a copy of Scriptures and took it to his distant home, and was led by its perusal to feel his need of an interest in Jesus Christ, as subsequently appeared when he came to the missionary for further instruction. It was a cause, therefore, for deep thankfulness that God had enabled the missionaries of this society to translate His Word; and it was the testimony of persons not connected with this mission that its Bengalee version, at least, was as perfect as scholarly knowledge at the present time could make it. *W. H. Watson, Esq.*

THE OPENING OF INDIA FOR FEMALE INSTRUCTION.

He might allude to another effort that was full of promise, and carried on by the wife of Mr. Sale, one of the missionaries of the society, namely, the effort to instruct the women of India in their secluded zenanas. Those who had been accustomed to think of the harems of the East as places of comfort and luxury were greatly deceived; for it appeared that the zenanas were generally the worst apartments in the house, and that they were scenes of unhappiness and often of strife, the women being kept ignorant and without occupation. Mrs. Sale succeeded in gaining admission to some of them, and began a most useful work, imparting to the ladies a knowledge of reading and of the art of sewing, and so forth, of which they had been totally ignorant. On being compelled to leave Calcutta, Mrs. Sale handed over her work to Mrs. Mullens, of the London Missionary Society, who had been similarly engaged in it, whose early death the friends of missions had so much reason to deplore. Some of the results of Mrs. Mullens' labours, which had been published, were of the most interesting description, and proved that the women themselves were most anxious to learn, and that the instructing of them would have a most salutary influence, not only upon themselves, but upon their children. *W. H. Watson, Esq.*

RESULTS OF MISSIONARY LABOR.

He was not afraid to look at results, although he had no sympathy with those miserable utilitarians who were ever ready to contrast the money spent upon missionary purposes with what appeared to be the actual achievements. But there were not wanting evidences of the practical value of missionary work. Instead of groaning over want of success, he was much more disposed to cry hallelujah. If they could conceive for a moment of the idea of blotting out the work of missions from the face of the world, how different then would be the aspect of affairs. But if they could point to only one soul really converted from heathendom to Christ, there would be in this an ample compensation for all the money and all the labour that had been expended. One golden crown of heaven was worth all the golden sovereigms of earth. But this was not regarded by some people as a business-like computation, and from them the cry still comes, What have you done? It would be easy to show that much had been done. The missionary reports, for example, showed that there was a steady increase in the number and efficiency of the agents employed in the mission-field, that many thousands of poor heathens had become convinced of their immortality, and that the Spirit had begun to breathe over the valley of dry bones. And by what agency had this object been in a great degree effected? As far as he could glean from the reports, one of the most patent agencies had been native preaching. And surely this was the most astounding of all the results of modern missions, that besotted devotees of idols should not only embrace but preach to their fellows the unsearchable riches of Christ. And as this agency became more enlightened and efficient we should be able to leave the work to them altogether. There was one drop of comfort for the economists. But what more had been done? How could these preachers have preached without the Bible, and how could they have read the Bible without its being translated? And by whom, he might ask the grumblers and the revilers of "The Edinburgh Review," had this work been done? The dyspeptic missionaries and consecrated cobblers had called forth a literature out of a jargon of hieroglyphics, and "cobbled" the Sacred Scriptures into all the dialects of every *patois* of the East. "Where is the wise, where is the scribe, where is the disputer of this world? hath not God made" uncommonly foolish a great deal of "the wisdom of this world?"

Rev. Arthur Mursell.

SLAVERY OVERCOME BY CHRISTIANITY.

We had done much in the West India Islands, where the difficulties of language that met us in the East had not to be encountered. Apart from the flourishing churches which had been planted in the West India Islands, he could point to one colonial achievement which might be honestly claimed as the fruit of Christian missions. But when he mentioned the emancipation of 800,000 African bondsmen as the result of Christian missions, he had no wish to detract from the share which such men as Henry Brougham were entitled to claim in the great work. But he asked, where without Christian missions would those slaves have been now? Would not the chain have been clasped around them as tightly as ever? The same statesmen who had spoken for the missionary had spoken for

the slave, and the missionary who had pleaded for Christ, has also pleaded for emancipation. William Wilberforce was as much a missionary as William Knibb, and Knibb was as much an emancipator as Wilberforce. He claimed it as an act the most magnificent and sublime in the annals of the world, this liberation of the negroes of the West Indies. It transpired at a time of the most profound and general peace, when the crown of the mightiest empire upon earth had just been placed on the youthful brow of Victoria, the beloved mistress of Great Britain, and when the sceptre of the empire should have passed away, this act would be remembered as the noblest that ever was performed by England, when with her youthful sovereign at her head, she proclaimed freedom to the slave. *Rev. Arthur Mursell.*

A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

(Continued from our last.)

14th.—As it was useless to commence preaching before the sun was a little way up, and the people beginning to feel comfortable after the cold night, we went out in the early morning to have a sight of the temples by the river side. In one of these we saw two large images, beautifully cut from huge blocks of granite, and both placed in a sitting posture. On enquiry, we were told they were Mahadeo, and his wife Parbuti, by a man at the door of the temple. But another man present said they were "Baba Adam and Uma Hava," *i. e.*, Father Adam and Mother Eve; and, truly, the images bore a striking similarity to the pictures I had seen when a child of "Adam and Eve in the garden." There was the woman with a fruit in her hand, which she extended towards the man, and there was the cunning serpent, as if watching anxiously to see the result! all that was wanted to complete the picture was the tree. It is striking to notice these coincidences in Hindoo mythology with Scripture history; and this is more or less to be met with in nearly all their religious ceremonies. A man who looks on to learn, cannot fail to see a strong resemblance between many of their rites and some portion of the Jewish religion. A small volume might well be written on this subject, which would doubtless prove interesting. At the next temple, which is the most frequented of the whole number, we found grand preparations going on, in honour of the Maharajah of Gwalior, who was expected to visit the temple, and do *pooja* (worship), accompanied with a grand offering to the priests. The morning was cold, and as his Majesty would be obliged to bathe before he could presume to appear in the presence of the god, the Brahmins were very kindly and considerably engaged in preparing a *warm* bath for him. A large number of bright copper pots and pans were steaming away finely on one side of the ghat, and on the other there were crimson velvet couches and cushions. The sun is now up, and hundreds of people are waiting for a chance to bathe at the favourite ghat, and to carry their small offerings of a pice or two to the temple; but a guard with drawn swords is set to keep the way of the Maharajah clear and clean. He brings, we hear, his 3000 rupees, a powerful argument with the Brahmins to keep him from being annoyed by a crowd of poor Ryots, who can only afford a few pice. Yes; in Hindooism there seems to be a *royal* way to heaven, distinct and separate from the *common* and *vulgar* one, and much more accommodating and easy. How different this from the religion of Him who said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

But we must leave the Rajah and his gifts, with his gods, and return to direct the attention of the poor Ryots from Mahadeo to Jesus.

We take our stand under a tree in the midst of the Mela. Mr. Williams begins to speak, and his powerful voice soon attracts the attention of the crowds now rushing down to the temples. A large assembly is soon collected, the preacher grows more and more earnest and pressing in his appeals, the people begin to feel an interest in the truth. The first preaching closes, and the sale of books commences. "A gospel for one anna, and a tract for a pice," is the cry again and again; but no one comes forward to buy. Still we persevere, and after a few more explanations and exhortations, one more courageous than the rest resolves to buy a book, at any rate. And now the example having been set, the more timid begin to gather courage. The knots from the pugrees (turbans) and dhothees (waistbands) are soon untied, and the cry on all sides is "Hum ko dao," "Hum ko dao," (Give to me, Give to me). The sale is over, several of those present leave, and new comers take their place. The old cry is repeated, "A gospel for an anna." A few more books go, and then good old Thakoor Dass, of Chitourah, tells his countrymen of the Saviour he has found. He is perfect in the village dialect, and the poor hear him gladly. He chants, and sings the praises of Jesus, until the people are evidently moved, and closes with a homely appeal; and again up go the books. Some eighteen or twenty are disposed of, and now the seller must become the preacher. The crowd is by this time immense. A tobacco-seller close by begins to fear the crowd will completely blockade his stall, and shut out his purchasers. It is even so, and he grows angry and clamorous with the people, who tell him that they stand on the highway, which is free for all. He appeals to me, and says his loss will be very great. Taking out a handful of the pice I had received for the books, I ask him to take a full and fair compensation for his loss, as we would not have him suffer by our preaching; but the poor buniah is quite taken aback, and modestly refusing the money, says, "You have conquered me—go on." Preaching being over, the sale again goes on. Several tracts and gospels are sold, a closing address is given, and it being about eleven o'clock, we return to our tent to breakfast.

The above sketch furnishes the reader with a fair idea of our work for four days (morning and evening) in the Mela. I need not, therefore, lengthen out this paper by entering minutely into each day's work in particular.

15th.—After returning from our morning preaching, I made up a parcel of books, consisting of two copies of the New Testament bound, one in Hindi and the other in Urdu, a copy of the "Sut Mut Niroopun," and one of "Deen hug ki thikeek," ("Enquiry into the True Religion,") with the intention of taking them personally to the Maharajah of Gwalior. On further consideration, I thought it better to send the parcel by a servant, with the missionaries' compliments, lest the Rajah should suppose I came for some favour. The parcel being neatly put up, and labelled, it was sent to the royal tent, accompanied by an earnest prayer. But alas, how soon were our bright hopes dashed to the ground! Our servant presented the parcel to the Vakeel, who was about to take it in to the Rajah, when he was told it contained books from the missionaries, who sent their compliments to his Majesty. On hearing this, the Kamdar (minister) returned the parcel, saying it was not needed. The servant persisted that it should be taken in to the Maharajah, and said he must be refused by *him* before he could take the parcel back. The Vakeel took the parcel inside, and soon returned, saying his Majesty did not need books. The impression of the servant was, and it is highly probable, that the Maharajah never saw the parcel, nor heard anything of it; and thus the petulant Kamdar, who was evidently a Brahmin, and a bigoted Hindoo, defeated me twice. Had Dinkur Rao, the Prime Minister, been present, whom I saw repeatedly in the Fort at Agra during the troubles of 1857, I feel persuaded that the elephants would have been removed, and the books accepted. Eastern kings are quite at the mercy of their ministers, and it is seldom they have a *faithful* one to serve them.

Delhi, Dec. 19th, 1861.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.

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

£ s. d.		£ s. d.		£ s. d.	
DERBYSHIRE.		Torquay—		Iford—	
Derby—		Collections	15 17 6	Collection for China	1 18 6
Contributions	2 10 0	Do., for W. & O.	2 10 0	Contributions for do.	0 15 6
Do., for N. P.	0 15 6	Contributions	5 12 0	Do., Sund. S. for do.	0 7 6
		Do., for N. P.	0 12 0		
DEVONSHIRE.		Do. S. School	3 0 8		
Bampton—				Less expenses	3 1 6
Contribution	2 2 0				0 4 0
Brixham—		Less expenses, and			
Contributions	2 2 8	acknowledged be-			
Do., S. School	0 18 1	fore	21 16 0		
Dartmouth—			5 16 2	Langley—	
Collection	1 13 7	Totness—		Collection	1 10 7
Contribution	0 10 0	Contribution	1 0 0	Do., for W. & O.	0 14 0
		Do., for W. & O. ..	0 5 0	Contributions	3 7 9
	2 3 7				
Less expenses	0 6 7	DORSETSHIRE.		Loughton—	
	1 17 0	Poole—		Collections	15 0 0
		Contribution	1 0 0	Contributions	3 5 3
Devonport, Morice Sq.—		Weymouth—		Do. for Rev. W. K.	
Collections	7 18 8	Contributions	6 7 6	Rycroft's Chapels	0 17 6
Do. for W. & O.	1 12 0	Do., S. School	10 0 0	Do., for N.P.	4 13 1
Contributions	26 4 2				
Do. for India	0 10 0	DURHAM.			
	36 4 10	Darlington—			
Less amount voted		Collection for China..	2 0 5		
to Ireland and ac-		Contributions	30 15 0		
knowldg'd. before	30 6 2	Hamsterley—		Saffron Walden—	
	5 18 8	Collection for China..	1 2 6	Collections	7 16 3
Exmouth—		Middleton in Teesdale—		Do., for W. & O.	2 0 0
Donation	5 0 0	Contribs. for China..	1 7 6	Do. S. School	1 12 4
Honiton—				Contributions	13 18 1
Collection for W. & O.	1 3 9	South Shields—			
Contributions	6 4 9	Collections	3 17 2	Less expenses	30 6 8
		Contributions	7 17 7		1 5 0
		Do., for China	0 5 6		
		Do., S. School	0 5 0		
		Less expenses	0 12 6	Waltham Abbey—	
				Contributions	29 0 0
				Walthamstow—	
				Contributions	0 16 4
Kingsbridge—		Sunderland, Sans Street—		GLOUCESTERSHIRE.	
Collection	11 0 0	Collections	8 11 6	Arlington—	
Do., for China	3 2 0	Do. S. School	1 8 6	Contributions	6 5 11
Do. for W. & O.	2 15 0	Contributions	3 0 0	Do., for W. & O.	1 7 8
Contributions	29 0 0	Wolsingham—		Do., for Africa	0 5 4
		Collection for China..	1 4 2	Do., for N.P.	0 7 8
				Ascott—	
				Contributions	1 7 4
				Blockley—	
				Contributions	12 2 9
				Do. S. School	4 18 1
				Bourton-on-the-Water—	
				Collections	4 5 1
				Contributions	5 10 0
				Brockhampton—	
				Collections	1 17 7
				Campan—	
				Collections	1 3 1
				Do., Puxford	0 7 11
				Contributions S. S. ...	0 2 6
				Do. for Africa	1 0 0
				Cheltenham, Cambray Chapel—	
				Contributions	3 15 0
				Do., for China	1 0 0
				Do., Salem Chapel—	
				Collections	23 4 1
				Contributions	14 18 9
				Do., S. School	10 14 4
				Do. for Mrs. Allen's	
				Native Girls'	
				Boarding Sch.	15 16 0
				Cirencester—	
				Collections	4 9 6
				Contributions	4 19 0

£ s. d.		£ s. d.		£ s. d.	
Coleford—		Contribs. S. School ..	2 2 3	Crayford—	
Contributions for Rev.		Do.	1 18 3	Contribs. for N.P.	1 0 0
W. K. Ryeroff's Cha-		Do. for N.P.	2 2 9		
pels Fund	0 11 6				
Cutsdenn—			12 0 2	Dover—	
Collections	0 17 0	Less expenses ..	0 4 6	Collections	8 4 0
Do., for W. & O.	0 3 6			Less expenses ..	0 7 0
Contributions	4 9 4		11 15 8		7 16 6
Gloucester—		Boxmoor—		Eythorne—	
Collection for W. & O.,	2 5 0	Collections	2 5 6	Collections	8 0 4
Contributions	4 5 0	Do. for W. & O.	1 0 0	Contributions	4 2 2
Do., for China	1 2 6	Contributions	4 3 10	Do., for N.P.	0 19 4
Do. S. Schl., for N.P.	2 14 6	Do., S. School	0 13 8	Do., S. School	0 8 11
Do., do., for School,		Do., do., for N.P. ..	1 12 4		
Ceylon	8 0 6			Lee—	
Do., for Bethlephel			9 15 4	Collection	12 13 11
School, Jamaica ..	1 15 0	Less expenses	0 9 6	Do. for W. & O.	7 11 0
Milton—			9 5 10	Contributions	23 16 9
Collections	5 6 11	Hatfield—		Do., for India	2 2 0
Contributions	2 12 6	Contributions	3 15 0	Do. for Intally Schs.	0 10 6
Naunton and Guiting—		Do., for W. & O. ..	0 10 0	Do., for Calabar Col-	
Collection, Naunton ..	3 13 2			lege	0 10 0
Do., Guiting	1 12 10	Hemel Hampstead—		Do., for Jamaica ..	1 0 0
Do. for W. & O.	0 17 4	Collections	6 5 6		
Contributions	1 9 8	Contributions	7 7 8	Less acknowledged	
Do. for N. P.	0 19 10			before	53 9 2
Do., for Africa	2 19 2		13 13 2		20 9 11
Stow-on-the-Wold—		Less expenses	0 19 0		32 19 3
Collections	3 17 2		12 14 2	Lewisham Road—	
Do. for W. & O.	1 1 7	Saint Albans—		Contribs., Balance ..	13 2 5
Contributions	3 16 10	Collections	13 7 2	Maidstone—	
Do., S. School	1 0 0	Do. for W. & O.	6 2 2	Collection for W. & O.,	3 3 0
Tewkesbury—		Contributions	12 13 10	Contributions	19 7 4
Collections	9 16 6	Do., Sun. School ..	4 2 2	Margate—	
Contributions	10 10 4	Do., do., for N.P. ..	2 9 2	Contributions	24 15 3
Do., for China	2 11 2	Do., for India	5 0 0	Do. for China	5 0 0
Do., for N.P.	1 5 2	Do., for African		Do. for N.P.	3 16 0
Winchcomb—		Schools	3 5 0	Matfield Green—	
Collections	2 15 7		46 19 6	Contribution	1 0 0
Contributions	1 14 6	Less acknowld. be-		Ramsgate—	
Do., S. School	0 5 2	fore & expenses	24 7 4	Contribs., Balance .	10 17 11
	204 6 4		22 12 2	Staplehurst—	
Less expenses and				Contributions	5 0 0
acknowld. before	53 0 4				
	151 6 0			LANCASHIRE.	
HAMPSHIRE.		Tring—		Cloughfold—	
Andover—		Contributions	14 2 4	Collection for China ..	1 0 6
Collection for W. & O.	1 3 0	Do., for China	6 3 6	Liverpool, Great Cross Hall St.—	
Lymington—		Do., S. School	4 4 10	Collection	3 8 2
Collection for W. & O.	1 0 0	Watford—		Contributions	10 12 6
Contributions	6 15 11	Collection	11 12 6	Do. S. School	15 16 4
Do., for N.P.	1 1 8	Do., for W. & O. ..	3 0 0	Manchester Auxiliary—	
Saint Cross—		Do., S. School	1 8 8	Contribs., Balance ..	127 12 8
Contributions	2 15 0	Contributions	28 7 1	Over Darwin—	
Southampton—			44 8 3	Collection	4 5 0
Collection, East Street	2 8 4	Less expenses ..	0 13 6	Do., for W. & O. ..	1 10 0
Do., Public Meeting	3 5 9		43 14 9	Tottlebank—	
Do., Carlton Rooms	5 2 4			Collection	1 1 7
Contributions	8 16 10			LEICESTERSHIRE.	
Do., for W. & O.	1 1 0			Sutton-in-the-Elms—	
Do., S. School	3 15 0			Contributions	1 12 6
				Do. for N.P.	1 13 6
Whitechurch—		HUNTINGDONSHIRE.		LINCOLNSHIRE.	
Collections	4 14 9	Saint Ives—		Alford—	
Contributions	2 14 1	Contributions, Moiety	1 1 0	Contributions	2 0 0
	7 8 10				
Less District ex-		KENT.		NORFOLK.	
penses	0 10 6	Broadstairs—		Downham Market—	
	6 13 4	Contributions	1 15 0	Collection	4 3 6
HEREFORDSHIRE.		Canterbury—		King's Lynn, Stepney Chapel—	
Bronyard—		Contributions	20 0 0	Collections	9 16 10
Contribution	2 0 0	Chatham, Zion Chapel—		Do. for W. & O.	2 0 0
Kington—		Collection	5 14 6	Contributions	8 16 5
Collection for W. & O.	1 0 0	Contributions	5 7 0	Sunday Sch. for N.P.	1 0 0
					21 13 3
HERTFORDSHIRE.			11 1 6	Less expenses ac-	
Bishops-Stortford—		Less expenses ..	0 9 6	knowldgd. before	2 13 3
Collection	5 16 11		10 12 0		19 0 0
				Do., Union Chapel—	
				Colloc. for W. & O.,	4 9 6

	£	s.	d.
Norfolk Auxly.—			
Balance of account ..	85	11	9
NORTHAMPTONSHIRE.			
Braunston—			
Collection for W. & O.,	0	8	5
Contributions	0	6	6
Do. for N.P.	0	4	8
Burton Latimer—			
Contributions	2	13	0
Clippstone—			
Collection, Lubbenham	2	0	0
Contributions	1	3	6
Paillon—			
Collection for China..	1	6	7
West Haddon—			
Contribution	0	5	0
NORTHUMBERLAND.			
Newcastle-on-Tyne, New Ct. Ch.—			
Collections	6	10	8
Do. for W. & O.	3	1	0
Contributions	7	8	4
Do. T.	1	0	0
Northumberland Auxl.—			
Balance of account ..	32	5	7
OXFORDSHIRE.			
Banbury—			
Contributions	1	6	11
Do. for W. & O.	1	0	0
Sunday School	0	9	5
Oxford—			
Contribs., Balance ..	25	5	4
Thame—			
Contributions	0	10	4
SHROPSHIRE.			
Dawley Bank—			
Collection	1	16	6
Do., for W. & O.	1	2	0
Contributions	1	18	9
Do., S. School	0	18	5
Masbrook—			
Contributions	1	17	1
Less expenses	0	2	9
	1	14	4
Oswestry—			
Collections	8	17	10
Do., for W. & O.	1	3	0
Contributions	10	10	11
Do. for N. P.	0	18	0
	21	9	9
Less expenses ..	1	3	0
	20	6	9
Pontesbury—			
Collection	1	9	6
Contributions	1	10	0
	2	19	6
Less expenses	0	2	6
	2	17	0
Shrewsbury—			
Collection	2	7	2
Contributions	4	2	9
	6	9	11
Less expenses....	0	5	6
	6	4	5
Whitechurch and Ightfield—			
Collections at Press			
Heath	8	7	9
Do., for W. & O. ..	1	19	2

	£	s.	d.
Contributions	11	7	4
Less expenses ..	0	18	0
	20	16	3
SOMERSETSHIRE.			
Bath, Kensington Chapel—			
Collection	13	15	0
Contributions	23	18	3
Do. S. School	7	7	5
Bath and Twerton—			
Balance of Account ..	36	4	1
Bristol, Buckingham Chapel—			
Collec. for W. & O.	3	15	0
Do., Welsh Church—			
Contribs. for Theological School, Delhi	0	4	3
Bristol Auxl.—			
Contributions	50	0	0
Do., for Mr. Reed's N.P., Barisal, from King Street School	20	0	0
Wellington—			
Collections	6	18	9
Contributions	9	17	1
Sunday Schl. for N.P.	9	0	0
	26	4	10
Less expenses	0	9	2
	25	15	8
STAFFORDSHIRE.			
Bilston—			
Contributions	2	1	10
Coseley, Darkhouse—			
Collections	6	7	0
Contributions	14	7	0
Cradley, Refuge Chapel—			
Collection	1	12	6
Dudley—			
Collections	4	8	6
Hanley—			
Contributions	8	0	0
Do., Juvenile Society for Africa	2	0	0
Netherton—			
Collection	1	15	2
Contributions	2	10	0
Princes End—			
Collect. for W. & O.	0	10	6
Wednesbury—			
Collection	1	10	0
S. School	0	17	0
Wolverhampton—			
Contributions	4	5	0
	50	4	6
Less expenses	1	3	4
	49	1	2
SUFFOLK.			
Aldborough—			
Contribs. for N. P. ..	1	9	7
SURREY.			
Kingston-on-Thames—			
Collections	7	1	6
Do. for W. & O.	2	0	0
Contributions	16	1	3
Norwood—			
Contributions	31	11	10
SUSSEX.			
Brighton, Bond Street—			
Contributions	6	0	6
Do., for W. & O.	1	2	6
Do., for N. P.	0	17	6
	8	0	6
Less expenses ..	0	7	6
	7	13	0

	£	s.	d.
Do., Queen Square—			
Collect. for W. & O.			
Moiety	1	0	0
Contributions	10	15	1
Do. S. School	2	2	6
Hastings, Wellington Square—			
Collections	10	19	4
Do. for W. & O.	3	5	0
Contributions	15	13	1
Do. S. School	4	10	0
WARWICKSHIRE.			
Leamington—			
Contributions	3	2	0
Do., S. School	1	18	0
Rugby—			
Collection	4	2	9
Do. for China	1	5	0
Do. for W. & O.	0	16	10
Contributions	3	8	8
Do. S. School	3	10	0
	13	3	1
Less expenses, and overpaid last year	0	19	4
	12	3	9
Warwick—			
Balance of account ..	12	17	3
WILTSHIRE.			
Bratton—			
Collection	2	19	0
Do., for W. & O.	1	10	0
Contributions	13	4	4
Calne—			
Contributions	0	10	0
Corsham—			
Contributions	2	10	0
Devizes—			
Collections	16	16	0
Contributions	14	15	9
Shrewton, Zion Chapel—			
Sunday School	5	0	0
Trowbridge Auxilliary—			
Balance of account ..	14	8	0
WORCESTERSHIRE.			
Evesham—			
Contributions	2	6	1
Do. Sunday School ..	0	9	4
Worcester—			
Contribs. for N.P.	0	18	0
YORKSHIRE.			
Bedale—			
Contributions	4	5	0
Bishops Bourton—			
Collection	2	10	9
Do., for W. & O.	0	10	0
Do., for N. P.	0	18	3
Contributions	2	11	0
Do., for China	1	1	0
Bradford, 1st Church—			
Contributions	19	0	6
Do., Ladies' Auxl.	23	14	4
Do., 2nd Church—			
Contributions	32	5	1
Do., Juvenile	2	18	6
Do. for N. P., Thacker Dass	12	0	0
Do. for Mr. Carter, Cayton	12	0	0
Do., 3rd Church—			
Contributions	6	5	0
Bridlington—			
Collections	8	13	6
Contributions	5	19	10
Do. for China	0	17	6
Early—			
Contributions	0	2	6
Doncaster—			
Contributions	0	7	6

	£	s.	d.
Driffield—			
Collections	5	12	8
Contributions	1	0	0
Do. for China	1	0	0
Harrowgate—			
Contribs. for China ..	0	6	2
Hunmanby—			
Collections	2	10	3
Contributions	4	18	0
Kilham—			
Collections	0	17	6
Contributions	0	2	0
Lockwood—			
Contributions	35	4	6
Do., for W. & O.	3	0	0
Do., for China	2	0	0
Malton—			
Collections	3	8	6
Contributions	10	4	8
Do., S. School	1	0	0
Do., for China	1	18	0
Mirfield—			
Collection	2	2	11
Contribs. for China ..	1	11	1
Rawden—			
Contributions	4	4	0
Rotherham—			
Juvenile Soc. for N. P.	1	6	4
Scarborough—			
Collections	26	5	0
Contributions	33	15	6
Do. S. School	1	2	0
Do., for N. P.	3	7	6
Selby—			
Contributions	5	11	0
Sheffield, Townhead St.—			
Balance of account ..	33	1	11
Shipley—			
Collection for W. & O.	2	0	0
Contributions	0	7	10
York—			
Contributions	1	5	0
	325	2	7
Less acknowledged before, and expenses	36	11	0
	288	11	7

NORTH WALES.

ANGLESEA.

Bontnyppont—			
Collection	1	14	0
Brynsiencyn—			
Contributions	1	10	0
Caeceliog—			
Collection	1	0	0
Gaerwen—			
Collection	1	19	10
Llangepi—			
Collection	4	10	1
Newburgh—			
Collection	0	4	4
Pencarneddu—			
Collection	0	8	4
	11	6	7
Less expenses	0	0	4
	11	6	3

CARNARVONSHIRE.

Bethesda—			
Contributions	5	16	8
Capel-y-Beirdd—			
Collection	1	5	6
Contributions	0	17	6
Capel Penynydd—			
Collection, &c.	0	11	8
Cefnycneran, Salem—			
Collection, &c.	0	12	6
Cerig-y-Pryfaid—			
Contributions	1	4	3

	£	s.	d.
Conway—			
Contributions	3	8	8
Gavn Dolbenmaen—			
Collection	1	10	0
Llanllyfni—			
Contributions	3	17	0
Llanberis—			
Contributions, &c.	1	5	4
Llanwydden—			
Contributions	2	10	2
Pontlyfni—			
Contributions, &c.	4	5	10
Pwllheli—			
Contributions	28	14	7
Tyddynsion—			
Contributions	5	3	9
Wauwawr—			
Collections	0	3	0
	61	6	5
Less expenses and local Home Mssn.	3	0	0
	58	6	5

DENBYSHIRE.

A few Ministers in Denbys- shire, for China Mission	2	13	8
Brymbo—			
Contributions	1	10	0
Cefn Bychan—			
Contributions	4	20	
Denbigh—			
Contributions, &c.	9	10	6
Garth—			
Contributions	2	2	7
Gefail-y-Rhyd and Llanrhaidr—			
Contributions, &c.	5	2	10
Glynceiriog—			
Contributions, &c.	4	10	0
Llandulas—			
Contributions, &c.	1	0	0
Llanellian—			
Contributions, &c.	1	5	7
Llanddwrog—			
Contributions, &c.	0	10	0
Llanddoget—			
Collection	0	16	0
Llansaintfraid—			
Contributions, &c.	2	3	0
Llansilin—			
Contributions, &c.	0	15	0
Llanellidan—			
Contributions, &c.	3	7	7
Llangernyne—			
Collection	0	7	0
Llangollen, Welsh Church—			
Contributions, &c.	4	8	9
Do., English Church—			
Contributions	3	19	0
Llanrwst—			
Contributions, &c.	4	11	0
Moolfre—			
Contributions	1	0	0
Moss—			
Collection	0	6	5
Pen-y-cae—			
Contributions, &c.	2	3	8
Rhos—			
Contributions, &c.	1	13	0
	57	17	7
Less expenses and Local Home Mssn.	14	15	11
	43	1	8

FLINTSHIRE.

Bagillt—			
Contributions	1	9	6
Holywell—			
Contributions	1	8	1
Rhyl—			
Contributions, &c.	19	15	2

	£	s.	d.
Do. for China	2	0	0
Less acknowledged before, expenses, and Local Home Mission	24	12	0
	23	8	2
	1	9	7

MERIONETHSHIRE.

Cywynyd—			
Collection	0	9	0
Llansantffraid—			
Contributions, &c.	1	8	7
Tre'r Ddol—			
Contributions, &c.	1	9	5
Pandy'r Capel—			
Contributions, &c.	6	7	3
	9	9	3
Less expenses, and Local Home Mssn.	3	0	0
	6	9	3

MONTGOMERYSHIRE.

Beulah—			
Contributions, &c.	4	4	7
Caersws—			
Contributions, &c.	4	6	0
Cwmbeulan—			
Contributions, &c.	0	13	1
Llanfair—			
Contributions	4	0	0
Llanfyllin and Bethel—			
Collection	2	15	0
Mongtree—			
Contributions, &c.	1	7	8
Newchapel—			
Contributions, &c.	1	5	11
Rhydfelen—			
Contributions, &c.	2	4	1
Rhydwen Sion—			
Contributions, &c.	2	7	3
Staylitle—			
Contributions, &c.	3	4	2
Tanylan—			
Contributions, &c.	0	12	0
Tarn—			
Contributions	5	16	
Do. for W. & O.	0	5	0
Newtown—			
Contributions, &c.	13	3	
Do., for Mrs. Allen's School, Ceylon ..	5	0	0
	51	5	2
Less expenses, and Local Home Mssn.	1	5	1
	50	0	1

SOUTH WALES.

BRECKNOCKSHIRE.

Bracon, Kensington Chapel—			
Collection	4	4	10
Do., Watgate—			
Contributions, &c.	10	16	10
Brynmawr Tabor—			
Collections, &c.	3	4	8
Less expenses	0	0	8
	3	4	0
Do., Zion—			
Collections, &c.	2	4	7
Llanilly, Beithehem—			
Collections, &c.	4	9	1
Less expenses	0	0	7
	4	8	6

	£	s.	d.
Llangorse—			
Collection, &c.	1	6	1
Maesyllorllan—			
Collection, &c.	2	16	10
Less expenses	0	0	11
	2	15	11
Talgarth—			
Contribs. for N. P. ..	0	0	4
Ynysyfeini—			
Collection for W. & O.	0	6	0
CARDIGANSHIRE.			
Aberystwith—			
Contributions, &c. ..	10	0	2
Do., for N. P.	0	18	1
Cardigan, Bethany—			
Contributions, &c. ..	18	17	0
Cilfowyr and Ramoth—			
Collection, &c.	1	18	4
Do., Bwlch Cilfowyr	0	15	8
Do., Ysgol Ramoth	1	18	0
Do., Bwlch Ramoth	0	8	0
Penypark—			
Collection, &c.	2	3	0
Verwick, Siloam—			
Collection, &c.	1	13	10
CARMARTHENSHIRE.			
Aberduar—			
Contributions	0	10	0
Bwlch Newydd—			
Contributions	13	15	2
Less Expenses	1	14	4
	12	0	10
Cayo, Bethel—			
Contributions, &c.	2	1	4
Do., Salem—			
Contributions, &c.	2	6	0
	4	7	4
Less expenses	0	0	6
	4	6	10
Cwmifor—			
Contributions, &c. ..	2	4	6
Less expenses	0	0	6
	2	4	0
Cwmdu—			
Contributions, &c. ..	2	0	0
Less expenses	0	0	3
	1	19	9
Felinfol—			
Contributions	10	6	0
Ffynonhenry—			
Collection	1	14	0
Less expenses	0	0	3
	1	13	9
Horeb—			
Contributions, &c. ..	0	12	6
Llandilo—			
Contributions, &c. ..	1	0	0
Llandoverly—			
Contributions, &c. ..	1	8	10
Less expenses	0	0	3
	1	8	7
Llanelly, Bethel—			
Contributions, &c. ..	9	13	2
Less expenses ..	0	0	2
	9	16	0
Do., Greenfield—			
Contributions	20	5	0
Do. for W. & O.	2	10	0

	£	s.	d.
Do., Zion—			
Contributions	5	7	6
Mydrim—			
Contributions	11	1	1
Less expenses	1	8	6
	9	12	7
Pembrey—			
Contributions	0	10	6
Rhydargaeau—			
Contributions, &c.	1	0	0
GLAMORGANSHIRE.			
Aberaman—			
Collection	0	19	1
Do. T.	1	0	0
Contribs. for N. P. ..	2	16	0
Aberavon—			
Contributions	2	5	1
Do., for N. P.	2	5	5
Abercanaid—			
Contributions, &c. ..	1	4	5
Aberdare, Calvary—			
Contributions, &c. ..	34	3	5
Do., English Church—			
Contributions, &c. ..	9	1	2
Do., Treconon—			
Contributions, &c.	16	11	10
Do., for N. P.	0	16	0
Do., Llwydwed ..	1	5	1
Aberdulais—			
Collection	0	10	0
Briton Ferry—			
Contributions, &c. ..	2	5	9
Caerphilly—			
Contributions, &c. ..	10	17	11
Do., for China	1	0	0
Caersalem Newydd—			
Contributions, &c. ..	4	1	9
Do., for N.P.	2	5	3
Cardiff, Bethany—			
Collections	12	3	1
Do. for W. & O.	2	10	0
Contributions	26	12	11
Do., Bethel—			
Contributions	7	14	9
Do., Tabernacle—			
Contributions	39	18	9
Do., for N.P.	2	14	7
Do., Tredegar Ville—			
Contributions	9	2	8
Clydach—			
Collection	1	0	0
Contribs. for N. P. ..	0	15	8
Cwmanan—			
Contributions, &c. ..	0	15	0
Cwmauon—			
Contributions, &c. ..	6	17	2
Cwmtwisch—			
Contributions	0	5	0
Dinas Noddfa—			
Contributions	2	5	6
Dowlais, Caersalem—			
Contributions, &c. ..	5	19	4
Do., for China	0	19	0
Elim, Prudanen—			
Collection	0	18	0
Gellygaer—			
Contribs. for N. P. ..	0	13	6
Glyn Neath, Bethel—			
Contributions	3	2	0
Hengoed—			
Contributions	3	16	9
Do. for N.P.	0	16	10
Hirwaen—			
Contributions, &c. ..	5	3	7
Langfelach, Salem—			
Contributions	1	0	0
Lantwit Major—			
Contributions	1	0	0
Do., for W. & O.	0	5	0
Lantwit Vardre—			
Contributions	0	15	0
Lisvane—			
Collection	0	15	5

	£	s.	d.
Contribs. for N. P. ...	2	2	7
Llandough—			
Contributions	1	10	0
Llancarvon—			
Collection	0	10	6
Do., Rhooth	0	11	0
Do., Aberthou	0	11	0
Merthyr Tydfil, Bethel—			
Collection	0	7	9
Do., Ebenezer—			
Contributions	5	15	7
Do., for N.P.	0	14	4
Do., Tabernacle—			
Collection	1	10	0
Do., Zion—			
Contributions	13	5	11
Do., for N.P.	0	9	4
Moriah—			
Contributions	5	1	0
Neath, Bethany—			
Contributions	2	19	2
Paran—			
Collection	1	0	0
Pentyreh—			
Collection	1	6	9
Pontbrenllwyd—			
Contributions	2	12	2
Do., for N.P.	1	6	3
Pontypridd—			
Contributions	5	9	1
Do., for N.P.	0	12	3
Pontrhydyfen—			
Contributions	0	10	0
Rhydfelen—			
Contributions	0	16	3
Rhymney—			
Contributions	1	13	11
Soar—			
Contributions	1	15	6
Spedlands, Salem—			
Contributions	1	18	10
Swansea, Bethesda—			
Contributions, &c.	32	14	6
Do., Mount Pleasant—			
Contributions, &c.	23	11	6
Treforest, Libanus—			
Contributions	2	0	0
Troedyrhiv—			
Contributions	1	9	3
Witton Park—			
Contributions	0	6	9
Ynysfach—			
Contribs. for N.P. ..	0	16	0
Ystrad, Libanus—			
Collection for W. & O.	0	10	0
Do., Nebo—			
Contributions	2	3	7
Do., for W. & O.	0	2	0
Do., for N.P.	1	0	9
	350	13	2
Less expenses, and amounts acknowledged before ..	35	15	3
	315	2	11
MONMOUTHSHIRE.			
Abercarn—			
Contributions	3	1	7
Bassaleg, Bethel and Tirzah—			
Contributions, &c. ..	9	5	4
Less expenses	0	1	3
	9	4	1
Blaenavon, Ebenezer—			
Contributions, &c.	2	10	11
Do., Horeb—			
Contributions	5	3	0
Chepstow—			
Contributions	6	1	2
Do., for W. & O.	0	12	0
Do., for N.P.	2	6	1
	8	19	3
Less expenses	0	6	6
	8	12	9

